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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. MARCH [illegible] 1919. ● NUMBER 9

Hope

Religion is a boon untold,
The life giving fount of God:
His smiling face we there behold,
'Neath the lifted hand and rod.

Though affliction oftimes goes before,
He guides and loves each erring child;
The ship returns to port once more,
Though oceans roll and storms are wild.

To that haven of eternal rest,
We hope at last in peace to come;
When all the earth by him is blest,
His glorious kingdom is our home.

Mid blooming fields, 'neath azure skies,
And hills bedecked with verdant green;
And glowing landscape charms our eyes,
And God himself rules o'er the scene.

J. E. Hogarth.

* * *

Salvation

No. 2

That a man is not absolutely saved the very moment he sees himself as a sinner under condemnation by God's law, but desires with a great and honest longing to be made free from that condemnation is proven by the word of God. The following inspired records will serve to show how a man is brought into a condition where he is free from past transgressions and is placed on probation for eternal life. Jesus said preach the Gospel. Why? That men may hear and believe. Does this hearing and believing place him where he can say in truth, "I am saved?" He may speak the words but they are contradictory to Jesus' own saying. "He that believeth and is baptized shall be saved." He may hear and believe to all eternity, but is still under condemnation for a broken law. He has faith without works. It is as lifeless as a body without breath (James 2:26).

Now take the case of Cornelius, a devout man, one who feared God One who was good to the poor. Surely if only hearing and believing the Gospel could save one such a man would need only faith. What says the record? "Can any forbid water that these should not be baptized?" Peter certainly knew this must follow belief and evidently feared that the Jews who were with him would object because Cornelius was a Gentile and the men of the Jews did not yet understand that salvation was offered to the Gentiles on exactly the same condition that it was to them, namely, hearing and receiving the good word of salvation through Christ followed by obedience. So we find Peter commanding them to be baptized. He could not separate the Lord's command stopping at belief only. And so these first Gentile converts believed and were baptized for remission of sins as were the Jewish converts on the day of Pentecost.

One other example: Paul. Jesus talked with Paul face to face. Surely if one could be saved by believing, Paul could say, "I am saved." What are the facts. See Acts 22. Mark well the 16th verse, "And now why tarriest thou? Arise and be baptized and wash away thy sins." To one who reverences God's word one plain "Thus saith the Lord" is sufficient. Now we take up the second part of this vital question.

Granting that the word teaches that hearing and believing the Gospel and being baptized are all necessary to free one from past sins, can one who has obeyed them say, "I am saved?" No; because such an assertion is contrary to Scripture and facts. Hearing, believing the Gopel, obeying it in baptism brings the obedient one into a different relation, into a new life. See Romans 6:4 11.18, 20. What do they show? In a figure the old Adam has died and been buried, then resurrected to a new life of service. This is the beginning of our relation to Christ the New Man, not the ending when we shall know absolutely our standing before God. We have entered a race. That all whose names are entered for this race will win, only time can tell.

Read 1 Cor. 9:24 to end of chapter. Here we find Paul the man whom Jesus himself instructed (Gal. 1:12) declaring that only by overcoming the desires of the flesh could he escape being cast away from salvation. Romans 8:1. How many timesI have heard part of this verse quoted. Over and over some have said to me, "I am saved. I know I am saved." What a joy and strength this assurance is to a christian. And then to clinch the assertion they quote, "There is therefore now no condemnation to them who are in Christ Jesus." And they always stop right there. I do not know why this is. It seems so awful to me to thus divide the word of truth. Reader, I beg of you read and ponder well these words spoken by the Spirit of the great God of the universe: "There is therefore no condemnation to those who are in Christ Jesus who walk not after the flesh, but after the Spirit." What keeps one free from condemnation ? To continue to walk faithfully until death or until the Lord come. "He that endureth to the end the same shall be saved."

Who are those who will be condemned if they do not walk according to the commands of the Spirit? Unbelievers? No, those who have heard and obeyed the word. This the record absolutely states. Read carefully Jesus' parable of the sower. The seed was sown into different soil; but it was the same seed each received. What was Jesus teaching by this parable? That not all who receive the word will endure unto the end. His words are plain, some will endure but a little while (Matt. 13:21). These received the word with joy. It may be they said they were eternally saved and could not fall away. We see from this parable of our Lord how unscriptural and misleading is the teaching that if one has once tasted of the grace of God he cannot be lost but is eternally saved. Read carefully Paul's words in the sixth chapter of Hebrews, "if they shall fall away," showing that such a thing might be. What is the true teaching everywhere in the Bible on this vital doctrine? To those baptized into Christ past sins are covered (Acts 2:38; 22:16; Rom. 6). They then enter the race for eternal life. Can no one turn back? See Gal. 5:7. These run well for a while but were turned and driven back. How turn ye back (Gal. 4:9).

When the righteous turneth away from his righteousness and committeth iniquity, all his righteousness that he hath done shall not be mentioned. In his sin shall he die (Ezek. 18:24). Could words be plainer? "Be not deceived. God is not mocked. Whatsoever a man soweth that shall he reap." Listen again, "Every branch in me that beareth not fruit he taketh away." Jesus himself says this in John 15:2. Notice this was a branch (disciple) that had been in the vine (Jesus).

To sum up the whole question from the beginning to the end: A person instructed in the word of the kingdom inquiring what he must do to be saved has only one scriptural answer to receive. "Repent and be baptized into the name of Jesus Christ for the remission of sins" (Acts 2:38). When he has yielded this obedience of faith, he is born of water through the inceptive influence of the truth; and having entered the name his sins are covered; his transgressions hid; his whole past life is cancelled, and he has commenced a term of probation in which he is a lawful candidate for that birth of the spirit from the grave, which will finally constitute him a Son of God being of the children of the resurrection (Luke 20:36). His ultimate acceptance will depend upon the character he develops in this new relation. If he brings forth the fruit of the Spirit he will be approved by the Lord when he returns. But if he continues to perform the works of the flesh he will be adjudged of those who, when they have heard, go forth and are choked with cares and riches and pleasures of this life and bring no fruit to perfection (R. Roberts).

Written with an earnest desire that God's Word may be exalted above the "vain traditions" of men.

Flora A. Wood.

JESUS AS THE SON OF GOD.

Paul, in writing to the Church at Rome said, "Whatsoever is not of faith is sin." This enables us to determine the difference between the sacrifices offered by the two sons of Adam, Cain and Abel. They evidently had been instructed as to the kind of a sacrifice to offer and when to offer it. Abel's was accepted having received the witness that he was righteous. Since that time there have been the two systems of worship. One was acceptable to Jehovah, the other rejected because it was not of faith. It is well that we seek and find in what faith was required. There can be but one source.

There had been but one promise made in which faith was required, viz., the promise made to the woman. Her seed was to bruise the head of the serpent seed. The finale of this promise will be the destruction of the works of the adversary. This faith was to be emphasized in the kind of a sacrifice offered. Abel's sacrifice consisted in the death of the victim and the fat thereof. The kid became the covenant victim pointing to that one offering of sin forever. The blood of bulls and goats could not blot out sin. This could only be accomplished through the seed of the woman (Gen. 3:15). A sacrifice is not of faith unless it relates to the promise made. A faith-sacrifice is not the observance of a form but an intelligent knowledge of the promise made. This faith effects the reason and not the emotions alone.

In the system of offering animal sacrifices it was as necessary for the one offering to believe in the death of the covenant victim in the future as it is for those who live in this age to believe that Jesus the Christ, was this covenant victim. It was through the shedding of his blood that he, Jesus, was able to obtain eternal redemption. This constitutes him as the life giver. We are presented today with the two forms of worship, one of faith, the other of sin. The faith in the promise to the woman is the same today as when Abel sacrificed the lamb. To us the fulfilment of this promise is future. The certainty of our redemption comes through the faith of the ancients. Paul defines the faith as the substance of things hoped for, the evidence of things not seen. This faith is contained in the things hoped for, viz., that Jesus the seed of the woman will prevail over the serpent seed.

The development of the ages has brought to us Jesus the Son of the living God. We shall try and reveal to our readers the only true God and his Son Jesus the Christ. In order to do this we have three propositions which we will state and develop.

1 Is Jesus God as taught in the doctrine of the trinity?

2 Was Jesus the son of Joseph, the husband of Mary?

3 Jesus is the Son of God and the anointed of God.

The first proposition is absurd. It is clothed in the language that is not intelligible, in saying that the Father is God, the Son is God, the Holy Spirit is God. They have a trinity in unity. The doctrine declares that each is a person of one substance. In speaking of this doctrine we wish to glean from "The Faith of The Fathers" by Cardinal Gibbons, page 334. "Is not the Scriptures full of incomprehensible mysteries? Do you not believe in the Trinity, a mystery not only above, but apparently contrary to reason? Do you not admit the Incarnation—that the helpless infant in Bethlehem was God?" You may remove the word "apparently" from the Cardinal's statement and you have the true statement of the doctrine of the trinity. It certainly is contrary to reason. That the Bible is full of incomprehensible mysteries is not true. There is nothing in Jehovah's purpose but what man may reason out. The Scriptures were given by the inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3:16,17)

The Scriptures declare the Eternal to be one. "Hear O Israel: The Lord our God is one Lord" (Deut. 6:4). Paul in the Corinthians letter declares that to us there is but One God and Jesus Christ our Lord. To the Ephesians he writes, "There is One Lord and One God who is the Father of us all." In John 17:3 Jesus declares that, "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." It seems useless to burden the mind of our readers with further proof on this subject. The Scriptures are positive against such a doctrine. Reason rejects it. The person who would argue that a father and son were of the same age and of the same power would not be considered a sane person. The second proposition that Jesus was the son of Joseph is alike unreasonable.

The Scriptures plainly teach that Jehovah had such a character in his mind when he formed the earth and made man. Adam could have accomplished God's purpose through obedience, but his violation of the law did not change that divine plan. The seed of the woman, without the man, was introduced as a detail in the accomplishment of his design. Jehovah took his own time, four thousand years, in the development of this seed. He became strong through his heredity. Paul makes this plain when he wrote to the Galatian Church, "When the fulness of time was come, God sent forth his Son made of a woman made under the law." The woman, Mary, was directed to call her son Jesus. In his development he is known as the son of Abraham, the son of David, the son of God. These are scriptural announcements. On more than one occasion God recognized him as his well beloved Son.

The third proposition needs but little more testimony as in the rejection of the two preceding propositions we submitted proof that Jesus was the Son of God and not God himself. When the angel made the announcement to Mary that she should be the mother of the Son of God, she was astonished and said, "How shall this thing be, seeing I know not a man?" The angel's answer was, "The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God." There is much more proof in affirmation of this subject, but we will rest.

D. C. Robison.

IF JESUS SHOULD NEVER RETURN, WHAT THEN?

This has been a weighty question upon my mind for some time, and may have borne heavily upon others. Not that we doubt as some do, but the Scriptures speak of so many things connected with the second advent that they would be broken if it should never occur. Paul tells us of a man of sin, "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). If Christ should never come this man of sin would never be destroyed, and the earth would be eternally under his diabolical influence. The earth could never "be filled with the knowledge of the glory of the Lord, as the waters cover the sea," for the mystery of iniquity would be here to hinder. God's will could not be done here as in heaven, as wickedness would ever abide in "that wicked one."

The righteous would never be rewarded; for he comes and his reward is with him, to give every man acording as his works shall be (Rev. 22:12).

No resurrection of the dead; for "they that are Christ's arise at his coming" (1 Cor. 15:23).

No translation of the living in Christ; for "we which are alive and remain shall be caught up to meet him," when "he himself shall descend from heaven" (1 Thess. 4:16,17).

No glorification of believers; for "when Christ who is our life shall appear, then shall ye also appear with him in glory" (Col. 3:4).

Christ will never be glorified in his saints, for "he shall come to be glorified in his saints" (2 Thess. 1:9).

No crown of glory for saints; for "when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Thess. 3:13).

No establishment of his peoples' hearts in holiness; for that is to be "at the coming of our Lord Jesus with all his saints" (1 Thess. 3:13).

No realization of "that blessed hope" promised; for it is at the glorious appearing of our "Savior Jesus Christ" and the perfecting of all the saints (Tit. 2:13; Heb. 11:39; 1 Thess. 4:16).

No praise, honor, and glory, for the trial of the saints' faith; for that is "at the appearing of Jesus Christ" (1 Pet. 1:7).

No clearing up of life's mysteries: "Judge nothing until the Lord come, who will bring to light the hidden things of darkness, and make manifest the counsels of the hearts" (1Cor. 4:5).

No realization of complete salvation: "Unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 9:28).

No end to the service and waiting of the church;

for it is turned to God from idols to serve the living and true God; and to wait for his Son from heaven" (1 Thess. 1:9, 10).

No end to the observance of the Lord's supper. the limit of the observance is "till he come' (1 Cor. 11).

No end to the occupancy of Christ's servants; for he tells them to "occupy till I come."

No reception of the saints; he comes "to receive them" to himself (John 14:3).

No judgment of living and dead: he "shall judge the living and the dead at his appearing and his kingdom."

No entrance into the kingdom; for it is "when the Son of Man shall come in his glory . . . then shall he sit upon the throne of his glory." At that time he will say. "Come, ye blessed of my Father, inherit the kingdom," etc.

Thus dear reader, if Jesus never comes we have lost all: our hope is nothing, our faith is founded upon falsehood, and we are traveling in a dark and dreary way; but he has promised to come again, and we who look for him shall receive salvation through him. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus," says Peter. Thus his coming is not a fable. He will come, and his admonition is: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Readiness is required of us if we wish the reward promised. The unready have none of the good things promsied; they are all for his people.

J. J. Heckman.

NO MORE POWER TO THE PAPACY.

Her 1260 years of persecuting are past. In a recent work, published in Cork, Ireland. "Where Are We ?" this subject is dealt with, from which I quote a few extracts. The author is dealing with Rev. 17; he says:

"Verse 16 describes her doom. 'And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.' In other words, the kingdoms which have supported her will turn against her and destroy her.

"As noted previously, she is to suffer from a consumption before finally perishing. Here we have the cause and process of this consumption described. Let us look back upon her past history and inquire how the kingdoms which formerly supported her have been acting in later days towards her. England has long ago turned against her and has eaten her 'flesh' by confiscating her property; and though England is at present more tolerant towards her, she will never recover from the severe and humbling blow which she sustained at the time of the Reformation when Germany also broke away. That was the begining of her decline.

"But the process of consumption has become more rapid of recent years. France also revolted at the end of the 18th century. And in 1793 France put into practice against the church of Rome the very lessons of slaughter and piliage she had learned from her. and in the St. Bartholomew of five years (as the French Revolution has been termed), she slaughtered 24,000 priests and monks, and 1,200,000 of the people, and the Roman Catholic religion was abolished for a time throughout the kingdom. In 1870 the kingdom of Italy turned against her, seizing the Papal States, confiscating the rich convents, and making the Pope a prisoner in the Vatican.

"Since then France has again repudiated her rule, and multitudes of her monks and nuns have had to flee from that country. Soon after Portugal also followed suit, and again monks and nuns had to flee.

"It is an interesting fact that the year 1870 was marked by the holding of a great General Council in Rome. Over 800 Cardinals, Archbishops and Bishops from all parts of the world gathered in Rome, and on July 18th declared the new doctrine of the infallibility of the Pope was declared.

"Arrangements had been made for the occasion to reflect by means of mirrors a blaze of light upon the Pope. He was arrayed in jewels, and sat on a throne in such a position that the noonday sun might shed around him a halo of glory as the decree was being proclaimed. But alas for their plans! The sun hid his face behind thick clouds, and the decree had to be read by candle light amidst the thunder and lightening of a violent storm which actually smashed the windows of the cupola of the church over the apse of St. Processus and Martinianus, to which the throne of the Pope was affixed. God's answer to this Papal act of presumption was the blow that shattered the temporal power of the Papacy."

I will add that in recent years, every turn of the wheel of political fortune is against the temporal power of the Papacy. Austria, the most loyal of all his suporters, is the most shattered of all. And the Kaiser, who undoubtedly was to restore the Papacy if victorious, is now without a friend. And the Pope is lonesome in the doctrine of the divine right of Pope and Kings.

Geo. Francis.

THE ANOINTING

But the anointing which you received from him, abides in you, and you have no need that any one should teach you: but the same anointing teaches you concerning all things, and is true and is not a lie. And as it taught you abide in him (John 2:27).

Now brethren, to whom is this language addressed ? Is it not to those that have received the anointing ?

First, then, we must know what the word "anointed" means. We will now go to John 14:26: "But the Helper, the Holy Spirit, which the Father will send in my name, shall teach you all things and remind you of all things which I have said to you." Notice similarity to first quotation. It is very plain to see from this last verse that we receive the anointing then the "Helper" or "Holy Spirit," for says John, "it shall teach you all things." Now as we know that "Christ" means "anointed," how plain it becomes that all those "in Christ" or "in the Anointed," must have a measure of the Holy Spirit given them.

We cannot be in Christ without this anointing (Eph. 1:13, 14). Some may say, "Why do we need a teacher, then ?" John very plainly says that those "in Christ" need no teacher, except that admonition be given them by the Master.

Now there are many texts and very plain ones, too, that tell us how we may know when we are under this divine guidance. Jesus answered Judas, when asked how he would manifest himself to his disciples and not to the world, by saying. "If any one love me, he will observe my word;" and what will follow ? Listen: it is the Master's words: "And my Father will love him, and we will come to him and make our abode with him." Also read Rev. 3:20

It is only by strict obedience to the commandments of God that we have any promise of sharing God's blessings. It does us no good to say, "Oh yes: I love the Lord" unless we keep his word. "If you love me you will keep my commandments." And in another place the spirit speaks through John saying, "For this is the love of God that we keep his commandments; and his commandments are not burdensome. because all that they have begotten of God overcomes the world; and this is that victory which overcomes the world —our faith" (or our assurance). Dear children, we should not love in word or in tongue (as in Matt. 7:21), but in work and in truth (as in Matt. 7:21 last part of verse). "By this we know that we are of the truth and shall assure our hearts in his presence (indwelling). Because if our heart condemn us, God is greater than our hearts and knows all things" (meaning that if there is aught in our heart that is not right God certainly knows it. Beloved, if the heart does not condemn, we have confidence toward God, and whatever we may ask we may receive from him, because we keep his commandments, and do what is pleasing in his sight. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love each other as he gave us commandment. And he who keeps his commandments abides in him and he in him, and by this we know that he abides in us, by that spirit which he gave us."

"Now if Christ would work in and through us, we must be clean, pure channels of expression.' Therefore watch your thoughts very closely, and be able to say with the Psalmist at all times: "Search me, O God, and know my thoughts."

Favor be with all those who sincerely love our Lord Jesus Christ.

Grace Lawrence.

"IN THE PLACE WHERE THE TREE FALLETH THERE IT SHALL BE" (Eccl. 11:3).

By S. Roxana Wince

In the place where the tree falleth there it shall be." It cannot change the place of its fall; it cannot transform itself into any other kind of a tree. If a beech or an oak when uprooted by the storm, it must remain a beech or an oak. If gnarled or crooked or hollow its fall does not change it into a stately, straight and valuable tree. Just so is it with man. As he dies he must remain. He cannot change the place of his fall no more than can the tree. If he is a wicked man when he dies he will come up among the wicked when raised from the dead; if a righteous man, he will come up among the righteous. There will be no transformation, no half way classes, no one passing the searching eye of God because he is as good as some church member.

To me this is a startling and an alarming fact, and one that not only actuates me to draw closer to my Lord and to pray for perfect "dominion over self and over sin, over all evil without and within," but also to work to influence others so to do. And, if someone out of the ark of safety, and in eminent danger of being engulfed at any moment by the terrible on-rushing flood. to urge them to make their escape at once by seeking an abiding place in Jesus' name. How I tremble for dear ones that know the truth, and who still keep putting the day of obedience off. Will they ever come to Jesus ? They have said they would. They have said I want to be a Christian, but there they stand; not a step do they stir.

Some day the tree will go down and there will be no hope, for its life will not be hid with Christ in God. The Christ name will not have been taken, the sin-covering robe will not be on. How dreadful, how inexpressibly dreadful, to rise from the grave in that condition, or to have Christ come now, and be left to perish ! Four or five years at most will bring the resurrection of the holy dead and the change of the living saints of God. We do not know the exact time, but the thirteen hundred and thirty five day period of **Daniel twelve, runs out in 1923**, and it was at the end of those days that Daniel was to stand in his lot. Do we want to stand with him ? then we must be ready. No one can come to the marriage of Jesus without a wedding garment, and the garment cannot be gotten after he comes. How foolish to make delay.

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People seldom improve when they have no model but themselves to copy after.—Goldsmith.

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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

SPECIAL CONTRIBUTORS

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Editorial

"Futurism," an eight page booklet by J. J. Schaumburg is an able and scriptural exposition of prophecy that is worthy of wide distribution. It may be ordered of the Author at 716 Seventh Street, Oakland, Calif. Twenty cents per dozen or one dollar per hundred.

"The Faith Epitomized" has been delayed in publication, but we are now busy at the job, and all advanced orders will be filled by the 10th of March. It is a thirty-two page vest pocket edition, with colored binding. It just fits an envelope for convenience in mailing. Altogether the work is unique.

As it takes money to do the Lord's work the same as it does any other work, we have mailed statements for the subscription accounts which have expired as at Dec. 31, 1918 or before. If your subscription is due will you kindly forward the amount as instructed in the paper, or if circumstances do not permit and you cannot afford to pay for the paper and you desire it to be sent, kindly notify us and we will be perfectly willing to forward it: but when you are able we would like very much to receive same. If we have made any mistake in your statement kindly advise.

Statements for subscriptions expiring each month will be forwarded from now on. If you will take notice of the date on your address slip and send money when due this will save us quite an amount of postage. The statements now sent out have cost over $7 for mailing, which money could have been used for better purposes if these amounts had not been overdue.

ENQUIRIES CONCERNING THE LORD'S SUPPER

Dear Brother Huggins:

I would like to ask your advice about a matter that worries me. There are a few of our people (ten or twelve perhaps) in this place, and we have been having a Bible class once a week. Lately the brethren have their class on Sunday afternoon, and we from the country, join them. Last Sunday we spoke of the communion service. All desire very much to partake of it as often as we should. Now what I want to know is, in a case of this kind where we have no minister or elder with us, whether it would be right for one of our number to administer the emblems?

Again, there is a lady and her husband in our class who are earnest learners. They were both baptized into the Dunkard church. At the time Brother — ——— was here he took the lady into the church under her Dunkard baptism. Now the question arose among us, If we have communion service, and all of our little crowd being baptized believers, excepting these two or three perhaps, should we pass the emblems to them (or the lady rather, as she thinks she is in the church), or should we not? Some contend that if we do not, we might offend them, and we do not want to do that, for we hope to teach them; others that it would not be right to do so. For myself, with the understanding I now have, I could not possibly offer it to them, for I think the communion is of grave importance. One should be very careful not to eat or drink unworthily. Is there anywhere a Scripture which tells us how often we should have this service? Brother Anderson preached for us for a year, but after he went to Virginia, we have had no regular preaching. Now dear brother if you can find time to tell us what to do, I shall be both glad and thankful.

Your Sister, trying to serve the Master acceptably,

A Sister.

EDITOR'S REPLY

This sincere but distressed Sister has raised some very interesting and important questions; and as they are more than of local application and belong to the entire brotherhood as matters of essential importance, we shall reply to them in the hope of benefiting many others beside herself and the little body of believers to which she belongs. The principal interrogations are three, namely:

Who Should Officiate at The Lord's Table?

There is no pastor, elders, or deacons in the church; and the question is substantially this: Do members of the church have the right to administer the Lord's Supper at the Lord's table? That they have the right is made plain by the fact that they are members of the Son's house (or family), and are joint-heirs with him (Heb. 3:6; Rom. 8:17). Each member of this house belongs to a holy and royal priesthood, and may offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). Each saint is a king and priest (Rev. 5:10). If so, the question, instead of being, Can a saint do this and that? becomes, What is it he cannot do? Instead of the church waiting a month or a year for the "annual meeting" to be in session, that they might break bread with the preacher, Paul tarried in Troas a week to break bread with the church! (Acts 20:6, 7).

In view of these facts we ask our Sister and the class to which she belongs, May not "holy" and "royal" members of a "spiritual house" (family) thank God for the Lord's table, its loaf and wine? Do not "kings and priests" have the right—the right? Forgive both the question and the word; for what man or set of men have greater rights than kings and priests? May not such dignitaries, without the assistance of a human being, be he priest or preacher, approach the Lord's table, and handle the loaf and cup? If the Aaronic priests did not fear to approach a golden table, and to place upon it the loaves of the divine presence; if they hesitated not to eat that consecrated loaf, because they were priests according to the flesh—shall "royal priests" of the Lord's "spiritual house" fear, without the intervention of the hands of some preacher or other official, elected by human wisdom and human vote, to approach the table of the Lord's communion? If we are sons and daughters of God Almighty, do we not have the rights of sons and daughters? Are preachers more than sons, kings and priests? If only preachers and officers can officiate at the Lord's Supper, then while Catholics are priest-ridden, we are certainly preacher-ridden and officer-ridden! After the Catholic gets the priest between himself and his God, and we get the preacher between us and our God, do we not thank God for the loaf and cup while the officer stands by the table; and do you not handle the bread and wine when they come to you? Now would not your prayers, thanksgivings, and praises have been as acceptable to God, and as edifying to yourself, if the human mediator had not been there, and your participation as well pleasing to God if you had been the first to handle the emblems, as when you are the second or forty-second? Brethren and sisters, let us send back to the Vatican, from whence they came, the haughty assumptions of priests and "the holier than thou" arrogance of preachers, and enjoy the freedom of sons, appreciate more highly the consecration of Jesus and the value of our high calling and exalted privilege of being kings and priests unto God, and joint-heirs with Christ.

Whom Shall We Fellowship?

This question is discussed in Bible Lesson XII, page 6. To this our Sister is referred for proof that communion is limited to baptized believers of the gospel. To accept a Dunkard and a Dunkard's baptism is to sell the truth for a mess of pottage. If this interested friend should get "offended" because you tell her the truth, her identification with you now is a mere formality and farce, in no way benefitting you or herself. In accepting her triune immersion, you have unwittingly accepted the doctrine of the Trinity upon which triune immersion is built and accepting the Trinity all "the things concerning the name of Jesus Christ" are nullified entirely (Acts 8:12). When we have accepted the Dunkard with her gospel nullifying traditions, consistency will soon drive us to accept all other orthodox sectarians—and then where are we? Nowhere! If we can take them in with us, we can go in with them; and we might just as well disband and be swallowed up in denominational extinction.

How Often Should We Break Bread?

There is a cheap kind of argument afoot to the effect that we are not told in the Scriptures how often to commune; this question is left open, they say, by the words "as often." But we have shown in Bible Lesson XII, page 14, that these words denote manner, not frequency. And the similar argument that the words are, "Upon the first day of the week," not upon the first day of every week, shows painful ignorance of the meaning of language. The language of Holy Writ is: "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). Upon what first day did they celebrate his death? "Upon THE first day." We are nowhere told in the word of God that they made any difference in first days; they were all alike, hallowed by the same great event and held sacred to its commemoration. When God commanded Israel to remember the seventh day as a Sabbath Day, and keep it holy, mean, stiff-necked, stubborn, and rebellious as they were, we never read of them seeking to excuse their desecration of the Sabbath by saying, "But your never said for us to keep every Sabbath Day." Such an unfair argument to dodge plain duty they never thought of; such foolishness is a modern product of the apostasy. If, then, when God commanded ancient Israel to keep the Sabbath Day holy, he meant, and they understood it to mean, every Sabbath Day, then when it affirms that the disciples come together on the first day of the week to break bread, it is just to conclude that it meant on every first day. The phraseology is the same in both cases, and the meaning is without question the same. Those who are afraid they will express too often their flickering love to Jesus by weekly communion, think it not too often to celebrate the Lord's resurrection weekly. Why do they celebrate his resurrection fifty-two times in a year, and his death twelve, twice, quarterly, once or not at all? Why do they think so much more of his resurrection than his death? In eagerness and patience we wait for an answer to this question.

THE DRIFT OF THE TIMES

By "Cisalpine"

So much has been said of late concerning a secure and lasting peace safeguarded and enforced by a League of Nations, that we are moved to give several reasons for our conviction, that however strong and universal this expectation or desire may be, it can never be realized, and that those who look for its fulfilment are foredoomed to disappointment. Now how can there be any lasting peace in the absence of the Prince of Peace? But still more to the point is the fact that God has announced a totally different program.

In the 9th chapter of Daniel, verses 24-27, two comings of Christ are in view. In his first coming he was to be "cut off"—that is, put to death; but in his second coming he will "finish the transgression" and "bring in everlasting righteousness;" and of the interval between them it is said, "And till the end is war. Determined are desolations" (Young's Idiomatic Translation) or "Even unto the end shall be war. Desolations are determined."

This is confirmed by our Lord when he told his disciples, in Matt. 24, that "wars and rumors of wars" and other disturbances were to characterize the entire period of his absence. Other passages from the New Testament quite in accord with these might be cited, while on the other hand not a single passage can be found in the whole Bible that will justify the belief that an enduring peace is possible before Christ comes again to purge the world by terrible judgments and to begin his own reign in righteousness.

We are aware that the great majority of men are looking for a long and universal peace before Christ comes, but in this they are very greatly mistaken; and the mistake is all the more unnecessary and culpable since the Scriptures are so clear—"Even unto the end shall be war." That settles it. And so it follows as a necessity, that any League of Nations, whatsoever, will be utterly powerless to enforce peace when God calls for war.

———o———

National Berean Society

Ereta B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY
SLOGAN: WE STAND FOR UNITY TRUTH AND RIGHTEOUSNESS

Notes From Minnesota

Brother Savage was here on his usual trip January 11th, and we had meetings Saturday night and Sunday, and also Sunday School. The meeting for the 8th of February was postponed on account of the flu. Sister Howard and daughter Mildred and the Roebuck family had the flu, but all are up and around again. It is not until sickness and danger are at our door that we realize how weak we are, but God has given us a promise in the 91st Psalm, and if we are faithful to him, he will surely help us in time of trouble and sorrow.

Brother Geo. Byrum has returned from camp. It seems nice to have our boys home again and we hope the time is not far distant when we shall part no more.

We would like to have reports from all the local Minn. committees. Send all reports to Mrs. A. Sandberg, Mora, Minn. R. 2.

———o———

Extracts from Letters Written by The Isolated Ones

"I have at hand your welcomed letter, and am very much pleased to hear from one of God's people. It seems good to talk to those who love our Lord, and when one is isolated it surely brings some cheer to their lonely hearts."

"Your letter received some days ago. Indeed we are sad and lonely, and appreciate your words of comfort and feel that they came from the heart. We can truly say that all who have written us words of comfort are fulfilling the law of Christ, when he says through the apostle, 'Bear ye one another's burdens.'"

"I am always glad to hear from some of the faith as there is only one sister here of our faith besides me. There is need of encouraging the isolated ones, and I know how glad I am to get letters from the brothers and sisters."

I consider our work of trying to cheer and encourage our isolated brethren of the Church of God a grand work and one, too, that has been neglected, and is now badly needed. Now that I am myself isolated I see what it means to be cut off from meeting with the "household of faith," and it makes me realize, as never before, how much such work is needed among our isolated church people. I wish all who read these lines and who feel interested in this branch of church work, but which is almost altogether carried on by the Bereans, would co-operate with us by sending names and addresses of brethren known to be isolated, to my address.

Miss Anna Adams.
Mulberry, Florida.

———o———

Dear Bereans:

We are looking for Jesus to come again to earth—that same Jesus who, when he dwelt on earth, was so full of tender compassion and pity for human woe, whose hand was ever ready to help, and whose voice ceased not to comfort the afflicted and to warn and instruct those who were shrouded in mental and moral darkness. He healed the sick cleansed the lepers, cast out demons, raised the dead. See his sympathy at the tomb of Lazarus, at the bier of the widow of Nain. Then listen to his lamentations over Jerusalem where he had been detained and persecuted. He wept over it, saying: "Jerusalem, Jerusalem, thou that killeth the prophets and stonest them that are sent unto thee; how oft would I have gathered thy children together as a hen gathereth her chickens under her wing, but ye would not."

Again, while suspended on the cross his thoughts were turned from his own suffering to pray for his murderers: "Father, forgive them; for they know not what they do." We look for his return to complete the work of restitution, to gather the dispersed of Judah, to raise up the throne of David which is fallen down. Luke says: "The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Yet know that when he was here before, and before he departed, he said to his disciples: "Whither I go, ye cannot come. A little while and ye shall not see me, and again a little while and ye shall see me. If I go away I will come again and receive you to myself, that where I am ye may be also" (John 13:33; 14:3; 16:16). Having led his apostles to Bethany he was parted from them while blessing them, and a cloud received him out of their sight. While they stood looking steadfastly toward heaven, he went up. Behold two men stood in white apparel who also said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." And the message he sent back to his disciples and to the loved ones of earth was, "Surely I come quickly." Already the cry has gone forth, "Behold he cometh." Are we ready? Ready for honor, glory and immortality at the coming of the Son of Man when these poor, frail, mortal bodies of his saints shall be fashioned like unto his glorious body. "Behold he cometh with clouds." His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley. Thus shall he inaugurate the changes that he will work upon the planet earth, when, instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree. The wilderness and the solitary places shall be made glad and the desert shall rejoice and blossom as the rose; the eyes of the blind shall be opened; the ears of the deaf shall be unstopped; the lame shall leap, and the tongue of the dumb shall sing; and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away.

May Moore.

———o———

COMMUNICATIONS

Dear Brother:

Sister Anderson was taken to the Memorial Hospital, Winchester, Va., yesterday for an operation for appendicitis, gall stones, and some other troubles, what the doctors do not quite understand until they operate. I am writing to ask you to remember us in your prayers. Sister Anderson will be away for two weeks or more (John 14:14; 15:7; Jas. 5:16). Believing you are one of this class referred to in these verses, we ask to be remembered in your prayers.

Your brother,
J. H. Anderson.

———o———

The following may be interesting to the household of faith:

Dr. Simons, for many years head of the Methodist Episcopal Church in Russia, giving in his testimony before the senate, said: "Most of the Bolsheviki leaders were Jews, many from the east side of New York, who have set aside large sums for the spread of their doctrine in all the countries of the world."

Is it possible that Judah whose hand shall be in the neck of his enemeies (Gen. 49:8) is the stone cut out without hands and which has already become to smite the image upon his toes (Dan. 2:34, 35)? See what more he is to do, and the results in Zech. 10:3-5; Psa. 18:34, 35; Jer. 51:17-25. If this be true, brethren, ye are not in darkness, that that day should overtake you as a thief. Therefore let us not sleep as others; but let us watch and be sober."

"Who can utter the mighty acts of the Lord? who can show forth all his praise? Blessed are they that keep judgments, and he that doeth righteousness at all times."

M. Louise Atwell.

———o———

"MY CUP RUNNETH OVER"

By S. Roxana Wince

David said, "My cup runneth over." I can say the same. Never since I came to that little uncomfortable cabin home, on the banks of Eel River in Whitley County, Ind., the unprecedently cold 10th of February, 1838, have I had a bithday so full of holy joy as this has been.

It has been almost more than I could bear; it was so unexpected, so surprising. It was just like going to a big prayer meeting, only the prayer meeting came to me instead of my going to it. And the burden of every petition was that my poor little life might be spared unto the coming and kingdom of Jesus.

May God bless every one of you, dear brothers and sisters, all the precious young people and the little children who have so lovingly remembered me. And whenever your bithdays come,

Whether in time of winter's snow
Or when the sweet June roses blow,
When springtime's soft reviving showers
Call up the dainty woodland flowers.
Or autumn time with frosty breath,
Chills lovely things to seeming death.
O may our Father be with you,
And gladness give the whole day through!

Quicken your faith, renew your hope,
As path leads on o'er greener slope,
And by the waters cool and still,
Toward Zion's beauteous glowing hill;
Whate'er of trouble comes to earth,
Of war, of famine, or of death,
In going out, or coming in,
May you be safely kept of him!

Feb 15th 1919.

———o———

All giving that is worthy the name involves love, self-denial, and sacrifice on the part of the giver. "God so loved the world that He gave His only begotten Son."

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

James Crothers Adams was born March 11, 1830, at Mount Vernon, Ohio, died at Gifford, Ia., Jan. 28, 1919, aged 88 years, 8 months and 18 days.

He moved with his parents from Ohio to Illinois in 1840 where he married Miss Sarah Ann Piggott in 1853. To this union was born 8 children, four boys and four girls: Almus Adams, of Omaha, Amanda Adams, of Gifford, Ia., John Adams, Holbrook, Neb., Mrs. Elva Gearhart, Arapahoe, Neb., Mrs. Nora Patton, Holbrook, Neb., and Mrs. Cora Levie, Ellison, Neb. One son and one daughter died in infancy. His first wife died in 1885. Some years later he married Mrs. Lydia Chase. To this union was born one son, Edmond Adams, of Ola, Idaho. The last wife died several years ago, since which time he has made his home with his children. He moved to Hardin County, landing April 17, 1855. There was at that time only three houses in the township. He died in plain sight of the place he settled on almost 64 years ago. Besides his children he leaves 29 grandchildren, and 30 great grandchildren and one brother.

The deceased comes of a long lived family. His father lived to be 88, his mother 77. His grandfather on his father's side came from Ireland, and died at the age of 104. His surviving brother will be 91 April 1st. There were 12 children in his father's family, all living to manhood and womanhood, and a number in the eighties and nineties. The first gospel sermon he ever heard was preached by J. T. Prime. He believed the truth from the first, and was baptized by Elder C. C. Ramsey over 40 years ago. In his last days his greatest concern was about those he thought not ready for the kingdom. He now awaits the summons to come forth to life eternal.

The funeral was held from the M. E. Church at Gifford. Interment in the Henia Cemetery. Elder G. E. Marsh spoke words of comfort to a house full of old neighbors and friends. We sorrow not as others who have no hope.

The Family.

Brother Marsh also sends a report of Brother Adams' death and funeral.—Editor.

Every good work is followed by blessings upon him who does it. It is a divine law that the good we do comes back to us.

"Life consists in benefit," says Emerson, then asks the question, "Who is greatest, He who receives or he who confers the most benefit?" Jesus answered that question when He said, "It is more blessed to give than to receive,' and "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of Man came not to be ministered unto, but to minister."

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES. MICAH 6.8, TITUS 2.13,14.

GOLDEN TEXT: Galatians 5:6

HEAVEN COMES BACK

By Walter S. Percy

Heaven comes back to the soul that speeds it
Out to the blessing of other lives;
Heaven comes back to the soul that shares it
Into the hope which gladder strives;
Nothing goes out without returning,
Nothing comes back unless 'tis sent:
This is the lesson worth our learning,
Nothing is blest until 'tis lent.

Heaven comes back to the soul that shares it
Daily with other lives in need;
Heaven comes back to the soul that bears it
Into the world by life and deed:
Blessing hath wings to hasten thither
Others to bless and come again;
Blessing hath wings to hasten thither
When it hath helped the souls of men.

Heaven comes back to the soul that loving
Scatters its sunshine in the world;
Heaven comes back to the soul by proving
Joy is the gift by giving pearled;
Evil returns but good is surest,
For 'tis the jewel never lost;
Love is the treasury securest,
Heaven comes back to crown the cost.

Duty

By Dr. Frank Crane

Duty is the idea by which we rob ourselves of the joy of work.

The pleasure of the soul is self-expression. Self-expression is found perfectly in work. Whoever has discovered his work has come upon the secret of happiness.

That is, provided he does not spoil it all by putting the duty-thought upon it and making it drudgery.

Of course one should do his duty, and is for it entitled to his reward and praise. It is not that I would rob him of his deserts. It is because he is missing the finest element of his deserts.

Why not call it Privilege, instead of Duty ? The one word connotes a banquet, the other a whip; one the chosen opportunity of a free man the other the forced labor of a slave.

It is a wife's duty to take care of her children, to keep the home, and to make her husband happy, but she is not much of a success if a sense of duty is all that moves her, if she has not the inspiration of love that makes a woman glad to be a wife and mother.

Duty is iron; Privilege is golden.

The college boy whom his father compels to go to school, and who has only the feeling of duty to keep him at his books, is not going to get the good out of his opportunities that the boy gets who is working his way, and looks upon the school as an estimable Privilege.

Duty, unrelieved, made the hard Puritan.

Duty makes a man a religionist: Privilege with love, forms the Christian. Duty forces a man to go to church, but it is the knowledge that "God is love" and our willingness to serve him and do his will, as a privilege, that makes us sons and daughters of the Most High.

Duty, alone, makes a faithful clerk. But when it is lit up by a sense of opportunity, and the clerk transforms his duty by his enthusiasm, the first thing you know he owns the business.

Duty is stern; Privilege is joyous.

The great Teacher called on us to take his yoke upon us; but it was a transforming yoke; "Ye shall find rest," he added.

When we put enthusiasm, vim, and interest in anything we have to do, Work becomes Play, Labor becomes Craftsmanship, Duty smiles and is changed to Opportunity.

Duty obeys the Law. Privilege knows no Law, but operates by Love; and Love is the fulfilling of the Law.

Duty, taken alone, is dead. The joy of doing comes from the emotions. Whatever we do without feeling, whatever is not the forthputting of soul energy, is second-rate. We are artisans, not artists.

Duty is cold. And cold contracts. Duty, alone, makes life wintry and bleak.

Pour love into your work. Let the labor of your hands be the gestures of the soul, and you are carried up to the heights of genius by the exhilaration of the outflowing forces.

Alcohol

A simple word, yet freighted deep with woe;
Learn but the meaning, seek no more to know;
Cast not upon your life the cruel blight;
Of a dread evil, fearful in its might:
Heed well the warning words of sage and seer;
O friend he holds you fast when once he grips;
Let not this liquid demon pass your lips.

March

March was not always the third month of the year, for in England until 1752 it was the first, the legal year commencing on March 25. Scotland changed it from first to third in 1599. France was the first country to change the calendar, for in 1564, Charles IX ordered that "from thenceforth January was to be the first month of the year."

March has 31 days, and originally was known as "Martius," the name given it by the Romans from their god Mars, which also is the foundation of the present name.

Daily Thoughts

Looked for a city which hath foundations.
Heb. 11.10

I have given him as a leader to the people.
Isa. 55:4

The Lord thy God bringeth thee to a good land.
Deut. 8:7

He goeth before them, and the sheep follow him.
John 10:4

Strangers and sojourners as were our fathers.
I Cor. 29:15

Unto him who is able to keep you from falling.
Jude 24

He is at my right hand, I shall not be moved.
Psa. 16:8

God Understands

Lie down and sleep,
Leave it with God to keep.
His sorrow which is part
Now of your heart,
When you awake
If still 'tis there to take
Utter no wild complaint;
Work waits your hands;
If you should faint,
God understands.

The like figure whereunto even baptism doth also save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ

Who wrote the above?
Who was it written to?
What is baptism?
What is the subject of the preceding verse?
What is meant by "resurrection"?
Where can the passage be found?
Five credits for each answer.
Answers must be mailed before March 14.
Answers will appear in issue of March 18.

Answer to puzzle in issue of February 18:

The passage was written by the apostle Paul to Timothy, and the commandment referred to is, "But thou, O man of God, flee these things (the love for, and care of the things pertaining to this world); and follow after righteousness, godliness, faith, love patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art called, and hath professed a good confession before many witnesses."

Pontius Pilate was the Roman Procurator of Judea, was very arbitrary, and on more than one occasion nearly drove the Jews to insurrection through his harshness and overbearing manner.

A record of the good confession made by Jesus before Pontius Pilate will be found in John 18:36, 37.

"Unrebukable" means "beyond rebuke" or something regarding which you can not find fault.

"Potentate" means "A king, a ruler, one who has great authority."

The "Potentate, the King of kings and the Lord of lords," is Jesus the Christ.

The passage can be found in 1 Timothy 6:13,14, 15.

Works by Robert G. Huggins

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Lesson III: the Gospel of the Kingdom the Only True Gospel.
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Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. MARCH 11th, 1919 NUMBER 10

A Little While

There's just a little while to turn from sinning,
To shun the pleasures that would but defile,
To take the narrow way in hope of winning,
The life eternal; just a little while.

A little while to tell the old, old story,
To see its message bring a happy smile
To darkened ones; the hope of coming glory
Dispels their gloom; there's just a little while.

A little while the Christian armor wearing,
To battle unto death against the wrong
'Twill not be long till palms of victory bearing,
In Canaan's land we'll sing the conqueror's song.

Though we may sow the precious seed with weeping
Soon we will bring the ripened sheaves with song:
Till the little while that we now have in keeping
Will give place to eternity ere long.

A little while for those who now are waiting
To don the wedding garment as his bride,
To watch and pray with their love unabating,
Although he tarry faithfully they must bide.

O then redeem the time, the days are evil;
The tempter oft with snares would you beguile,
Gird up your loins, press on though men may cavil;
We can be steadfast yet the little while.

"A little while and he that shall come will come"
And light earth's shadows with his blessed smile,
Then ever ready be to bid him welcome;
For he will tarry but a little while.

Alice B. Curtis

Pulpit Echoes

Synopsis of Discourse preached by Bro. Huggins, February 16, 1919. Reported by Bro. George B. Alldridge.

"THE TEMPLE OF GOD"

"And there was given me a reed like unto a rod; and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months (Rev. 11: 1, 2).

Introduction

A few weeks ago we considered Rev. 10: 10,11. We endeavored to show that "eating the book" was emblematical of John the Apostle considering and, under the inspiration of the Holy Spirit understanding, its contents. John thus made it his own for the express purpose for which he had received it. The knowledge of future events was at first very sweet to him, as honey is to the palate: but as they became unfolded to him they occasioned him grief and anguish of heart, revealing the sufferings the church must endure for Christ, and the great apostasy that would follow, already pointed out by Paul in 2 Thess. 2: 3-12.

By publishing the contents of "the little book," and the rest of the predictions, which were revealed to him, "he prophesied before many peoples, and nations, and tongues, and kings." Today this is being done wherever the Scriptures are translated and circulated among the nations of the earth. A thoughtful study of Rev. 10 to 16 chapters must impress our minds with this fact that Christ, since his ascension following his first advent has, and is dealing with the nations of Europe, continuously.

The Reed Like a Rod

"And there was given me a reed." The thought is a rod for the purpose of measuring, or a measuring intrument. It means that actions or conduct is to be measured and judged. Paul in 1 Cor. 4: 21 gives us the exact thought: "What will ye? shall I come unto you with a rod, or in love, and in the spirit of meekness?" See also Isa. 28:17; Zech. 2: 1, 2; Gal. 6: 14-16.

The rod measures and determines the value of our conduct. The opposite to this is love. This principle, if ruling in our hearts, will influence our faith, our daily practice, and the employment of our time. Hence then the rod or reed deals with faith, practice, and time, especially so during the period of forty and two months, or 1260 years. During this period power is given unto God's two witnesses. Paul in writing to Timothy declares that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in rightreousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). In Heb. 12:6 we have the same thought: "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." For the period of 1260 years the church was under the iron heel of the Gentiles, being chastened that God may refine her as gold rare and precious. The rod also is an emblem of

Oregon Bible College
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majesty and authority. See Rev. 2: 27; 12: 5; 19: 15; Psa 149: 6-9; Heb. 1: 12.

Rise Resurrection

"Rise and measure." Notice the peculiar significance of the word "Arise." What does John mean? We think he refers to the temple of God, or the church in glory and power. In type wood always stands for mortality or the flesh and blood condition; gold the immortal or spirit condition. Hence in Rev. 21:15, we read that the angel holds in his hand a golden reed. Our text is considering the temple of God prior to our Lord's second advent a condition of humility and suffering; under the rod of God's golden measure the conditon of the church in glory and power.

Revelation then reveals to us the church

First—In affliction during the period of 1260 years, being measured by the rod of wood: and

Secondly—The church immortal, being measured or existing under the rod of gold. One is prior to his advent, and the other following his second advent.

The End Stated First

To understand the book of Revelation it is necessary to know and read the prophets. Zech. 4:1-14 is the foundation upon which rests the eleventh chapter of Revelation now under consideration. As a preface to this Daniel was also given to understand "What shall befall thy people in the latter days" (Dan. 10:14). Hence Daniel and Zechariah are commentaries on the bo of Revelation. God often states the end, or rather the condition existing at the end, first. In Rev. 1: 17,18 John first in symbol dies. The same is true in the case of Daniel and others. God then wakes them out of sleep and reveals to them things that will follow after he raises them from the dead. This does not for one moment imply that all the book of Revelation will be fulfilled, as our futurist friends say, after the church is exalted in power. Isa. 26: 19,20 and Daniel 12:1, 2, prove that events will transpire following the resurrection of the saints in the order revealed to John. What was to be measured? The word "measured" means, in this connection, to destroy, to preserve. In 2 Sam. 8: 1,2 we read that "David smote Moab and measured them with a line casting them down on the ground; even with two lines measured he to put to death." The angel commanded, "Rise and measure the temple of God, and the altar, and them that worship therein." In the year A. D. 70 this was literally fulfilled respecting the temple and nation of Israel. But there is also a spiritual application of these words. Jesus in John 2: 21 speaks of a temple which he says is his body. Paul in 1 Cor. 3: 16,17 reveals the secret of who compose this body or temple of God, viz.: the church, Christ being its head. In 2 Cor. 6: 16 he positively declares that we are not only the temple of God, but God dwells in this temple now. To prove it is not a material temple or a temple built with hands in Rev. 3:12 those who are overcomers are promised the positions of pillars in this temple. Paul on Mars' Hill declares that God no longer "dwelleth in temples made with hands" (Acts 17:22-31). Jesus as he wept over Jerusalem pronounced these terrible words: "Behold your house is left unto you desolate."

The Temple of God the Church

On the day of Pentecost, as the apostles were gathered together in one place, we read that there appeared unto them cloven tongues like as of fire, and it sat upon each of them. Here then was the beginning of God's departure from the temple made by hands, fulfilled finally in A. D. 70, and the beginning of his taking up his abode in the temple of his body which is the Church of God. This was soon demonstrated, for Peter in Acts 5:4 claims that Ananias and Sapphira lied not to them but to God, who was present in their hearts or sitting in the Temple or the Church of God represented by the apostles and brethren. In Eph 2:20 this is so clear that the question of a material temple should never again be raised. So then in whatever people the Spirit of God dwells, there is the temple of God.

Our futurist friends are looking and waiting for the revelation of the "Man of Sin" or the anti-Christ. This man has existed in power and ruled as such for forty and two months. Please notice Paul's description in 2 Thes. 2:4: "Who opposeth and exalteth himself above all that is called God, or that is worshipped so that he as God sitteth in the temple of God, showing himself that he is God." If a clearer or more accurate description of "his holiness the Pope" during the period of 1260 years that he claimed to sit in the temple of God can be given than this, I do not know where to look for it. History reveals to our astonished gaze the fulfilment of this description of the Man of Sin in the person of the Pope. We bow our heads in worship and praise to God, for the correct understanding of his inspired word.

John or rather the angel had the papacy in mind when he commanded him to measure or divide off the temple of God, and the altar, and them that worship therein. The language here used is borrowed from the Old Testament. Solomon's prayer at the dedication of the temple mentions three clauses, the priests, the Jews, and the Gentiles (1 Kings 8:41,42). This temple had two courts (2 Kings 23:12). Notice in our text the measure was to be made of the temple and the altar, and those that worship therein. But the court which is without the temple was not to be measured. Paul shows us the meaning of this court which is without (1 Cor. 5:11). In verse 12 he says the judgment or measure is with those who are within. This same class Jesus says it was given to know the mystery of the Kingdom of God, but unto those without he spoke in dark sayings or parables (Mark 4:11).

No Court of Israel in the Apocalypse

Beloved, get this point clear in your mind: Israel after the flesh is in the outer court with the rest of the world. God has ceased to deal with them since Jesus declared he has cast them off until the fulness of the Gentiles be come in. **Hence nowhere in the Apocalypse is the court of Israel introduced.** When the veil of the temple was rent asunder God at that moment opened up a new and living way into his presence, "Blotting out the hand writing of ordinances that was against us, which was contrary to us, and took it out of way, nailing it to the cross" (Col. 2:14). "For he is our peace who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:14). All that was typified in the temple of Solomon is now realized in the Church of God, which is the temple of the living God; for Jesus, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace" (Eph. 2:15). Beloved, let us heed the solemn injunction, "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defileth the temple of God him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3: 16, 17).

JEHOVAH'S MASTERPIECE

From harmony to harmony
This universal frame began:
From harmony to harmony
Through all the compass of the notes it ran,
The diapason closing full in man. —Dryden.

God made the light and darkness, the seas and the mountains, the fishes of the water and the birds of the air, and the beasts of the field, He saw it was all very good, but there was still something better to be made. Heaven and earth were filled with the majesty of his glory, and these declared his might, but not his likeness. The last stage in the work of his creation has been reached, and he is about to produce his masterpiece, his noblest earthly work. To the Elohim, who were co-workers with him in this task, he said, "Let us make man in our image, after our likeness and let them have dominion over all which has been created. And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being. And God saw everything that he had made and behold, it was very good. And he planted a garden eastward in Eden, and there he put man whom he had formed to dress it and keep it." Bestowing the final touches to his work he withdrew from the scene to contemplate and rest.

In speaking of man as being created in the image of God, the first thought is the intellectual powers with which he has been endowed. If the wisdom and power of Jehovah occupy the first place in the mind of one who contemplates the heavens and earth, certainly the second place must be reserved for admiration of the wonderful mind with which man has been endowed, the powers which thus enable him to study the works of God. The supreme object of his creative genius and energy, it sets man in his divine likeness to be ruler of things created. All else is secondary whereby God's work advanced along the vistas of time to the dawn of human existence. Man alone of all his creation could praise him for his marvellous works. Endowing him with these intellectual powers, God placed upon him, in giving him the earth to rule, great responsibility. If God's purpose was to make everything good, man's greatest privilege as well as duty was to cooperate with him in realizing that purpose.

The distinction between man and the animal is in the capacity for knowing God and holding communion with him. Having been made in the image of God, it does not seem strange that Adam and Eve received constant communication from the Elohim. Why should not the angels have been happy to talk with beings whom God took such pleasure in creating? It was the fascinating and destructive spell of the tempter which lured man into forbidden paths and separated him from this direct, personal contact with God and the angels. Sin entered this beautiful garden and man, surrounded as he was with all the material comforts which the earth afforded and with the association of angels, fell and the world's history was transposed into another key. "The wages of sin is death." In sorrow he was to labor and produce by the sweat of his brow his material needs.

After six thousand years of rulership and sway, we see his inability and helplessness to rightly discharge this responsibilty. Instead of the earth yielding her increase, she groans and travails to be restored to her former fertility and beauty. instead of filling the earth with joy and gladness, it is filled with violence and bloodshed. Instead of the rose, thorns and thistles; and God's perfect work marred by the creature to whom it was given as a permanent home.

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, and he repented that he had made man on the earth, and it grieved him at his heart. And the Lord God purposed to destroy the greatest work of his hands, over which he had spent such tender and thoughtful care. The earth also was corrupt before God, and it was filled with violence. All flesh is corrupt and behold, I will destroy them with the earth. All things in the earth shall die." But in wrath God remembers mercy and his tender mercies were over all his works. A new era will dawn when the earth will be full of the glory of the Lord as the waters cover the sea.

In the 96th Psalm we are told, "The earth shall sing unto the Lord, and fear before him, and that we shall worship the Lord in the beauty of holiness. The field will be joyful and all that is therein and the trees of the wood shall rejoice before the Lord, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth." Again in the 97th Psalm, "The Lord reigneth, let the earth rejoice. Let the multitude of the isles be glad thereof. Righteousness and judgment are the habitation of his throne, and mankind saw and trembled. Zion heard and was glad; and the daughters of Judah rejoiced because of thy judgments, O Lord. He cometh to judge the earth: with righteousness shall he judge the world and the people with equity." Evil in every form shall be suppressed, and a greater than Solomon will assume his prerogative and dispense justice to the inhabitants of a purified and restored earth.

"Twas great to speak a world from nought,
"Twas greater to redeem.

Minnie McIlrath

There is no lack of money. What is lacking is the spirit of giving.

THE FEAST OF TRUMPETS

S. H. Thomas

In Lev. 23 we have a description of the seven feasts of the Lord. These feasts were most holy invocations, and obedience to every detail was strictly commanded, and the march of time has shown that they were types or shadows of notable events that should afterwards happen in the history of the Church; and in these last days a study of these feasts and the events which they foreshadow is big with interest to those who are looking for the Lord.

The first was the feast of the passover, and pointed forward to the crucifixion of our Lord. He was "The Lamb of God that taketh away the sin of the world." Paul tells us that "Christ, our Passover, is sacrificed for us" (1 Cor. 5:7), thus positively locating the antitype in the sacrifice of Christ. The paschal lamb was slain each year on the 14th day of the first month, and our Lord was nailed to the cross on that self same day.

The feast of unleavened bread reached its antitype in the Lord's supper, as is evident from such Scriptures as these: "Purge out therefore the old leaven;" "Therefore let us keep the feast not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5.7,8). This feast was commanded to be observed on the fifteenth day of the first month, the next day after the feast of the Passover.

The feast of the first fruits was in "the morrow after the sabbath," or on the first day of the week, and pointed to the resurrection of our Lord, which also occured "early in the morning of the first day of the week" (Matt. 28). "Now is Christ risen and become the first fruits of them that slept" (1 Cor. 15:20). "For as in Adam all die, even so in Christ shall all be made alive: but every man in his own order, Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23). These Scriptures are sufficient to show that the feast of the first fruits was a shadow of the resurrection of Christ.

The feast of Pentecost was manifestly a type of the day of Pentecost. This feast occured each year, on the first day of the third month, and it was on that very day, when the diciples were all in one place,"there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and cloven tongues like as of fire sat on the head of each of them, and they were all filled with the Holy Spirit, and began to speak with other tongues as the spirit gave them utterance" (Acts 2:1-9). All of these wonders happened on the exact date of the feast of Pentecost: not one day sooner or later, but on that very day.

After the feast of Pentecost comes a long period when there is no feast. May this not point to the long period of Gentile dominion, when the Pentecost spirit is gathering from Jew and Gentile a people for the name, the body and bride of our Lord Jesus Christ. When that is accomplished, he will, at the sound of the trumpet, raise the dead saints, change the living ones, and together take them up to meet the Lord in the air.

The feast of trumpets occurred on the first day of the seventh month, which is the Jewish New Year, and a great holiday among the Jews. It sometimes occurs in the month of September, and sometimes the fore part of October. We have seen that each of the preceding feasts have had an antitypical fulfilment in the history of the Church, of a most positive and startling nature. But as yet the feast of trumpets has reached no antitype. Have we any Bible evidence that it may yet do so, and if so, what will its nature be? As each of the preceding feasts pointed unmistakably to a notable event in the development of the body of Christ, it would seem reasonable to conclude that this one also may be a type, a shadow. It is significant that the sounding of trumpets is often used in connection with the thief coming of the Lord and the rapture of the Church. For example we read: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air."

Again, we read: "Behold I show you a mystery: We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed "(1Cor.15:51-52).

Again: "He shall send forth his angels with a great sound of a trumpet, and they shall gather his elect from the four winds" (Matt. 24:30,31). If as these Scriptures seem to indicate, the feast of trumpets is a shadow or type of the coming of the Lord, and the rapture of the Church, then may we not reasonably expect this glorious and notable event to take place on that day; for as we have seen in each former case, the type was fulfilled on the exact day of the feast. We do not know the day or hour, but in view of above Scriptures and facts, may we not with some reason conclude that when he does come it will be on the first day of the seventh month, according to Jewish reckoning, which is the Jewish New Year and the feast of trumpets. This date occurs for the next six years as follows:

1919	Sept. 25
1920	Sept. 13
1921	Oct. 3
1922	Sept. 23
1923	Sept. 11
1924	Sept. 29

In conclusion, dear ones, I would not have you understand me to teach that the Lord will surely come on that day. My purpose in writing this article is merely to open up an interesting subject for consideration by the brethren. I frankly admit, however, that in view of the evidence submitted, each succeeding date of the feast of trumpets is for me an interesting date, and especially so that one which occurs in 1922, if the Lord tarry that long.

Up! Shake from your wing
Each hindering thing!

ITEMS

A little book treating of baptism was handed to me that I might read it. Two statements in this book arrested my attention:

1st. The substitution of some form of baptism other than the one which Christ ordained, is a wilful misrepresentation if his thought, and in so far as it misrepresents, is the thwarting of his purpose. To substitute another form and solemnly declare it to be done in the name of the Father and the Son and the Holy Spirit, when the officiating minister knows that Jesus commanded immersion very nearly approaches blasphemy.

2nd. That baptism is only a form, and one form is as good as another, provided it is done in the right spirit and with a good conscience is the view which many earnest and evangelical Christians who practice sprinkling or pouring take when they discover that the arguments for immersion as the mode of Christian baptism cannot be answered.

Note the term, "earnest and evangelical Christians," although they are doing that which he called in another place, "almost blasphemy." Because he says, "They found that baptism by immersion is unanswerable." Oh consistency, truly thou art a jewel rare! It seems the words of Christ might apply here. They are found in Luke 19:22: "For as it was in the days of Lot, even thus shall it be in the day when the Son of Man shall be revealed" (Luke 17:28-30). How was it in the days of Lot? From Genesis 19 we find there was no separation of Lot from Sodomites until the angels appeared to save him from the destruction that was coming upon the city and its inhabitants. Their social and business relations were suddenly severed, no previous getting ready. Two shall be in one bed; the one shall be taken and the other left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left (Luke 17: 34-36). See also the parable of the wheat and the tares. Let both grow together until the harvest (Matt. 13:30). Watch ye therefore, lest coming suddenly he find you sleeping (Mark 13:35, 36).

From these Scriptures it seems there is no separation of the saints as a body until Jesus comes to the air and sends the angels to call the faithful ones to meet him. They seem to be working and dwelling together in the world; only separated to Christ by their obedience (not personally), until one is taken and the other left.

When one becomes weary of the strait and narrow way, and desires something more pleasing to the fleshly mind, how easy it is to convince such an one that darkness is light, and error truth. What ardently we desire to believe we soon bring ourselves into believing. When ones face is once turned away from the truth towards error, the world, the flesh and the devil (the desires of the old Adam) become as angels of light to beackon one on. Happy the one who meets the angel of the Lord in the way and turns back before it is too late. Error, however honest and zealous one may be, will never bring eternal life, neither will good moral deeds. There was a man who was devout, who feared God, who gave much to the poor, who was of good report among all who knew him, and who prayed to God always. If morality was sufficient to bring salvation, surely this man needed nothing more to save him. If you will read Acts 11:15 you will see that it was necessary that he should hear the word of truth in order to be saved. We find another man so zealous for God that he put all to death whom he could lay hands on who differed from him, and he verily thought he was doing God service. We find him saying in Acts 23: 1, "Men and brethren, I have lived in all good conscience before God until this day." Thus we see neither morality, an approving conscience, nor honesty of mind are sufficient to save, if the gospel is not known and obeyed.

After hearing and obeying the gospel "the commandments of Christ must be obeyed." Ye are my friends if ye do whatsoever I command you (John 15:14). Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven (Matt. 7:21). If ye keep my commandments, ye shall abide in my love (John 15:10). He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him (1 John 2:4). Only by obedience is eternal life obtained. Thus we see to quote the words of another: "The orthodox doctrine of justification by faith only, has obscured the principles of obedience as a condition of salvation and has reduced the commandments of Christ to a practical nullity as a means of attaining a justified standing before God."

Flora A. Wood.

Man, if the time on earth
  Should seem too long for thee,
Turn thou to God and live,
  Time free, eternally.

"He that soweth bountifully shall also reap bountifully." "Cast thy bread upon the waters and after many days it shall return." "Blessed are the merciful, for they shall obtain mercy."

The world's at war with tyrants—shall I crouch?
What is once well done, is done forever.

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Editorial

Sister Cassie writes:

"There is Brother and Sister Chapmans, Brother Wilson and Wife, Brother Saylor and Wife and myself. We meet and have Bible readings at our homes, and partake of the emblems in remembrance of our absent King. Brother Saylor lives near Culver City and the Palms, Brother Wilson at Lynnwood, and I live at 332 E 82 St., Los Angeles, California."

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Readers of The Restitution are indebted to Brother George B. Alldridge for several editorial sermons on different subjects; but we wish to specially mention those on Revelation. At a time like this when prophecy is being so rapidly fulfilled, and when Futurists are unusually busy ignoring history and making all kinds of predictions concerning the Kaiser and "the revival of the Roman Empire," it is particularly needful for us to brush away cobwebs about Enoch, Elijah, the Jews, Rome, etc., and begin to seriously look for the Lord. Are we looking, and "loving his appearing"?

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The little horn power that had destroyed the Asiatic Jerusalem, disregarded the god of his fathers called Jupiter; and this new god, whom his predecessors knew not, he honored and legally established in his estate or empire (Dan. 11:37, 38). This was the little horn ecclesiastical element, into whose hand Daniel was told that the saints should be given, until the elapse of "a time and times and the dividing of time" (Dan. 7:25). Many periods of forty-two literal months elapsed in these two hundred years in all of which the saints were untrampled by the nations. But when this new god came up in the midst of their court, the situation of the Holy City was entirely changed. Forty and two months of years have nearly expired since then; and in all this time the Holy City has been in the altar-worshipping and sackcloth prophesying measurement of time. Shall we ignore this remarkable fact and say, "Oh that is nothing at all"! and, for the sake of reducing all students of prophecy to one common level of ignorance, affirm "that the fulfilment of what is written in the Revelation, from chapter four inclusive, is still future"? For men to affirm this is proof of their entire ignorance of the whole subject. But many people, who are lost in the night of Egypt, desire to be though wise by others as they are in their own conceits. In regard to the Apocalypse, they feel poingnantly and painfully their deep and eradicable ignorance, they can make nothing of it, and being too self-conceited to be taught, or envious and hateful of those who are able to teach them, they allay their vexation by the comfortable delusion that its events and times are all in the future, and "in close connection with the appearing of Christ"; so that, of course, the most intelligent and the most ignorant in the word and history are equally in the dark concerning it. This is very consoling to the envious, who love darkness rather than light, if the light proceeds from any but themselves. The Apocalypse all in the future except the first three chapters! If the leaders have followed our exposition from the beginning of the fourth to the present writing, we believe he will find it impossible to endorse such "a foolish notion." He will be able to say boldly that the dogma of the Futurists is a mere old wife's fable; and utterly unworthy of the grave consideration of a true believer—a servant of the Diety, sealed in the forehead with the seal of the living God (Rev. 7:2, 3; Eureka, vol. 2 page 604).

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ARGUMENTS FOR LARGER HOPE STATED AND ANSWERED

Dear Brother:

Please explain in the columns of The Restitution the sixteenth and seventeenth verses of the thirty-first chapter of Jeremiah. I have just heard a sermon where this was used to prove that children would have a chance after the close of the thousand years' reign.

I would also like to have some explanation in regard to "the little season" and the loosing of satan, spoken of in the twentieth chapter of Revelation.

Yours truly,
Mrs. Lorenzo Orr.

EDITOR'S REPLY

The facts in regard to Jer. 31:16, 17 are these:

The Historical Facts

The Israelites were captives in Babylon (Jer. 25:12; Dan. 7:1); "the land of the enemy" was, therefore, Babylon (Ezra 1:5; Hos. 1:11; Ezek. 11:17, 18). The "hope in thine end" consisted in the fact that at the expiration of the seventy years captivity the children of Rachel would come back to their own border the word "border" indicating the national boundry line, the word in Hebrew being gebul, which means "enclosure, enclosed place" (Young); as "the border of the Mount" (Ex. 19:12); "the border of Egypt" (1 Kings 4:21); "the border of the sanctuary" (Psa. 78:54); "the borders of Israel," etc. (Mal. 1:5). Now Rachel had all her life pined for children (Gen. 30:1). She died with "sorrow" at the birth of Benjamin (Gen. 35:18, 19, margin; 1 Sam. 10:2). She was buried at Ramah near Bethlehem, and in poetic personification is represented as raising her head from the tomb and breaking forth into "weeping" at seeing her sons, the Ephraimites, captives in a foreign land. Her grief is assuaged by the comforting reflection that her affliction in the loss of her children shall not be fruitless, as in the case of giving birth to "the child of her sorrow," Benjamin. Her grief would not be perpetual; the exiles shall return, and the land be inhabited again.

Matthew's Quotation Only Partial

In his comments on Jer. 31:16 Adam Clark says: "St. Matthew, who is ever fond of accommodation, applies these words to the massacre of the children at Bethlehem (Matt. 2:17, 18). That is, they are suitable to that occasion, and therefore he so applies them; but they are not a prediction of that event."

However, we can in truth say more than Dr. Clark himself says. Matthew's words including both his preface and quotation, are: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentations, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not" (Matt. 2:17, 18). Notice; Matthew only quotes a part of the prophecy. The part he quotes is the lamentation, weeping and great mourning. The part which says "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again to their own border" (Jer. 31:16), and which Larger Hope advocates build their theory upon, are not quoted by Matthew at all! That is, to prove their point they quote Scripture which Matthew does not quote, speak where he is silent, and add what he omitted! Thus they are convicted of manufacturing Scriptures to suit themselves.

"The Little Season" of Revelation

As to people having a chance in "the little season" at the end of the thousand years, the idea is so illogical and far-fetched, we wonder that any ordinary mind is deceived by the argument. The logical argument for the theory of fair chance, and ther one we would make if we believed it, would be to prove that there is a universal resurrection at the coming of Christ before the reign of Christ begins. Then when the thousand years began we would at least have the irresponsible alive and ready for a "chance" under the priestly reign of Christ and his saints. But a universal resurrection at Christ's advent, to prove that there's the rub! They shrink from undertaking to prove what they know cannot be proven. Therefore in a disregard for logic, analogy, and the fitness of things that almost borders on madness they teach that only the saints are raised at Christ's second appearing, and then the millennium begins and continues to its end with the children and the other irresponsibles all dead! Teachers galore, but no pupils to instruct! Then after the reign is over, when only a "little season" remains, which forms no part of the thousand years, all these unfortunates are given a chance! Given a chance at a time when the devil is loosed out of his prison, and when deception is so deep-plotted that "nations" and people in numbers like unto "the sand of the sea" are hurried on in rebellion to sudden destruction by a downpour of fire from heaven! A "chance" in such times is surely not to be coveted. Immediately beyond this "season" lies eternity, in which is "no more death" (Rev. 21-4); and if no death, no mortal people who are liable to death. A chance in the immortal state is not needed; and a chance in the "little season" preceding it would be an unmitigated curse. The only time possible for a chance would be during the thousand years. This is possible in both time and consistency, in throwing away which our dear friends abandon their "last chance."

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THOSE BEASTS AGAIN

No 2.

Brother Adams asks, "Now does history tell when and where any earthly power rose up and demanded that all must worship the Roman beast?" And answers, "I am sure it does not." We might be like the negro when the Campbellite was telling him that there was no Holy Spirit now, say, "so fa' as you knows;" but others see differently. We wish for space in The Restitution to show such a power as existed as the prophecy demands.

Was there a two-powered empire in the past since the one spoken of by Daniel passed into history? Let history answer: "The splendid donation was granted in supreme and absolute dominion, and the world beheld for the first time a Christian bishop invested with the prerogatives of a temporal prince (A.D. 755); the choice of magistrates, the exercise of justice, the imposition of taxes, and the wealth of the palace of Ravenna." "In the dissolution of the Lombard kingdom, the inhabitants of the Duchy of Spoleto sought refuge from the storm, shaved their heads after the Roman fashion, declared themselves the servants and subjects of St. Peter, and completed, by this voluntary surrender, the present circle of the ecclesiastical state" (Decline and Fall, vol, 5, ch. 49, secs. 14, 15).

Those states in which is situated the city of Rome have for centuries been known as the Papal States, or the patrimony of St. Peter, and states of the Church. "In this capital and these states the pope has been the unlimited sovereign since the days of Pepin and Charlemagne, until dethroned in 1370." "These states had a population of 3,000,000 inhabitants, furnished a revenue of $14,000,000 annually which the pope collected" (W. E. Brown). "The papal states were bounded on the north by Venitian Lombardy, on the east by the Adriatic, on the southeast by the kingdom of Naples, on the southwest by the Mediterranean, and on the west by Tuscany and Modena. There extreme length is 260 miles; their breadth varies from 20 to 95 miles. They extend along the shores of the Adriatic from the Po to the Toronto, a line of 175 miles, and 120 on the Mediterranean. The government is wholly ecclesiastical, no one being eligible to fill any civil office who has not attained the rank of Abbot. The pope enacts all laws, and nominates to all clerical appointments. He is assisted however, by the college of Cardinals, comprising about seventy members and the different branches of the government are conducted each by congregations with a Cardinal at its head. Rome, the capital of the Papal States, which had been governed by kings, was given by king Pepin to Stephen II, pope of Rome, in A.D. 756, and confirmed by Charlemagne in 774" (The World, Geograph., Hist. Statis., p 370). "And thus was the pope of Rome finally raised to the station of an earthly sovereign, and took rank among the kings of the earth" (History of Romanism, by Dowling, p. 172).

Mr. Bower remarks on this point: "And now that we have seen the temporal power united in the Popes to the spiritual, the crown to the mitre, and the sword to the keys, I shall leave them for a while, and close this present volume" (Hist. of popes, vol. 3). Gibbon also says: "The sovereignty of Rome no longer depended on the choice of a fickle people; and the successors of St. Peter and Constantine were invested with the purple and prerogatives of the Caesars" (Decline and Fall, vol. 5, ch. 49, sec. 16).

Much more history could be quoted to the same effect; but we think this fully establishes the fact that a small two-powered state or kingdom has in the past been established. and it now devolves upon us to show that the prophecy has been fulfilled in its entirety by said powers, and that will leave little room for speculative guess work of Futurists. and right the mistake into which our dear brother has fallen. As Brother Huggins admonishes, "Prove all things, and hold fast to that which is good." Don't take the word of this or any other scribe unless found in harmony with fact.

J. J. Heckman.

IS ELIJAH YET TO COME?

By J. J. Schaumburg

This is a very important question, and one that should receive prayerful consideration. Many of the modern delusions are here because the people do not understand the Bible touching this matter. Some of our people may be led away on thistopic in the future, for the "strong delusion" period is here, and more and more are being deceived. It takes no more than ordinary intelligence, a careful reading of the word, and faith in what it says, to get the truth on this question. And when you once have the truth on it, the "false prophets" of the day who launch the claim that they are the Elijah, cannot deceive you. We know of several cases where men and women have been deceived and have actually joined a body of people among whom was this so-called "Elijah, the Restorer," all because they were not acquainted with the Bible teaching concerning this topic.

Elijah; His Coming

> The Lord said through Malachi: "Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the earth with a curse" (Mal. 4:5, 6). English Revision. The margin of the A. R. V. has, "with the children," and "with their fathers."

There are three things here worthy of note:

(1) Elijah will be sent before the great day of judgment;

(2) He will turn the hearts of the fathers to the children;

(3) If Elijah does not come, Jehovah will curse the earth.

Now let us see what the New Testament says. It will give us light. Matthew reports Jesus as saying: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence . . . . all the prophets and the law prophesied until John. And if ye are willing to receive it (margin, "him"), this is Elijah that is to come" (A. R. V., Matt. 11:12-14). "And his disciples asked him, saying, Why then say the scribes that Elijah must first come? And he answered and said, Elijah indeed cometh, and shall restore all things; but I say unto you that Elijah is come already, and they knew him not, but did unto him whatsoever they would" (A. R. V., Matt. 17:10-12). "And they asked him, saying, How is it that the scribes say that Elijah indeed first come? And he said unto them, Elijah indeed cometh first, and restoreth all things: and how it is written of the Son of Man, that he should suffer many things and be set at nought? But I say unto you that Elijah is come, and they have also done unto him (Elijah) whatsoever they would; even as it is written of him" (A. R. V., Mark 9:11-13). "But the angel said unto him, Fear not, Zecharias: . . . . . Elizabeth shall bear thee a son, and thou shalt call his name John . . . . . And he (John) shall go before his face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for him" (A. R. V., Luke 1:13-17). "John . . . . confessed, and denied not; and he confessed, I am not the Christ. And they asked him what then? Art thou Elijah? And he saith, I am not" (A. R. V., John 1:20, 21).

Regarding the prediction of Malachi relative to the coming of Elijah, we found four references in the New Testament. Touching the question of the priests and Levites whether John were Christ, Elijah or the prophet, we have one refernce in the New Testament. (It should be understood that the question was put to John, 1:20, 21, "Art thou Elijah?" had no reference to the prediction of Mal. 4 at all; and so John's denial here does not prove that he was not the Elijah of Mal. 4. If we allow the view that the questin was a reference to Mal. 4, then we have John's words arrayed against Christ's! In case we are forced to accept both testimonies, it should not take us long to decide that Jesus must be believed, no matter what we do with John's testimony. But all can see that it is not necessary to array John against Jesus, for the question put to John had no reference to the Elijah of Mal. 4, but simply showed that the people believed some of the prophets would re-appear on earth personally).

In the first reference Jesus says, "This is Elias, which was for to come." He prefaced that remark by these words, "And if ye will receive it." Did he mean, "John is the predicted Elijah if you receive it, but if you reject it he is not that spoken-of Elijah"? In other words, Did Jesus teach that Malachi's forecast could be fulfilled only when the Jews believed it? Or, yet in other words, did he mean that Malachi's prophecy of the coming of Elijah was conditional? We answer, No, for, (1) no conditions are stated at all by Malachi; and (2) our blessed Lord does not affirm Malachi's forecast to be of that nature. And Jesus knew.

The Jews thought Elijah would appear presonally, and they also believed that Jeremiah and other prophets would come personally to usher in the Lord Jesus as Messiah. "His disciples . . . said (to Jesus), Some say thou art John . . . some, Elias; and others Jeremias, or one of the prophets" (Mat. 16:13, 14). He knew what the Jewish people believed about these prophets, viz., that they would come personally. Now he also knew if he said that John actually was the promised Elijah, and fulfilled the prediction, he would contradict their views touching the manner of the coming of Elijah, therefore he said, "If ye will receive it," proves conclusively that Jesus was about to state a truth that would clash with Jewish conceptions regarding the very subject under consideration.

In the second reference Jesus stated: "Elias is come already." And the Evangelist records these words immediately following that statement of Christ: "Then the disciples understood that he spoke unto them of John the Baptist" (Matt. 17:13)). Jesus does not qualify his positive statement, "Elias is come." He adds, they "have done unto him whatsoever they listed," or wished (Matt. 17:12). In Matt. 14:10 we read of John, how he was killed. So Jesus' statement that "Elias is come," referring it to John, was made after John was dead. And his "disciples" perfectly understood him to refer the prophecy to John, for he had in the eleventh verse quoted directly from Malachi the fourth chapter. If people in these days understand that John did not fulfil the divine prophecy; they do not get such an understanding from anything Jesus said, for he taught the directly opposite. If his disciples "understood" him wrongly, then Jesus ought to have corrected them. We say so reverently.

The third reference makes Jesus say: "He (Jesus) answered and told them, Elias verily cometh first, and restoreth all things." Does not Jesus here quote directly from Malachi? Yes, certainly. Now hear him: "But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed." Mark 9:11-13. This statement was made by Jesus after John was dead. "But did John restore all things?" they ask us. We answer, by restoring all things Jesus meant that John would turn the hearts of the fathers with their children, and the hearts of the children with their fathers — turn both to the Lord. This expression, "restoreth all things" is not Malachi's expression, but the inspired comment of Christ on the words of Malachi, "He shall turn the heart of the fathers to (with, margin) the children," etc. And the angel positively said to Elizabeth that John would "turn the hearts of the fathers to the children" (Luke :13-17), or to use, Christ's words the angel affirmed he (John) would restore all things.

The fourth reference names the "angel" affirm of John the Baptist: "And many of the children of Israel shall turn to the Lord . . . And he shall go before him in the spirit and power of Elias, (for what purpose?) to turn the hearts of the fathers to the children, etc. (Luke 1:15-17). Did Malachi prophesy that? Yes. Read it. Did the angel say John would fulfil this prophesy? He did. Then what can we as Bible believers do but believe it?

To sum up: 1. Malachi said Elijah would come. 2. The angel said John was to do exactly what Malachi said Elias must do; and that he would do this "in the spirit and power of Elijah." 3. Jesus said before John died that John was the Elijah which was for to come" and after John was dead Jesus said John fulfilled the prophesy and they killed him. 4. The disciples of Jesus "understood" the statement of Jesus, that "Elias is come," to refer to John the Baptist. And Jesus did not correct their conception and views, hence they "understood" him rightly.

These points are as well established as the teachings of Christ are anywhere else in the New Testament; and it ill becomes Jesus' disciples of today to question Christ's own testimony in this matter!

We hear people saying: "Yes, John was purposed to be the Elijah; but the Jews killed him. Hence he did not do his work, and so we look for the one to come now."

To this it may be answered that Jesus said (after John's death) that Elias had come and the Jews killed him; and Jesus never hinted that John had not finished his predicted work, nor that the church should ever look for another. And it is only where a self-appointed "teacher" and an egotistical self-anointed "prophet" wants to be a great leader, deceiving the people, that the argument of a future Elias is used; and in that case the "prophet" is of course the "Elijah"!

We do not hesitate to say that the modern teacher who claims to be the "Elijah, the restorer," is a deceiver, no matter who he is. The Lord is permitting him to do this work. God's true people are beinn tried as never before by every ism and schism that can come from the pit. All that is necessary is to brush these pretenders and their pretensions aside and study the word for yourself. And God will lead you into the truth. But the modern dupes are not allowed to study that Book by themselves. We heard one of these would-be Elijahs say in Oakland, Cal., that the word without his interpretation was a dead letter and would kill the searcher! These are times of deception hitherto unknown. Let us go to the precious Book and stay there. Even leaders among us are not infallible. Then let each one of us study the book for himself or herself.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Restitution:

Standing on the threshhold of this new year, we can look back and see the trials and heartaches we have passed through in 1918. I can thank my heavenly Father that his grace has been sufficient for me.

All the years that have gone by I have trusted in him, and he has not forsaken me. We must face about, for the things of now demand our attention. Not far in the future we know there is a time of eternal gladness, but to reach it we must take a step at a time. Does the last year show blots and crooked lines on its once white page? Very few will say that no blot mars it. We have a blank page for 1919 before us: what will be written there? Will the vile trail of the serpent defile it, or will it be filled with good will toward God and man? God sees and knows. He has given us a present duty; he has told us the ultimate outcome. We know the time is near, yes, even at the door for the return of the Master. Are we rejoicing and ready with our white robes and our lamps burning? The promise is that those who work with him in his humility and share in his reproach will be with him and share in his glory when he comes to be admired in all them that believe.

If we would thus be honored we must walk with him in white. To do this involves complete separation from every thing that is unclean and impure. White robes cannot be worn among filth without being soiled. Who is it that has the promise of seeing the King in his beauty ?" He that walketh upright; he that despiseth the gain of oppression." "Who shall ascend into the hill of the Lord, or who shall stand in his holy place? "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the Lord of his salvation." Let us then be ready, for soon our King will return.

P. S.—I will say there are a few of us that meet to study the word and partake of the emblems in remembrance of our absent King. -Cassie.

As ever I remain,

Sister Cassie.

The devil gives the hardest blows to the most effectual instruments in God's hands. Be not alarmed, dear one, when thes battle rages. God's instruments are worth trying. Rest assured, Christ is Conqueror. God's work cannot be overthrown. The things that cannot be shaken will reainm.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6.8. TITUS 2:13.14.

GOLDEN TEXT: James 3:17,18.

PEACE BE STILL

Peace be still!
What awaits this futile struggle of thy will
Against the will divine?
Why dost engage in useless strife
Against the lot and part of life
That now are thine?

What though you are denied your choice
And longings, hush and hear the voice
Within, that bringeth thee peace.
Peace sweeter than the world can give
To her most favored ones who live,
Be wise, and cease.

This vain rebellion, grief, and hate
Against the bonds imposed by fate.
They're yours tho' good and ill,
Then take them, use them for the best,
Thus only may thy soul find rest,
Then, peace, be still.

"Peace I Leave With You"

The above words were spoken by Jesus to his apostles a short time before his crucifixion, and having spoken them, he added, "Not as the world giveth, give I unto you. Let not your hearts be troubled, neither let it be afraid." But though spoken to the apostles, they apply with equal force to us today.

In the world is tribulation, and if we follow after the world we shall be rewarded with trials, sorrows, and vexations, because the world is not stable. The things of the world rust and decay, they constantly are changing, while the things of God are sure and everlasting. Regarding God himself, we read, "With whom is no variableness, neither shadow of turning." And of Jesus his Son it is written, "The same yesterday and today, and forever."

What the world gives it exacts payment for, often with our health, at times with our life; but its greatest demand is on the future life. Man generally values only what he has, or what he sees. Not seeing the future he lets it pass from him for some temporal bauble that perishes in his hand. God offers us peace, comfort, and consolation durour mortal existence, and an endless life of glory and power in his own presence in the hereafter, if we will but believe on him and his promises accepting the gift of his love, even Jesus the Christ, as our "wisdom and righteousness, and sanctification and redemption."

The things of God and the things of the world are opposites; they can not be compared, they can not be mixed. Man either is "of the earth, earthy, or of heaven, heavenly:" he cannot be both. If he is of the spirit, minding the things of the spirit, then is his delight in spiritual things, and God will enter into him, dwelling with him.

God will watch over him and lead him, guiding him in the perfect way.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night." It is to the one that delighteth in the law of God, that is a humble, consistent follower of Jesus, that has faith in Jesus as the Christ, and is looking for his soon return, knowing that the kingdom that is coming not only shall eternal life be given, but we shall see God the Father, and Jesus the Son, and live with them throughout countless ages. It is to such an one that drawing on the grace of God, accepting God at his word, and believing on Jesus, that will know what this peace means, that constantly will have this peace, that peace that Jesus left with us, that peace that Jesus gave us, that peace which, when we possess it, will drive out all trouble and fear from our heart. And why is this peace so potent? Simply because the man who possesses it, fully knows and understands the truth of Paul's reckoning, "that the sufferings of this present time are not to be compared with the glory that shall be revealed in us." No earthly trial, sorrow, or tribulation, will have any weight with us if our faith is solidly built on Jesus. We will not fret; we will not worry. If our faith is right, then the greater the trial the stronger the trust; and the stronger the trust, the sweeter and more serene will be the peace which God, through Christ Jesus, will fill our hearts. And having that peace, our hearts neither will be troubled nor afraid.

A Child's Prayer

Father! Now I go to rest,
In my safe and quiet nest,
Keep my little heart tonight
Close toThine till morning light.

Bless all friends, and in Thy love,
Watch and keep us from above,
Till the morning comes again.
For our Saviour's sake, Amen!

What more beautiful and profitable thing can there be than to teach a child that God is the creator, that he watches over and cares for us, that our very life and existance are in his hands; and that we are to go to God with both sorrows and joys, in one case, asking strength to bear them; in the other, with thanksgiving for his goodness and grace.

When the peace of God reigns in the heart, the face shines with a peaceful, heavenly radiance.

Daily Thoughts

I have the keys of hell and of death	Rev. 1:18
The love of Christ that passeth knowledge	Eph. 3:19
Beloved I stand at the door and knock	Rev. 3:20
I will not let thee go, except thou bless me	Gen. 32:26
Him that cometh I will in no wise cast out	John 6:37
And the apostles said, Lord increase our faith	Luke 17:5
He said unto the sea, peace be still	Mark 4:39

Our Weekly Puzzle

Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

What is the meaning of "justified"?
What does "access" mean?
Can you define "grace"?
Why is it necessary for us to have faith in Jesus to be partakers of God's peace and grace?
Who wrote the passage? to whom written? where can it be found?

Five credits for each correct answer.

Answers to be mailed before March 21.

Answer to appear in issue of March 25.

Answer to puzzle in issue of Feb. 25:

The "Sheep" represent those who believe that "Jesus is the Christ, the Son of the living God," and so believing live a peaceful life, doing the will of God: while the "goats" represent those who know not God nor his Christ.

"He" refers to Jesus Christ.

The "King" is this same Jesus.

No, the King was not then reigning.

The "Father" is the Lord God.

Regarding the time of his Kingdom, Jesus said unto Pilate "My Kingdom is not of this world" this is recorded in John 18:36, the passage can be found in Matthew 25:34.

An Acknowledgement With Thanks

We wish to publicly acknowledge, and at the same time thank our Brother William for his gift of three volumes of Bible Readings to aid us in our work. The books will be a great help, and the page will be brighter, hence more readable in consequence. Again Thanks.

All the Old Testament apocrypha, fourteen in number, have been translated into English and are included as apocryphal books in some editions of the Bible. They were formerly printed under a distinctive heading between the Old and the New Testaments, and in that form can still be found in many old family Bibles. They are always included in the so-called Sentuagint, a version of the Bible used by the Greek Church.

Works by Robert G. Huggins

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson I: Introduction: The Importance of Bible Study.
Lesson II: The Word of God in Threefold Aspect.
Lesson III: The Gospel of the Kingdom the Only True Gospel.
Lesson IV: "The Things Concerning the Kingdom of God."
Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.
Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
Lesson IX: The Nature of Man.
Lesson X: The Resurrection of the Dead.
Lesson XI: Baptism: Act, Subjects, and Design.
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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. — Acts 8:12.

VOLUME 71 CLEVELAND, O. March 18th, 1919. NUMBER 11

Is Man A Unity or A Trinity?

Theologians generally have taught that man is a trinity—body, soul, and spirit—and that the soul and spirit act and think independently of the body, thus causing confusion in the understanding of God's word.

A writer, whose name is unknown, has composed the following lines on the subject, which illustrate the difficulties encountered by those who hold to the foregoing view:

Is man so great a mystery as theologians teach?
Possessing other entities, the eye can never reach,
The outer man of dust was made, in which they all agree;
And in this house there dwells a soul and spirit making three.
By this arrangement don't you see, a triune man appears,
Mysterious as the three-one God who centers everywhere,
For in the outer man there dwells the mystic man, the soul,
Also a third the spirit man, which makes the compact whole.
Soon, body man returns to dust, the spirit man to God,
The soul man down to hell is cast to writhe in fire and blood;
So must Cain for six thousand years in these conditions dwell;
One Cain in dust, one Cain with God, the other Cain in hell.—Selected by Brother A. C. Boyer.

The Holy Spirit And Its Gifts

No. 1.

"He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit" (Acts 19:2).

Its Importance

No question is of more importance today than the above, and no answer better expresses the vague, uncertainty of religious professors of these Laodicean times; and no condition is more fatal to the professed bride of Christ, than that of uncertainty of possessing the Spirit of her Beloved. "It is the Spirit that quickeneth." "The body without the Spirit is dead." "As many as are led by the Spirit of God, they are the sons of God." "For by one Spirit are we all baptized into one body, and have been all made to drink into one Spirit." "Now if any man have not the spirit of Christ, he is none of his." Dear reader, "receive with meekness this engrafted word, which is able to save our souls" (James 1:21; Rom. 8). The word is the instrument that points the way to a knowledge of God through his indwelling Spirit (1 John 1:1-5). "If we live in the Spirit, let us walk in the Spirit."

No Time to Waste

The night is far spent, and "the great and dreadful day" of the Lord's judgment is here; "the Gentile times" have ended, and "the fulness of the Gentiles" is either in, or nearly so. God's commandments and word are the lamp for our feet (Psa. 119:5; Prov. 6:23). The oil that produces the light is the Holy Spirit (Lev. 8:12; Acts 10:38). The lack of oil will leave the purest virgin in outer darkness (Matt. 25). The bride must make herself ready, and the King's business requires haste, "for he will finish the work, and cut it short in righteousness; for a short work will the Lord make upon the earth" (Rev. 19; Rom. 9:28).

Indifference is Fatal

The lukewarmness of Laodicea, the deadness of Sardis, and the drunkeness of Babylon, are the curse of the church today. Justification, or pardon of past sin may be obtained without receiving the Holy Spirit (Acts 2:38, 39; 8:12-18); but sanctification, or salvation from sin, from the old man, or inbred disposition to sin, is impossible without the new heart and new Spirit of Christ possessing us; for "of him (God) are ye in Christ Jesus, who is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). "God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

The Present Reign of God

To see the government, or sovereignty of God, we must be born from above (John 3). To enter the government of God, by coming under God's laws, under Christ as our head, we must be born both of water and of the Spirit. This government of God does not come to the natural senses by observation, but can only be seen by the eyes of our understanding, or the spiritual eye (Luke 17:

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20,21). God's throne is in the heavens, and his sovereignty is over all (Psa. 103:19). Every member of the body of Christ comes under the laws of God's kingdom when he accepts of Christ, and becomes a subject of God's universal kingdom now, while running the race for a crown in the future Kingdom of God on earth (Luke 16:16; Matt 25:34).

● The New Creation

The new heart and new spirit and newness of life and new creature, are not future resurrection products, but are a new moral and spiritual birth, that must follow baptism, or the new physical birth at the resurrection will never occur. It is now that the members of the body of Christ must purify themselves as he is pure, and become righteous, and put away all sin, as he is sinless, if we would be like him, when he shall appear in body (1 John 3). Since it is not our old spirit but the spirit of Christ within us that is our righteousness, our sanctification, our life, and our source of all holiness and power, shall we limit the power of him who is the same, yesterday, and today, and forever (Heb. 13:8) ? The covetous, extortioners, and unrighteous, shall not inherit the Kingdom of God (1 Cor. 6:9-12). Oh who can estimate the millions who will be lost on account of the above sins, and whose destruction will be due to false teachers, who have always justified sin in the body of Christ, "in whom is no sin" ? "He that committeth sin is of the devil" and "every sin committed is without the body"—of Christ (1 Cor. 6:18; 1 John 3:5, 6). "All things are possible to him that believeth" (Mark 9:23).

Pray for Spiritual Appetite

"For every one that asketh (with importunity), receiveth, and he that seeketh, findeth (what he seeks for with his whole heart), and to him that knocketh, it shall be opened." "Man ought always to pray, and not to faint" (Luke 11:18).

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." "As the heart panteth after the waterbrooks; so panteth my soul, for thee, O God; my soul thirsteth for God; for the living God." "For he satisfieth the longing soul, and filleth the hungry soul with goodness" (Psa. 42:1; 107:9). "And ye shall seek me and find me when ye search for me with all your heart" (Jer. 29:13). "And they sought the Lord with their whole desire, and he was found of them" (2 Chron. 15:15).

Oh where are the souls who, with all their heart, are 'longing,' 'hungering,' 'thirsting,' 'seeking,' and 'praying without ceasing' for righteousness, holiness, truth; and for the source of all grace and power, the Holy Spirit? How many have set their affections on things above, and not on things on the earth (Col. 3)? How sadly true it still is! "For many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ, whose end is destruction, whose God is their belly, who mind earthly things" (Phil. 3:18,19). Oh let us pray for those who hunger for a knowledge of the living God, as a present refuge and help; and for that holiness which alone prepares us for communion with God and with Christ our Savior!

Hindering Causes

All spiritual people emphasize as the greatest hinderances to fellowship with Christ, and to deep Christian experience, to be the following: Self-satisfaction, indifference, selfishness, covetousness, love of the world, carnality, false doctrines, prejudice, and love of popularity. Let us examine our hearts on the following: Do we prize knowledge that puffeth up, more than the greatest thing in the universe—love? Do we prize the gifts of God, more than the Giver? Are we praying for the rewards, more than to know as our personal companion, the Rewarder? Are we violating the new covenant law by worrying and carrying our cares, instead of casting all upon the Lord, and thus finding rest to our souls? Are we content with little in temporal things, while ever seeking to grow in grace and in deeper knowledge in spiritual experience? Are our hearts, like that of David, ever overflowing with gratitude to God for present blessings, while patient and longsuffering under affliction?

Have we strong faith in things not seen, or do we crave for feelings and signs and emotions, rather than for understanding and knowledge of God's word, and of his spiritual presence with us?

Do we violate the law of Christ by fears for the morrow, or do we walk in the spirit of perfect love that casteth out all fear?

Are we seeking power more than purity, or selfish wants more than self sacrifice for others?

Is our light shining for others; is our talent increasing by use; are we fruitful branches in the vine?

God's promises stand firm that he will return with favor to us when we fully return to him; but let us remember that our return requires a higher righteousness under the new covenant than that of the Jews under the old covenant (Matt. 5:20).

One of the least of these requirements on the part of both Jews and Gentiles, whom Christ gathers in as his "Jewels" is, that they cease from robbing God, and bring all his tithes into the storehouse. Many who think that they are Christians could not do this with a free heart (Mal. 3; Heb. 7:8; Matt. 23:23).

"Be not deceived:" "Covetous and extortioners shall not inherit the Kingdom of God" (1 Cor. 6; Eph. 5). Our faith is measured by our works and our love by our actions and sacrifices.

Have we simply complied with the form of water baptism while never having the real "baptism of repentance" and death to sin, and resurrection to a new life (Rom. 6; Col. 2)?

Are we satisfied with justification from past sin, without the sanctification that saves us from the love of sin?

Justification versus Sanctification

Justification is the act of a judge delivering us from the guilt and penalty of past sin through grace or mercy.

Sanctification is deliverance from the power of sin or the disposition to sin, by the new spirit within.

Justification may be instantaneous, as when the publican's prayer justified him (Luke 18:14).

Sanctification is deliverance from the carnal and worldly disposition, by a change of affections, and is a growth in grace, as we walk with Christ, and perceive more and more by the spirit the defects in our character that hinder our full enjoyment of his fellowship and fulness.

Justification comes when we fully yield our will to God's will, with a willingness to fully obey the gospel, and to consecrate all to God; and this willing mind, when guided by intelligent study of the gospel of Christ, will lead us to obey the steps of justification; which are; repentance, faith, confession, baptism, and of consecration of all we are, and have, to God.

Sanctification is the setting apart of the new life by God's spirit within, by which we daily die to self and the world, and live for God and for humanity. "He that dwelleth in love dwelleth in God, and he in him."

Justification enables the pilgrim to drop his burden of sin at the cross; but santification gives rest to his soul; a peace that passes all understanding to his mind and heart, and a joy unspeakable and full of glory, now and here; so that he can find joy in trial, and can rejoice in the Lord always.

George Muller said that his mission on earth was not so much to found a great benevolent institution, as to teach men that if we obey all of God's commandments through Christ, that it was safe to trust his promises; to cast all our care upon the Lord; and to rest in his love; and that obedience, prayer, and faith, never go unrewarded here and now (Psa. 46).

He said that the secret of his service to others began when he utterly died to himself, to the world, and to the praise or blame of man; and sought, and studied, and prayed, only to be approved of God; and that God's children sadly needed a visible proof that God was still a refuge and strength, and a very present help in trouble; and that he will supply all our needs, according to his riches in glory by Christ Jesus. A favorite text with Muller was, "Open wide thy mouth, and I will fill it" (Psa. 81:10).

The sanctified Christian does not have to be satisfied with hope of future joy, peace, rest, and glory; for through the Holy Spirit he has a large foretaste of all these now. He is not satisfied with theories gathered from the dead letter of the Bible; but enjoys a sweet fellowship with Christ in Spirit, and a deep spiritual experience, "unspeakable and full of glory," here and now. His preaching is not a flowery oratory, or in merely nice sentiment, mechanically delivered, but it is "in demonstration of the Spirit and of power;" from the heart of one who talks from fellowship and experience, and not from worldly wisdom or mere theory. "If any man be in Christ he is a new creature." If not a new creature his baptism was but an empty form (2 Cor. 5:17; Gal. 6:15). "If ye being evil know how to give good gifts to your children; how much more will your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13). "Holy Spirit" here does not mean "word" or "Bible," nor is the promise limited to the apostles, or to the first century of the church. It is for you and me today, as sure as pardon of sin is for us (Acts 2:38,39).

For proof that "the gift of the Holy Spirit," is the Holy Spirit himself, compare Acts 2:38 with Acts 10:45; 11:17.

Offices of the Holy Spirit

1. The Comforter Is Jesus Himself

"Lo I am with you always," means that Jesus, through the Holy Spirit, is Omnipresent with all believers in the world, in whom he dwells now as in a temple or sanctuary. So he said: "It is expedient that I go away or the Comforter will not come." "If a man love me he will keep my word, and my Father will love him, and we will come unto him, and make our abode with him." He will "manifest himself to us as not to the world," and will "come in and sup with us, and we with him" (Rev. 3:20).

But how could it be "expedient," or better, to have Jesus with us in spirit than in flesh, unless his presence in spirit were as real, and as sweet, and more universal, than when he was here in flesh on earth? "Hereby we know that he dwelleth in us, because he hath given us of his spirit" (1 John 3:24). The beloved disciple shows us that it is life eternal "to know the only true God, and Jesus Christ whom He hath sent;" and that this knowledge can come only by the unction, or anointing of the Holy Spirit, and by the indwelling of this one Spirit of God and of Christ. "That ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son, Jesus Christ" (1John 1:3).

2. The Holy Spirit is the Unifier.

"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:21).

Therefore all the sectarian confuson of Babylon is due to the lack of the Holy Spirit, for "by one Spirit are we all baptized into one body and have been all made to drink into one Spirit" (1 Cor. 12: 13). "There is one body and one Spirit" (Eph. 4). "God is not the author of confusion" (1 Cor. 14:33). "Except the Lord build the house, they labor in vain that build it" (Psa. 127).

3. The Holy Spirit is the Life of the Church.

As the sap is the life of the vine and its branches, and the blood is the life of the animal body, so the Holy Spirit is the life of the body of Christ. As a branch separated from a vine dies from lack of the sap of the vine, or as a human member dies when amputated from the body, man spiritually dead without the Spirit. The living water is the Spirit flowing out from the life and words of the believer, to refresh and give life to the world. The woman clothed with the sun, was the early church, before apostasy set in, radiating to the world the light of God's truth and Holy Spirit. "The darkness is past, and the true light now shineth" (1John 2:8). "I am the Way, the Truth, and the Life." "He dwelleth with you, and shall be in you."

The magnetic connection between wireless instruments, all around the earth, is a small illustration of how Christ the head of his congregation is always in touch with every member of his body, and it was due to ignorance of this magnetic spirit connection, and control of every member, that led sectarians to set up mortal men as heads of so called churches. "Where the spirit of the Lord is, there is liberty" (2 Cor. 3:17). Where every member is not free to speak, the Spirit of the Lord cannot dwell. He will accept no secondary place in his body (Eph. 1:23; 5:23).

The promises of the Scriptures give us comfort and hope, but the Bible is not the Comforter, but Christ himself (Rom. 15:4; Acts 9:31).

4. Our Teacher and Memory Quickener.

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). God pity those who think they do not need this Teacher still, and this quickener of our memories, so that we may be always prepared to speak a word in season to the weary, the sinful, and to the discouraged pilgrims (Isa. 50:4).

W. R. Crowe.

THE HOUSE OF GOD

Blessed are they that dwell in thy house; they will be still praising thee (Psa. 84:4).

On each "first day" of the week I awake with a song of praise and thanksgiving in my heart to God the fountain and source of all life and blessing. This day I eagerly look forward to during the week. The fellowship of God's dear ones, all precious in his sight and by faith meeting my absent Lord, thrills my soul with delight and gladness.

I look around and notice some are absent, why I cannot tell. Like a flash Heb. 10:25 floats in upon my mind: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day aproaching." In the next verse Paul intimates that in doing so we sin wilfully, and for such as do this, "there remaineth no more sacrifice for sin."

The Roman Catholic Church teaches that by the sacrifice of "the mass" the sacrifice of our Lord Jesus is renewed and accepted by God as an atonement for the sins of those participating. But what is the significance of "There remaineth no more sacrifice for sin," to us? Paul says in 1 Cor. 11:26: "For as often as ye eat this bread and drink this cup ye do shew the Lord's death till he come." In Rom. 8:3, 4, we read this remarkable statement: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit."

Now listen closely to this recorded in Rom. 6: 10, 11: "For in that he died he died unto sin once: but in that he liveth he liveth unto God. likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." What do we then show in the Lord's death till he comes? Peter makes this point very clear: "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed" (1 Pet. 2:24). Paul still further elucidates this point in Col. 1:22, 23: "For the body of his flesh through death to present you holy and unblameable and unreproveable in his sight if ye continue in the faith, grounded and settled and be not moved away from the hope of the gospel." Now what was entailed in the death of Christ? Sacrifice and suffering. If then, God sees me as a new creature, he must necessarily first have seen me baptized into Jesus, and hence baptized into his death (Rom. 3:5). If then, I have been baptized into the death of Jesus, I am now freed from sin (Rom. 6:7).

If I am freed from sin my life must necessarily follow, a life full of suffering and affliction (Col. 1:24). Why then do so many neglect the meeting in the house of God upon the first day of the week? We answer, because to show the Lord's death faithfully means to us, as his death meant to him, a daily dying of sin, a crucifying of "the old man," a destroying of the body of sin (Rom. 6: 6), a transforming by the renewing of our minds by daily doing the will of God (Rom. 12:1, 2). If this be our heart's honest intention, what should be our experience? David answers our question. "How lovely are thy dwelling places, O Jehovah of hosts. My soul desireth, yea, it longeth for the courts of the Lord. My heart and my flesh cry out for the living God." Jesus said, "Seek ye first the kingdom of God and his righteousness." Every soul that hungers and thirsts after righteousness longs to be separated from the evil existing in the world today. Where at present can we find this asylum? we answer no where but in the house of God. Paul says: "The Most High dwelleth not in temples made with hands" (Acts 17:48). In 2 Cor. 6: 16; 1 Cor. 3:16 we read that "Ye are the temples of the living God," and that "I will dwell in them and walk in them."

Temples are usually very beautiful. Is God's temple an exception to this rule? No; it is very beautiful. Read Rev. 21:18-22. Any lapidary will tell you this description is the most beautiful blending and harmony of colors known to his art. In Malachi 3:17 the prophet declares that they who love and fear the Lord constitute these precious jewels.

Beloved, is there any quality of character that we love and admire more than amiableness? David says: "How amaible are thy tabernacles, O Lord of hosts." What makes them so? Ah yes, I wish I had more of it. It is the indwelling of the sweet spirit of the truth. The more we possess of this spirit, the more beautiful, lovely, and amiable we become. And by thus possessing this sweet spirit of truth and love we fellowship and commune with God through each other.

In this temple Jesus is already in place; he is the chief corner stone. Peter says this stone was disallowed by men, but chosen of God, and precious. He adds: "Ye also as lively stones, are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:3-10). These living stones are now being developed, fitted, polished, proved, and selected for

positions in the glorious temple of God. Oh, beloved, my heart is full, as I contemplate these glorious courts or dwelling places of God! My mind fails me to appreciate how transcendantly grand they are! Think, being in the immediate prsence of God and face to face with my dear Redeemer; to be like him, possesing the same loving and sweet disposition and character! Beloved, for this my heart and my flesh cry out.

Some time ago we preached a sermon upon the text: "Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts my King and my God" (Psa. 84:3). We tried to point out that as the sparrow and swallow found rest and protection in their nests, so the saints of God find rest, peace, and happiness in the courts of the Lord's house symbolized in its altars. Indeed "we have an altar whereof they have no right to eat which serve the tabernacle" (Heb. 13:10; Rev. 11: 2; 8:3).

Each "first day" of the week as I separate from my brethren, I realize how true David's words are: "For a day in thy courts is better than a thousand (elsewhere). I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness. For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly."

Indeed, as I listen to the ministry of God's word, like the sun it enlightens my mind and vivfies my heart, filling me with a deep sense of his greatness and perfection, and then as I partake of the emblems of the body and blood of Christ, I realize that the robe of his faultless righteousness is a shield, that will, when I stand in his presence and will be known (1 John 3:2; 1 Cor. 13:12) as I am known, insure me "grace and glory."

Beloved, let us try to be practical in our dealings with God and with one another. If any one came and said to you, "Jesus is about to pass by," instantly everything would be dropped; at a bound, you would leave everything: you would eagerly push through the crowd to get near him, and then having seen him and obliged to return, there would ever be a different look in your eyes, and your deportment would change. Henceforth the continued thought in your mind would be, "I have seen Jesus." Beloved, Jesus indeed is present with us, if we go to the place where he has promised to meet us. By faith he fixes his gaze upon us; his hands are outstretched in blessing over us; he utters as of old, the word that touches our heart's core, the tone is so tender, so loving, so kind, so penetrating. It is the old familiar words that have so often quieted our hearts: "It is I, be not afraid."

Beloved, God is never weary with me. I may become faint and weary; but if I meet with God's children my spirit is renewed, and like Paul, I thank God and take courage (Acts 28:15).

Faint not amid the battle smoke,
Nor falter in the fight,
Press on until the foe gives way,
Walk in the Savior's might.
Thy breastplate, helmet and thy sword,
Take up and ne'er lay down;
He that endureth to the end,
The same shall wear a crown.

If sometimes weary in the way,
And courage seems to fade,
Go trusting in his word of cheer,
Be strong and not afraid.
The Lord our leader goes before,
His children to defend;
He holds for thee a crown of life,
If faithful to the end.

Then sound the battle cry of faith,
Catch and repeat the strain,
Till every heart shall be inspired,
And swell the glad refrain.
Endure all hardness for his sake,
Like soldiers overcome,
E'en till from labor to reward,
The hosts are marshalled home.

March on, march on,
Nor lay thine armor down;
Enduring bravely to the end,
Beyond there is a crown.

Geo. B. Alldridge.

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Take Everything To God In Prayer

"Rejoice evermore. Pray without ceasing. In everything give thanks for this is the will of God in Jesus Christ concerning you."

The Psalmist found in his day that the eyes of Jehovah were toward the righteous, and that his ears were open to their prayers. And it is a consolation to us to think that this same Jehovah is "the same yesterday, today, and forever," and is "able to do exceeding abundantly above all we can ask or think." The Father hath appointed a new and a Living Way whereby we may approach him; and the One who constitutes the way hath not left us in doubt as to the form our petitions should take.

Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

The Restitution

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Editorial

On account of the Editor being on a visit to Roll, Ind., this week there is nothing available from his pen. He is engaged preaching the gospel and we trust sowing the seed in good ground.

* * *

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Carrie Gladys Craig, daughter of Charles and Lizzie Craig, was born in Monroe Township, Kos. Co., Ind., Oct. 27, 1877, and died at her parent's home in Pierceton, Ind., Feb. 11, 1919, aged 41 yrs. 3 months, and 14 days.

She became totally blind when but 15 years of age, loss of sight being brought on by a severe spell of sickness; yet in all these long years of darkness and suffering from poor health from 1892 to 1919 she has been patient, uncomplaining, and thoughtful of the pleasure and comfort of others. She began attending a little Sunday School at the home of Auntie Wince the winter of '92 and '93, went with her and Mr. Wince to our meetings and Conferences, and having learned the truth, became an obedient believer the very next summer, uniting with the little church at Gospel Grove. She corresponded for quite a while with four young sisters, belonging to the Plymouth and Argos churches, and their letters were a source of great delight and very helpful to Carrie, and they will be glad to know that Carrie, the dear lover of music and sacred song, was not afraid to die, looking forward to that bright and fast nearing home where, beyond the gloomy night of death, she would be free from her blindness, sickness, and suffering. I think it was the evening before her death that she walked to the stove, lay down on a little pallet, and while her sister played, sang "The Church in the Wildwood" and "Nearer My God to Thee".

Brother Van Vactor was sent for, to preach the funeral discourse, as she had requested, but he could not come. A Baptist Minister, Mr. Rush, conducted the services, Sunday Jan. the 16th.

Carrie is survived by her father and mother, four brothers, Harry, William, Leroy, and Frederick, all of Pierceton; and four sisters, Mrs. Leona Johnson and Mrs. Jessie Hull of Wolf Lake, Ind., Mrs. Milly Wolfe and Miss Olive Craig of Pierceton.

S. Roxana Wince.

* * *

Mary A. Hunt was born Feb. 3. 1855, at Winton, Benton Co., Ia., died Feb. 21, 1919, aged 64 years, and 18 days.

She was married to Philip M. King Aug. 20, 1889. To this union was born eight children, four sons and four daughters. Ethelbert, Myrtle, Basil and Adelbert preceded her to the grave. The husband died Aug. 20th, 1889. The following are left to mourn: Merton A. King, of Palmer, Neb.; Ivena B. Myers, of Hemmingford, Neb., Alta A. and Lilian M. King, of Palmer, Neb.; two brothers and one sister, O. G. Hunt, of Loup City, Neb.; A. C. Hunt, of Arcadia, Neb.; and Mrs. E. C. McMillan, Palmer, Neb.; also six grandchildren.

Sister King with her husband removed to Palmer, Neb., in 1875. Here she was left a widow with four small children. The country was new then, and no one but herself will know the efforts put forth to keep her children together and provide for them. She lived in St. Paul, Neb., for a time, and it was here the writer first met her and taught her the truth. We have not the date, but she united with the church of God more than 25 years ago. If every one whom she has helped over the rough and strong places in life could have been present at her funeral it would have made a goodly sized audience. Her first thought was for the comfort of others and not her own. She valued the truth above every thing else. In every act of life her first thought was, Is it right ?

In her passing her children have lost a most devoted mother, her brothers and sisters one of their best members, the community a good citizen, the church one of the most conscientious and devoted members—a sister in deed, not in name. She helped many to learn and obey the truth, and then afterwards she did all in her power to look after and keep them interested and obedient. She tried in every way to obey her Master's will and follow his example. Her life was the greatest eulogy that could be pronounced.

The funeral took place from the Glenwood Church, and the writer dwelt upon her hope of immortality through Christ and her life which gave assurance of its realization. The choir led by Helen and Frances Zeller lent their voices to hope, love, and consolation; the floral offerings gave testimony to friendship and love that precedeth death. Then she was laid quietly away in her last resting place to await her Master's summons, which she fully believed would not be long. What a joyful meeting it will be to meet those who sleep in Jesus.

Almus Adams.

* * *

CONVERSION

Conversion: In a general sense a turning or change from one state to another, change from one side to another (Webster).

Convert: from con and verto, to turn: to turn from one destination to another (Webster).

In previous articles we have spoken of salvation, what it is and how it is to be obtained. Surely no one will deny that the very first step to be taken to secure this priceless state is conversion. Then a right understanding of this term is absolutely necessary to salvation. I have been told that when one sincerely repented he was converted. Repent: to feel pain, sorrow or regret for something done (Webster). We might feel sorrow for past sins truly and sincerely, but if we only felt this in mind without any act or work following, can we scripturally or in fact be said to be converted ? Consider again the word "convert" to turn from one destination to another. We see action must follow sorrow for sin to accomplish salvation. Now we can understand Peter's word in Acts 3:19: "Repent and be converted," and in Acts 2:38 he shows us what he means by converted: "Repent and be baptized." Paul says to the Thessalonian brethren that when they heard the gospel and believed, they turned from idols to the service of the true and living God (1 Thess. 1:9). And James tells us plainly that faith without works (action) following will profit us nothing (James 2:14,26) "Then they that gladly received the word were baptized" (Acts 2:41). That was conversion in the true sense of the word both etymologically and scripturally. Convert—to change from one state to another.

How is this change made ? In or by the feeling only ? Let inspiration and not man-made theories be our guide. In Ephesians 2:12 we find some whom Paul says were at one time aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world. This is the state of all unconverted persons. In the next verse Paul tells them that they had gotten out of that terrible state and were in Christ Jesus. How was this change made ? How did they get into Christ Jesus ? By feeling sorry they had sinned and desiring to be cleansed and serve God ? This state of mind must be reached and if it is not, no subsequent act can bring a new relation, neither will this state of feeling without action convert a person in the Bible use of the word. Faith and works; belief and action are inseparable to conversion.

Listen again to the words of our Lord: "He that believeth (the gospel) and is baptized shall be saved." "Ye are my friends if ye do whatsoever I command you." "In the greek conversion is always in the active voice. Conversion is a human effort. **We are active, not passive in conversion.** We are converted by using our eyes, ears and understanding (Acts 28:27). A man becomes a sinner when he errs from the truth. He is converted when he returns to the truth by obedience (James 5:19,20). The law (doctrine, margin) of the Lord is perfect, converting the soul (Psalm 19:7)"—R. G. Huggins.

From all the Scriptures quoted we see a man is converted or changed from one destination to another by hearing the word of truth, styled by Jesus the gospel; then acting or obeying in baptism. Thus he is brought into Christ Jesus and made an heir of all the promises of God to Israel (Gal. 3:29). By hearing, believing, and obeying the word they have turned from the destiny of the sinner which is eternal death, to the destiny of the righteous, which is eternal life at the appearing of the Lord (Col. 3:3,4). They have been converted; and if they continue faithful to the end, will receive that eternal life which is promised to the faithful ones (Hebrews 3:14). The blood of Jesus Christ cleanseth from all sin (1 John 1:7).

In the type we find the blood of cleansing placed or sprinkled upon the person or thing to be cleansed (Ex. 24:8; Lev. 16:14). Jesus being the antitypical Lamb of the sin offering (1 Pet. 1:19), how is his blood applied to us? In other words, how does his death make us free from sin? Once again we quote from our Lord: "Preach the gospel. He that believeth and is baptized shall be saved." How does this bring Christ's blood to us as a cleansing fountain? **See Romans 6:2,3.** In a figure we have died with Jesus; we have been buried with him, and we have risen with him to a new life. Before we entered into this death, burial, and resurrection we were in Adam. We were strangers to the covenant of promise. We were aliens to the commonwealth of Israel. We were without hope and without God. Now all that old relation has been left behind. We are related to Christ. We are members of the commonwealth of Israel. We have a hope that is sure and steadfast. We are children of God. This is what Paul calls "made nigh by the blood of Christ" (Eph. 2:13).

Now we ask once more the question, Does this step absolutely insure eternal life? Let inspiration answer. See 1 Tim. 4:16. "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt save thyself." We see that by taking heed to ourself, bringing forth the fruits of the spirit, and continuing in the doctrine to the end, we shall be saved when he who is our life shall appear. Otherwise we will be cut off from life (Hebrews 3:12,13,14; 1:1-11). How beautiful, how logical, how satisfying to the sin-sick one is this way of salvation given to us in God's word! What a firm and unchanging foundation upon which to stand as compared with the vague unreal, sandy foundation of merely feeling you are saved, and therefore you are saved. What a libel upon God's word that if you once feel this you are saved eternally and cannot be lost! Truly his word is a light unto our path, and makes wise unto life.

Flora A. Wood.

THOSE BEASTS AGAIN

No. 3.

To be sure that we are correct in teaching that a two-horned beast is representative of a two-powered nation we will quote from Daniel: "Behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last" (Dan. 8:3). "The ram which thou sawest are the kings of Media and Persia." Thus a two-horned beast represented a kingdom composed of two states; and just such was our papal kingdom. The horns on a lamb are small, and of equal size. and nothing is said of one growing larger than the other; but in the Medo-Persian empire one horn was much larger than the other, and is proof that one power became the chief ruling power. Now we read, "And he spake as a dragon." Did this Papal kingdom so speak ? "The rites and institutions by which the Greeks, Romans and other nations had formerly testified their religious veneration for fictitious deities, were now adopted, with some slight alterations, by Christian bishops, and employed in the service of the true God. They imagined that the nations would receive Christianity with more facility, when they saw the rites and ceremonies to which they were accustomed, adopted in the Church, and the same worship paid to Christ and his martyrs which they had formerly offered to their idol deities. Hence it happened, that, in these times, the religion of the Greeks and Romans differed very little in its external appearance from that of the Christians. They had both a most pompous and splendid ritual. Gorgeous robes, miters, tiaras, wax-tapers, crossiers, processions, lustrations, images, gold and silver vases, and many such circumstances of pageantry were equally to be seen in the heathen temples, and Christian churches" (Mosheim, Vol. 1, p. 192).

"Rome deifies her heroes; the papacy canonized her saints, the ghosts of the departed were the Gods of the heathen; and the papists supplicate the dead. The pagans burned incense to their gods; the papists burn incense in their religious ceremonies. The ancient heathen sprinkled themselves with holy water; the papists use the same material in a similar manner" (Bliss on the Revelation).

Lactantius says: "The pagans light up candles to God as if he lived in the dark; and do they not pass as mad men who offer lamps to the author, and giver of light ?" "This custom is imitated by the papists in the use of wax candles on their altars" (W. E. Brown). "The old Roman pantheon, which was dedicated by Agrippa to Jove and all the gods, was rededicated by pope Boniface 4th to the blessed Virgin and all the saints." "The ancient statue of Jupiter stands now as the statue of St. Peter." "The Pagans have their vestal virgins: the papists have their nuns" (Bliss, p 190).

Dr. Middleton, who visited Rome in 1720 says: "Nothing, I found, concurred so much with my original intention of conversing with the ancients; or so helped my imagination, to find myself wandering about in old heathen Rome, as to observe and attend to their religious worship; all whose ceremonies appear plainly to have been copied from the rituals of primitive paganism" (Dowling, p. 114).

Thus we see that the papal kingdom aped the Dragon or paganism in all things. "And he causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed." The earth as here used can only be the earth out of which the two horned beast arose, and into which the dragon was cast, and which helped the woman (true church) in her flight from the face of the dragon. It was the Christian Roman empire; for that helped the woman escape the Pagan persecutions, and swallowed up the waters—peoples, multitudes, nations and tongues--the dragon cast out of his mouth that he might cause her to be carried away. The word "worship" used here means to do homage, or obey the mandates of another, and is exactly what the papal kingdom caused the dwellers of the earth to do. "Upon the ruins of the ancient Roman empire there arose gradually, a new empire, which soon became all the more powerful, as it claimed control over the souls of men as well as their bodies, and extended its dominion beyond this life into eternity. Rome became, after a short interregnum, once more the seat of the 'eternal city.' They claimed and gradually obtained superior powers, presided at great councils, and enforced obedience to their decrees. The bishops of Rome not only inherited the prestige of the former capital of the world, but skillfully enhanced it by claiming superior spiritual authority as successor to St. Peter, whom they presumed was the first bishop of Rome" (Johnson's Cyclopaedia).

This quotation shows that the decrees of the pope were enforced; and now if we can find that he caused men to bow to the leopard beast we will have proven that he caused them to do homage unto him. Pope Innocent 3 said: "As God has placed two great luminaries in the firmament, the one to rule the day, and the other to give light by night, so he has established two grand powers, the pontificial and the royal; and as the moon receives her light from the sun, so doth royalty borrow its splendor from the papal authority" (Koch's History, p.41). Says Gibbons: "Europe received her religious opinions from the oracle of the vatican" (Decline and Fall, vol. 4, p. 512). At the council of Toledo it was decreed: "We the Holy Council promulgate the sentence pleasing to God, that whosoever hereafter shall succeed to the kingdom shall not mount the throne till he has sworn, among other things, to permit no man to live in his kingdom who is not a Catholic. And if after he has taken the reins of government, he shall violate this, let him be anathema maranatha in the sight of the eternal God, and become fuel for the eternal fire" (Caranza on Fifth Council Tol., p. 404) Pages of quotations to the same effect might be given: but this proves our point; and that is sufficient. The popes required that the kings be Catholic, and all that were subject to them be killed if they rejected that faith Those who honored the pope as the great light must honor the King as the lesser light according to his dictates: and thus we see that he causeth all to worship the first beast, or Pagan Rome. But we failed to quote the first part of the verse under consideration, and will now give it as a clincher to the point we have made: "And he exerciseth all the power of the first beast before him," Gr. enopion auto, i. e., "in his presence," or in his sight, according to all translations except the Common Version. This proves that both beasts exist at the same time. The fact that the first or leopard beast is an object of worship, also proves the same point.

J. J. Heckman.

ACCURSE

To devote to misery or destruction.

Who is accursed? He that is hanged is accursed of God (Deut. 21:23). And the city shall be accursed even it, and all that are therein, to the Lord (Josh. 6:17, 18; 7:12, 13). The sinner being an hundred years old shall be accursed (Isa. 65:20). No man speaking by the spirit of God calleth Jesus accursed: and no man can say that Jesus is the Lord, but by the Holy Spirit (1 Cor. 12:3). Paul declares that whoever preaches any other gospel than the gospel he preached, let him be accursed (Gal. 1:8, 9). Now if we can find there is any by inspiration of God" (2 Tim. 3:16; 2 Pet. 1:20). Did accursed. Did Paul preach that the Bible was not inspired? No. Hear him: "All Scripture is given by inspiration of God (2 Tim. 3:16; 2 Pet. 1:20). Did he preach Christ personally existed before he was born of the virgin Mary; that Joseph was the father of Christ; that the Holy Spirit is a person; that man has an immortal soul; that the righteous go to heaven when they die; that the wicked go to hell when they die, and are tormented with fire forever; that the devil is an immortal being; that the kingdom of God is the church; that Christ will not come till the close of the thousand years; that the law of Moses is the gospel; that sprinkling is Scriptural baptism; that a knowledge of Paul's gospel is not necessary to make immersion a valid and scriptural baptism; that faith alone, without works, will save; that whatever you believe, if you are sincere in it will save you; that whoever has learned part of the gospel, and dies before being baptized, will have another chance in the coming age, known as the "Fair Chance or Larger Hope" theory; that every one who has died will be raised to life to be judged ? No! No! Paul never preached any of these modern ideas, they are the inventions of man, and conform to the doctrine taught in the garden of Eden, as recorded in Gen. 3:4. Christ said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9; 1 Tim. 1:3, 4; Titus 1:13, 14). So after investigating Paul's gospel and finding no such doctrines taught of him, we conclude that the teachers and believers of it also will be accursed. If they have any hope in any of thse popular doctrines it is a false hope according to Paul, and he is our authority.

There is no promise of anyone being saved by believing a part of the gospel, as taught by Paul, and adding to it something else. "Why will ye die, O house of Israel ? For I have no pleasure in the death of him that dieth, saith the Lord God. Wherefore turn yourselves and live ye" (Ezek. 18: 31; 32; 33:11). "Blessed are the dead which die in the Lord" (Rev. 14:13). There is none that die in the Lord outside of Paul's gospel.

Then we'll strive to serve our Savior,
Walk along the narrow way;
It will lead us to the kingdom,
Which will come on earth to stay.

E. W. Knapp.

WHAT'S IN A NAME?

By S. Roxana Wince

Everything is, in the word of God, made to depend upon a name. If we are to be "heirs of the grace of life," we must bear a name that will give us heirship to that grace. If we are to share with Christ in the coming kingdom, we must bear the same name that he bears, and that name must have been legally acquired.

To call ourselves "Christs," or Christ's ones." without going through the God-given formula that gives us the right to so call ourselves, is a vain and foolish thing to do. We can "put on Christ" or the Christ-name, only by being "baptized into Christ." For so God explicitly says in the Galatian letter.

What's in a name ? Adoption into the family of the Most High, the removal of condemnation, the remission of sin, equality with the angels, the regaining of the dominion lost by Adam, the filling of a position higher than that occupied by any earthly potentate, an eternity of bliss and glory.

And what a privilege is given to the Christian to be fellow-helpers with God in saving men, to be able to say truly,

Christ's spotless robe of righteousness,
It covers me! It covers me!
Poor me.

I beg you take that snowy dress,
That it for you a cover be,
A cover be!

Poor sinner! lost, and hopeless one,
Misled and wrecked and all undone,
All undone.

No way to bridge the flood of death,
No power to breathe elysian breath,
Elysian breath.

What's in a name ? Salvation to the ages of eternity—salvation for ourselves, and the power to rescue and save others.

Let us keep these things ever before us, and let us also remember that "The knowledge of the name of God is held by the inspired writers to be a matter of the highest importance toward the possssion of trust in him, and the consequent result of the enjoyment of peace and security."

"Jehovah our righteousness"--that is the true name of the Holy One of Israel. In his name we trust, because, "power belongeth unto him';" power in and through which we may overcome and so help others to trust and to overcome.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6-8. TITUS 2:13,14.

GOLDEN TEXT: John 5:39

THE BOOKS OF THE BIBLE

In Genesis the world was made by God's creative hand.
In Exodus the Hebrews marched to gain the promised land.
Leviticus contains the law, holy and just and good
Numbers records the tribes enrolled, all sons of Abraham's blood.
Moses in Deuteronomy records God's mighty deeds.
Brave Joshua into Canaan's land the host of Israel leads.
In Judges their rebellion oft provokes the Lord to smite.
But Ruth records the faith of one well pleasing in his sight.
In first and second Samuel of Jesse's son we read.
Ten tribes in first and second Kings revolted from his seed.
The first and second Chronicles see Judah captive made.
But Ezra leads a remnant back by princely Cyrus' aid.
The city walls of Zion Nehemiah builds again.
While Esther saves her people from the plots of wicked men.
In Job we read how faith will live beneath affliction's rod.
And David's Psalms are precious songs to every child of God.
The Proverbs like a goodly string of choicest pearls appear.
Ecclesiastes teaches men how vain all things are here.
The mystic Song of Solomon exalts sweet Sharon's rose.
While Christ, the Savior and the King, the rapt Isaiah shows.
The warning Jeremiah apostate Israel scorns.
His plaintive Lamentations then their awful downfall mourns.
Ezekiel tells in wondrous words of dazzling mysteries.
While kings and empires yet to come Daniel in vision sees.
Of judgment and of mercy Hosea loves to tell.
Joel describes the blessed days when God with men shall dwell.
Among Tekoa's herdsmen Amos received his call.
While Obadiah prophesies of Edom's final fall.
Jonah enshrines a wondrous type of Christ, our risen Lord.
Micah pronounces Judah lost—lost, but again restored.
Nahum declares on Nineveh just judgment shall be poured.
A view of Chaldea's coming doom Habakkuk's visions give.
Next Zephaniah warns the Jews to turn, repent and live.
Haggai wrote to those who saw the temple built again.
And Zechariah prophesied of Christ's triumphant reign.
Malachi was the last who touched the high prophetic chord.
Its final notes sublimely show the coming of the Lord.

Matthew, Mark, and Luke, and John the Holy Gospel wrote,
Describing how the Savior died, his life and all he taught.
Acts proved how God the apostles owned with signs in every place.
Paul in Romans teaches us how man is saved by grace.
The apostle in Corinthians, instructs, exhorts, reproves.
Galatians shows that faith in Christ alone the Father loves.
Ephesians and Philippians tell what Christians ought to be.
Colossians bids us live to God, and for eternity.
In Thessalonians we are taught the Lord will come from heaven.
In Timothy and Titus a bishop's rule is given.
Philemon makes a Christian's love, which only Christians know.
Hebrews reveals the gospel prefigured by the law.
James teaches without holiness faith is but vain and dead.
And Peter points the narrow way in which the saints are led.
John in his three epistles on love delights to dwell.
While Jude gives awful warning of judgment, wrath as well.
The Revelation prophesies of that tremendous day
When Christ—and Christ alone shall be the sinner's stay.
Thus throughout the entire book we're told of God above
Who, to those who will accept him, is mercy, grace and love.

Our Weekly Puzzle

Solomon built him an house. Howbeit the Most High dwelleth not in temples made with hands: as saith the prophet, Heaven is my throne, and earth is my footstool; what house will ye build me? saith the Lord: or what is the place of my rest?

Who was Solomon?

Who is the "him" for whom Solomon built an house?

Where in the Old Testament is a record of this house?

Who is the Most High?

Where does the Most High desire to dwell today?

Where can the above passage be found?

Five credits for each correct answer.

Answers must be mailed before March 28.

Answers will appear in issue of April 1.

Answers to puzzle in issue of March 4:

The passage was written by the apostle Peter to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia.

Baptism is a rite, ceremony, or ordinance, in which the applicant is buried under water and immediately lifted therefrom, symbolizing a burial and a resurrection.

The subject of the preceding verse is the salvation of Noah and his family from death by flood, by means of the ark, through God's grace and Noah's faith.

"Resurrection" means a "rising from death to life."

The passage can be found in 1 Pet. 3:21.

Daily Thoughts

Prepare ye the way of the Lord	Isa. 40:3
So shall the King greatly desire thy beauty	Psa. 45:11
The Lord is not slack concerning his promises	2 Pet. 3:9
Freely ye have received, freely give	Matt. 10:8
It is more blessed to give than to receive	Acts 20:35
The Lord, he it is that doth go before thee	Deut. 31:8
Speak unto Israel that they go forward	Exod. 14:15

Afflictions

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The Psalmist who had a splendid knowledge of human nature, makes the confession: "Before I was afflicted I went astray, but now I observe thy word." In this confession we have an interesting bit of autobiography. The Psalmist practically admits that when everything was going well with him and he was experiencing abounding prosperity, he did not seek that help from Jehovah which he ought to have done.

Affliction changed the whole aspect of things, however, and after he had been tried, as gold is tried by fire, he prayed that God would teach him his statutes. He found that the law of Jehovah was better to him than "thousands of gold and silver." This has been the experience of men and women from the beginning of the ages

Truth and Toil

By truth and toil united,
We strive with loyal heart,
To gain life's deepest blessing
And learn life's noblest part.
For truth is life's great secret,
Which we, through toil, may share,
And by that truth made wise and free
To be all true shall dare.

Truth cometh not unsought for;
The spirit's purest light
Must burn undimmed and clearly,
To guide our minds aright.
So standing here together
Triumphant thanks we give,
That here our spirit's flame is fired
By truth and toil to live. —A. W. A.

All Things Are Thine And Thou Art God's

It is pretty hard to keep anything in this world just for yourself, particularly when there is no reason why you should. An Indian rajah had a tree on his estate on which grew a mango of marvelous delicacy. In order to keep the delicious fruit to himself he built a twelve foot wall around the tree and had soldiers guard it night and day. But one day a wind storm came along, and one of the twigs which was broken off was blown over the wall. A pedestrian walking along, realizing that the twig belonged to the precious tree, took it home, put it in a piece of bamboo cane with moistened cotton at each end, and mailed the whole to a friend in Florida who had an orange grove. When the twig reached Florida only one little bud, an "eye" about the size of a small pearl, was alive, and this the grove owner put in sand and nursed until it began to sprout. That was some years age. The little bud is now a tree, and last summer it bore its first fruit of forty mangoes. One of the mangoes was sent to me, and it was the most delicious specimen of this aristocratic member of all the fruit kingdom which I ever ate. The grove owner will now of course, propagate the fruit, so that it will not be long before there will be in the United States a grove of mango trees of the same heavenly fruit, of which in all India there is but one tree.—L H. J.

* * *

"Just as good" seldom is "good" and never "just."

None of us liveth to himself, and no man dieth to himself (Rom 14:7).

Every man lives for others as well as himself; and, while the tenor of his life should be that of cheerful industry in his calling, he should keep open every avenue to compassion and liberality. The business of such a man is habitual, and includes no unreasonable cares; his benevolence is uniform, and finds opportunities for exercise. He lives reputably, and is believed by his contemporaries. In this way he secures a fair share of happiness.

The daily admiration given to whatever is expensive and rare, the worship paid to success as such, the deference shown to men who are even known to have risen to place and power by dishonorable means, afford continual nourishment to that keen desire for wealth which is the source of much meanness and knavery.

TWO TRACTS BY JOHN L. WINCE

"Salvation" and "Resurrection," two tracts by the late J. L. Wince, are written in a way that can not fail to arouse the interest of both saint and sinner.

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VOLUME 71 CLEVELAND, O. MARCH 25th, 1919. NUMBER 12

Building

To Auntie Wince

There are words that are eternal,
  That shall never fade away.
If we build them in our life work
  It will never know decay.
For the spirit is the builder
  And he has the needed skill:
He will build with gold and silver
  If we let him have his will.
If we find but hay and stubble
  Are all that we have today,
When the fire shall try our life work
  It will all be burned away.
We had better clear the rubbish
  From off the foundation stone.
And start with the Master-builder
  Never try to build alone.
It cannot but bring us sorrow
  That work of the past is gone,
But joy we may, to yet have time
  For more to be built upon.
And that, though late, we shall find
  We have builded with such care
We shall have our reward at last
  When we meet our Lord in the air.

Christmas 1918. Ollie A. Peck.

The Holy Spirit and Its Gifts

No. 2.

5. Our Guide into all Truth.

"Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

With error and corruption in everything founded or handled by man, there can never come unity, or harmony, or peace, to the church until every truth lover looks directly to the fountain head, Christ, himself, for infallible guidance. "But the anointing which ye have received of him abideth in you, and ye need not that any man (pope or priest or preacher) teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, abide in him" (1 John 2:27).

6. The Anointer of the Christ Body.

"And you have an anointing from the Holy One: you all know it" (Diaglott, 1 John 2:20). "How God anointed Jesus of Nazareth, with the Holy Spirit and with power, who went about doing good; and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

Since the same anointing is promised the whole Christ body, the same results should follow—Jesus Christ, the same yesterday, today, and forever (Heb. 13:8). To be "in Christ" means to be in the Anointed. If not anointed we are not in him.

7. Our Source of Power.

"But ye shall receive power after the Holy Spirit is come upon you" (Acts 1:8; 2:1-5). "The same Holy Spirit is promised to all whom God calls by the gospel to obedience. "The Holy Spirit which God hath given to them that obey him" (Acts 2:39; 5:32).

8. God's Seal of True Disciples.

"In whom ye trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13).

"Now he which stablisheth us with you in Christ, and hath anointed us is God: who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1:21,22).

"And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption" (Eph. 4:30).

"Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his" (2 Tim. 2:19).

What force has a legal paper wthout an official seal? The meaning of Christ is antonted and only those anointed and sealed are in the Christ body or on this sure foundation. Let us wrestle with God in prayer until we are blessed with his seal and anointing. May God impress its tremendous importance upon the reader! We stand on the dead line this moment.

9. The Revealer of the Mind of God.

"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." "The things of God knoweth no man, but the Spirit of God. But we have the mind of Christ" (1 Cor. 2). The letter of the Bible may be understood by the natural man, but not the deep

Oregon [illegible] College
[illegible]

things of the spirit. without revelation to the mind, from the Spirit of God (1 Cor. 2:14).

10. Our Intercessor.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with aspirations which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit" (Rom. 8:26,27). This is the great universal medium, through which we are always in touch with Christ and God; but living in one known sin severs this connection (Gen. 3:24; Heb. 10:26,27).

11. The Sanctifier.

"That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit" (Rom. 15:16). "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

No one is sanctified in error or in sin. "Whosoever abideth in him sinneth not, he that committeth sin is of the devil. In this the children of God are manifest, and the children of the devil" (1 John 3). Let the word of God settle it as to whose children we are.

"Seek ye the Lord while he may be found, call ye upon him while he is near." Forsake sin and unrighteous thoughts, and turn unto the Lord for pardon and cleansing (Isa. 55). "Create in me a clean heart, O God, and renew a right Spirit within me" (Psa. 51).

12. Our Spokesman under Severe Trial.

"Ye shall be brought before kings and rulers for my name's sake. But when they shall deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10:18,19). If we were in perfect harmony with God this would still be for us.

13. Convictor of Sin for the World.

"And when he (the Comforter) is come, he will convict the world of sin, and of righteousness, and of judgment" (John 16:7-13). It was the Holy Spirit that gave the preaching of Peter such convicting power on Pentecost that 3000 souls were added to the church (Acts 2). They were convinced of sin, because that by unbelief they had rejected and crucified Jesus: and of his righteousness, because the outpouring of the Holy Spirit proved his acceptance with the Father: and of judgment to fall on the Jews, because they were responsible for the death of their Messiah, and had invited his blood upon themselves and on their children. And the Holy Spirit still accompanies the gospel to convict the world of sin, in contrast with the righteousness of Christ, and of judgment to come, on the guilty rejectors of God's mercy and redeeming love. No true conviction of sin, or genuine repentence, is ever accomplished by preaching the word where the Spirit of God is not present as the convicting and drawing power. "No man can come to me except the Father which hath sent me draw him. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me" (John 6:44,45). The world must hear, learn, be taught and be drawn by God to the Son, Not one of these items can be omitted in a true conversion.

14. The Inner Man

In 2 Cor. 4, Paul refers to his persecutions as the death of his fleshly body for Jesus' sake, that the life of Christ might be manifest in his mortal flesh; and that while his body, or outward man, was perishing daily, his inward man,the new man, new heart, new spirit, and mind was being renewed day by day, in holiness, faith, and spiritual power.

In Ephes. 3: 16,17 Paul prays that the believers may all be strengthened with might by the Spirit of Christ in the inner man, the mind, the heart, or affections; that Christ might dwell in their hearts by faith, so they might be rooted and grounded in love.

In Pet. 3: 4, this meek and quiet spirit of Christ within is called "the hidden man of the heart." and "incorruptible;" and in Col. 1: 27, the mystery of God among the Gentiles is Christ dwelling within, as the hope of glory; and in Gal. 4: 19 Paul speaks of travailing in birth for his children in the gospel, until Christ be formed in them. Since the mind heart and spirit of the new man is said to be the mind, heart and spirit of Christ: therefore no heathen, or wicked person or infant could have an inner man, unless we might personify the spirit of the devil as an inner man. Adam Clark's commentary on these texts is so good that I must give a few extracts: "God, in the beginning, formed man to be his temple: and while in a state of purity he inhabited this temple: when the temple became defiled, God left it. In the order of his eternal mercy, Christ the Repairer of the breach, comes to purify the temple, that it may again become a fit habitation for the blessed God. The man's heart, which is not God's house, must be a hold of every foul and unclean spirit: as satan and his angels will endeavor to fill what God does not."

Knowledge, love, peace and holiness, are the food of the inward man, or rather Christ Jesus, the true bread from heaven; and the soul must, by daily study of the word, and by daily prayer for the spirit, be "renewed day by day," or the spiritual nature will die; even as the natural man will die if not fed. The Holy Spirit is the only fountain of spiritual energy that can supply the spiritual strength necessary for spiritual work and conflict.

"Men may dispute as they please about Christian perfection; but without it no soul shall ever see God. He who is not saved from all sin here, cannot, to his joy, see God hereafter."

15. The Fountain of Divine Love.

"God is love, and he that dwelleth in love dwelleth in God, and he in him" (John 4:16).

Love is a fruit of the Holy Spirit. Love endureth all things; is not easily provoked; thinketh no evil; seeketh not for self; covereth a multitude of sins; vaunteth not itself; envieth not; rejoiceth not in iniquity; rejoiceth in the truth; beareth all things; hopeth all things; is the bond of perfectness; never faileth; and is the greatest thing in the universe. God is love (1 Cor. 13).

16. The Fruit of the Spirit

In Gal. 5 Paul contrasts the fruit of the Holy Spirit in the new man, with the works of the flesh in the old, carnal man. As a tree is known by its fruit, so the Christian will be known by his fruit, or his lack of Christianity by the works of the flesh. The bad seed produces the bad tree, bearing the bad fruit: and the good seed produces the good tree, bearing the good fruit. The one is the tree of the flesh; the other the tree of the Spirit (Adam Clark). Paul gives nine varieties of fruit as follows:

1. **Love.** The very soul and spirit of true religion.
2. **Joy.** The Christian should rejoice in the Lord always, and count it all joy when he is subjected to trial, to develop in him fortitude and firmness of character.
3. **Peace.** Calm quiet, that comes from a sense of pardon, and the Spirit of Christ within.
4. **Longsuffering.** Patience under provocation. To suffer long and kindly under hateful treatment.
5. **Gentleness.** A very rare characteristic under harsh opposition or trial. "A soft answer turneth away wrath; but grievous words stir up anger."
6. **Goodness.** Readiness to do good.
7. **Faith or Fidelity.** Trustfulness and carefulness in transacting business of others. Faithfulness in our stewardship is also implied in the word.
8. **Meekness.** Mildness; indulgent toward the erring; placid amidst turmoil.
9. **Temperance.** Moderation and self control of all appetites and passions. The Vulgate, Itali, and some ancient Mss add a tenth fruit, or manifestation of the Spirit; chastity. Against these there can be no law, because they fulfil the design of all law (Adam Clark).

Can we wonder that the above glorious fruit is so lacking among professing Christians when most of them deny the existence on earth of the tree that bears this fruit?

Athenagoras, who wrote A. D. 177, says: "The Holy Spirit himself also, which operates in the prophets, we assert to be the effluence from God, flowing from him, and returning to him, like a beam of the sun."

The early church fathers all testify to the personal presence of the Holy Spirit. Even the Bible itself is a dead letter without the Spirit. "The letter killeth, but the spirit giveth life" (2 Cor. 3). "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit" (1 Thess. 4: 8).

The gospel message is truly God's power to save the believer, but the crowning work of the gospel message for man in this life, to prepare him for eternal life, is the work of the Holy Spirit now in its transforming and sanctifying work in life of the believer. The preacher who leaves out this, leaves out all the life of godliness, but denying the power thereof: from such turn away" (2 Tim. 3).

The pardon of past sin is not the chief joy in "the gospel of the grace of God" (Acts 20: 24). The sweetest promise of the good news is that "the Comforter will abide with us for ever," to save us from the power of sin now, and to immortalize us at the resurrection morn (John 14: 16; Rom. 8: 11; 1 Cor. 15).

It was the Holy Spirit that changed Saul to Paul; Jacob to Israel, a prevailer with God; and vacillating Peter to Cephas, a stone; conveying a new power in all ages. His presence is the presence of God. His departure is the departure of God. "And the spirit of the Lord shall come upon thee; and thou shalt prophecy, and shalt be changed into another man." "And Saul was afraid of David, because the Spirit of the Lord was with him, and was departed from Saul." "And Saul said: The Lord hath departed from me" (1 Sam. 10:6; 16:14; 28:15; 18:12).

Joshua was "full of the spirit of wisdom," and Jesus had "the spirit of wisdom, of understanding, of might and of quick understanding in the fear of the Lord," so that he knew the hearts of all men (Isa. 11). The redemption of the earth will not come by might of human armies, or by physical power, "but by my Spirit, saith the Lord." "Until the spirit be poured out from on high then judgment shall dwell in the wilderness, and righteousness in the fruitful field; and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isa. 32).

Every reader with a spiritual mind will see that the above sixteen glorious offices of the Holy Spirit are still for all who seek the Lord with the whole heart, and who meet all the conditions. Praise the Lord that it is still true that the Lord is still looking over the earth to find those whom he can use in the ages to come as teachers and rulers in the earth (Rev. 5:9,10). "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose hearts are perfect toward him." (2 Chron. 16:9).

W. L. Crowe.

COMING JUDGMENT.

The writer used to think that all evil, sickness, pain, misery, and trouble were directly caused by, and sometimes through the direct instrumentality of "a fallen angel," generally designated by the nominal Christian world, "The Devil." God in his mercy and goodness through the operation of the Spirit of the truth, has removed these strong delusions (2 Thess. 2:10-12) from his mind. Now he is rejoicing not in "the spirit of fear, but of power, and of love, and of a sound mind." 2 Tim 1:7; Isa. 45:7 and Amos 3:6, 7, prove conclusively who is responsible for the evils and judgments befalling the nation.

We wonder how many of the brethren thoughtfully consider Psa. 75:6-8: "For promotion cometh neither from the east, nor from the west, nor from the south: but God is the judge: he putteth down one and setteth up another for in the hand of the

Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them." If we read Isa. 51:16-23; Jer. 25:15-38; Rev. 14:6-12, some light will be shown on what we are now stepping upon, the threshold. Paul in 1 Cor. 2:1-16 reasons that it is only the spiritual mind, or the mind of the spirit, that can comprehend God's dealings with humanity. His exhortation is "comparing spiritual things with spiritual." In Isa. 26:21; 27:1, 2 the prophet speaks of "that day." We ask humbly (in the spirit of meekness and the desire to learn from the Lord), What day ? Isaiah answers, in the day when "the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

Daniel says that in "that day," "there shall be a time of trouble such as never was since there was a nation, even to that same time" (Dan. 12:1). Malachi declares, "Behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble."(Mal. 4:1). Malachi is searching our hearts today; he asks: "Who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like fuller's soap" (Mal. 3:2). Just now the great nominal system known as Christendom both Protestant and Catholic, are united into a confederation. The nations through their political leaders are doing likewise. Matt. 13:30 and Matt. 13:40-42 is being fulfilled today right before our eyes. God's messengers are "binding them into bundles." The political heavens as a scroll is rolling together. The various Protestant bodies, secret organizations, labor unions etc., are all bundles being formed, ready to be cast into the great furnace of "the great and terrible day of God Almighty."

The Churches are going to work miracles through prohibition. Indeed! Do they realize that in God's sight they are all drunkards? Listen, "Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine. Behold the Lord hath a mighy and strong one which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. The crown of pride, the drunkards of Ephraim, shall be trodden under feet" (Isa. 28:1-3). Paul warns us to compare spiritual with spiritual. Who is the "crown of pride, the drunkards of Ephraim?" Surely this is symbolic. Who does the name Ephraim stand for? Isa. 26:4 gives us the key. It is that "lofty city;" "that great city Babylon" (Rev. 16:19; 17:5; 18:2). Today their great boast is, "We are the Kingdom of Christ." Under the type Ephraim was fruitful. In the antitype, Ephraim the great world of Christendom. claims to be fruitful. Yes she is fruitful in worldly prosperity, wealth and power, but God calls it not the fruit of the Spirit but "hasty fruit," sour and bitter, like that forced before the summer (Isa. 28:4).

Today in Russia, Germany, Britain, and in our own United States, her false doctrines and authority that have made the nations drunk are boldly called into question. Her "crown of beauty," authority, her fat valleys, her virtual and vain worships, are all withering like a fading flower. Jesus, "The mighty and strong one," is at the helm. The sunlight is beginning to break up and dispel the darkness of the past six thousand years. "The knowledge of the Lord shall fill the earth as the waters cover the sea." But to preceed this, there must be as in nature, first, "a tempest of hail" "and a destroying storm." Today in clarion tones the trumpet is sounding, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Beloved brethren, how is the Church of God standing today? "Babylon (Ephraim) has become the hold of every foul spirit and a cage of every unclean and hateful bird." In type Nebuchadnezzar saw this (Dan. 4:10-12). Are we holding to her false doctrines and practices ? Are we lodging in her branches? If so, in God's sight we are unclean and hateful birds. Are we drinking of her intoxicating cups of pleasure and delusion? If we find our hearts are worldly and long for the cup that Babylon holds in her hand, "then eat, drink and be merry, for tomorrow we die."

How forceful the language of the prophet is: "But they also have erred through wine, and strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in visons, they stumble in judgment." Notice the harmony with the symbolic character of the prophecy referring to the coming of judgment. The wine and strong drink as in the use of strong liquor, is deceptive and intoxicating in its effects. How deceptive and intoxicating are the love of the world, and of the world's approval and emoluments. Under its influence its devotees "err in vision and stumble in judgment." "For all tables are full of vomit and filthiness so that there is no place clean."

When we gather around "the Lord's table," can we realize that it is "the table of the Lord" prepared for us and furnished in the presence of mine enemies? Or are we making it a table of filthiness by fellowshipping those possessing and following the spirit of the world? Listen, "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:10, 11).

Beloved, the Lord's judgments are upon us, we must separate ourselves from the worldly and indifferent, we must cleave unto the Lord, we shall suffer from those who profess the name of the Lord Jesus, but whose lives are bringing reproach upon his holy name. God help us and make us as Paul exhorts us, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Let this be my prayer.

Geo. B. Alldridge.

There is a vast difference between discovering discord and creating harmony.

Our capacity for loving may be safely gauged by our ability to forgive.

THOSE BEASTS AGAIN.

No. 4.

In exercising the power of the first beast the two horned beast did the things of the leopard, and made himself like the leopard or Christian Roman empire. "He doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men" (ver. 13). This verse, if taken literally, was fulfilled in the trick the papists had of secreting some one in the loft of certain buildings, and causing lighted tow to fall down into the building at the prayer of the priest, as though it actually came from the literal heavens. That was their claim, and history attests that many believed that the fire did actually come down from heaven, hence were deceived by the trick. But if the heaven and earth here mentioned are the heaven out of which the dragon was cast, then it was the Roman political power to destroy and consume saints at the stake. We will see later that the two horned beast was not the persecutor, but the cause of persecution, and hence he caused the Roman heavens to bring fire down upon their earth in their persecution of saints or those he termed "heretics." Gibbons says: "The credulity or prudence of Gregory was always disposed to confirm the truths of religion by ghost miracles and resurrections, and posterity has paid to his memory the same tribute which he granted to the virtues of his, or the preceding generations" (Vol. 4, p. 422).

It would be useless to produce the proof of the many miracles the Catholic Church have claimed to produce, and as an illustration we will only mention two more. It is claimed that there has been wood enough produced from the cross on which Jesus was suspended to load several cars; and the Christ flesh is produced from bread and eaten by Romanists every Sunday in the year. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast" (ver. 14). The word semeia, rendered "wonders" (ver. 13) and miracles (ver. 14) means signs. We do not think it possible for the popes or their dupes to work actual miracles. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live" (ver. 14, latter part). The image was to be like the leopard beast, or the Roman Empire after she had become Christian, and such was the two horned empire. If the reader will turn to any reliable history he will find that in the days of Constantine the Roman emperor was not only head of the kingdom, but also head of the church, and this continued until the days of the two horned beast, and from that time onward the popish emperor of the states of the church was also head of the church. "In consequence of this possessions of the crown were by degrees reduced to nothing, and the authority of the emperors declined with the diminuation of their wealth. The bishops, at first devoted to the emperors, both from necessity and gratitude, no sooner perceived their own strength, than they were tempted to make use of it, and to join the secular princes, in order to sap the Imperial authority, as well as to consolidate their own power. To these several causes of the downfall of the empire must be added the new power of the pontiffs, the origin of which is ascribed to pope Gregory 7th. Koch's Hist. Europe p. 31. Again, "While occupied with the means of extending his power over the clergy, Gregory did not let slip any opportunity of making encroachments on the authority of princes and sovereigns which he represented as subordinate to that of the Church and the pope. As supreme head of the Church he claimed a right of inspecting over all kings and governments. He presumed to listen to the complaints of subjects against their princes, and claimed the right of being a judge or arbiter between them. In this capacity he acted toward Henry 4th of Germany, who had enjoyed the rights of sovereignity over Rome and the pope." Koch, p. 38. The Henry here spoken of was caused to wait in the cold three days as a penance for violating the new law the pope had made before he could get to confess to him. Before this time Emperor's called councils, but now the pope takes that authority, and instead of popes being nominated and elected by the emperor he must now be elected by cardinals of the church. Hence, we can see how the new empire was an image of the old. "And he had power to give life unto the image of the (leopard) beast, that it should both speak," Brown says, "The papacy, had now arrogated to itself such a power, that it could thoroughly vitalize its ideal vicariate of God on earth." He became the head and centre, body and circumference of all ecclesiastical and national life speaking for God, and commanding the world! pp. 151, 152. Could prophecy be more exactly fulfilled ? "And he causeth that as many as would not worship the beast should be killed." The two horned image "causeth to be killed." Bellarmine, a Catholic writer says, "The ecclesiastical officials punished rebelious subjects, by delivering them over to the civil arm; which punished heretics according to the will of the papacy." Com. Apoc. p. 210. Lucius 3d, and Innocent the 3d by formal decrees required them to be seized, condemned, and delivered to the civil magistrates to execute on them the sentence denounced by the canon and civil laws." Lord's Expo. of the Apoc. p. 434. The third canon of the fifth council of Toledo reads, "we, the Holy Council, promulgate this sentence, pleasing to God, that whosoever hereafter shall succeed to the kingdom shall not mount the throne till he has sworn, among other things, to permit no man to live in his kingdom who is not Catholic. And if, after he has taken the reins of government, he shall violate this oath, let him be anathema maranatha in the sight of the eternal God, and become fuel for eternal fire." Caranza, p. 404. How beautifully the prophecy fits every niche, and should it have said he should kill instead of cause to be killed there would have been a misfit, and then we might be looking to the future for the two horned beast; but as it is can we?

J. J. Heckman.

True religion is more than a code of morals. It is a life of love and sacrifice for the benefit of others. Nothing fosters love more clearly or proves love than the giving of gifts.

The Restitution

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Editorial

"The Faith Epitomized" is now ready. All advanced orders have been filled.

The Editor has obtained a clergy certificate, and can now travel on the railroads for one half the usual fare.

We regret to lose Brother Alfred Titman, who has, on account of business necessity, removed to Detroit, Michigan.

We thank Sister W. L. Robbins for a likeness of Brother A. S. Bradley. She requests that his picture appear in The Restitution, but an electrotype made from a snapshot is not a success.

Brother S. Cronkhite writes:

"Will some of the writers of the Restitution please give its readers an exposition of Gen. 27:29, which reads as follows: 'Let people serve thee and nations bow down to thee: be Lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee.'"

Sister J. A. Garard writes:

"I understand you are very active in the Master's vineyard. It is a help to me to know it. I read in The Restitution of those who donated their services to the building of the printing press house a labor of love to them. How every one who has taken on the name of Jesus should be always ready to do work for the Master. How much easier it would be if it was a labor of love. It helps those who are isolated and where live only a few to know of those who are active in the Lord's service."

Accompanied by Wife and Baby Huggins, we spent last week with "the little flock" at Roll, Indiana. We made our home with Brother and Sister Cantwell Drabenstott, and visited among others of like precious faith. On our way home we stopped over night with Brother and Sister Ernest Drabenstott, and had a short visit with Sister Ettie Fry, at Huntington, Indiana. It was refreshing to find these dear ones awake to righteousness, with a heartfelt interest in the things pertaining to the truth. Mr. and Mrs. Ott. the parents of Sister Drabenstott, although not in the truth, added much to the pleasure of our visit.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

We are glad to announce that Brother A. S. Bradley has been with us and held some good meetings. He began meetings at Riviera Saturday evening, Feb. 8, and closed Sunday evening, Feb. 16. He baptized three, then went to Kingsville on Monday and preached until Sunday evening and baptized two. Attendance was very good. Every one semed deeply interested. Brother Bradley is truly a workman that needeth not to be ashamed, rightly dividing the words of truth. I believe the seed has been sown in good and honest hearts and will bear fruit. We were with him in both meetings and enjoyed the sermons very much. Each one seemed the best. We expect to have Brother Bradley with us again in the summr, the Lord willing. If any of the brethren come through our part of the country, we would be glad for them to stop with us.

Your brother in the one faith,

W. L. Robbins.

To The Restitution and all the Household of the One Faith:

I am still strong in the faith once delivered to the saints. I am watching the signs of the times. I don't see how things could have been any worse in the days of Noah than they are now. I am looking, waiting, and praying for the coming of our Redeemer, King, and Elder Brother to restore the kingdom to Israel and rule the house of Jacob forever.

The world and the Church are trying to do the work that Christ and his saints are to do in establishing peace and harmony among the nations. When they cry peace, peace, sudden destruction shall come upon them. We will not have peace until Christ comes and reigns in Mount Zion and in Jerusalem and before his ancients gloriously. Then the kingdoms of this world will become the kingdom of our Lord and his Christ. His kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever (Daniel 2:66) "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Then the kingdom and the greatness of the kingdom under the whole heavens shall be given to the saints of the Most High. They will take the kingdom and possess the kingdom forever and ever. May that time soon come. Then men will beat their swords into plowshares, and their spears into pruning hooks, and learn war no more. Nations shall not lift up sword against nation, nor kingdom against kingdom; but every man shall sit under his own fig tree and nothing shall make him afraid; for the earth shall be full of the knowledge of the Lord, and shall cover the earth as the waters cover the sea. Then we will have peace, and not until then. It looks from the signs of the times that that day is not far away. Brothers and sisters, let us keep our lamps trimmed and burning that when the Bridegroom comes he will not find us sleeping. This is the prayer of one who is watching for him.

Jesse Harrold.

Dear Brother Huggins:

In The Restitution of March 4, 1919, on page 102, there is a letter from a sister which contains the following statements: "Again, there is a lady and her husband in our class who are earnest learners. They were both baptized into the Dunkard Church. At the time Brother——— —— was here he took the lady into the the church under her Dunkard baptism. Brother Anderson preached for us for a year, but after he went to Virginia, we have had no regular preaching."

Now Brother Huggins, when the people read these statements they will think I am the brother who took that lady into the church on her 3 dip baptism. I wish to say I am not guilty of changing the One baptism of the Bible into the three of the Dunkards. I never took any one into the church on an old baptism into some sect. You have no right to print the article with a blank after "Brother," thus leaving the impression that is was I. I ask you or the sister to correct it.

J. H. Anderson.

We gladly give place to Brother Anderson's request for a correction of the matter to which he refers. All who know Brother Anderson will know that he is not the "blank" referred to; and for those who are unfortunately not personally aquainted with him, his reputation for faithfulness prohibits such a supposition. The "blank" brother has since left us, having been disfellowshipped by us in Cleveland where he was baptized, which fact was duly published in the pages of The Restitution. —Editor.

Dear Brother Huggins:

I was glad to read your answer to a sister regarding the Lord's supper. I have often thought of the things asked by this sister, and believe anyone who is a "Priest unto God," has the right and duty to minster in the house of God and unto his household. But how is it, Brother Huggins, when one is absolutely alone, as many diciples are? How can such an one show forth the Lord's death until he come again in this sacrament? I wish if you can you would add a few lines on this.

You know many are baptized and it is often years before they again meet with those of "like precious faith" and, perhaps, never. I am glad the brethren are thinking more of the isolated ones. I do think more personal letters ought to be written, and a column in our beloved paper devoted to exhortation and encouragement for the lone ones in Christ would help us so much. Of course we have the whole paper which does strengthen and build us up continually; but you know a personal word of love and remembrance from those who are more to us than all others out of Christ is such a comfort.

Your Sister in Christ,

Flora A. Wood.

It appears from Matt. 18 that "two or three" are required for the communion service. Whether this means two or three believers is a matter open to discussion. If the promise, "there am I," means that Christ is to be counted, than an individual believer would be one and Christ would be two the number required. As to a special department for the isolated, as Sister Wood says, "the whole paper" is theirs, and especially the department called "Communications." Here is the opportunity to speak a "personal word," and we wonder that communications are so few. If exhorting each other kept pace with the words, "as ye see the day approaching," we would have more communications than we could find room to publish. Will not every subscriber to The Restitution, upon reading this appeal, write us a letter for "Communications"? This one department of the paper is one feature of the work of the truth which the Editor cannot do. The responsibility rests upon the readers, and we pray that they may take a few moments of time as they may be able, and do this necessary and appreciated work. Editor.

BE KIND TO THE AGED.

S. H. Thomas.

It seems to one that the saddest of all human experience is old age. It seems but yesterday to grandpa and grandma when they were full of life and rugged strength, and in full enjoyment of all their faculties, and at the head of every undertaking of the family, and it seemed to them as if it must always remain so; but at fifty years there come whispers of a change; their eyes get dim at times and hearing dull, the step is less elastic than of yore, and when grandpa undertakes to lift a stone that twenty years ago he could lift with ease, he finds with something like a shock that he cannot move it.

At sixty grandpa and grandma are expected to step aside, and let some of the children run the farm or business, and manage the affairs of the family, occasionally perhaps, cousulting with grandpa.

At seventy and onward, grandpa and grandma are feeble and tottering, almost blind, and deaf, they realize but a part of what is going on around them. They are not consulted any more, but the family life with its joys, sorrows, and ambitions, go on without them or their help; and they now begin to feel that dreadful fear that at last they have reached that point in life where they are only in the way, and a burden on the hands of those they love; no pen can picture, no word express the anguish of the dear ones who reach this milestone. They realize that they are dull and old-fashioned; that somehow the world has forged ahead and left them behind. When company comes they feel awkward and out of place; they become supersensitive, and ever looking for yet dreading to see some expression or evidence that they are a burden, and in the way.

This being so, let us who are yet young, and in the enjoyment of the pleasure of health and youth pity and comfort the aged: tell them often that we love them, and would hardly know how to live without them. It is not sufficient to tell them this at long intervals, or on special occasions: speak kind and loving words often. Let each day and hour witness little acts of love and attention to grandpa and grandma.

God will surely reward those who do this in the ages to come, nor do we have to wait that long for our reward. When grandma's willing hands try to do something to help or please us, and we speak in return words of love and appreciation, surely her look of love and pleasure is ample reward. Little words of love and acts of kindness, cost us nothing, and dear old grandma prizes them above pearls or rubies. Why should we withhold them? Why leave unspoken our words of love and appreciation, until she lies cold and unconscious in death, when she so hungers for them now? God knows that we love and honor him, and are truly thankful for those blessings which he from day to day confers upon us, yet he delights to have us tell him so often. If for us to repeat the old, old, story of love and faith often, gives God pleasure, who is so strong; how much it will please dear old grandpa and grandma, who are so weak, tottering and feeble. Then dear ones, let us give it to them often and without measure.

One eloquent way to make grandma feel contented and happy is to allow her to help with some of the light home duties, if she offers to do so. And do not forget to praise her work, and express to her the truth that nobody else could quite fill her place in your home and heart. Repeat these and similar expressions often. Depend upon it, such words will never grow stale to her, for as she grows older and more feeble in mind and body she will treasure them more and more. Let us not, by look, word, or deed cause grandpa or grandma to feel that the time has come when they cannot help any more, but must stand to one side, and keep out of the way, but rather go to them often for counsel and advice and whenever possible do them the honor to follow their advice.

One of the severest heartaches known to man comes to those of us who realize, when too late, that we have not been so kind and considerate as we could have been, as we gaze on the loved features, now so calm and peaceful in death. Oh, how the lost opportunities come up before us, and how keen the anguish we feel, as we remember when too late the kind words and acts we might have given the loved one, but carelessly withheld from them. Dear ones, if you would escape these heartaches be kind and considerate to all, and especially to the aged.

WILSON TO BACK JEWISH NATION

WASHINGTON, March 2.—President Wilson tonight told a delegation from the American Jewish congress that he was persuaded that the allied nations, with fullest concurrence of the American government and people, were agreed that in Palestine should be laid the foundations of a Jewish commonwealth.

The delegation, headed by Judge Julian W. Mack of Chicago, and including Miss Marshall, Dr. Stephen S. Wise and Bernard G. Richards of New York, declared they had found the President sympathetic with the "incontestable principle of the right of the Jewish people everywhere to equality of status."

He reminded them that he previously had expressed personal approval of the declaration of the British government respecting the historic claims of the Jews regarding Palestine.

Britain To Be Trustee

Great Britain would act as trustee of the new commonwealth on behalf of the proposed league of nations, according to the delegates. They said that organization of a Jewish state would include express stipulations that nothing should be done which might prejudice the civil and religious rights of non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

The delegation presented to the President a memorial setting forth the present status of the Jews in eastern European lands and the effect upon them of the organization of new and enlarged states growing out of the war.

Required Guaranties Told

Resolutions adopted by the American Jewish congress in Philadelphia last December also were submitted. They set forth the guaranties required by the Jews to secure their fundamental rights, including civil, political, religious and national equality. Immediate action to assure the Jews of these rights was urged upon the President.

Judge Mack, president of the American Jewish congress, will leave soon for Europe to join other members of the delegation sent by the congress to present Jewish claims to the peace conference.—Selected by Brother D. L. Clem.

HOW THE PAPYRI PROVES THE TRUTH OF THE SCRIPTURES

Mr. Cobden M. Coburn says:

"A term, long ago explained by the papyri, Mahaffy, but recently illustrated by the papyri, which gives a new and important meaning to a Scripture passage is paidagogos, translated "schoolmaster" (Gal. 3:24). This well known individual was not the head master but at best an inferior instructor, often being merely a faithful slave, whose chief duty was to bring his master's sons safely to and from school, guarding them from mischief on the way. When St. Paul said the "law was the pedagog" to bring us to Christ, it was Christ of whom he thought as the true "teacher" the Old Testament law being only the Father's trusty servant to bring the world to him. Multitudes of such suggestions of a more vivid meaning in the original Bible terms might be mentioned, as for example, when we find St. Paul counting up the honors and hopes of his youth and declaring that he counted all these things which he had given up to be "loss" for Christ (Phil. 3:8). How it strengthens this expression when we find that a papyrus uses this same word (zemia) for the bones thrown out on the street to the dogs ".—From New Archealogical Discoveries. Selected by S. Roxana Wince.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST. BROOKLYN.N. Y.

MEMORY VERSES: MICAH [illegible]

GOLDEN TEXT: 1 Peter 1:15, 16

AIM HIGH!

Aim high, aim high!
There is no reason why
You can't succeed, if from the start
You've learned to work and do your part;
Ever alert to learn, quick to discard
The non-essentials of your art.

Aim high, aim high!
There is no reason why
The ladder you can't climb,
Though it takes grit, the time
You spent in what you do.
Is going to mean a lot to you.

Aim high, aim high!
There is no reason why
Ambition should debar you from
Little tasks; they're bound to come
They always are a sort of test;
To judge your mettle and your best.

Aim high, aim high!
There is no reason why
We should ignore our God above
Who sent his Son to show his love
For if our heart is right
Our future will be bright.

Aim high, aim high!
There is no reason why
You should lose your human traits,
Success for mortals always waits,
Who aim high, high,
And on their God rely. —O. V. B.

"As Lights in the World"

Do you use electric lights in your home? If so you will have an electric meter and a cable conveying power to it from the power house. Do you ever wonder how much power that cable can carry? At the present moment it is probably doing nothing, for it is almost mid-day and no lights are burning. Presently as the winter's afternoon draws in one light will be turned on and a little current will pass along the wire. Later still, another light will be needed, and a little more current will pass. As each successive lamp thus glows into life the current increases in volume, for the amount of current passing along the wire at any moment is exactly the amount that is being used.

Has it ever occurred to you that your own life is an electric meter? Day by day it is silently registering the amount of energy that you use. "Ye are the light of the world." You cannot save the world from sin, but it is your privilege to light up your lamps so that those who live in the dark places of earth may see the pitfalls. Are all your lamps burning? Remember the current costs you nothing. Jesus Christ is an exhaustless power-house, and he will give you an unlimited supply—but you are not a storage battery. You cannot accumulate divine power in yourself and then use it at your convenience. God will give you the amount of power you are using, and no more.

How many lamps have you lit? There is the lamp of personal service. If God calls you to "go" to your own townsmen, your own family perhaps then be sure that there and there only will your lamps shine clearly. In no other place can you earn his "well done."

How many other lamps can you think of? Are they all lit? Remember the energy you use is not your own—your only cost is the cost of keeping your connections sure. Sometimes that will cost you dear, but it is worth it.

The world's darkness is very great and you ask, "Can my light make any appreciable difference—I am shining all I can what can I do more? I have no more power to spare." That is exactly the point. God never gives you any power to spare, he gives you as much as you will let him give. "If the love of God be in you and abound" it will find some way of reaching out to help where the need is sorest. A need so claimant as that indicated in the first paragraph of this article is a challenge to God's people everywhere.

If Christ means anything to you if you have proved that "he satisfies my longings as nothing else can do" you inevitably long that the thirsty souls everywhere should be watered at the same Fountain. Might I suggest that prayer is the lamp whose rays penetrate farthest? Will you pray? And as you pray some other mode of service may be revealed to you. M. J. M'K. Swanson, in "Words of Life."

A conscience without God is a tribunal without a judge.

Would You?

If I knew that a word of mine,
  Might leave its trace
  On a loved one's face—
I'd never speak harshly, would you?

To Obey is Better Than Sacrifice

It is never, under any circumstance, a trifling thing to disobey the word of the Lord. To know his will is to be involved in the responsibility of doing it. And for any man to treat this obligation lightly is but to assure himself of ultimate disaster. And yet how thoughtlessly we are prone to find excuses for our own shortcoming in this respect, masking the real cause of every defection that our hearts are not perfect toward him. For the secret of unfailing obedience is unfailing love If we loved him truly, in return for the great love wherewith he has loved us, we should find his yoke easy, his burden light, and all his commandments acceptable. Shall we not seek thus, at the very source, to assure our lives of worthy quality?

The Tree

I think that I shall never see
A poem lovely as a tree.

A tree whose hungry mouth is prest
Against the world's sweet flowing breast.

A tree that looks at God all day
And lifts its leafy arms to pray;

A tree that may in summer wear
A nest of robin's in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

Grace Abounding

Forgiveth	Luke 7:36 to 50
Healeth	Luke 8:43 to 48
Redeemeth	Luke 8:49 to 56
Crowneth	Luke 15:11 to 24
Satisfieth	Luke 15:19,20

Jesus Loved Us, and Gave Himself

For our sins	Galatians 1:4
For me	Galatians 2:20
For us	Ephesians 5:2
For the church	Ephesians 5:25
For all	1 Timothy 2:6

Our Weekly Puzzle

Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light.

Who is this "chosen generation"?

Why have they the benefits of all these high callings?

What is the meaning of the word "peculiar" as here used?

Who is the "him" who hath called?

Who wrote the above?

Where can the passage be found?

Five credits for each correct answer.

Answers must be mailed before April 5.

Answers will appear in issue of April 8.

Answers to puzzle in issue of March 11:

The meaning of "justified" is "lawfully free from the penalty of sin," that is we have sinned against God and the penalty for our disobedience is death, but through our faith in Jesus—who knows no sin—as our righteousness, his perfection is placed on and over us, so that our sin is covered, hid: and before God we "are justified by faith."

"Access" means an entrance into.

The definition of "grace" is "unmerited favor" or love.

As above noted, we have sinned against God, and in consequence we are aliens to God. To be partakers of God's peace and grace we must be holy, righteous, and godly, which in our natural state is impossible. Therefore we must partake of the holiness of Jesus, his righteousness and godliness; and the only way we can do this is to have our faith firmly placed on Jesus as the Christ, the Son of God.

The passage was written by the apostle Paul to the Romans, and may be found in Romans 5:1, 2.

Daily Thoughts

Are the consolations of God small with thee?	Job 15:11
Which leadest thee by the way thou shouldst go	Isa. 48:17
I will commune with thee from the mercy seat	Ex. 25:22
All that is within me, bless his holy name	Psa. 103:1
Perfect through my comliness, I had put on thee	Ez. 16:14
He covered me with the robe of righteousness	Isa. 61:10
My tongue shall sing of thy righteousness	Psa. 2:14

A Prayer

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me,
  Let me praise a little more;
Let me be when I am weary
Just a little bit more cheery;
Let me serve a little better
  Those that I am striving for.
Let me be a little braver
When temptation bids me waver,
Let me strive a little harder
  To be all that I should be;
Let me be a little meeker
With the brother who is weaker,
Let me think more of my neighbor
  And a little less of me. Selected.

* * *

"After this manner pray ye," says the Lord, and he for our guidance and edification places on record a pattern prayer, which is charming in its simplicity, and at the same time marvelously comprehensive. The Lord devoted whole nights on the mountain slopes to communion with the Father, and a feature which we must ever keep before us is the prayerful spirit which he exhibited under what were often trying conditions.

EVANGELIST REPORT FOR JANUARY

Sermons

Omaha Jan. 14	1
Omaha Jan. 24	1
Omaha Jan. 31	1
Total	3

Money Received

Brother Lockwood	$ 10.00
Sister Fletcher	.66
Gifford, Ia., Church	12.35
Sister Cronk	2.00
Sister Hahnert	2.00
A Sister	3.00
Brother Zeller	10.00
Sister Strong	1.00
Brother Dimmick	25.00
Brother Sorrenson	7.00
Total	110.61

Expense

Omaha to Gifford, Ia.	$ 6.31
Gifford to Beeman	.65
Beeman to Omaha	3.65
Total	**10.61**
Salary	100.00
Expense	10.00
Total	110.61

Remarks

During January the flu slowed up which allowed us to meet in the city, but still the word kept coming. "We cannot meet yet, and just as a point or two had thought to try it, a telegram came telling of our father's death. We hastened there. Just a year ago we visited him, and held a few meetings, the result being we baptized seven. When we went back we found these faithful and outsiders said to me, "Those you took into the fold last winter are certainly living in accordance with their faith."

Some of their lives had been so transformed that it seemed almost a wonder. This makes us think our work is not in vain. While there we were urged by this little band of faithful ones, to hold a few meetings, which we did. Then we were called home by telegram, but urged to return, when some will no doubt be baptized. It seems queer sometimes how the gospel is spread. A young man, an operator at Gifford, was among the above mentioned number. He was so earnest he wanted everyone to hear. He was finally made agent at another town, but went to Gifford every Sunday and helped in the Sunday School; and now his mother wants to be a child of God. Now she has the flu and her baptism is put off. Maybe when we return we can see the wisdom of the delay.

Today's mail brought a letter from a sister from another state, saying, "The ban is lifted in our city. I lay by a tenth of all I earn, and can arrange for expenses. Won't you come? We need you so much." A letter yesterday from one in another state, who had urged us to come, said don't come, flu too bad. So it may be the Lord wanted me to go elsewhere first. Oh Lord I wish I had a flying machine so I could drop gospel bombs on some of the orthodox strong holds, and break up some of their artillery nests. But seemingly how futile our efforts: we only subdue, not convince, in most cases.

When we go over the top with the two-edged sword drawn they just cry out, "kamarad"; and we have to walk off. We cannot even make them prisoners of Jesus Christ. They are conscientious objectors, non-combatants, but finally they will be court martialed and get a death sentence. Let us all try to rescue a few more before the door is closed.

Almus Adams.

BIBLE PROMISES AND CONDITIONS.

How often we quote Bible promises! We quote them because of the help we derive from them, and we quote them to others that they may receive benefit But is the benefit we derive from quoting them as full as it might be? Is it not too often transitory? Should not such promises have a transforming effect upon our character? While thinking over Matt. 11:28,29, I was suddenly struck with the fact that this soul comforting verse, this verse to which thousands had fled in special time of distress, had conditions attached; and it seemed to me that here perhaps was the true solution why we did not get the full blessing we had not noticed the conditions.

The Promise:

"Come unto me all ye that labor and are heavy laden, and I will give you rest." "What!" you say, "Christ said he would give us rest, and you talk about conditions!" Stay—do we not all value more highly those gifts we obtain upon conditions, than those we do not? Assuredly we do! With this thought in mind let us now see what the conditions are which Christ himself attaches to the gracious promise quoted above, and then consider if lived up to, they will or will not make an enduring difference in your life and mine, and a deeper appreciation of the value of the promise.

The Conditions and the Result.

"Take my yoke upon you and learn of me and ye shall find rest unto your souls."

R. H. Judd.

* * *

As a man advances in life, the great divisions of time may indeed furnish matter for serious reflection.

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One More Birthday

By Frances T. Chapman.

Over the wonderful ocean of time
With beautiful treasures from many a clime,
Another fair ship comes safely in,
Just as the dawn of a year begins.

What is its freight of joy or woe?
Only your heart can truly know.
But blessings a many are stored away,
In the hold of that ship, and we earnestly pray

You may find them all: a blessing from one
Who sought your door 'neath the burning sun,
Weak, weary, and faint of heart.
With love and faith, you smoothed the smart.

Cheering and strengthening and guiding aright,
Giving the blind the gift of sight,
Sending her cheerily on her way,
Bearing a prayer and a love away;

O! Sister mine, there are many of these
You have carried to God on your patient knees!
Their blessings and prayers have loaded that ship,
A whisper has gone from lip to lip—

"The bread on the waters, oh let it drift back;
Of loving return, let be there no lack!"
You, freighted that ship, a year ago,
With love and blessings and prayer you know,

And sent it forth to comfort and bless
The struggling hearts in the storm and stress
The whole world over. It comes again.
The talents five are the talents ten.

Another ship, you will send away,
When it comes again—your natal day.
For wherever you go, or wherever you turn,
There are many to help and much to learn.

And woeful the day when it comes no more,
When the ship goes down, ere it reaches shore!
There'll be aching hearts and swimming eyes,
Gazing far out where the good ship lies!

Note

Sister Chapman is in poor health, and dashed this off one evening when lying around, unable to do any work. I wanted you to have it whether you think best to publish it or not.

S. R. Wince.

The Gospel of the Kingdom the Only True Gospel

Lesson 3

I. MEANING OF THE WORD "GOSPEL"

THE WORD "gospel" comes originally from "god-spell," "god" being an Anglo-Saxon adjective for "good," and "spell" meaning "news." The gospel, then, both etymologically and scripturally, means "good news" or "glad tidings" (Luke 2:10; 8:1; Isa. 61:1).

II. THE GOSPEL IS PREACHED IN BOTH TESTAMENTS

The glad tidings of the gospel, instead of being limited and confined to the pages of the New Testament, as is generally supposed, are also published in the writings of the Old Testament. These were preached to

(a) The antediluvians (1 Peter 4:6; 2 Peter 2:5);

(b) Abraham (Gal. 3:8);

(c) The Israelites in the wilderness (Heb. 1:1, 2).

(d) The contemporaries of David (Heb. 4:7);

(e) The people contemporary with John the Baptist (Mark 1:1, 14, 15; Luke 16:16);

(f) The house of Israel before the death of Christ (Luke 4:16-22; Mark 1:14; Luke 20:1) and

(g) All who received "the ministry of the prophets" prior to the birth of Christ (Hos. 12:10; 1 Peter 1:9-12).

III. FOUR GOSPEL CONDITIONS REQUIRED OF SINNERS

God has conditioned the sinner's salvation upon

(a) Hearing (Deut. 30:10-20; Rom. 10:5-17; Matt. 13:23);

(b) Believing (1 Cor. 1:21; 15:1,2; Mark 1:14,15; 16:15, 16; Rom. 1:16);

(c) Confessing (Rom. 10:8,9,10; 1 Tim. 6:13; Heb. 10: 22,23); and

(d) Obeying the gospel (1 Peter 1:22-25).

IV. SUBJECT MATTER; OR "THE THINGS" COMPOSING THE GOSPEL

The gospel consists of "the things concerning the kingdom of God, and the name of Jesus Christ" (Mark 1: 14; Luke 4:18,43; 8:1; 9:2,6; Acts 8:12; 19:8; 20:25; 28:23, 30,31).

V. "THE GOSPEL OF THE KINGDOM" THE ONLY TRUE GOSPEL

"The gospel of the kingdom," consisting of "the things concerning the kingdom of God, and the name of Jesus Christ," is the only true gospel. A double curse has been pronounced against either man or angel who shall dare to "pervert" this gospel, or preach "any other" (Gal. 1:6-9).

Synthetic Remarks on the Lesson

I. MEANING OF THE WORD "GOSPEL"

THIS WORD etymologically signifies a "good spell" caused by hearing a good report. "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25). Scripturally the gospel is called "good tidings" (Isa. 40:9; 41:27; 61:1) and "glad tidings" (Luke 8:1). Not good news about health, riches, fame, and many other temporal and worldly things, good and valuable perhaps in their place; not good tidings about anything; but "the glad tidings of the kingdom of God" (Luke 8:1). Notice the definite article in this passage. "The glad tidings of the kingdom of God" contain the "good tidings of faith" (1 Thess. 3:6).

II. THE GOSPEL IS PREACHED IN BOTH TESTAMENTS

This proposition is pregnant with meaning and should be considered carefully and seriously. Many claim that the gospel consists merely of the the death, burial, and resurrection of Christ; therefore they reason it dates from, and was first preached at, Pentecost. This leaves the world without the gospel from Adam until the death of Christ in A. D. 33. In direct contradiction of this idea are dozens of unequivocal Bible declarations which affirm that the gospel was proclaimed previous to the death of Christ. To see this, let us begin the evidence with Christ himself. The whole of his ministry was before his death except forty days between his resurrection and ascension (Acts 1:3). For three years and a half, dating from his baptism to his death "he preached the gospel" (Luke 20:1). The affirmations which declare this are numerous, emphatic, reiterated, and unmistakable (Mark 1:14; Matt. 4:17; 6:33; 9:35; Luke 4: 43; 8:1; 9:1-13:22). In the beginning of his ministry he preached "the good tidings" of Isaiah 61:1 to the people of Nazareth, closed the book and said, "This day is this Scripture fulfilled in your ears" (Luke 4:21). "He hath anointed me to preach the gospel to the poor."

Now let us consider the ages prior to Christ and we shall find the gospel existed even then. John's preaching is called "the beginning of the gospel of Jesus Christ, the Son of God" (Mark 1:1). As the "beginning" of a subject is a part of the subject, so "the beginning of the gospel" is a part of the gospel. "The law and the prophets were until John" (Luke 16:16). From John, who preached the gospel, "the law and the prophets" traverse the centuries back to Abraham, who was a prophet (Gen. 20:7). In all the centuries preceding Christ the people and the "ministry of the prophets" (Hos. 12:10). Their ministry was a ministry of the gospel. This is what Peter affirms, writing after the day of Pentecost, and alluding to that very day. He says the prophets bore testimony to both the sufferings and the glory of Christ, consequently "they did minister the things which are now reported unto you by them that have preached he gospel unto you with the Holy Spirit sent down from heaven" (1 Pet. 1:11, 12). "The spirit of Christ was in them" (vs. 11), they were sons of God (Rom. 9:9, 14), heirs of God and joint-heirs with Christ (vs. 17); and were therefore "holy men of God" and "spake as they were moved by the Holy Spirit" (2 Pet. 1:21). They "preached the gospel with the Holy Spirit sent down from heaven" as literally and truly as the apostles did on the day of Pentecost and thereafter. Noah was "a preacher of righteousness" (2 Pet. 2:5). He preached the gospel to the antidiluvians with the spirit of God assisting and cooperating (1 Pet. 4:6 3:19,20; Gen. 6:3; Heb. 11:7). And the gospel was current with Israel in the wilderness and during the reign of the law under Moses. "Unto them was the gospel preached as well as unto us" (Heb. 4:2. "The word preached," however, "did not profit them, not being mixed with faith in them that heard it" (vs. 2). The same gospel, the same rest, and the same promise offered to them, and which they failed to obtain "because of unbelief" (Heb. 3:19), are now given to us. (Heb. 4). Paul has asserted that the gospel is older than the law of Moses, having been "preached to Abraham" four hundred and thirty years previous to its inauguration (Gal. 3:8, 16, 17). It is by adding baptism into Christ to these Abrahamic gospel-promises that makes us "Abraham's seed, and heirs according to the promise" (Gal 3: 8, 16, 26-29).

III. FOUR CONDITIONS OF THE GOSPEL REQUIRED OF SINNERS

The Scriptures preach the gospel (Gal. 3:8). "The word of the Lord endureth forever. And this is the word which by the gospel is preached unto you" (1 Pet. 1:25). When we recognize that the gospel is contained in the word of God, as these texts declare, and that the gospel proclaimed in "the Scriptures of the prophets" is the gospel "made known to all nations for the obedience of faith" (Rom. 16:26), then we realize that the gospel is as old as the Scriptures themselves. As the gospel, then, has been contemporaneous with all ages it follows that the conditions of the gospel are applicable to all men in whatever age they live. In their application to sinners these conditions may be summarized in four propositions, namely:

(a) Hearing the Gospel.

Pointing to "this book of the law" (Deut. 30:10) Moses says: It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who will go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it" (Deut. 30:11-14). "This book" (the book, the Bible) is "not hidden" from us. Were it up in heaven or over the sea it would be beyond our reach. In the providence of God it has been brought "very nigh" to us. Holding "this book" in our hands, it is criminal to be ignorant of it. After paraphrasing this Scripture in Romans the tenth chapter Paul goes on to say: "How shall they believe in him of whom they have not heard?" (vs. 14). Hearing first, then faith. "Faith cometh by hearing, and hearing by the word of God" (vs. 17). Hearing God's word, that is, understanding it, always precedes belief of it. Speaking agriculturally, "the seed is the word of God" (Luke 8:11). Amplified, the word of God is "the word of the kingdom" (Matt. 13:19). "He that receiveth the seed into good ground is he that heareth the word (of the kingdom), and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty" (vs. 23). The word of God is the incorruptible seed by which we are begotten (Jas. 1:18) and born again (1 Pet. 1 23-25). When farmers can raise corn without planting seed and wheat without sowing the grain, then, but not until then, will we believe that men and women can become Christians without hearing and understanding the word of God. Blessed are your eyes, dear reader, if they see; and your ears, if they hear (Matt. 13:16). My mother and my brethren are these which hear the word of God, and do it" (Luke 8:21).

(b) Believing the Gospel

In his summary of the conditions of salvation Paul includes belief: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed?" (Rom. 10:13, 14). Belief must be added to hearing. God saves only believers (1 Cor. 1:21). Now before the gospel can be believed it must be learned. And after it has been understood and believed it must be kept in memory, or we will be "forgetful hearers" (Jas. 1:23. 24) and will "have believed in vain" (1 Cor. 15:2). But believe the gospel we must before we can have the promise of salvation (Mark 16:15,16). The power of God to save is only exerted upon those that believe (Rom. 1:16). Where there is ignorance of the gospel there can be no belief of it; and where there is no belief in it there is no "power unto salvation." Ignorant as well as enlightened unbelievers are alike beyond the pale of salvation offered by God to mankind upon the-condition of faith (Rom. 5:1). Belief is listed with repentance as a commandment (Mark 1:14,15), making both equally binding as conditions of salvation. Belief is called a "commandment" in so many words (1 John 3:23). Since only those who do his commandments have a right to the tree of life and an entrance into the city (Rev. 22:14), it follows that all unbelievers must be destroyed with the abominable "without" the city of life (Rev. 22:15; 21:8).

(c) Confessing the Gospel

Adverting again to Paul's summary of the conditions of salvation, we notice that as belief follows hearing in logical sequence so "calling on the name of the Lord" or confession, follows belief. When Paul speaks of the word which is nigh us, "even in thy mouth, and in thy heart," he explains that he means "the word of faith which we preach" (Rom. 10:8). Notice, then, that the confession which the apostle proceeds to talk about is a confession of this "word of faith," not a confession of sin; "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto (Greek, eis, for) salvation" (vss. 9,10). We must not only believe the truth in our hearts; we must "acknowledge" it with our mouths also (2 Tim. 2:25). This acknowledgement or confession was made by Christ before Pontius Pilate, and is called "a good confession" (1 Tim. 6:13). This confession on the part of Christ was a confession of "the word of faith," and related to the kingdom of God, and not to sin, as you may see by reading John 18:36,37. He had no sin to confess (Heb. 4:15; 7:26). Observe also that he made it "before Pontius Pilate," that is, publicly; and that Timothy made the same "confession before many witnesses" (1 Tim. 6:12). "This commandment" is then passed on from Christ and Timothy to us to be kept "without spot, unrebukable, until the appearing of our Lord Jesus Christ" (vs. 14). Paul himself "called on the name of the Lord" that is made this confession when he was baptized (Acts 22:16). And in keeping this commandment "without spot" it appears that all converts were required to make this confession in conjunction with their baptism: "Let us draw near with a true heart in full assurance of faith, ... and our bodies washed (baptized) with pure water. Let us hold fast the confession of our faith without wavering" (Heb. 10:22,23). "The confession of our faith," notice, not our sin. To confess our faith is to tell what we believe. And to meet the divine requirements in the case, this must be done "with the mouth" and "before witnesses." The "confession of faith" has been abolished today in a degenerate Christianity, for it is ignorant and has no "faith" to confess. Confession "with the mouth" has been superceded by rivivalists who urge the people at blatant protracted meetings. "Only stand up"; "Just raise your hand"; "Sign this card"!! Such evasions and nullifications as these of God's command to make a confession of faith with the mouth and in the presence of witnesses are too palpable to need refutation here.

(d) Obeying the Gospel

When an ignorant man hears the gospel, he awakes to the fact that he is a sinner (Rom. 7:8,9); when he trembles and believes it, he does nothing more than a devil (Jas. 2:19); when he confesses it, he is in his sins still. What must he do then to be saved from his sin? The answer is, he must obey the gospel. "Seeing ye have purified your souls in obeying the truth," is the way an inspired apostle puts it (1 Pet. 1:22). Purification comes, not by hearing, not by believing, not by confessing the truth, but by obeying it. Obedience implies a command. The sinner is told to repent and be baptized "for the remission of sins" (Acts 2:38). Baptism is repeatedly called "obedience" in the sixth chapter of Romans, because it is a command (Acts 10:48). Because it is a divine command baptism is appropriately called "the washing of water by the word" (Eph. 5:26) and "the obedience of faith" (Rom. 16:26), because faith in the word which commands it moves the believer to obey. Thus it "saves us' (1 Pet. 3:21) by "purifying our souls" (1 Pet. 1:22) in giving us the birth of water (John 3:3). Unless we are born of water as well as of the spirit we cannot enter the kingdom of God (John 3:5). Unless born again we shall perish like the grass of the field and fade like its flowers (1 Pet. 1:21-25). Understanding that baptism includes confession, as we learned under "c," Acts 18:8 is most significant in the order of its statements: "Many of the Corinthians (a) hearing (b) believed, and (c,d) were baptized."

THOSE BEASTS AGAIN

No. 5.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

To economize time and space, I will refer to the books from which proof is gleaned, and the reader, if he wishes to read and can obtain them, can see that only a fractional part of the proof can be given in a short series of a articles like these: Macauley's History of England; Motley's Dutch Republic; D'Aubigne's History of the Reformation; White's Eighteen Christian Centuries; Elliott's Romanism; Gibbon's Decline and Fall; Mosheim's History of the Christian Church; and Fox's Book of Martyrs.

Mark, as symbolically used, is intended to designate the followers of the system or power that does the marking. The mark is given as a promise of protection, and favor to those who bear it. The symbolic mark or seal of God, is always put in the forehead (Ezek. 9:4; Rev. 7:3; 9:4; 14:1), and is typical of an intelligent reception of the truth and willing obedience thereto. The beast can place his mark indiscriminately in the right hand or in the forehead: for it makes very little difference to him whether his teaching is received intelligently or in ignorance, just so it is accepted. What is the mark? Under the preceding verse we saw that kings were made to swear "to permit no man to live in their kingdoms who was not a Catholic." Here none are permitted to buy or sell who have not the mark, and name of the beast, and the number of his name. What distinguishes Catholicism from every other form of Christianity? Is it not her peculiar ceremonies and name (we leave out the number here for future comment). We think it is, and now if we can give historic proof that the predictions of this passage have been fulfilled, we think the proof is positive.

The fourth Lateran Council decreed: "We ordain . . . . that no person shall presume to print, or cause to be printed, any book or other writing whatsoever, either in our city, or Rome, or in any other cities or dioceses, unless it shall first be carefully examined, if in this city by our vicar, and master of the holy palace, or if in other cities and dioceses, by the bishop or his deputy, with the Inquisitor of heretical pravity, for the diocese in which the said impression is about to be made; and unless also it shall have received under their own hand their written approval, given without prime and without delay. Whosoever shall presume to do otherwise, besides the loss of his books, which shall be publicly burned, shall be bound by the sentence of excommunication."

Here printers of approved works were not permitted to sell them, and the excommunicated were usually killed, hence not permitted to buy. "Christian Liberty, respected by the Catholicity of the earlier ages, was first limited, then chained and finally stifled . . . the hierarchy, from age to age, and almost from year to year, has gone on restricting the liberty allowed for a time to the human mind, until, at last, by successive encroachments, there remained no liberty at all." No liberty at all cuts out liberty to buy or sell. "The establishment of the Inquisition in Rome . . . sealed the doom of Protestantism in Italy. Spies were dispersed over the country, who insinuated themselves into private families, trapped every vestige of heresy, gave secret information of their discoveries; and all who fell under their suspicions were arrested, and arraigned before the Holy Office at Rome." Arrested people could not buy or sell.

"Emperors were persuaded to declare that those who resisted the judgment of the clerical body in matters of faith, should prepare for exile. And their decisions were declared to be of divine authority." Would exiled people be allowed to buy or sell ? "Waldenses who had emigrated from Gascony to England, were ordered by Henry II, men and women, to be publicly whipped, branded on the cheek with a red hot iron, and driven half naked out of the city in the dead of winter; and none were permitted to show them pity or grant the slightest favor." Certainly they could not buy or sell.

"Frederick, Emperor of Germany A. D. 1224, sentenced heretics of every description, alive to the flames, their property to confiscation, and their posterity, unless they became persecutors, to infamy. Here instead of being allowed to sell their property it was taken from them, and after that they would have nothing with which to buy. "Lewis, King of France, A. D. 1228, published laws for the extirpation of heresy, and enforced their execution. He forced Raymond, Count of Toulouse, to undertake the extermination of heresy from his dominions without sparing vassal or friend. Charles V, emperor of Germany and king of Spain and the Netherlands, persecuted the friends of the Reformation throughout his extensive dominions. Supported by the diet of Worms, he proscribed Luther, his followers, and his writings; and condemned all who sheltered Luther or read his books, to confiscation of their property, the ban of the empire, and the penalty of high treason."

"The massacre of Merindol, planned by the French king, and approved by the French parliament, was committed to the president, Opeda, for execution. The president was commissioned to slay the population, burn the towns, and demolish the castles of the Waldenses, large numbers of whom resided in that section. Roman Catholic historians admit that in compliance with this commission thousands, including women and children, were massacred; twenty four towns were ruined, and the country left waste and desolate. Men, women and children fled to the woods and mountains for safety and were pursued and put to the sword. Many who remained in the towns met the same or worse fate. Do you think they could buy or sell during this persecution ? In 1641, an Irish massacre in Ireland occurred in which we are told: "Protestant blood flowed freely throughout Ireland; houses were reduced to ashes, towns and villages were almost destroyed. Some were forced to murder their own relatives and then take their own lives; the last words that fell upon their ears being the assurance of priests, that their dying agonies were but the beginning of eternal torment. Thousands died of cold and hunger (which would not have been the case if they had access to the markets), while endeavoring to emigrate to other lands. In Cavan, the road for twelve miles together was stained with the bloody tracks of wounded fugitives: sixty children were abandoned in the flight by parents fiercely hunted, and it was declared that any who should in any way help those little ones should be buried by their sides. What think ye dear reader ? Has the prophecy been fulfilled ? If not, what would it take to fulfill the prophecy ?

J. J. Heckman.

THE DEATH OF CHRIST.

Christ died to redeem the human race from the limbo into which it had fallen by the transgression of Adam, its federal head.

The same principle is operative in the redemption as was in the transgression: as it is written, "As in Adam all die: so in Christ shall all be made alive." The law demands the death of the sinner; and to win the crown of life demands faithfulness unto death (Rev. 2:10).

Adam by disobedience lost access to the tree of life: and Christ by obedience gained back to the race, what was lost by Adam. The presence of the tree of life in the garden indicates that the creator contemplated life eternal for the race: therefore the life giving tree in the new Jerusalem.

Christ by obedience earned life, but received the wages of sin without earning it: therefore, the virtue of his sacrifice on behalf of his race.

He was the passover lamb without blemish. He fulfilled the law and made it honorable, so God could be just, and the justifier of him that believeth in Jesus, therefore the proclamation, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

"Death came by sin," but Christ by death broke its grip on the human race. "By death he destroyed him that had the power of death" (Heb. 2:14). It is written of Christ, that "he abolished death, and hath brought life and immortality to light through the gospel" (2 Tim. 2:10).

This must be understood in the light of Rom. 4: 17: "As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though they were."

If Christ were God he could not die, for even those that are made equal to the angels "die no more," and if he had been of angelic nature his death would be no benefit to our race. His sinless life and death in human nature is credited to our race, on the same principle that Adam by sin got his race into trouble.

Christ by obedience had a right to the tree of life: therefore his death was not a penal death, but sacrificial on behalf of others.

In the plan of redemption, the work was appropriated to Christ, as it is written, "Thou hast laid on him the iniquity of us all" (Isa. 53). "I am the good shepherd: the good shepherd giveth his life for the sheep" (Jon 10:11) "No man taketh it from me, but I lay it down of myself." "Who for the joy that was set before him endureth the cross, despising the shame" (Heb. 12:2). If there were no future life the death of Christ the righteous could not be justified: but he voluntarily offered himself a sacrifice, knowing that the justice of God would not allow him to remain dead, but would raise him to immortality and eternal life and dominion over the earth; thus restoring to him the first dominion lost by Adam. In the death of Christ we see—justice, judgment, and mercy inhering in the throne of God: Justice to Christ, judgment in the law, and mercy to the sinner.

Geo. Francis.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit **of the paying for the paper** themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A Brother whose name is forgotten per G. B. Alldridge	$ 5.00
Mrs. J. A. Garard	3.00
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S. V. Lawrence	.40
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Thos. V. Blyth	2.90
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While the editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

"The Faith Epitomized" sets forth our position on war, and for this reason alone, every believer should be conversant with it.

Get your money before you spend it. The man who makes the future pay for the present may find the future empty when he gets there.

What men do is the true index of what they think. Words may be used clumsily and be mistaken in interpretation; but actions show the inclinations of the heart.

We are printing the second edition of Bible Lessons. As The Restitution is evangelical as well as pastoral we think it will not be amiss for them to appear again in our pages in their revised form.

It is a sorrowful fact that people do not read the Bible. One can hardly go into a prayer meeting without hearing a quotation for Scripture that it not in the Bible and never was. You may hear, "In the midst of life we are in death," from the prayer book; "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatever comes to pass," from the Catechism; Sunday is often called "the Sabbath" from ignorance; "Cleanliness is next to godliness," from a worldly maxim, accompanied by passages [illegible] quoted [illegible] and misapplied which show that the people do not read their Bibles, and the worst thing about it is, one half the people who go to meeting do not know the difference.

"FEW SAVED"

This is the title of a 20 page booklet containing a "sermon" by Robert G. Huggins, 10623 Lee Ave., Cleveland, Ohio. The effort deals with the question of whether few or many will be saved. The following are the principal points: 1. Salvation of the Few a Dictate of Science. 2. A Decree of Fact. 3. A Dictum of Bible Teaching. 4. Recognition in the Kingdom (not heaven). 5. Future Happiness does not depend upon the Salvation of our Relatives. This is followed by "succinct exegetical remarks" upon Rom. 7:2; 1 Cor. 7:29-31; Gal. 3:26, 27; Luke 20:33-36. The pamphlet makes some good points, and, though somewhat pedantic, is a very readable production. A. H. Zilmer.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Restitution:

How gladly we welcome you every week, full of instruction and kind and loving thoughts. We the scattered ones, can realize more fully the good in the paper. We are surely living in a wonderful age. The cry of "peace" is being sounded the world over. But we watch and wait.

I am so thankful the printing press is at work. Surely it was a mountain to climb. I would be glad to work but my strength has failed. I am 83 years old, but not sick. My thoughts go out to all the dear writers of The Restitution. I feel acquainted with them all.

Mrs. G. W. Merwin.

Dear Restitution:

I hope you can fill the orders for the three copies of Restitution, dated March 4th. It seems to me that this is an unusually good number, and would like to pass them along. The paper is getting better all the time, and I receive each one with joy and anticipation of "the feast of good things" within its pages to be devoured mentally.

I am surely isolated in this busy hustling city (Hutchinson, Kansas) of about 23,000 inhabitants. Beautiful church buildings greet the eye, throughout the wide streets, their carpeted isles are pressed by many feet, but no "glad tidings" or gospel truth is ever proclaimed from those pulpits to be caught by listening ears, or echoed to the lofty ceilings. The great glittering electric cross in the tower of the Catholic Chuch, with is School and Hospital are close by, while the catholics are ever up and ready, eager [illegible] to touch these [illegible] Our [illegible] Christian Science, [illegible] Nazarenes, [illegible] who care to [illegible] Holy [illegible]. Many [illegible] Adventists and a few Russellites are here but there is not one in the city that I know now that I could take by the hand and feel that I had a real sister in the blessed hope. Not long since a family, intelligent and educated, came here who said they belonged to, or were believers in the Church of God, but after several conversations with the wife I found she was a very radical believer in "Joseph [illegible]" and had written a book in support of her ideas. Oh how hurt and disappointed I was! I had hoped, when they came, that it might be the beginning of a little band of true worshipers. However the family moved away. Thus we find the world to-day. We are living in a wonderful age, each day seems to fulfill some prophecy. May the Lord find us watching, and "our vessels filled with oil" is my earnest prayer.

Yours, looking for the glorious morning,

Mrs. Lanie Loveridge.

THE RESTITUTION SUNDAY SCHOOL LEAF

Lesson XXXII

JESUS OUR PRIEST

No. 1

Memory Text: Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus (Heb. 3:1).

1. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.

2. For we have not an high priest which cannot be touched with the feeling of our infirmities;

3. But was in all points tempted like as we are, yet without sin (Heb. 4:14, 15).

4. Though he were a son, yet learned he obedience by the things which he suffered;

5. And being made perfect, he became the author of eternal salvation unto them that obey him.

6. Called of God an high priest after the order of Melchizedek (Heb 5:8-10).

7. A minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.

8. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer (Heb. 8:2, 3)

9. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle.

10. Not made with hands, that is to say, not of this building;

11. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

12. So Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation (Heb. 9:11, 12, 28).

PRACTICAL TRUTHS

Under the law of Moses there were offerings made of different animals upon an altar of stone. These were [illegible] and [illegible] a [illegible] was made every year, (Heb. 10:11), yet the sin was not taken away [illegible]. Jesus as our great High Priest made one offering forever. He offered himself without spot unto God. His was not an offering of animals upon an altar of stone, but his own blood, which represented a pure life, a life in harmony with the will of God, which he offered in heaven itself as the altar. Let us draw near with a true heart, in full assurance of faith, for we may enter into the holiest by the blood of Jesus (Heb. 10:19).

Notes on the Lesson

Heavenly Calling.—Exalted calling. The apostle elsewhere calls it a "high calling."

1. High Priest. The chief, the one who alone was permitted to enter the holy of the holies once a year.

2. Touched. Moved by sympathy for our weakness and temptations.

3. Tempted. Jesus passed through all the trials and temptations of our own experiences, yet conquered them all.

5. Being Made Perfect. Or having been perfected. This shows a growth in Jesus toward perfection.

6. Order of Melchizedek. The Melchizedek order differs from the Aaronic: 1. In the manner of appointment. 2. In associating the kingly function with the priesthood; and, 3. In the eternal nature of its priests. Under the Aaronic, the law made priests; these priests died and they were not allowed to have an inheritance. While under the Melchizedean order the priests are not only to be inheritors of the land and kings, but also be endowed with the power of an endless life.

7. A Minister. One who serves in the sanctuary or at the altar.

8. Offer Gifts and Sacrifices. The office of a priest was to stand between God and the people and do the service of offering.

12. Once Offered.—He made an offering once for all time to come. **Bear the Sins of Many.**—Died for our sins (1 Cor. 15:3).

Suggestive Topics and Questions

1. The Offering.—What is meant by the word "offering"? Answer: That which is brought as an atonement for sin—a sacrifice. Under the law of Moses, who brought the offerings? Who presented them to the Lord? What was the object in bringing and presenting these offerings to the Lord? How often did their high priest enter into the holy of holies? (Heb. 9:7). What were all these things a figure of? Who is our great High Priest? What offering has he made for us? (11, and Heb 9:14, 28; Eph. 5:2; Heb. 7:27; Titus 2:14).

2. **The Altar.**—When these offerings were made under the law, upon what were they laid? What is an altar? How was it first made? (1 Kings 18:31, 32). How was it made by Moses? (Ex. 30: 1-8). How was it made by Solomon for the temple? (2 Chron. 4:1). Was the altar this side of the veil which separated the holy from the most holy, or upon the other side—was the altar in the holy or most holy? Where was the atonement made? If the two parts of the tabernacle are a pattern, what do they represent? Did Jesus make the offering on earth or in heaven? Has he made the atonement?

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 [illegible]ERSON ST. BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:[illegible]

GOLDEN TEXT: John 11:25

WHEN THE LORD RETURNS

As Jesus died, and rose again
  Victorious from the dead;
So will his servants rise and reign,
  With their triumphant head.
The time draws nigh, when from the clouds
  Christ shall with shouts descend;
And the last trumpet's awful voice
  The heavens and earth will rend.

The living saints will then be changed
  And they who sleep, awake;
The graves shall yield their ancient charge,
  And earth's foundations shake.
The saints of God, immortal made,
  With joy shall mount on high;
The heavenly hosts, with [illegible]
  Shall meet them in the [illegible]

Together to the promised land,
  With joyful hearts they [illegible]
A glorious and immortal band,
  Now with their Lord "at home."
A few short years of evil past,
  We [illegible] shore,
Where death-divided friends, at last,
  Shall meet to part no more.

* * *

In Memoriam

John Donaldson Sr.
Born Oct. 22 [illegible] died April 1, [illegible]
He shall rise again.

* * *

"I Beseech You By The Meekness And Gentleness Of Christ"

This morning, while conversing with a brother, he asked me to read a letter in which a third brother criticized a fourth for "his cold and harsh manner in presenting the truth of God's love to mankind. The letter was not wholly of condemnation: it was written more in the spirit of pity, that one, with the knowledge of the criticized brother, with his power of expression and anxiety to please could not see his fault, and shake one side his "harshness and coldness" and adopt the spirit of love, of gentleness, of toleration. Not that truth should be compromised, no, not under any circumstances. But neither should we present the truth in a narrow, selfish manner. It is an old saying and just as true as ever, "That more flies can be caught with molasses than vinegar." The manner we adopt in the presentation of truth has much to do in creating a favorable or unfavorable impression on the minds of our hearers.

Christ said, "Be ye wise as serpents and harmless as doves." If this was good advice to the twelve at that time, it is better advice for us today. We have the truth; of that there is no doubt; then let us be wise in not forming attachments for nor entanglements with the world. And, as we are admonished to have the wisdom of serpents; we also are told to have the harmlessness of doves. Therefore as representatives of the meek and lowly one we are to practice moderation and meekness and humbleness, and temper them all with love.

Would you buy a suit of clothes from a tailor who criticized the suit made by another tailor you were wearing? I trow not. Therefore, in speaking or writing regarding the truth as it is in Jesus to another not in full sympathy with you, don't approach him as a bull dog would approach a burglar. Don't appear as if you "know it all," and in your heart feel the other person was ignorant. Don't "fire" your argument at him. Approach him in gentleness, draw him to you, lead him, and in time you will win him. Every harsh word uttered, every "cold" expression made, every sign of narrowness in your make-up will repel him and drive him from you so that he will have none of you or your teaching. And what is worse, he will judge all Christians by you, and through your narrowness, coldness, and harshness you cast reproach on the name of Christ.

Peter writes: "Add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity," then adds "if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

The man of the world makes success of worldly things by being courteous, affable, considerate, generous, and always attending strictly to business. Can we, as ambassadors of Christ, afford to be or do less? Let it not be said of us that "the children of this world are in their generation wiser than the children of light." We have the truth of God; we have the example of Jesus our Lord. Let us combine the two, and spiritual success is assured.

* * *

John 8:22

"Ye shall know the truth, and the truth shall make you free."

* * *

Serving God

"Ye serve the Lord Christ" (Col. 3:24). This saying enobles the weary routine of earthly employments, and sheds a halo around the most humble occupation. The shop, the barn, the scullery and the smithy, become temples when men and women do all to the glory of God. Then "divine service" is not a thing of a few hours and a few places, but all life becomes "holiness unto the Lord," and every place and thing as consecrated as the tabernacle and its golden candlesticks.

God takes very good care of his creatures especially his faithful children, who repose all their confidence in him and strive to do his will. At any rate, he does not allow them to go unfed, even if he has to spread a special table and get an angel to serve, as he did in the case of Elijah, who was both hungry and discouraged. Poor fellow, he was cut off from court favor and fellowship, and was tried within an inch of his life by the prevailing wickedness of the people. Finally, he sought the seclusion of the desert, where the rocky wilds afforded him rest, and God sent an angel, who brought him a drink and baked him a cake, and sent him on a special mission rejoicing.

* * *

Our Weekly Puzzle

All that ever came before me are thieves and robbers; but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

Who spoke the above?

What is meant by "thieves and robbers"?

Who are the "sheep"?

Who is "the door," and what is meant by the term?

Where can this passage be found?

Five credits for each correct answer.

Answers must be mailed before April 10.

Answers will appear in issue of April 15.

Answer to puzzle in issue of March 18:

Solomon was David's youngest son. He was a prophet, a poet, a philosopher, a preacher. He succeeded his father as king of Israel. He was the author of the books of Proverbs, Ecclesiastes, and Solomon's Song.

The "him" for whom Solomon built an house was the Lord God Almighty.

The Old Testament record can be found in the 6th chapter of 1st Kings. Read it; it is most interesting.

The "Most High" is the Lord God Almighty.

Today the "Most High" desires to dwell within the hearts of men: that is, he wants to control our thoughts and actions so that we will worship him in simplicity and in truth.

The lesson can be found in Acts 7:47-49.

* * *

Daily Thoughts

He will beautify the meek with salvation	Psa. 149:4
O give thanks unto the Lord; for he is good	1 Chron. 16:34
The God that fed me all my life long	Gen. 48:15
The exceeding greatness of his power to usward	Eph. 1:19
Through thy precepts I get understanding	Psa. 119:104
Underneath are the everlasting arms	Deut. 33:27
Thou hast been a refuge from the storm	Isa. 25:4

* * *

Pure Religion

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world (James 1:27).

There is a so-called religion that is not pure: "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (James 1:26).

A religion that is vain is not pure. A religion that worships with worldly orders, secret societies, and such like, is not pure. A religion that seeks to please man, at the expense of God, is not pure. You cannot please man and be a servant of Christ (Gal. 1:10). At one time, in a city, I was passing a saloon, and a man who claimed to be a member of the Church of God came out and spoke to me. His breath bore the odor of liquor and was very disagreeable. I asked him if he thought it a Christian duty to patronize such places. He answered, "When I want a glass of beer I'm going to have it." I replied, "A man is known by the company he keeps," and I thought he needed his hat on, which story illustrates the idea I have.

A man came to a house and seeing a small boy asked him,

"Boy, where is your Dad"?

The boy, with a peculiar drawl to his voice, replied:

"Dad, O yes, Dad is down in the lot with the hogs; you want to see Dad?"

"Yes, I would like to see him."

"Well, you go down the lane to the bars, then go into the field, and you'll find Dad there with the hogs. You'll know Dad; he's got his hat on."

E. W. Knapp.

* * *

Fellowship With God and its Results

We Are

Justified with God	Job 25:4 Romans 3:26

We Have

Peace with God	Romans 5:1
Power with God	Genesis 32:28
Favor with God	Luke 1:30

Let Us

Meet with God	Exodus 19:17
Abide with God	1 Corinthians 7:24
Walk with God	Genesis 5:22
Work with God	1 Samuel 14:45
Plead with God	Job 16:21

* * *

What to Do With It

If you have a hard task, bury it;
If a dark doubt, bury it.

If you have a sound creed, teach it;
If a faith, preach it.

If you have a good hope, live it;
If a kind word, give it.

If you have God's peace, share it;
If sorrow's burden, bear it.

Humanity

Oh! be little, be little; and then thou wilt be content with little; and if thou feel now and then, a check, or a secret smiting in that is the Father's love; be not over-wise, nor over-eager, in thy own willing, running and desiring, and thou mayest feel it so and by degrees come to the knowledge of thy Guide, who will lead thee, step by step, in the path of life, and teach thee to follow. Be still and wait for light and strength. --I. Pennington.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Matilda Johnson was born in Galt, Canada, Dec. 29, 1853; died March 5, 1919, at the age of 65 years, 2 months and 7 days. She came to Nebraska about 1870 with her parents, who located on a farm near Union, Corvallis, Oregon, being her home since 1903.

She was married to A. W. Harlan Oct. 20, 1873, to whom were born six children, four boys and two girls. The living children are H. B., of Corvallis, Ore., Mrs. Woolman, of Republican City, Neb., Ray of Yakim, Wash., and Cyrus, of Eastern, Ore.

Mrs. Harlan is survived by her husband, four children, fourteen grandchildren, two sisters, two half sisters, and one half brother.

Sister Harlan was baptized in 1878, and became a member of the Church of God. We laid her away in Crystal Lake Cemetery, Corvallis, Ore., to await the coming of Jesus the life giver. Thus we have laid away a loving wife, an affectionate mother, a friend in time of need, and a faithful Christian woman.

Funeral services were conducted by the writer

A. N. Darby.

BRAND MARKS

On the great ranges of the Southwest, there are many and diversified brands. Each brand is placed on record in the state's herd-books together with the name of the applicant for certain marks, letters, or designs. Each herdsman is desirious of having a brand that will be hard to disfigure alter or change.

The ingenuity of man is always alert, and the cow puncher's ambitions of having a herd of his own some day, starts the slick ear job, and some times is quite successful in changing and altering brands and getting his stolen cattle to some distant range.

My brother, sister, are you carrying any brand marks around in your body? Do you now feel or have you ever felt the hot branding iron either inside or out? If not, where do you belong? Paul says: "I bear in my body the brand marks of Jesus." Paul, what kind of brand marks are you carrying? The answer is plain, "The cross of the Lord Jesus." That was Paul's brand mark through which he says, "The world has been crucified to me and I to the world."

Is your brand mark in the body, as Paul says his was, or on the surface where it can be altered and changed by the thief, and drawn across the divide to other ranges to feed on different pastures? The brand mark must be hidden in the interior or heart. Do we know then where our pasture or range is? Have we any marks to go by? Have we been crucified to the world and the world to us, or will we have to have a very strong telescope turned upon us to tell us from the world?

Have we put down malice, envy, hatred, strife, jealousy, backbiting? Are we sure we have put on love, peace, longsuffering, doing good, and not evil? Do our daily lives attest to those with whom we come in contact, that we have a different disposition? Do you feel that they think we are queer? Can you notice whether your interest is the same as theirs?

Would they come over into your pasture and feed with you should you invite them?

If the brand is on the surface, he will begin to look for marks on you to see what church you belong to. If he cannot see a double bar xx or bar w or some other brand he shakes his head and turns his eyes to the grass he is used to. He will be glad though if you will come over with him. Surely the grass is better, for there are more of us.

Then are you lonely? No! the pasture is ever green, and a ceaseless flowing spring, and a shade from the scorching heat.

You are at peace if you carry in your body the brand marks of the Lord Jesus, looking to him for your life, pouring out all the old man (or life) to make room for the new, for he has said, "I will never leave thee nor forsake thee."

Paul writes the Colossian brethren: "The secret which was concealed from ages and from generations, but now is manifest to his saints: to whom God wished to make known what is the glorious wealth of his secret among the nations, which is Christ in you the hope of glory."

If your heart is full of love, if you love to do his commandments is he not more than ready to help you? Can you not realize that he is leading and guiding you? Then is he not in your life?

Can you do this alone? I say no, for the Master is just as near his true followers today as he was to those who came to him for help and healing when he was here.

F. H. Lawrence.

When one of the big trees in California fell John Muir counted 4000 rings from the heart out. That meant the tree was 40 centuries old. Thus it was a strong young tree when Abraham went into Egypt; it was bearing seed when Sodom and Gomorrah was destroyed; is was old as America when Joseph was sold into Egypt, nearly a thousand years old when David slew Goliath, and older when Christ was born than the Christian religions is today!

THE DARKEST TIME IS BEFORE THE DAWN

Dear Brethren In Christ:

As we see darkness settling down upon an ungodly world, we who are of the light can lift up our heads and rejoice as no others can, because we know the darker it grows the nearer we are to the approach of the day; the day when the Sun of Righteousness shall arise with healing in his beams. "Weeping may endure for a night, but joy cometh in the morning." The morning here spoken of is a morning in which a sun shall rise never to set again; a sun from whose rays the whole earth will be beautified. Surely there will be healing in his beams.

If the apostle back in his day could say "the night is far spent," we may know about where we are now; and especially when we see trouble on every hand strikes, political commotions, upheavals of all kinds, "men's hearts failing them for fear of the things coming upon the earth" Surely the powers of the heavens are being shaken as never before. Surely it seems that we are in the darkest time of the night. The darkness will not effect us if we hold fast to the word of God. "Thy word is a lamp to my feet." Let us watch and be ready, because the thief comes in the latter part of the night when people are in the soundest sleep. The eyes are heavy then. How applicable to the world in this day. Let us strive to be of the jewels, for if we are [illegible] he will not steal us away. He wants precious jewels, polished stones for his temple of which he is the chief corner-stone.

When the world is shaken sufficiently to be aken out of their deep sleep they will find the jewels gone. The treasures of earth will be missing. What a terrible time when men run to and fro trying to find the word of God and cannot find it, "a famine not of bread, but of the word of God."

It seems that we are now in the tarrying time. Let us not let our lamps go out because our Lord delays his coming, but keep them burning so that when the call comes to go out to meet the Bridegroom we will have a light to show us the way.

Brethren, let us not sleep, but work while we can as the time is short.

Yours waiting for the King

1127 [illegible] Ave., [illegible], Colo. Hanna M. B[illegible]

LAW AND RIGHTEOUSNESS

Law: A rule of action established by authority. The authority in the case of the Mosaic law was God, and was given to the Jews through Moses (Ex. 21:12; 22:15,16).

Righteousness is purity of life, and is of God by faith, and is given to all obedient ones through Christ. Paul's own righteousness was through the law, but he wanted to be found having the faith of Christ, the righteousness which is of God by faith (Phil. 3:9).

The promise to Abraham that he should be heir of the world, was not through the law, but through the righteousness of faith (Rom. 4:13). Without faith it is impossible to please God, and the law is not of faith (Heb. 11:6; Gal. 3:12). Faith was reckoned to Abraham for righteousness (Rom. 4:9). A man is justified by faith without the deeds of the law (Rom. 3:28). Christ is the end of the law for righteousness to every one that believeth (Rom. 10:4). Righteousness comes by faith, and faith cometh by hearing, and hearing by the word of God (Rom. 10:17). Israel followed after the law of righteousness, but did not attain it. Why? Because they sought it by the works of the law, and not by faith (Rom. 9:31,32). I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, for therein is the righteousness of God revealed from faith to faith. The just shall live by faith (Rom. 1:16,17). The law is a curse, and Christ hath redeemed us from the curse of the law (Gal. 3:11,12, 13).

Righteousness does not come through the law, neither does eternal life. God has not promised life, righteousness, nor immortality through the law; these all come through faith. If there had been a law given which could have given life, verily righteousness should have been by the law. No man is justified by the law in the sight of God, nor by the works of the law, but by the faith of Jesus Christ (Gal. 2:16; 3:21). The law was our schoolmaster to bring us unto Christ that we might become righteous through faith in Christ, and after that faith is come, we are no longer under the law (Gal. 3:24,25). The righteous are not the followers of the law of Moses; Christ did not come to call the righteous, but sinners to repentance (Matt. 9:13; Mark 2:17; Luke 5:32). The eyes of the Lord are over the righteous, and his ears are open unto their prayers. If ye suffer for righteousness' sake happy are ye: and be not afraid, neither be troubled (1 Pet. 3:12,14). If the righteous scarcely be saved, where shall the ungodly and the sinner appear (1 Pet. 4:18). There is no life in the law. Eternal life is the gift of God through Jesus Christ our Lord (Rom. 6:23). This life comes through faith in Christ, which is doing right; and that is righteousness. We cannot get eternal life through the law for there is no promise of it. Why will ye die (Ezek. 18:31; 33:11-19). Because ye have no faith, and accept a law which is not of faith (Gal. 3:12).

E. W. Knapp.

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VOLUME 71 CLEVELAND, O., APRIL 8th, 1919. NUMBER 14

Fate

This age of sin is passing on, the new will soon appear;
It is the time we're longing for, the grand sabbatic year;
No peace can ever bless this earth till Jesus comes again,
'Twill ever be bloodshed and war which is ruled by men.

Tho' man may prophecy of peace that ever will remain,
Some despot will unsheath the sword, and blood will flow again;
And all the treaties man can make will not abate the woe;
God has decreed that it shall be, and man must onward go.

But, when at last we reach the end of human greed and hate,
God then will take the reins in hand, and rule [illegible] mundane [illegible]
Then all shall bow to his decree, [illegible] heavenly [illegible] and love,
Like serpents, men shall then be wise, but harmless as a dove.

J. E. [illegible]

The Holy Spirit and Its Gifts

No. 3.

17. Spiritual Gifts

"Now concerning spiritual gifts, brethren, I would not have you ignorant." "But covet earnestly the best gifts." "Follow after love and desire spiritual gifts, but rather that ye may prophecy" (1 Cor. 12:1, 31; 14:1).

Some suggest that as the word "gifts" is not in the Greek text, that "persons" is the proper word; but the nine endowments mentioned cannot come under the word "persons," but are all truly "spiritual gifts." Truly those who deny that these gifts are for the church today must remain "ignorant" of what they can neither "desire" or "covet." How natural it is for those who lose the favor of God to claim that they are "rich, and increased in goods, and have need of nothing," and that such gifts are not for the church today! (Rev. 3:1, 14-22).

Paul illustrates the church by a human body, and the different gifts bestowed by the Holy Spirit, by the different offices filled by each member of the body. He shows how the lack of one of these gifts would produce a schism in the body, and that therefore no one member could say to the other, "I have no need of you." "The manifestation of the Spirit is given to every one (in the body) to profit withal." God hath set officers gifts of healing, helps, etc., in the church, and the eye cannot say to the hand, "I have no need of thee." Hence wisdom or knowledge cannot say to healings or tongues, "I have no need of thee."

Yet three of these gifts are to cease "when that which is perfect has come" (1 Cor. 13:10).

The imperfect state of the church covers the period while the church "knows in part," "prophecies in part;" "speaks as a child," and sees "through a glass darkly." The nine spiritual gifts are to continue from A. D. 59, when Paul wrote this, until "that which is perfect is come."

The perfect state is when "we know as we are known" of God; when we "see face to face;" when we no longer see "through a glass darkly," or know only in part," when the child state is ended, and the perfect man state is attained.

The nine gifts are: Wisdom; knowledge; faith; healing; miracles; prophecy; discerning of spirits; tongues and interpretation of tongues. One of these gifts, faith, is said to continue into the perfect state, as also hope and love, which are not classed as gifts.

Three of these gifts are said to end when the perfect state is reached: prophecies, tongues, and knowledge in part.

It is generally assumed that miracles, healings, and wisdom, were to cease; but Paul does not say so; and surely if faith, hope, and love, never forsake the church, miracles and healing have always acompanied faith and love.

Reader: Can we candidly say that after A. D. 59, the church reached the perfect state where she no longer "knew in part," and prophesied in part," and "understood as a child," or saw "through a glass darkly?" This was the very age of the church when the mystery of iniquity was already at work; when the falling away from the faith had begun, and when there were many antichrists (2 Thess. 2; 1 John 2:18). Five years after this, Paul accuses the church as still being babes, needing milk, and not able to receive strong meat (Heb. 5). Thirty-one years after this, John recognizes "little children," "young men," and "old men," spiritually, in the church (1 John 2).

Some say that a completed Bible took the place of these spiritual gifts, and they refer to 2 Tim. 3: 15-17, where Paul says that the Holy Scriptures are able to make the man of God perfect, and they add, "without these spiritual gifts."

However Paul is not speaking of a perfect Bible, but of a perfected church, in 1 Cor. 12; and these Scriptures very clearly teach that a lack of the Holy Spirit is a lack of life and power, and that

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a lack of one spiritual gift leaves a schism in the body. To deny the spiritual gifts is to deny a large part of the word.

Truly this perfect state is not until the resurrection, when the whole church, head and body, living and dead, are builded together and immortalized. Until then, wisdom and knowledge, in part, are needed, and healing in part also.

Some reason that because Paul had a thorn in the flesh that was not removed, and Timothy stomach trouble, and Trophimus was sick, that the gifts had then ceased. But even Christ did not heal many in his own land, because of unbelief; and healings were only for some, where it was for God's glory.

Josephus says: "Nor does God use to give help in small difficulties to those whom he favors, but in such cases where no one can see where any hope in man can better their condition" (p. 71).

Justin Martyr, who wrote about 150 A. D., says: "For the prophetical gifts remain with us, even to the present time. And hence you ought to understand that the gifts formerly among your nation have been transferred to us" (p. 202).

Gibbons says: "But the miraculous cure of diseases of the most inveterate kind can no longer be an occasion for surprise, when we recollect that in the days of Ireaneus, about the end of the second century, the resurrection of the dead was far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions, by great fasting and supplications of the church of the place, and that the persons thus restored by their prayers had lived afterwards among them many years. If the truth of any of these miracles is appreciated by their apparent use or propriety, every age had unbelievers to convince, heretics to confute, and idolatrous nations to convert; and sufficient motives might always be produced for interposition of heaven" (Vol. 1, pp. 401,402).

A large volume could be filled with the testimonies to healings and miracles in the first three centuries of the church, so we here just refer the reader to the writings of Iraneus, A. D. 190; Theophilius, A. D. 180; Tertullian, A. D. 200; Origen, A. D. 230; Cyprian, A. D. 250; Arnobius, A. D. 303; Lactantius, A. D. 310, and the History of Eusebius.

Why Spiritual Power Was Withdrawn

The nation of Israel was typical of the Christian Church (1 Cor. 10:11; Heb 10). The conditions of their favor and power with God are the conditions of our favor and power with God. These conditions are stated in the following texts:

"The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you." "And they entered into a covenant to seek the Lord God of their fathers, with all their heart, and with all their soul and sought him with their whole desire; and he was found of them: and the Lord gave them rest round about" (2 Chron. 15).

"Behold the Lord's hand is not shortened that it cannot save; neither his ear heavy that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1)

Among the blessings pronounced on Israel for obedience, were healings of the sick: and among the curses for disobedience, were the diseases of Egypt (Deut. 28; Ex. 15:26). When they came out of Egypt, "there was not one feeble person among their tribes" (Psa. 105:37).

Doubtless all sickness is the result of violation of some law of God, or of nature; hence we must return in obedience to the laws of health before prayers for health can be answered. How well David describes the dyspeptic who gives his stomach no rest, as follows:

"Fools, because of their transgressions are afflicted. Their soul abhoreth all manner of meat: and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses... He sent his word and healed them, and delivered them from their destructions" (Psa. 107). Heeding the laws of health in God's word, would save many from premature death.

"Ask what ye will, and it shall be done unto you," on this condition: "If ye abide in me, and my words abide in you" (John 15).

"Whatsoever we ask we receive of him," on this condition: "Because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

Jesus is always and everywhere present in Spirit with his followers, on this condition: that they teach the observance of all things whatsoever he commanded (Matt. 28:20). Christ hath redeemed us from the curse of the law"- from all its curses.

We are like a house founded on the rock, if we hear his sayings, and do them (Luke 6:46-49).

Christians are under the law of Christ, as found in the New Testament, by which they will be judged at the last day (Gal. 6:2; John 12:48,49).

"He that turneth away his ear from the hearing of the law, even his prayer shall be an abomination" (Prov. 28:9).

"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

"When ye make many prayers I will not hear; your hands are full of blood" (Isa. 1:15,16).

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Let no one who says that he cannot quit sin, expect an answer to his prayers.

"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed. If ye be willing and obedient you shall eat the good of the land: but if ye refuse, and rebel, ye shall be devoured by the sword" (Isa. 1).

But to fully obey the New Covenant law is impossible to the natural man; hence the new heart and Holy Spirit are promised to enable us to walk in God's statutes, and to do them (Jer. 31; Heb. 8; 2 Cor. 3; Rom. 8).

To have the perfect love for God and for man, enjoined by Christ; and to be meek, longsuffering, patient, merciful, and loving to enemies; to have no worry as to food or clothing; to cast all care upon the Lord; to have perfect love, that casts out all fear; to have our affections set on things above, and not on things on earth; to love not the world,

nor the things of the world; to overcome all evil with good, etc., is a hygienic, and supremely spiritual law, but impossible to keep without the indwelling of the spirit of Christ; yet a return to complete obedience to hundreds of neglected New Testament commands, is the condition that we must be met, if the Holy Spirit, and spiritual gifts are to be restored to the church.

Reader, do you know one professed Christian who keeps all God's New Testament law? "Come and let us return unto the Lord; for he hath torn, and he will heal us; he hath smitten, and he will bind us up." "And he will come to us as the early and latter rain to the earth" (Hos. 6, Douay Version).

The Early and Latter Rain

Adam Clark says on this:

"The rain of seedtime; and the rain of ripening before harvest: the first fell in Judea, about the beginning of November, after the seed was sown; and the second toward the end of April when the ears were filling; and this prepared for a full harvest. Without these two rains, the earth would have been unfruitful" (James 5:7).

How strikingly this applies to the church! The Holy Spirit is represented by the anointing oil (John 4:14; 7:37, 38); by living water, springing up into everlasting life (John (John 4:14; 7:37,38); and by rain (Psa. 72:6; Joel 2). The dry season between the two rains aptly represents the dark ages until the Protestant Reformation, when droppings of the latter rain began to fall on hungry and thirsty souls

Since the harvest represents the end of the age, and the wheat God's people (Matt. 13; Rev. 14; Matt. 3:12), and the early rain, the pentecostal outpouring, it is evident that the latter rain does not follow the gatherng of the saints, but precedes the harvest, to unify, empower, and to purify the bride for the great wedding (Rev. 19).

The former rain was given "moderately" as an "earnest" or "firstfruits of the Spirit," but should be expected more profusely in the last days of our age (Joel 2:23-31).

At the time when the church is troubled by vanity and lies from false teachers; and are scattered like sheep, having no shepherd; then, they are to "Ask of the Lord rain, in the time of the latter rain;" before the harvest (Zech. 10). To "ask for the latter rain," is not to deny it.

When could this apply better than today, and what kind of rain could refresh and mature the church for the rapture, only the Holy Spirit?

At what time does the fifth chapter of James apply, when the sick are to call in the elders for anointing and healing? It is when treasures are heaped up for the last days; when armies of laborers are being defrauded by unjust laws; when the coming of the Lord is (not past, but) nigh, when the husbandman is waiting to harvest the precious fruit of the earth, after it has received both the early and latter rain (vs. 1-10). It is then that the sick are to call in the elders of the church appointed, not by man, but by the Holy Spirit (Acts 20:23; 13:2; 1 Cor. 12:28), to anoint the sick with oil, and to pray the prayer of faith, without wavering (Jas. 1:5-8; 5:16); "and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven." "The effectual, fervent prayer of a righteous man availeth much."

Dear reader: Because all around is "gross darkness," and "spiritual deadness," and "the land is barren of faith;" let us not "deny the power of God" (2 Tim. 3); but let us hear and do all that the greater prophet than Moses has commanded (Deut. 18:18,19).

Read prayerfully the sermon on the mount, and all the New Testament commands, and find the law of the Lord that is perfect, converting the soul (Psa. 19:4-7; Rom. 10:16-18).

I am convinced that looking to the old law shadows, and to the ministration of death engraven on stones, the ten commandments (2 Cor. 3; Col. 2; Gal. 4) that do not point out over 100 duties enjoined in the New Testament law of God and of Christ is the main cause of spiritual deadness in the church, and will debar many from the kingdom of God (Matt. 5:20,33,34,38,39,43,44,48. Eph. 2:15). Read these texts and see Old Testament commands abolished by Christ. "Hear ye him!" says the Father. "Ye are complete in him."

The Gift of Faith

All the church had saving faith in the gospel, but all did not receive the gift of faith (2 Thess. 3:2; 1 Cor. 12:30). "With God all things are possible," and "all things are possible to him that believeth," for if any man have pure unmixed faith, like a grain of mustard seed, nothing shall be impossible to him (Matt. 17:20; 19:26). This faith must not be mixed with a single doubt, or waver of mind; no double minded man, who doubts, shall receive anything of the Lord (Jas. 1:1-9). No present symptoms, pains or feelings, should cause a doubt that we are healed, for faith is the basis of things hoped for, and form a confidence in things not seen." God's promise must be accepted as the substance. To reject as spurious Mark 16:9120, does not set aside scores of promises that nothing is impossible to "the faith of God." This faith is the result of both God and Christ, through the Holy Spirit dwelling in us, and walking with us (2 Cor. 6:16).

No one questions the genuiness of this text: "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them (now), and ye shall have them" (Mark 11:24). Verse 23, proves that this power to remove mountains, is for "whosoever shall not doubt in his heart, but believe that what he says is being done; he shall have it" (Greek text).

"Nevertheless when the Son of Man cometh, shall he find the faith on the earth?" (Luke 18:8). "And ye shall seek me, and find me, when ye search for me with all your heart" (Jer. 29:13).

Paul says that the spiritual gifts and officers were placed in the church, for the followning eightfold work:

(1) For the perfecting of the saints;
(2) For the work of the ministry;
(3) For the edifying of the body of Christ;
(4) Till we all come to the unity of God;
(6) Unto a perfect man;
(7) Unto the measure of the stature of the fulness of Christ;

(8) That we henceforth be no more children carried about by every wind of doctrine" (Eph. 4:8-17).

Dear reader think on these eight points, and decide in your own mind as to whether this perfect unity of faith, and perfect fulness of Christ, can ever be until the immortal state of the church is reached.

Therefore the withdrawal of the Holy Spirit and of spiritual gifts from apostate Christendom. resulted in all the confusion of faith, and in all the spiritual deadness of Babylon and her daughter sects. The time to favor both the natural Zion, and the spiritual Zion; "yea, the set time, is come" (Psa. 102). The Lord is now making bare his holy arm in the eyes of many nations; and all the ends of the earth shall see the salvation of our God (Isa. 51:9; 52:10-13). As in the days of the coming out of Egypt, God is again doing marvelous things. (Micah 7).

W. L. Crowe.

THOSE BEASTS AGAIN.

No. 6.

The name by which this kingdom was known is The Latin kingdom, and its number must be the numbers designated by the numerical value of the Greek letters which are used to spell the words of the name; and we find by good lexical authority the Greek letters "**E Latine Basilein.**" equals 8 plus 30 plus 1 plus 300 plus 10 plus 50 plus 8 plus 2 plus 1 plus 200 plus 10 plus 30 plus 5 plus 10 plus 1 equals 666. Why so if the papal kingdom does not follow out to the very letter the demands of the prophecy? Is it in an accident that the predictions concerning the two horned beast has been so exactly fulfilled? Nothing has yet been done to fulfill the prophecy if it is to be fulfilled in the future. Could it be more literally fulfilled again than it has been in the past?

Now we will turn to the little horn of Daniel seven and see whether it represented the papacy or the Roman Empire in its divided state, or one of the divisions of that empire. John says: "And it was given unto him (the leopard beast) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations" (Rev. 13:7). Thus we see that the leopard beasts had "given unto him" power to make war with the saints. Who gave him this power? The two horned beast should cause (not kill himself, but cause some one else to do that) that as many as would not worship the image of the beast should be killed." Here one was to kill, the other cause to kill. Now let us go to Daniel and see what his little horn was to do: "I considered the horns, and behold, there came up among them another little horn, before whom there was three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things" (Dan. 7:8); "I beheld, and the same horn made war with the saints, and prevailed against them." This horn, like the leopartd beast, had "eyes and mouth" "speaking great things." It should be borne in mind that Daniel saw both the pagan and christian Roman empires in the one beast; and the little horn to him was what the leopard beast was to John. After John had seen pagan Rome represented by a dragon, the eyes and mouth of both were fulfilled in the Roman Catholic Church. The mouth commanded and the beast did the killing. He killed about all that the mouth called "heretics." Any one wishing to verify this statement can find abundant evidence in works mentioned before.

The man of sin mentioned by Paul is equivelent to the two horned beast. "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposed and exalted above all that is called god, or that is worshipped; so that he sitteth in the temple of God, showing himself that he is God" (2 Thess. 3:4). Who did this represent? or must we as Dowieites, Sanfordites, and many others look for a future coming of this man of sin? Has there been in the past a power that represented itself as God? Farraris' Ecclesiastical Dictionary, a Roman Catholic work, says: "The pope is of such dignity and his highness that he is not simply a man but as it were God. Hence the pope is crowned with a triple crown, as king of heaven, of earth, and of hell. Nay, the pope's excellence and power is not only about heavenly, terrestrial, and infernal things, but he is also above angels, and is their superior; so that if it were that angels could err from the faith, or entertain sentiments contrary thereto, they could be judged and excommunicated by the pope. He is of such great dignity and power that he occupies one and the same tribunal with Christ; so that whatsoever the pope does, seems to proceed from the mouth of God. The pope is, as it were, God on earth, the only prince of the faithful Christ, the greatest king of kings, possessing the plentitude of power; to whom the government of the earthly and heavenly kingdom is entrusted. The pope is of so great authority and power that he can modify, declare or interpret the divine law. The pope can sometimes counteract the divine law by limiting, explaining," etc.

In bull Sixtus declares: "The authority given St. Peter and his successors, by the immense power of the eternal King, excels all the power of earthly kings and princes. It passeth uncontrollable sentence upon them all. And if it find any of them resisting God's ordinanee, it takes more severe vengeance on them, casting them down from their thrones, however powerful they may be, and tumbling them down to the lowest of the earth as the ministers of aspiring Lucifer."

St. Bernard says: "None is like the pope except God, either in heaven or on earth."

Constantine said: "Pope Nicholas first conferred the appellation of God on the pope: who therefore, being God, cannot be judged by man."

Pope Innocent III said: "The pope holds the place of the true God." The cannon law designates the pope "Our Lord God."

This we think sufficient to prove Paul a true prophet even though there is not yet to come a future antichrist, and hence fulfills the prophecy. This man of sin is to be in existence when the Lord comes, and then consumed "with the Spirit of his mouth, and destroyed with the brightness of his coming." "And I saw the beast (leopard, no doubt), and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image" (Rev. 19:19,20). Who received the mark of the beast? Who did miracles in his sight? The two horned beast and his followers. This two horned beast was the deceiver of those who worshipped the leopard, and thus was the false prophet who was cast alive into the lake of fire at the advent. The man of sin who is destroyed then, must be the same fellow, as he too was worshipped (2 Thess. 2:4). If the false prophet was Mohammedanism, then the two horned beast was also the same thing. It is preposterous to say Mohammedanism caused men to worship the Roman beast, or as a brother puts it. "Catholic Rome," and thus his theory crumbles to the earth.

We do not wish to go off in a wild goose chase about what pregnant women will do seven years before the advent, nor whether the Holy Spirit will again be poured out just before the Lord arrives, but wish to say Peter declares of the pouring out of the Spirit in his day, "This is that which was spoken by the prophet Joel," and quotes all that Joel says about the pouring out of the Spirit. Now it was that or it was not. A writer says it was not by saying Joel's prophecy was not all fulfilled there. Peter says "this is that spoken by Joel," and quotes Joel as though it was all; and if there is not another prophecy declaring the outpouring of the Spirit, future, I would be afraid to state that Peter stated too much in his declaration. Peter being full of the Holy Spirit must teach what was given him through it. "All flesh" sometimes as used for only a portion of humanity (Isa. 66:23,24). "The world cannot receive the comforter" (John 14:16-18), and hence the "all flesh" must be less than the world. This pouring out must occur before the great and notable day of the Lord; and as the pouring out was before that time we have the objection of our critic answered

We are now done; and if any one can show that our evidence is not sufficient to show that the two horned beast was the papal government we shall be pleased to see his proof. As we have said, we do not make prophecy a test of fellowship, nor do we claim to know more than others. But to us this is the most conclusive theory, and history gives so much evidence of its proof that we must believe till another idea is shown to fill the bill better. We could only cull out a minor portion of the historic evidence at hand, and usually not the most conclusive, but the shortest statements we could get. And now if the ten kings have reigned, as we have shown, we must be near the advent. Then we should have our garments white, and be ready; for in such an hour as we may think not the Lord may come. Let us cling to the word, and not fly off into speculative theories about nonessentials, and secret things that belong unto the Lord. The apostles spoke much about the second coming of Christ, and admonished readiness for the events very often in their writings, but never speculated as to what will be done with the pregnant women at that time; nor ever stated that the word would be taken from the earth just before he came. Then why should we? The fact of the advent, and our being ready is enough; and if we are looking earnestly for it we will be making preparations to see the same.

J. J. Heckman.

PARABLE OF THE TEN VIRGINS

"Which took their lamps and went forth to meet the bridegroom, five of them were wise, and five were foolish. They that were foolish took their lamps and took no oil with them."

What is this oil which the foolish failed to obtain? "Thou shalt command the children of Israel, that they bring thee pure oil olive beaten for the light, to cause the lamp to burn always" (Exod. 27:20). This is the type of the oil referred to in the parable. The words of the Lord are pure words (Psa. 12:6). Thy word is very pure (Psa. 119:140). Every word of God is pure (Psa. 30:5). Thy word is a lamp unto my feet, and a light unto my path (Psa. 119:105). The entrance of thy words giveth light; they giveth undertanding unto the simple (Psa. 119:105). The law of the Lord is perfect converting the soul. The testimony of the Lord is sure, making wise the simple (Psa. 19:7). If so be that ye have heard him and have been taught by him, as the truth is in Jesus: (Eph. 4:21). When thine eye is single, thy whole body is also full of light; but when thine eye is evil, thy body also is full of darkness (Luke 11:34-36). If therefore the light that is in thee be darkness, how great is that darkness! (Matt. 6:23). But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ who is the image of God, should shine unto them. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Cor. 3:6). The light of the righteous rejoiceth; but the lamp of the wicked shall be put out (Prov 13:9). The wise shall inherit glory: but shame shall be the promotion of fools (Prov. 3:34). O foolish Galatians, who hath bewitched you, that ye should not obey the truth (Gal. 3:1). Open ye the gates that the righteous nation which keepeth the truth may enter in (Isa. 26:2). O Lord are not thine eyes upon the truth? thou hast stricken them: but they have not grieved, thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock, they have refused to rteurn (Jer. 5:3). If ye know that he is righteous, know ye that every one that doeth righteousness is born of him (1 John 2:26-29).

"Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men."

From an exile in Babylon.—M. L. Atwell.

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Editorial

To advance too quickly is to advance dangerously. "He that hasteth with his feet sinneth."

-o-

Example is infectious. We never do great good or evil without producing the like in others.

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"The Holy Spirit and Its Gifts," an article by Brother Crowe, and "Miraculous Endowments," an editorial, are two articles in this number which every reader should read with care.

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As vegetation in exposed places is hardier than that which grows in protected and favored spots, where the wind cannot reach, so character forms more robustly in the tempests of life than in the serenity and coddle which mistaken kindness would throw around us. There will be peace at last, but it will be on the foundation of strength.

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MIRACULOUS ENDOWMENTS

Our readers have been privileged to peruse a series of articles by Brother Crowe on "The Holy Spirit and Its Gifts." They have been universally enjoyed, and he proposes to issue them in booklet form. Readers who would like to join him in this work can send either advanced orders or pledges to Brother Crowe, Chanute, Kansas.

The last number of the series appears in this issue. He advances the orthodox idea that the gifts of the Holy Spirit are extant now, or may be: and at any rate they will reappear before the coming of Christ. The antidote for this theory is complete in Bible Lesson VIII, to which the reader is referred. It may not be amiss to add here a few more thoughts on miraculous endowments.

If ever it was incumbent upon the people of God to set themselves against the delusions and absurdities of fanaticism, it is now just before the Lord comes. Futurism with its promised "wonders," is already powerfully at work, driving many into extravagances, which, so far as they are suffered to prevail, threaten to uproot the truth entirely by substituting in its place error; the coming of miraculous endowments instead of the coming of Christ; the coming of Elijah instead of Jesus. Novices in the truth are caught in the subtle snare. The weak are carried away by pretensions which dazzle and confound them. The greatest enemies of faith are the credulous, and of truth, those who propagate the errors that best counterfeit its similitude.

Miraculous Endowments Permanent an Egregious Mistake

To reason with persons who are ingeniously insane would be a fruitless attempt. But there are people to whom the subject has all the charm of novelty who are awed by the very assumption of supernatural powers by persons of whose devout character they entertain a favorable opinion, and who know not how to meet the arguments of permanent endowments and miraculous powers which, to their uninformed understandings, appear to be built upon the authority of the Holy Scriptures. The arguments for permanent supernatural endowments in the church are two:

1. The miraculous endowments possessed by Christ, and his inspired teachers of the apostolic age, are the perpetual inheritance of the Christian Church; and
2. The church (in which this doctrine is taught) lays claim to these endowments, and is in the present exercise of the powers which they are supposed to confer.

Now we hesitate not to say that those who claim that the power of working miracles, to the full extent in which it was exerted by Christ and his apostles, is the grand dowry, the preeminent distinction, the perpetual inheritance of the church, to be exercised by her through all her successive generations, is an assumption which, while it indicates a perverted understanding, it is to be feared has its chief origin in the heart.

The abettors of this extravagant notion have been deceived into its adoption by the confusion which exists in their minds regarding the distinction which the Scriptures everywhere teach us to recognize between miraculous operation and divine influence. Both are predicted in both Testaments; both are subject of express assurance and promise; and the delusions of modern prophets and Elijahs seems to arise from their inability to discriminate between them. Therefore it comes to pass that the predictions and promises which refer to the latter, chiefly and exclusively, are interpreted as applying equally to the former. When the grace of the Holy Spirit is assured as the perpetual inheritance of the Church, because it is associated with the extraordinary manifestation of its gifts, the assurance is supposed to extend an equal duration to both. That which is temporary is confounded with what is permanent; and pretensions, set up in behalf of the Christian dispensation, as a dispensation of miracles, which are totally incompatible with its character, as a system of moral evidence and spiritual influence.

Miraculous Endowments Promised and Given

There is no evidence in the Bible to support the idea that supernatural powers were to be placed at the disposal of the church for any definite time. They were promised, and they were given, is all the Bible says. However, of the Holy Spirit's influence, its dwelling in believers to the end of time, the proofs are numerous, specific, decisive. The error of modern Elijahs, as we have previously said, is in mistaking the nature of this gift, and confounding it with miraculous endowments, not remembering that the one is indispensable both now and forever while the other was only intended to subserve a temporary necessity, and, with that necessity, was destined to pass away.

There is, admittedly, the miraculous character of that special providence which regulates the affairs and accomplishes the destinies of the state and the church. The miracles thus wrought, however, are without our intervention or participation and they evince the continued agency of Christ, who is invested with all power in heaven and on earth, and who is carrying forward the plan of his government in conformity with the scheme of his word and prophecy, guiding and controlling events ecclesiastical and political, depressing or exalting individuals and nations with a view to the establishment of the kingdom of God. When he puts forth his power, and works out the purpose of his will by an energy which not only conquers the antagonistic powers of the world, and renders them subservient to the very designs they are united to frustrate—miraculous interposition is acknowledged; but mark you: It is interposition which neither asks nor accepts the aid of human agency; it requires neither prophets to foretell, nor orators in unknown tongues to declaim. This wise arrangement, however, which holds God and the creature each in his proper sphere, the advocates of miraculous gifts dislike, they want to be of the divine council and to be the interpreters of the movements of providence. This ambition is at the root of all the sophistry with which they labor to support the idea of the continuance and perpetuity of miraculous gifts in the church, or their revival preceding the Lord's advent. The source of their misguided zeal in upholding this dangerous doctrine, is to be found in the pride and manifold selfishness of the human heart. What but insufferable arrogance could induce the imagination that, through time undestined, as an ordinary and common occurrence, men and women should wield the prerogatives of omnipotence yes, endowed with and exercising higher powers than the Son of God himself! Thus they degrade the Deity for the purpose of exalting fallen human nature to his throne. In the case of individual assumption, can we conceive anything more daring?

Miraculous Endowments Compatible with Immorality

Discriminating between the miraculous endowments and the spiritual influences of the Holy Spirit demolishes completely the arguments which Brother Crowe has advanced in his article. It will have to be revised and rewritten to save the cause of present day healing. Inordinate desire for miraculous power is a fallacy always. Almost from the beginning the church attached undue importance to her miraculous gifts; she regarded them as indispensable to her existence; the notion in the primitive church of their perpetuity almost universally obtained; and amidst the imposing splendors of preternatural phenomena, the influences not less divine that were silent and unostentatious, working imperceptibly in the formation of Christian character were frequently overlooked as subordinate, inferior, worthless. This was exactly the state of things in Corinth when Paul addressed them in his epistle clothed with the divine authority of his apostolic mission. The wise and humble were ready to receive his announcements with acquiescence. In the 13 chapter of his first epistle he enumerates the various gifts which had so long distinguished this church and which, to a large extent, were the universal inheritence of all the collected bodies of the faithful. Then follows the fourteenth chapter, which contains a variety of salutary exhortations, all tending to restrain the exercise of miraculous gifts within the limits of order and usefulness. He more than intimates their temporary nature, and final disappearance. He prepares the way for this conclusion gradually, and by a train of reasoning which shows that he was aware of the prejudice he had to encounter, and which he was anxious to overcome. He knew he had to contend with an excessive attachment to miraculous endowments He therefore proceeds to dissociate them from genuine piety that divine influence which renovates the heart and fits it for the enjoyment of the kingdom of God He assumes what our Lord expressly affirms, that many in that day would address him in the language of unavailing expostulation: "Have we not cast out devils in thy name, and in thy name done many wonderful works?" to whom he replies, "Depart from me, ye workers of iniquity, I never knew you." He proceeds on the principle that these gifted disciples ought not to rejoice that the devils were subject to them, but rather that their names were written in heaven How liable even the miraculously endowed were to false delusion, and how little qualified by their supernatural gifts to profit by the saving influences of the Holy Spirit, he intimates in the implied contrast between love, upon which he pronounces eulogy, and the gifts of the spirit, which he depreciates. Look at the moral disposition of those gifted Corinthians: Paul represents them as envious, vaunting in pride, puffed up in conceit, behaving themselves unseemly, rapacious and selfish, unstable and censorious, regardless of the truth, but rejoicing in iniquity, suspicious, uncredulous of good, impatient under restraint and opposition. A more unlovely protraiture can hardly be imagined! He mentions not one grace of the spirit which dignified these brethren who had the gifts of the spirit. Yet with all these moral deformities he describes them as endowed with the gift of tongues, as being able to prophecy and understand all mysteries, as possessing supernatural knowledge as having the faith of miracles to remove mountains, as ostentatious in their almsgiving, and as indulging in this virtue to such an excess as to give all their goods to the poor. The apostle even insinuates that they were ready to become martyrs to their profession and the cause they had espoused. "A mixture of strange qualities here," you say; and so there is. From hence he infers that, though extraordinary endowments are excellent in themselves, they are not unfrequently combined with some of the most odious vices which can corrupt the human heart.

Miraculous gifts have ever been questionable distinctions. Faith to remove mountains too often superceded the faith in the gospel of the kingdom. Prophesying which cheered others with a hope of immortality, had no power over the prophet. The gift of tongues that charmed multitudes as with angelic eloquence, annihilates not the baseness of its possessor that love which is of God. To moderate the attachment of the Corinthians for miraculous powers Paul affirms that they were only suited to the infancy of the church, appertaining properly to her only in her childhood. "When I was a child, I spake as a child, but when I became a man, I put away childish things." This illustration has no relevancy unless as pointing out the object of miracles, which is to attest a divine mission and to confirm a divine revelation till both are consummated, and no longer. The idea of perpetual miracles is a natural absurdity and a contradiction in terms.

Revival of Miraculous Endowments Before Christ Comes A Fallacy

The arguments we have advanced against the perpetuity of miraculous powers are unanswerable, and Brother Crowe, recognizing the fact, has admitted their cessation, but pleads for their revived manifestation before the Lord comes. The servant that says, "My Lord delayeth his coming," can preach 'delay' all he pleases; he can invent an Anti-christ to come before Christ, Elijah to precede the Savior, the gifts of the Spirit before he comes to bestow them, and a thousand other things that must happen before Christ can come; but the Bride cannot be deceived by such specious arguments. The idea of the restoration of Holy Spirit powers before the Savior's advent is a dangerous fallacy, as every reflective mind must see when it but incipiently realizes

1. That a miraculous return of supernatural endowments before Christ comes would be an acknowledgement that Dowieism, Christian Science, Unity, and all the healing cults of apostate Christendom are making scriptural claims and teaching correct doctrine;

2. That as healing powers precede Christ's advent, and as they have not arrived yet, therefore the coming of the Lord is remote,

3. That since miracles must appear prior to the coming of Christ, they are premonitory signs of his coming, about which neither Christ nor any divine writer says one word!

4. That since Elijah, Anti-christ, and the Holy Spirit must come before Christ returns, we must confess to be looking for not Christ!

5. That since John the Baptist came "in the spirit and power of Elijah" as the harbinger of Christ at his first coming, and yet "did no miracle" (John 10:41). If the same "spirit and power" rests upon another John the Baptist to introduce the Lord's second advent, analogy leads us to expect nothing miraculous;

6. And finally: Does not the theory inculcating the revival of miracles, the coming of Elijah, etc., before the coming of the Son of Man, open the door for the entrance of impostors like Dowie and Sanford and make possible and probable their claim, "I am Elijah"? And does it not prepare the mind of him who believes it to receive such an impostor instead of Christ?

Communications

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

Dear Restitution:

Will some dear writer in The Restitution tell an old isolated sister what to do as regards the Lord's supper. There is only myself and son of the faith here; we cannot partake of the emblems of our Lord with any other church. Would it be right for us two to partake of the bread and wine by ourselves and so show forth the Lord's death till he comes? We are anxious to do everything that our Lord commanded. Will our dear Editor or some one of God's dear children kindly write us through The Restitution. With love for the children of God.

Your sister looking for the King,

Clarissa Campbell.

The promise, "there am I," is for "one or two;" why then hesitate to obey the Lord? Sister Campbell has her son and two make the requisate number. Why speak of "just us" when a son and daughter of God are referred to? Dear Sister Campbell, obey the Lord; obey his command and he will verify his promise and bless you. Let us not depreciate ourselves by saying "just us" when referring to kings and queens of God Almighty of whom he says: "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:17). Editor.

Dear Brother Huggins:

I have studied all twelve of your Bible Lessons on First Principles. They certainly are wonderful, and a great help to Bible students.

Will you please explain fully the parable of the Rich Man and Lazarus. What is meant by the beggar dying and the great gulf fixed and the rich man's five brethren? I know what the parable has reference to, but I would like to have your idea especially concerning these three questions. Please find enclosed one dollar for which please send me six copies of your ninth lesson, six copies of your fourth lesson, one of each of your other lessons six copies of "The Smoke of Their Torments Ascendeth up Forever," and five copies of "Paradise Lost, Paradise Regained." Please send them at your earliest convenience. May God bestow his richest blessing upon us, and grant us eternal life in his kingdom.

Your brother in Christ,

Eugene C. Miller.

We have only sent Brother Miller one copy of lesson four, as the issue of this number is practically exhausted. This will explain to him and others who may have ordered this lesson why they have not received it. As soon as we can print a second edition all orders will be promptly filled. All other numbers of the series are in supply except lesson three, which we are reprinting now.

As to Brother Miller's request concerning the Rich Man and Lazarus, we shall keep it in mind, and when opportunity offers, will try and give a scriptural exposition of the parable.—Editor.

Dear Brother:

Enclosed please find post office money order for $2.00 in payment of subscription till July, 1919.

Would you be kind enough to let me know what points of belief differ in The Restitutionist doctrine as compared with the people known as Christadelphians? This age is probably nearing the climax and the movements in Palestine reflect the trend of affairs as never before. A groaning creation awaits the redemption and the pride of mankind destroyed by an infallible and unerring Judge.

With best wishes,

G. H. Sunley.

There are several bodies of people known as Christadelphians. With some of them the Church of God differs materially. With the body of original Christadelphians, we are in fundamental agreement. Editor.

Dear Brother Huggins:

I am interested in Brother Crowe's articles, but cannot agree with him that the Holy Spirit is the oil. If the sword of the spirit is the word of God (Eph. 6:17) then the spirit-filled word is all we require to "guide us into all truth." Jeremiah says, "Thy words were found, and I did eat them, and thy word was unto me the joy and the rejoicing of mine heart." If the word of Christ dwells in us richly in all wisdom (Col. 3:16), are we not then filled with the Holy Spirit? The trouble with Methodist theorists is they do not observe who is addressed, and for what purpose. The Holy Spirit was promised and given to the apostles and their converts that they might be witnesses unto the uttermost parts of the earth. Acts 1:8 quoted by the brother does not finish the subject. It was in regard to their baptism. And even after "they were baptized into the name of the Lord Jesus" the Holy Spirit did not come on them until Paul "laid his hands upon them"; then they spake with tongues and prophesied. We have no Paul present to lay his hands upon us, and every one who has claimed to speak with tongues and prophesy have proved themselves impostors, because Paul tells us "prophecies shall fail, and tongues shall cease, and knowledge (by the Holy Spirit separate from the word) shall vanish away" (1 Cor. 13:8).

Here is a quotation from a chaplain in the army regarding the church (?): "The divisions, the impotence, the worldliness, the coldness, the sin and failure of the church stands revealed in the lurid lights of this war; and there are many indications that when the army returns there will be a great social upheaval. Many feel they are out to fight Prussianism, but they are becoming growingly conscious of Prussianism in our own national life." What a joy it is to be living in these times! and what a blessing to have the "word for a lamp and a light unto our path," amid this awful darkness! "How great is thy goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee before the sons of men.' Even so, come, Lord Jesus.

M. Louise Atwell.

Obituary

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Mrs. Amanda Case was born Aug. 10, 1850, died Mar. 8, 1919. She was the daughter of Mr. and Mrs. Thomas and Winnie Case. She married J. Manning Case, and eight children were born to them, four of whom preceded her in death. The four living are Mrs. B. A. Taylor, H. C. Case, B. K. Case and J. G. Case. They were all with her when death took place. She leaves her husband and four children, twenty-three grand children, and ten great grand children to mourn their loss. However, we sorrow not, as some, for we believe she sleeps in Jesus. She embraced the faith of the Church of God several years ago, and lived in the faith till death. She was never better pleased than when conversing on some deep Bible subject. She liked to talk to her children and tell them of the great Bible promises, and to others who liked to listen.

The funeral was held from the Refuge Baptist Church at Dana. Interment in Refuge Cemetery. Words of comfort were spoken by Rev. T. J. Waters, a Christian minister.

The Family.

The belief in defective doctrines always produces corresponding depraved practices.

Christian influence is the heavenly fragrance of a divinely-guided human life.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6 8. TITUS 2 13 14

GOLDEN TEXT: James 2:5

PROTECTION

Wondrous the might of God! Held in the grasp
Of omnipresent Mind the world remains,
And in Love's tender, all-embracing clasp
The bruised heart may lose its sin and pain.

The mountain crags poise in their strength sublime;
The frailest floweret sways all unafraid;
Man, beast, and bird reflect the Life divine,
Who saw that all was good that he had made.

Shall I then fear? If God is mine, and All,
Nothing remains his children to affright
"Be still, and know"—and on the ear shall fall
The voice that earliest spake, and there was light.

———o———

How to Use the Bible

The following was written many years ago by the late Dwight L. Moody. As it contains much good counsel we here reprint it, trusting it will be of service to our younger readers.

Having studied the Bible, it is important we know how to use it, and nowhere is this knowledge so essential as in our personal work for Christ. In this personal work we can divide those we meet into classes:

First—the professing Christian who has no liberty, and no assurance, but is in "Doubting Castle." The whole of John's first epistle was written for such. Use 1 John 5:13; 3:2,24

The second class are backsliders. Use Jeremiah 2:5, 13, 19, 27, and 32; 3:12, 13, 14, and 22; Hosea 14 1, 2 and 4. Examples of backsliders reclaimed: David, Peter, Thomas and all the apostles.

The third class are those not deeply convicted of sin. Use Romans 3:10, 12 and 23; Isaiah 1.5 and 6; 1 John 1:10; Isaiah 53:6.

Avoid speaking false peace. Don't tell a man he is converted. Let God tell him that (Jeremiah 6:14).

The fourth class think themselves too great sinners. They are under very deep conviction. Use Isaiah 1:18; 53:4, and 5; 1 Peter 2:24; Isaiah 43:25; 44:22; Romans 5:6.

The fifth class don't know how to come to Christ. They must receive a person, not a creed (John 1.12). They must believe (John 3:15, 16,18 and 36; 5:24; 6:40,47). They must trust (Isaiah 26:3; Psa. 34:8). They must take a gift (Revelation 22:17; Pas. 116:13; Romans 6:23. They must come (John 6:37; Isaiah 55:1).

The new birth (John 3:7; 1 John 5:1, 4).

The sixth class do not feel that they are saved. Nowhere in the Bible is feeling coupled with salvation.

The seventh class go away trusting and come back doubting. They have neglected to confess Christ. Use Romans 10:9, 10; Matthew 10:32.

The eighth class are afraid they will fall. Use Jude 24; Isaiah 41:10, 13; 2 Timothy 1:12. Romans 8:35, 39; Colossians 3:3, 4.

The ninth class say they will try to be saved. Use John 7:17.

The tenth class say they will try to be saved. Use Romans 4:5.

Why people are unsaved (John 5:40).

Who are invited? (Luke 19:10; Matthew 9:12; Luke 5:32).

The time to be saved (Isaiah 55:6; 2 Corinthians 6:2; Hebrews 3:7).

The danger of delay (Proverbs 1:24, 28).

Warnings (Psa. 9:17; 2 Peter 2:9).

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The Love Story of Ruth

Under date of March 16 the "New York Tribune" prints a full page colored picture of Ruth and Boaz, and this is what it says concerning it:

You can search through many volumes without finding a more exquisite love story than the one of Ruth and Boaz told in the greatest of books.

Ruth's father had died in a famine in which his father and his mother also perished. And Ruth, with her mother-in-law, Naomi and the other son's wife started to find a place where bread was plentiful.

On the way Naomi said: "Go, return each to her mother's house: the Lord deal kindly with you, as ye have dealt with the dead, and with me."

So the other son's wife went away. But Ruth said: "Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Then there came into the country of Boaz "a mighty man of wealth," and he saw Ruth, and he heard of her kindness to her mother-in-law, and he was gentle and gracious and told his servants to keep her as she was working in the fields. So she went home with an abundance of barley.

And their courtship ripened with the harvest, until Boaz called all the elders before him and told them that Ruth was to be his wife.

Take down your Bible now and read that story. It has more beauty than anything you have read for a long time.

The above is the opinion of a secular newspaper, and we are pleased to bring it to your notice. To you who feel that you must read "love stories"; to you who feel you must read stories of adventure; to you who want to read stories of war take your Bible, you will find them there, and what is more, they are written in good style, with pure grammar. You will not find anything to abase, or make you ashamed. Truly the Bible is the greatest of books.

———o———

Pope Concerned Over Palestine

We'll let you do your own thinking, without even a suggestion from us.

Clipped from "The New York Evening Sun"

ROME, March 10 (delayed).—Pope Benedict today issued the following allocution:

"I am anxious regarding the fate of the Holy Land. At present it is in the hands of Christians, but I am anxious regarding the decisions of the Peace Conference. I am aware that non-Catholic foreigners, supplied with great wealth, have taken advantage of the war's misery to disseminate their doctrines in Palestine. It is intolerable that so many souls losing the Catholic faith should go to perdition from the spot where the Savior bought eternal salvation."

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Our Weekly Puzzle

Every good gift and every perfect gift is from above and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

What is a "gift"?

Who is the "Father of lights"?

What is the meaning of "variableness"?

What are "firstfruits"?

Name an Old Testament text in which the word is used.

Who wrote the above? To whom written? Where can the passage be found?

Five credits for each correct answer.

Answers must be mailed before April 18.

Answers will appear in issue of April 22.

Answer to puzzle in issue of March 25:

The "chosen generation" are a people who, on account of their faith, humbleness, sincerity, and willingness to serve, God has chosen to be a light in this world, reflecting his love and truth.

They have the benefits of the mentioned high callings because they have "forsaken all and followed Jesus."

The meaning of "peculiar" is different, that is, the people of God in their manner and mode of life, with its joys and pleasures, show a marked difference to the people of the world.

The "him" who has called is God.

The passage was written by the apostle Peter, and can be found in 1 Peter 2:9.

———o———

Andrew Jackson

We presume that every reader has heard of Andrew Jackson, the seventh president of the United States, who was born March 15, 1767, and died June 8, 1845.

He was without regular education, was self-made, was true to his friends and relentless to his enemies, was not suspicious hence confiding; he displayed perseverance, energy, and skill which made him successful in most undertakings. Still when any of his personal acts were criticized he became quarrelsome and at times violent. In his ideals and manner of living he was plain, meek, humble, and very democratic. It has been said of Jackson that "he was the only president that went out of office more popular than he was when he entered."

Shortly before his death, a band of his friends bought and offered Jackson for his acceptance a Syrian sarcopragus on the condition that it be used as his tomb in death. In a letter of which the following is a part, Jackson refused the offer, stating his reasons

Hermitage, March 27, 1845.

Commodore J. D. Elliott,
United States Navy.

My dear Sir;

Your letter of the 18th inst. is now before me.

Although laboring under great debility and affliction, from a severe attack, from which I may not recover, I raise my pen and endeavor to reply.

I have read the whole proceedings of the presentation by you of the sarcophagus, and the resolutions passed by the board of directors so honorable to my fame, with sensations and feelings more easily to be conjectured than by me expressed . . . I cannot consent that my mortal body shall be laid in a repository prepared for an emperor or a king. My republican feelings and principles forbid it; the simplicity of our government forbids it . . . Please accept for yourself, and convey to the president and directors, my most profound respects for the honor you and they intend to bestow. I have prepared a humble depository for my mortal body beside that wherein lies my beloved wife, where without pomp and parade, I have requested, when my God calls me to sleep with my fathers, to be laid, for both of us there to remain until the last trumpet sounds to call the dead to judgment, when we I hope shall rise together, clothed with the heavenly body promised to all who believe in our glorious Redeemer, who died for us that we might live, and by whose atonement I hope for a blessed immortality.

I am, with great respect, your friend and fellow citizen

Andrew Jackson.

———o———

Christ Our Salvation

The God of our salvation	1 Chron. 16:35
The Captain of our salvation	Heb. 2:10
The Author of our salvation	Heb. 5:9
The Rock of salvation	Deut. 32:15
The Tower of salvation	2 Sam. 22:51
The Horn of salvation	Luke 1:69
The Way of salvation	Acts 16:17
The Heir of salvation	Heb. 1:14
The Voice of salvation	Psa. 118:15
The Word of salvation	Acts 13:26
The Gospel of salvation	Eph. 1:13
The Hope of salvation	1 Thess. 5:8
The Knowledge of salvation	Luke 1:77
The Day of salvation	Isa. 49:8
The Well of salvation	Isa. 12:3
The Cup of salvation	Psa. 95:13
The Token of salvation	Phil. 1:28
The Garments of salvation	Isa. 61:10
The Helmet of salvation	Isa. 60:17
The Chariot of salvation	Heb. 3:8

———o———

Daily Thoughts

Continue in prayer and watch in the same	Col. 4:2
Thy word is a lamp unto my feet	Psa. 119:105
A friend that sticketh closer than a brother	Prov. 18:24
Have no confidence in the flesh	Phil. 3:3
Let not mine enemies triumph over me	Psa. 25:2
He that shall humble himself shall be exalted	Matt. 23.12
Thou hast been a shadow from the heat	Isa. 25.4

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Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
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VOLUME 71 CLEVELAND, O. APRIL 15th, 1919. NUMBER 15

Home

To Auntie Wince

How sweetly falls that blessed word
  Upon our listening ears!
And how we all in rapture cry
  That nothing through the year
Has brought us half the sweet content
  That this one word has given,
For when we live our lives aright,
  It is a type of heaven.

And when we near an altar there
  Upon the one foundation stone,
And kneeling to our Lord in prayer
  We call on him alone,
Receiving strength and grace
  To battle for the right,
He keeps us pure and undefiled
  And spotless in his sight.

'Tis there we build our character
  That shall eternal be:
If our pattern is the word,
  What beauty we shall see!
For Jesus is the Word made flesh,
  Perhaps some day we'll find
Our own is fashioned like the one
  Round whom our love is twined.

We must build then here below
  In likeness to our Lord above,
For all who'd share his home must walk
  In harmony and love.
And sweet will be the rest that then
  Unto our hearts is given,
For only Jesus in the home
  Can make it like to heaven.

New Years, 1919. Ollie A. Peek.

Easter Reflections

O "Sun of righteousness, arise with healing in thy wings,"
Thou art our only hope and guide, from whom all blessings spring;
Jesus rose triumphant from the dead, victorious o'er the tomb,
Death lost his lordship o'er mankind, thou hast sealed his doom.

O conquering Lord, we long thy smiling face to see,
The earth o'erspread with holy joy when we abide with thee;
The trumpet call we long to hear, the dead shall then awake;
When thou shalt come to earth again, thy chosen ones to take.

Christ tasted death for every one, and in the tomb he slept,
While nature groaned in agony, and mankind feared and wept;
But God has called, thou didst obey, rose to immortal life;
No death or sorrow canst thou know, no pain, or care, or strife.

Thus when we rise at thy command triumphant from the grave,
Immortal life we then shall share, for thou hast power to save;
We'll hail the power of Jesus' name, let mankind prostrate fall:
God crowns him conqueror, "King of kings," and ruler over all.

J. E. Hogarth.

Multum In Parvo

Article One

Prove all things, hold fast that which is good (1 Thess. 5:21).

The important thing in human effort should be to ascertain what is truth, especially God's truth revealed in his infallible Book of truth. God is not a man that he should lie (Num. 23:19). God cannot lie (Titus 1:2). Therefore I will trust him in all his infallible words. Lay up his words in thine heart (Job 22:22). Every word of God is pure; he is a shield unto them that put their trust in him (Prov. 30:5). The Bible to us is an unerring guide free from human opinions, and endless adversity of thought. God's Book is the only safe guide to lead us safely through all problems of life, and to attain a glorious future. The great need of mortal man is faith in God's device to give him in the world to come eternal life (Mark 10:30), which will be age lasting. The Greek word for life is zoe, and those that attain to **zoe** life will not die again. What is God's plan to give **zoe** life to mortal man (Job 4:17)? His plan is two Adams. 1 Cor. 15:45: "The first man (Adam) is of the earth earthy: the second man (Adam) is the Lord from heaven"—a quickening Spirit (1 Cor. 15:45-49). The first Adam was only a dust soul. God formed man of the dust of the ground; and Adam was made; (Heb.

Oregon Bible College
Oregon, Illinois

chai) a living animal (Heb. nephesh) soul by receiving animal life (Heb. neshamah) breath in his nostrils. Therefore as Paul says, "The first man is of the earth, earthy" (1 Cor. 15:47). Man was formed of the dust, which material all living things in the sea or on the land are formed. Therefore a man is only a dust-soul and in his nostrils has the same breath as a beast. "Yea, they all have one breath; so that man hath no preeminence above a beast. All go into one place; all are of the dust, and all turn to dust again" (Eccl. 3:18,19,20). "Thou takest away their breath; they die, and return to their dust" (Psa. 104:29). "And in that very day their thoughts perish" (Psa. 146:4).

The contrast is great in the two Adams: The last Adam was made a quickening spirit (1 Cor. 15:45). Christ was the Son of the living God (Matt. 16:16). "As Moses lifted up the serpent in the wilderness: even so must the Son be lifted up, that whosoever believeth in him should not perish but have (Greek, zoe, life) eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have (Greek, zoe, life) everlasting life" (1 John 3:14-16).

Praise the Lord for his goodness and for his wonderful works to the children of men. Oh that men would praise the Lord for his goodness (Psa. 107:15,31). "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort" (2 Cor. 1:3). Notice here the cosmogony of the Chief Architect of the universe. After he had created heaven and earth (Gen. 1:20) God said: "Let the waters bring forth abundantly the moving creature." Notice here the word "moving" in the Hebrew is chai, and only implies living or alive. And the word "creature" in the Hebrew is nephesh, soul. The above words "moving creature," expressed in the English language we would say "moving soul" or living soul, as these are synonymous words (Gen. 1:21). God created every living (Heb. nephesh, soul) creature that moveth (Gen. 1:21) God said let the earth bring forth the living (Heb. nephesh, soul) creature. And the numerous living souls God formed each one after its kind. The Hebrew language calls everything both in the sea and on the land living souls. God made all the living souls before he formed the first Adam. "And God said, Let us make man." Notice carefully what material he used to form man. All animal or beast souls are formed of the dust (Eccl. 3:20). "And the Lord God formed man of the dust of the ground; and breathed into his nostrils the breath of life, and man became. (Heb. chai, living, nephesh, soul) a living soul." Adam only received the same breath the beasts had (Eccl. 3.19). All flesh have the same breath (Gen. 6:17). And they went unto Noah into the ark, two and two of all flesh wherein is the breath of life (Gen. 7:15). Therefore the breath in Adam's nostrils did not give him any preeminence over the beast; as the one dieth, so dieth the other (Eccl. 3:19). Then shall the dust (soul) return to the earth as it was; and the spirit shall return to God who gave it (Ecl. 12:7).

Notice carefully what it is that returns to God when the dust-soul returns to the earth as it was. It is only the air from our nostrils that returns to God. We cannot get away from God to die. In him we live, move, and have our being (Acts 17:28).

Omnipresence is an attribute of God. He is present in all places at the same time. Therefore when the atmospheric lamp or candle, which is the spirit of man, is put out, God is there. He is universally present. Thus the spirit has returned to God who gave it. "If I make my bed in (sheol) hell, behold thou are there" (Psa. 138:8). The spirit of man is the candle (Heb. neshamah, breath; Greek ruach, breath, air, wind, spirit) of the Lord, searching all the inward parts of the belly" (Prov. 20:27). The same word spirit is rendered "lamp" (Prov. 20:20). And if any one curseth his father or his mother his (Heb. neshamah, breath) lamp shall be put out in obscure darkness. All living souls have only one breath; air in motion (Eccl. 3:19). The breath of man or beast is never said to live or die. It has no organism. Air, the universible fluid, is all there is to it. It consists essentially of two gases, oxygen and nitrogen. All of the firmament is air space. A man's breath is like the steam in the engine: cut off the steam, and the engine stops.

Notice the Antediluvians: "All in whose nostrils was the breath of life died; and every living substance was destroyed; both man, cattle, fowl, and creeping things. Noah only remained alive, and they that were with him in the Ark" (Gen. 7:22,23). Therefore the soul that sinneth it shall die (Ezek. 18:4). In Adam all die (1 Cor. 15:22). The life of all flesh (souls) is the blood (Lev. 17:11; Gen. 9:4). "And have made of one blood all nations" (Acts 17:26). In the past ages one event has happened to all living souls: death strikes its fatal blow; and all go to the dead. The living know that they shall die but the dead know not anything (Eccl. 9:5). He spared not their souls from death (Psa. 78:50).

The state to which death reduces man is represented by sleep, cessation of all life, thought, or action; rest, resting place, home, silence, oblivion, darkness, destruction, and corruption. There is no work, device, knowledge, nor wisdom in the grave whither thou goest (Eccl. 9:10). Therefore be careful when a false statement is intended to deceive (Gen. 3:4). Ye shall not surely die. There is no truth in him; when he speaketh a lie, he speaketh of his own: for he is a liar and the father of it (John 8:44). But it is impossible for God to lie (Heb. 6:18).

When God completed his formation of all souls, he formed ample provisions for the sustenance of all living souls on the earth. God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in its self upon the earth. And the earth brought forth grass and herb yielding seed after his kind; and the tree yielding fruit whose seed was in its self after his kind" (Gen. 1:11,12). Thus ample provisions were made. Also God put seed into all the souls he formed, to make offspring possible. By their fruits ye shall know them. Can a corrupt tree (the first Adam) bring forth good fruit? God looked upon the earth, and behold, it was corrupt: for all flesh had corrupted his way upon the earth (Gen. 7:12). Therefore all souls born since Adam are only like their progenitor, of the earth, earthy (1 Cor. 15:47). God's sentence is, "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). The soul that sinneth it shall die (Ezek. 18.4).

Therefore the fountain head (Adam) must be increased before it is possible for the stream of human souls to ascend higher than the earth, earthy. Not one of Adam's descendants can keep his dust-soul from returning to dust. God only used one material (dust) to form all souls that are in the sea or on the earth (Eccl. 3:18-20): and the only cause of life in all souls is breath (Heb. ruach, air, wind) in their nostrils. "Thou takest away their breath, they die and return to their dust" (Psa. 104:29).

Therefore the present state of dead souls is plain: "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). If there is no resurrection all dead souls are perished (1 Cor 15:18). Are there any of the following words in the Bible? Deathless souls, neverdying souls, immortal souls, neverdying spirits, immortal spirits, disembodied souls, go to heaven when you die, the death that never dies, eternal hell, endless misery, etc.

All of the above words are mythical; they are not found in the Bible. All souls have only animal life. Therefore Joshua, in a plurality of cities, utterly destroyed all souls therein (Joshua 10:31-41). In the present war millions of souls were killed. All souls born since Adam are only flesh souls. That which is born of the flesh is flesh (John 3:6). Let not sin therefore reign in your (mortal soul) mortal body, that ye should obey it in the lusts thereof (Rom. 6:12).

All the souls born to the house of Jacob were three-score and ten (Gen. 46:27). All souls born of the flesh are like their original progenitor, of earth, earthy (1 Cor. 15:47).

What is a living soul? Anything alive in the sea or on the land (Rev. 16:3; Gen. 1:24; 2:7; Lev. 22:11). "If a priest buy any soul with his money he shall eat of it, and he that is born in his house, they shall eat of his meat." The soul the priest bought, was likely a goat or a sheep. I have killed and eaten a multiplicity of souls myself. Millions of souls are eaten every day. The life of all flesh in either man or beast is the blood (Lev. 17:14; Gen. 9:4).

Notice the only way man is a dual or tripartite being. "Love the Lord thy God with all thine (Heb. mind, yetser) heart, all thy (Heb. nephesh, soul) soul, and all thy might" (Deut. 6:5). To serve the Lord thy God with all thy mind, heart, and with all thy soul, to keep the commandments of the Lord (Deut. 10:12, 13). Thou shalt love the Lord thy God with all thy (greek, dianoia, mind) heart, and all thy (Greek, psuche, soul) soul, and with all thy mind. (Matt. 22:37). Luke 10:27 says all thy heart, all thy soul, all thy strength and thy neighbor as thyself. Thus you see man is both dual and tripartite, in his animal soul. To be carnally minded is death; but to be spiritually minded is life and peace (Rom. 8:6).

God created man in his own image to have dominion over all other souls he had formed. He gave man brain superiority to rule all by intellectual power. As a man thinketh in his heart (Heb. lhab, mind) so is he (Prov. 23:7). Man is wonderfully made (Psa. 139:14). But it is appointed unto man to die, and in death he knows nothing, and his memory is forgotten (Eccl. 9:5). Man is the topmost piece of God's work. In Bible terms heart and mind are synonymous words (1 Sam. 2:35).

J. R. Caylor.

WHAT IS IT TO BE A CHRISTIAN?

By S. Roxanna Wince.

Does taking the name of Christ in baptism for the remission of sins that are past, make a man or a woman a Christian, even though such a man or woman has full belief of the gospel, and thoroughly repents of all that has been wrong in their lives? I do not think so. We take the name of Christ for a purpose; that purpose is to become "doers of the word." A christian cannot be a hidden thing, a poor cringing coward who dare not let the world know that he is "a bond servant of Jesus," "set for the defence of the gospel." Nor can he fail to show to the world by a life "full of good works," of self-denial, of forebearance, of gentleness, of holy living what the life of Jesus was. Any one who might imagine that he can be a christian and keep the great, wicked world in ignorance of the fact is sadly mistaken.

The whole matter, the confession of faith, the repentance, the baptism, the enlistment as a soldier to help fight the battles of God against all that is wrong must be open and above board. Jesus was not ashamed to have the world know that he had been baptized to fulfill all righteousness. He was not ashamed to have it known that he had come into the world to save it "by the sacrifice of himself," nor that he was the Son of God and the predestined "King of the Jews" and "of Israel." He did not deny his mission. "I am come," he said, "to work the works of my Father."

What were those works? What were those works? The healing of the sick; the opening of blind eyes; the unstopping of deaf ears; the giving of speech to the dumb; the making of the lame to walk; the casting out of devils; the feeding of the hungry; the rebuking of sin; the preaching of the gospel of the kingdom; the teaching of absolute purity of life; the promising of crowns and of thrones to the overcomers.

To us it has also been given to work the work of the Father. Insofar as it is possible for poor human hands to do this, we are the sons and daughters of the Almighty. If we are Christians indeed and in truth we have been "born" to be kings. Anything in that to be ashamed of O foolish, cowardly man? What would your country think of you if you said, "I want to be a soldier, but I do not want my body to know that I have enlisted, nor that my name is on your army rolls. I do not even want to fight in any of your battles." Would the great cruel war just over have been won if all the soldiers in the allied armies had been such soldiers as that?

And what of good would have been accomplished in the world if all who have embraced Christ had been ashamed to own him before the world as Peter was for a little time inclined to be?

Who would have preached the gospel? Who would have told men about Jesus? Who would have said, "There is life beyond death for all who believe in and obey him?" Who would have told the hopeless, sorrowing ones of the resurrection of the dead? Who would have turned men from idols to serve the living and the true God? Who would have died as more than 50,000,000 have died rather than deny Christ? Who would have gone to Burmah to suffer as Judson did; to the Cannibal Islands of the Pacific to dare death as Paton did?

No one, if all men were like you! No churches would ever have been built, no Bible societies founded; no Bible translations made; no missionaries ever gone into heathen wilds.

> "Ashamed of Jesus! can it be
> A mortal man ashamed of thee?
> Ashamed of him whom angels praise,
> Whose glory shines through endless days?
> No! when I blush be this my shame,
> That I no more revere his name!"

A man who truly loves Jesus will not want to keep people from knowing that he believes the gospel, has repented of his sins, has been baptized and is henceforth going to be an out and out soldier, though such a cause lead to the casting out of his name as evil, to revilement, to confiscation of goods, to prison, and to death. What did Jesus care for the shame, the mocking, the cruel thorny crown, the purple robe, the derisive laughter, the cross, the spear-thrust, the dying? It was all as nothing when weighed against the redeeming of a world, and the future rulership over all the kingdoms thereof. Paul was willing to endure the loss of all things if only so he might gain Christ and have part in the first resurrection. And so were all the worthy ones whose names are recorded in the eleventh chapter of Hebrews.

"A Christian is the highest style of man." There is no higher promotion, no higher commission than to be one of God's chosen ones for the evangelization and the saving of a lost and ruined world. Let men laugh if they want to, I thank God that he has given me the high and holy privilege of being a Christian and as such, of owning the name and "the words of Jesus" before men.

CHANGING THE TRUTH FOR A LIE

Who changed the truth of God for a lie, and worshipped and served the creature rather than the Creator (Rom. 1:25).

Notice the change in this verse, the difference between the Authorized Version and the Revised Version rendering. The Revised Version in this instance is undoubtedly more correct. Truth, especially "the truth of God," cannot be changed into a lie. It may be changed "for" a lie, and not unfrequently is when men and women fear and serve the creature rather than the Creator.

"Oh! They would not think of asking you—your views are too well known." So said the leader of a Methodist Bible Class to whom I offered my services for a Sunday in place of the teacher, who was sometimes absent through lack of interest in his congregation.

It is the old story; the one thing they cannot endure is the belief we hold that when a man dies he is not living but dead. They utterly fail to answer the plain straight question that a literal reading of such passages as John 3:16; Rom. 6:23, and 1 Cor. 15:13-23 demand. They quote broken fragments of passages. "To die is gain;" "To depart and be with Christ, which is far better," deliberately ignoring the context, and wilfully overlooking the fact that the sentiments they express are not found anywhere in St. Paul's letters. They persistently fail to appreciate that Paul was not seeking "gain" for himself but for Christ; and that that which Paul longed for was "far better" than either living or dying, viz; the returning of Christ and being with him. Surely it is nothing less than remarkable that the very word here translated "depart" is in Luke 12:36 translated "return." No writer, to my knowledge, has ever questioned that the parable is prophetic of the return of Christ, or that the word is correctly translated "return"—indeed the context establishes it. That being so, it is surely a precedent for any subsequent translation of the word. It seems incredible that a word occuring only twice in the Bible should in the first instance be translated "return" and in the next "depart," especially when the first translation is universally admitted to be correct*.

Let us ask "orthodoxy" a question or two. We shall be pleased to have a reply.

How is it that we find no expressions in the epistles of Paul, such as are used today regarding the death of Christians? Many must have died during the lifetime of Paul, yet he never once speaks of them as though they were still living. No honest mind can read the fifteenth chapter of first Corinthians without coming to the conclusion that St. Paul labours to make it clear that resurrection is an absolute necessity ere an immortal or incorruptible life may be obtained. The word of God is so full of plain direct statements—statements which admit of no second meaning—regarding these important themes. It is indeed marvelous how any christian can (after having had attention called to them), year after year, profess to believe and teach that for which they can find no proof in God's word, but rather contradiction and condemnation. Marvelous it is, that it is not difficult to get them to admit that if Christ had not been raised from the dead, neither can we be; and when they are confronted with the indisputable fact that if God had not raised Christ from the dead, he would still have remained dead, they still cling to their cherished belief that man does not die at all! Again and again have they quoted to me John 11:26 in proof of their assertion that man does not die; wilfully and purposely overlooking the fact stated by Christ himself, in the sentence immediately preceding, that a christian may die. They deliberately refuse to accept what is self-evident, that in the verse which they quote Christ had reference to the life that succeeds resurrection, and is parallel to Luke 20:34, 35. Had our "orthodox" friends put the conumdrum of the seven husbands who "died" they would have asked

"whose wife is she now"? The Sadducees did not profess belief in the resurrection; they deny it; yet their question was, "whose wife shall she be at the resurrection?" and the reply of Christ was consistent therewith. Our friends find fault with the Sadducees, and profess belief in the resurrection; yet according to their teaching the woman and her seven husbands are still alive. If so, whose wife is she now? Here is a question indeed, for plainly the need for resurrection is abrogated, and practically our friends do not believe in it.

The Bible teems with proof that man is mortal, perishable, and corruptible; that he is as much the product of "seed" as the rest of the animal creation, and subject to exactly the same laws of accident, decay, and death. Yet in spite of this, in spite of the fact that they cannot find a single statement in the Bible which gives direct support to their belief, they persist in propagating a creed which in many respects flatly denies the most dogmatic statements of God's word. Not only so, they brand as a heretic any who are bold enough to point out these inconsistences, and do all in their power to prevent them doing any good they can, lest by any means something in their address should expose the error of their teaching and show its utter want of reason and compatibility with Bible truth. Surely it is a poor creed that must rely on such tactics rather than accept the plain literal teaching of the word of God. Will they not be held responsible for placing stumbling blocks in a brother's way?

R. H. Judd.

CHRISTIAN EXAMPLE AND DUTY

Philippians 4:5: "Let your moderation be known unto all men."

This is Paul's advice. He was one of the most humble and faithful of the diciples of Jesus. It is quite safe to follow him in all things. He would not do anything that would bring reproach upon the gospel, or to the name of his master. 1 Cor. 11:1: "Be ye followers of me, even as I also am of Christ." 1 Cor. 10:31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence to the Jew, nor to the Gentile, nor to the Church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." He did not think of his own glory or profit, but of Christ and the Church, and the salvation of all men that he could reach by preaching the gospel. 1 Cor. 8:12: 13. "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

What about our duty at the present time? Do we go in the ways of the world and set bad examples for those who are weak? Some appear to think that they can take part in the pleasures of the world, and still pass for christians, and feel offenced if others find fault with them. But Paul would not do such things. Romans 14:21. "It is neither good to eat flesh or drink wine, nor any thing whereby thy brother stumbleth or is offended, or is made weak." But some will say, "I am as good as Brother So-and-So: if he is right I do not need to worry." But each one should be sure that they are walking in the straight and narrow path, no matter what other people are doing. 2 Cor. 10: 12-18: For we dare not make of ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, are not wise. For not he that commendeth himself is approved, but whom the Lord commendeth" (is approved). Now what is our duty to ourselves? 1 Thess. 5:8,9: "But let us who are of the day be sober, putting on the breastplate of faith and love; and for a helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." If we are guided by the example of Jesus all will be well. He would not go to the dance hall, or the movies, or any other place of questionable resort.

All who desire to be in the kingdom, should deny themselves the sins of the world, and endeavor to walk worthy of the high calling wherewith we are called in Christ Jesus.

Our time here on earth is short even if we live "three score years and ten." In comparison to eternity it is only like a moment. Even if we spent our lifetime here serving the Lord, that would be a very small time in comparison to the object to be gained: eternal life in the kingdom of our dear Lord and Savior Jesus Christ. 1 Cor. 2:9: "But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." No, it is too great, too vast for man to comprehend: eternal life and the glorious kingdom over which Jesus and the saints shall reign during eternity, when righteousness and peace shall cover the earth as the waters cover the sea. No pain or death shall ever come. One continuous day of glory shall be theirs forever. Surely this is well worth all that we can do in this life to obtain it. Many are called, but few chosen. Will we belong to the little flock?

J. E. Hogarth.

The happiness of God is in his infinite beneficence. When we give we share in this divine beneficence, we become in part like God, we find our greatest joy in being kind and merciful. To love, to bless, to benefit, is to be God-like; no other activity is so blessed or so divine.

You have been purchased with a price and belong to the Lord, therefore you should be careful how you spend your time.

Love delights to give to the object of its love. It is its nature to give; it cannot help it. No sacrifice or self-denial is too great where love controls. Real gifts are born of love and stand for love, in the minds of the recipients. Real gifts cost us thought, time and strength.

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*Since writing the above I find the Emphatic Diaglott supports the translation which I advocate.

The Restitution

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Editorial

It is with distinct pleasure that we are able to announce the return of Brother George Dawle, of Detroit, Michigan.

Brother H. C. Baker has gone to the State Sanitorium, Mt. Vernon, Ohio, in the hope of regaining his lost health. Sister Maud Darrah, in whose care Brother Baker made the trip, reports that he arrived at the hospital in a weak and exhausted condition but in good spirits. Brethren and sisters, let us not forget to mention to God, in all of our approaches to him, this zealous and faithful young Brother, that if it please God he may be restored speedily to health and usefulness.

Futurists, who found the man of sin in the Kaiser, and who also found Elijah incarnated in Dowie and Sanford, etc., should now keep still long enough to think a little. Their argument was that the pope could not be the man of sin, for he was to deny the Father and the Son, while the pope accepts both. The Anti-Christ was to be an atheist. But the Kaiser is not an atheist: he boasts of being actually in partnership with God, and he professes a belief in Christ, too. And as to Elijah: There lies on our study table today a book of 552 pages entitled "Sunspots, Auroras, and the Day of Fire," by George P. Pierce, of Linden Heights, Ohio. Mr. Pierce is Elijah, too, if you please. Really we think this Elijah business is being overworked.

A whiff of miraculous endowments has caused a few mistaken but zealous men to predict the restoration of the Roman Empire, the restoration of the pope to his former ascendency, and others like wonders of Futurism. The pope, it was predicted, would set at the peace table, and run things generally. Facts are relentless things. The pope has had no voice at the peace table; indeed he was not even asked to attend! Futurists prophets have been discredited again. Soon Christ will come, for whom they are confessedly not looking, and they will then be discredited forever.

THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

IV. SUBJECT MATTER: OR THE THINGS CONPOSING THE GOSPEL

We must hear, believe, confess, and obey the gospel. Before we can discharge these duties we must know what the gospel is. To ascertain what the gospel is we must learn what its subject matter is; or in other words, the things which compose it. Now since the word gospel means "good news," what are the glad tidings about? We cannot go astray in answering this question if we look to the ministry of Christ, for he preached the truth (Rom. 15:8). Anointed to preach the gospel (Luke 4:18) he preached the kingdom of God (vs. 43). "Jesus came into Galilee, preaching the gospel of the kingdom of God" (Mark 1:14). "He went throughout every city and village preaching and showing the glad tidings of the kingdom of God" (Luke 8:1). He sent his twelve apostles to preach the kingdom of God (Luke 9:2). "They departed and went through the towns, preaching the gospel" (vs. 6). Whatever the kingdom of God is, it forms the subject matter of the gospel. The kingdom and the gospel are so interwoven that the one is the other. When the kingdom of God is preached the gospel is preached; and when the gospel is preached the kingdom of God is preached. There is no gospel apart from "this gospel of the kingdom" (Matt. 24:14). "This gospel" is not so much as mentioned in popular churches today, much less preached! They say the gospel consists exclusively of the death, burial, and resurrection of Christ. Now it is a fact that originally these truths about Christ formed no part of the gospel. The apostles "preached the gospel" (Luke 9:6) with the sacrificial import of Christ's death left out. They were not aware that Christ had to suffer. He told them of his approaching death and resurrection, but "they understood not this saying, and it was hid from them that they perceived it not" (Luke 9:22, 45; 18:32-34). They could not preach that of which they were ignorant. Since in this state of ignorance concerning the sufferings of Christ they "preached the gospel," it is positive proof that the gospel originally, and as preached by them, consisted exclusively of the kingdom of God.

Previous, then, to the death of Christ the crucifixion formed no part of the gospel. Subsequently, however, it came to be preached as a supplement to "the gospel of the kingdom." This distinction appears in the phrases by which the preaching of the apostles is designated at these two different periods. In the gospels, written before the death of Christ, the proclamation is described as simply "the gospel of the kingdom of God"; whereas, in the book of Acts, after his death, the phrase runs, "The things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). There was no alteration; there was simply addition. "The things concerning the kingdom of God" were the gospel before Christ's death; they remained the gospel after his death and resurrection; the only difference being that the "things concerning the name of Jesus Christ" were added to the kingdom as a means of procuring it (Acts 4:12). The gospel of the kingdom, however, remained the gospel notwithstanding this addition, and has the precedence, being always put first and the things concerning Christ second, as the following texts will show, since they were all written after the death of Christ:

> "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).
>
> "He spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8).
>
> "I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more" (Acts 20:25).
>
> "There came many unto his lodging, to whom he expounded and testified (1) the kingdom of God, persuading them (2) concerning Jesus" (Acts 28:23).
>
> "Paul dwelt two whole years in his own hired house, and received all that came unto him, preaching (1) the kingdom of God, and (2) teaching those things which concern Jesus Christ" (Acts 28:30,31).

V. THE GOSPEL OF THE KINGDOM THE ONLY TRUE GOSPEL

From the evidence now before the reader it is plain that the gospel of the kingdom was preached by Christ and his apostles before his death and likewise after his resurrection; therefore "the gospel of the kingdom" continues to be the gospel to this day. Christ spent forty days with his disciples after his resurrection "speaking of the things pertaining to the kingdom of God" (Acts 1:3). He then left them under a commandment to preach "the gospel of the kingdom in all the world" (Mark 16:15,16; Matt. 24:14). Thus before the cross the gospel was the kingdom; after the cross the kingdom is the gospel still. As summarized by Luke in Acts 8:12 and elsewhere the gospel is composed of two sets of "things" tied together by the cross and securely held fast by the conjunction "and" "the things concerning the kingdom of God, AND the name of Jesus Christ." "The things concerning the kingdom" are first; the things concerning the "name of Jesus Christ," second. To be ignorant of these "things" is to be ignorant of the gospel. As the Jews only accept "the things concerning the kingdom of God," and these only in a carnal and corrupt form, so the Gentiles only accept the things concerning "the name of Jesus Christ," and these they contemplate with perverted gaze. Both reject the gospel. There are many false gospels, but only one true one. Paul speaks of three gospels in Gal. 1:6-9:

1. Another gospel;
2. A perverted gospel; and
3. "The gospel of Christ";

but the first two are false. "The gospel of Christ" is a descriptive phrase which clearly identifies it with the gospel of the kingdom which he preached before and after the cross. "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). Readers, preachers, even angels in heaven are warned not to pervert this gospel, nor preach another. To change "the gospel of Christ," or to substitute another for it, is a crime which will call down the curse of God upon the culprit.

> "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Editor and Readers of The Restitution:

We see your call, after Sister Flora Wood's article, for Communications. We humbly desire to give God thanks for you brethren. Number 2 of "The Gifts of The Holy Spirit" by Brother Crowe, rightly takes the lead. "The Judgment to Come," by Brother Geo. B. Alldridge, follows nicely. And Brother J. J. Heckman, to the writer, leaves little room to question who the beast and its rider are. We have seen some of the "wonders" performed by them, both in the city and in the church. But the most touching and telling article is "Be Kind to The Aged," by Brother S. H. Thomas. We are thankful to God for the weekly visits of The Restitution, and especially the copies dated Dec. 10 and 11th.

Remember us at the throne of grace.

R. A. Humphreys.

Dear Brother Huggins:

I wish to say through The Restitution that our boy, Orlando Robbins, is now at home, having been discharged March the 18th inst., for which we are thankful to God. We wish to say to all who wrote us in our sorrow that their kind words were appreciated, and we now ask them to rejoice with us. We can say with the Psalmist, "Oh that men would praise the Lord for his goodness and for his wonderful works to the children of of men." Through the help of God and The Restitution brotherhood he was given non-combatant work.

Your Sister in love and hope,

Mrs. W. L. Robbins.

TRUST .

"Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken" (Prov. 3:25,26).

"Let thine eyes look right on, and let thine eyelids look straight before thee. Turn not to the right hand nor to the left: remove thy foot from evil."

"If thou faint in the day of adversity, thy strength is small."

"Be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. And call upon me in the day of trouble, I will deliver thee and thou shalt glorify me" (Psa. 50).

The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him. They that seek the Lord shall not want any good thing" (Psa. 34).

H. E. Russell.

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Leona Evelyn Johnson, daughter of Gideon and Marth Heston-Logan, was born Dec. 8, 1881, and departed this life March 21, 1919.

In 1900 she was united in marriage to Arthur J. Johnson, son of Mr. and Mrs. Frank Johnson, of Teegarden, Ind. To this union were born twin sons, Chester and Lester.

When a young woman she united with the Church of God of the Abrahamic Faith and was bapized in that belief. Besides her family she leaves a sister, Mrs. Lottie Logan-Pickerl, of Bremen, Ind., and a brother, Ernest Logan, of Lakeville, Ind., besids a host of relatives and friends.

By Lottie Logan-Pickerl.

Funeral services were held from her late residence in South Bend, March 23, at 10 o'clock a. m., conducted by D. E. VanVactor. The house was filed to overflowing with her relatives and friends who showed their love and esteem by the gift of many flowers. We spoke words of comfort from 1 Cor. 15 and Heb. 2. Burial was made in Riverside Cemetary where Sister Johnson was laid to rest till the coming of the Lord.

D. E. VanVactor.

Dr. A. Wallace Mason was born at Cooper Fyfe, Scotland, Aug. 12, 1840, and fell asleep March 18, 1919, at Santa Ana, California.

He had been spending the winter at Brother and Sister Adamson's Pomona, and went for a few days visit to Brother Elliott's where he passed away at 7 a. m. after a brief illness of two hours, acute indigestion and heart failure being the cause.

He had been speaking for several evenings on the precious truths of God's word, to friends and neighbors invited in to hear the message, and retired saying he felt real well. He had no greater pleasure in life than to preach the glad news of the kingdom, being a deep student of the word, and all history relating to it. The Bible was his constant companion and guide.

He heard and accepted the truth in young manhood while working in London, England, and his own father and mother were his first converts.

Dr. Mason came to Toronto, Canada, in 1870, where he united with the Christadelphians, and took part in many park lectures and debates on the Scriptures. He was an earnest student of phrenology, graduating from Fowler and Wells Institute, New York. With this knowledge of character, he was the means of inspiring and helping many to better and higher things.

In 1890 he graduated from the Western Reserve Medical University of Cleveland, Ohio, where he and family located and united with the Church of The Blessed Hope under Brother Jobiin. Here he practiced his profession for six years, returning to Toronto on account of his wife's health.

In Toronto he specialized on chronic and nervous diseases until his health broke down when he retired from active practice, spending his summers on the farm with his son Charles.

Two winters he spent travelling in England and Scotland lecturing and preaching of the things of eternity and the coming kingdom.

Dr. Mason is survived by his wife, four sons and four daughters, also eighteen grandchildren. His surviving children are Andrew Mason, of Cleveland, at present in France; James Mason, M. A. of Toronto, Dr. Will Mason, of Toronto; Charles Mason, St. Catherines; Mrs. Jessie Fyfe, St. Andrews, Scotland; Mrs. Daisy Guest, Fredonia, N.Y; Mrs. Pansy Fear, Toronto; and Mrs Lillian Railton, Fonthill, Ont. One son, Alex of Cleveland, died in May, 1918.

The funeral was held from his home in Toronto, March 28, conducted by Brother Webster, of Toronto, and Brother Austin, of Fonthill. They spoke of the enemy death and the precious hope of the resurrection when Christ comes to awaken his sleeping ones and change the living.

The family were all there but Andrew and the house was crowded by old friends who loved father and came to pay a last tribute to his memory. He looked so beautiful as he lay at rest in his last long sleep, surrounded by a wealth of sweet flowers which he had loved so much in life.

We laid him away on the hillside in the cemetery in hope of the soon coming of our dear Lord and king. We shall miss our dear father in wise council and ever ready help; but we are glad he can suffer no more. Jesus says: "I am the resurrection and the life: he that believeth in me, though he were dead, yet he shall live." This was father's hope, and we say with our whole hearts, "Come, Lord Jesus; Come quickly."

Lillian Ralston.

DANIEL'S IMAGE

Chapter 2

Volumes have been written upon this chapter, and it may seem presumptious for me to add to the interpretations already on record. Nevertheless, I feel impelled in the interests of truth to offer for the consideration of the Church an interpretation that materially differs from those that have gone before.

This chapter, and the image which it pictures, is in my judgment of vast interest to those who are looking for the coming of the Lord, and a correct understanding, of corresponding importance to Bible students. Although the significance of the image seems so very plain and easily applied, yet each interpretation has its difficulties. For example, if we agree that the image represents first, the Babylonian empire, second, the Medo-Persian empire, third, the Grecian empire, fourth, the Roman empire, and that the stone strikes the image on the feet, or during the supremacy of the two kingdoms, or the divided Roman empire: How can it crush and reduce to chaff "together" those proud kingdoms of gold, silver, and brass, which have long since passed into history?

In order to overcome this difficulty many good and earnest students argue that in order for the gold, the silver, brass, iron, and clay to be broken and reduced to chaff "together," they must in some sense exits when the stone descends. And as it is unthinkable that those ancient mighty nations will be actually restored to their former state, therefore it is argued, that they will be reproduced "representatively;" that is to say, certain modern kingdoms will, in these last days, develop characteristics similar to those ancient nations, and these will be reduced to chaff together with the two kingdoms of iron, and thus the gold, the silver, brass and iron will be broken together "representtatively;" and the word of God will be vindicated.

Now dear ones, I am so constituted that I rebel against any interpretation of Scripture that sounds strained, or far fetched. This word "representatively," so requently used by those who interpret as above, is not even remotely suggested in the prophecy. The word says plainly and distinctly that the gold, the silver, brass, and iron, will be broken in pieces "together," not representatively or by proxy. Therefore, it seems to me, that whatever it was that was represented by the image, still exists in its entirety, and since that time, has not ceased to exist. To my mind, it was the image itself, that was and still is representative. It was and is a pen picture of the 2520 years of the times of the Gentiles. A vivid picture of Gentile supremacy was shown the King, and he was told by Daniel that these times of the Gentiles began with his dominion, and would end in another of iron and miry clay. Nebuchadnezzar was the beginning, head, or first King of Gentile times prefigured by the image. The last form of Gentile supremacy or government, is the present one, of iron mixed with miry clay.

This image of Gentile supremacy exists today, as actually and literally as in the days of Nebuchadnezzar. It bears the same ear marks now as then; selfishness, and savage ferocity are still its most prominent characteristics. They still teach their children from the cradle that to be a great warrior is the noblest profession of man. Beautiful and accomplished young ladies, vie with each other for the privilege of kissing the hand that is most deeply stained with human blood, and feeble age raises its cracked voice to applaud him who has the greatest number of victims to his credit; while he whose savage and bloodthirsty brain can invent the most terrible engine of destruction and revolting cruelty, is lauded and praised as his countries greatest benefactor. The general, who by some master stroke of military wisdom and strategy, has accomplished the death and mutilation of tens of thousands of his fellow men, is bedecked with medals and high sounding titles, and orders of honor, and paraded from nation to nation as the most noble specimen of mankind.

Surely the image, "whose form was terrible," still retains its old time characteristics, and stands complete, ready for the stone to begin its work of destruction; and in view of above facts, it seems reasonable to conclude that the image was but a picture or shadow, representing the 2526 years of Gentile times; and as the substance of the shadow, or Gentile times exists today, not in part only, but complete, as in the days of Daniel, it would seem that the image now stands on its feet before us, ready for the fall of the stone.

If any further evidence were required to substantiate this interpretation, I would ask the question, What is the work that our Lord and his saints will undertake, when he comes? Is it not to break in pieces and consume all these nations, and declare the times of the Gentiles ended? Then, manifestly, existing Gentile nations, that are to be broken and destroyed, are the substance of the image shadow.

S. H. Thomas.

REPORT OF YOUNG PEOPLE'S MEETING

The Young People's Society of the Cleveland Church held the first meeting of the official year at the home of Brother and Sister Gazeley, Marshall Ave., Friday evening, April 4th, 1919.

The regular business meeting was conducted at which time five new members were enrolled and a letter from the retiring corresponding secretary read.

Sister Doris Meermans was the leader for the evening and took as her text Luke 18:16: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God." She developed the lesson along a figurative line to show that unless we become as little children in obedience and humility we cannot hope for eternity (Psa. 131:2; Matt. 18:3; Mark 10:15). It is as children that we become joint-heirs with Christ to the kingdom of God (Rom. 8:17).

A social hour featuring victrola selections and a delightful luncheon concluded the evening's program, and all present could not but have been benefited by this instructive evening.

EVANGELIST'S REPORT FOR FEBRUARY

Sermons

Gifford, Iowa, 1st to 8th	9
Omaha, 16th	1
Palmer, 24th	1
Total	11

Expense

Omaha to Gifford	$ 6.30
Gifford to Tama City	.45
Tama City to Omaha	3.85
Breakfast	25
Omaha to Palmer	4.89
Palmer to Council Bluffs	2.47
Total	$ 18.21

Money Received

Brother Lockwood	$ 10.00
Brother Zeller	2.00
Brother Frank Forbes	5.00
Brother Fred Forbes	30.00
Sister King	15.00
The King Family	30.00
Brother Wm. Lippincott	4.35
Total	$ 96.35

Salary	$ 100.00
Expense	18.21
Total	$ 118.21
Indorsed	$ 96.35
Due on order	21.86

Remarks

The work for February seemed more natural, as we were able to get in some work. Some people are very much interested from the gospel sermons they heard and no doubt but a little later we may be able to report some baptisms as a result of this month's work.

I was called to Palmer to preach Sister King's funeral sermon, but could hold no meetings on account of the extremely bad roads. I am now answering calls in the west, and have enough to keep busy the rest of the year. Pray, brethren, that the Father may call a few more through the efforts of his workers before it is too late.

Almus Adams.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST. BROOKLYN, N. Y.

MEMORY VERSES MICAH [illegible] TITUS 2:13,14

GOLDEN TEXT: Psalms 17:15

SWEETLY SING

George R. Kramer

Sweetly sing, ye winds, the brightness
That remaineth for the dead,
Who, in robes of stainless whiteness,
Soon shall leave the dusty bed.
Darkness reigns where they are lying,
But they only wait the day
When shall cease the mourner's sighing
As the death-gloom flees away.

Summer winds be softly singing
All around their blessed graves;
Flowers sweet, be fragrance flinging,
As the verdure o'er them waves.
Never more shall they know sorrow,
Nevermore shall sadly weep,
For there comes a glad to-morrow,
When they rise from sacred sleep.

They shall leave the dust, all beaming,
Like the plumage of the dove,
Gay with gold and silver gleaming,
As it sings its song of love.
Christ shall raise them in his glory,
They shall in his image shine,
And the blaze of song and story
Shall be dimmed by light divine.

Sweetly sing, ye birds, their brightness,
When, through all the summer day,
Ye may leap with wings of lightness,
When the frosts have passed away.
Even now the silver lining
Is around the gloom we dread,
Glowing with an endless shining,
Which shall robe the blessed dead.

Easter Day

This is the day which the Lord hath made; we will rejoice and be glad in it.

Let us go back to the day which the Psalmist styles "the day which the Lord hath made;" this beautiful "first day of the week" when "Mary Magdalene and the other Mary went to the sepulchre," and heard the angel say: "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here, for he is risen, as he said, Come, see the place where the Lord lay."

The heavy stone, that had given such troubled thought to the disciples, had miraculously been rolled away. The sepulchre was empty, for the Lord had risen.

The same Lord that had entered the tomb, was the one that had come forth. The print of the nails still showed in his hands and his feet, as also did the wound in his side. He is not a spirit, still all the grossness and heaviness of matter have been thrown aside, and with the quickness of thought he passes from place to place, unimpeded, unchecked by any obstacle. His body, created for the purpose of suffering, no longer feels pain. The glory and the wonder and the mercy of it all! Our bodies are one day to be glorified; if now we suffer with him, we shall also be glorified with him; and according to the extent of our suffering, to the same extent shall our glory be. Here is a thought we do not dwell upon enough, which we do not permit to enter as prominently as we should into our view of life. We think too much of the misery that surrounds us. We often go through our various works from a sense of duty that is akin to fear. Our highest aim, sometimes, is simply to enter the kingdom, neglecting and forgetting the reward that is "exceeding great." We groan under our persecutions as if we would be better off without them. How all this would change were we to view earthly things in the light of the resurrection. How the rays that spring from Christ's empty tomb would illumine the dark hours of life, we would enhance in value all our present sufferings and trials, as Paul has said: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

As Christ, therefore, has risen from the dead, because Christ has so risen, we too shall one day rise from the dust of the grave; this corruptible to put on incorruptibility, this mortal to put on immortality, with youth never to grow old, the purest love never to languish, "with open face beholding as in a glass the glory of the Lord, we are changed into the same image from glory to glory, even as by the spirit of the Lord."

Easter Morn

Rejoice! Rejoice!
So the angel said.
Christ has risen,
Risen from the dead.

Rejoice! Rejoice!
Christ can no more die;
He has gone to heaven,
His home in the sky.

Rejoice! Rejoice!
Christ will come again,
To establish his kingdom,
And forever reign.

Rejoice! Rejoice!
Sound the trumpet loud,
To every corner of the earth,
The sun, the moon, the cloud.

An Easter Prayer

"For when he shall appear we shall be like him; for we shall se him as he is." Like to him, Christ our Savior, in nature and body, like to him in heart and in mind, and this throughout the eternal ages. Come Lord Jesus, come quickly. We desire to see thee; we desire to be like unto thee. O God, grant unto us this our prayer.

Our Weekly Puzzle

I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures.

Who was the "I" who delivered this message?
From whom did the "I" receive the message?
Where in the Scriptures is this event prophesied?
Where in the New Testatment can we find a record of the death, burial, and resurrection of Jesus?
What sigificance is there in the death, burial, and resurrection of Christ to us who believe?
Where can the above passage be found?
Five credits for each correct answer.
Answers must be mailed before April 25.
Answers will appear in issue of May 6.

Answers to puzzle in issue of April 1:

The words were spoken by Jesus Christ our Lord.

Those who came before Jesus, claiming to be the Christ were called "thieves and robbers," because they robbed the people of their salvation, and Jesus of praise, honor, and glory.

"The sheep" are those who, believing Jesus to be the Christ, the Son of God, accept him as their Savior and Redeemer, endeavoring to do his will.

The "door" is Jesus, and he is so called because to reach God we must enter through him.

The passage can be found in John 10:8, 9.

The Dawn

Out of the east comes up the mighty Sun
To tell us that a new day has begun,
That something must be either lost or won—
"The Dawn."

And later, when its beams are blazing bright,
And all God's world is bathed in brilliant light,
We have to do our bit or lose the fight—
"The Day."

And when the evening calls us to our rest,
When the great Sun rolls backward to the west,
They who have fought the fight alone are blest—
"The Night."

Yet when our day of earthly toil is done,
Our eyes will greet a yet more glorious Sun,
That of the spirit will have but begun—
"The Dawn."

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND O. APRIL 22nd, 1919. NUMBER 16

An Universalist Sermon

Text.—Behold, I bring you tidings glad,
Which are to all both good and bad.

Enmity between editors and poets seems natural and mutual. It is an open secret that the Editor of The Restitution has an antipathy for poetry This may be a weakness for which we need commiseration However, when only a lad we did enjoy a poem called "An Universalist Sermon," but as the most of it had leaked out of our mind in the flight of years, we were only able to reproduce fragments of it from memory. It was our good fortune to find this poem a few days since in an old book; and we publish it now in the hope that our readers will appreciate and enjoy it as much as we do.—Editor

I'll bring some famous proofs that God will save
The whole, alike the saint and lying knave.
First, brother Moses tells a story
In which we wise ones well may glory,
About an universal slaughter
Which happened by a flood of water.
The Lord was angry with the wicked race
Which broke his righteous laws and scorned his grace.
And so the rascals he resolved to whip,
Except old Noah in his mighty ship.
He sees they are too bad to live, and so
Drowns them, and up to heaven they go.
My friends, you see that by this great disaster
The sinful world was only saved the faster.

I'll tell you next about a famous city
(Which, if there were a hell might raise your pity.)
The filthy Sodomites were almost fit
To go to heaven, on God's right hand to sit,
No race of sinners ever was so bad,
And never was there punishment more sad.
The world must ever wonder and admire
How such a race was purified by fire.
Yet God did send the blazing brimstone down
And raised to heaven at once the wicked town.
Lot might have shared their glorious fate,
But fled, and like old Noah, had to wait.

You've heard how chosen Israel was oppressed,
And how by Moses' hand the Lord distressed
With plagues the land of hardened Pharaoh,
Until at last he let the people go.
But hardly were the wanderers out of view,
When he commanded his army to pursue.
Six hundred chariots, fierce for fight,
Roll'd o'er the plain to intercept their flight.
On came the furious host with noise and clatter,
Full bent the timid fugitives to scatter.
Alas for human schemes! a cloud by day,
By night a frightful fire obstructs their way.
And now the sea's deep bed receives them all,
The waters foaming by their side, a wall.
An Eye looked forth from that mysterious cloud.
Beneath whose glance the proudest warrior bowed.
The chariot wheels come off; yet on they drive.
Resolved against the power of heaven to strive.
Now mark the scene where God displayed his grace;
Back rolled the raging waters to their place
As Moses stretched his hand, and in the deep
Proud Pharaoh's legions whelmed at one fell sweep.
Oh! what a sudden choking, strangling then,
Without a warning seized those wicked men!
A moment, and the pain of death is o'er
And up to heaven their souls together soar.

Thus many a tale like these the Scriptures tell,
Which plainly prove there's no such place as hell.
The rebel Korah and his band went down
Into a pit that opened in the ground.
The Canaanites, and other nations too,
Because too bad to live, God's people slew.
Remember how Philistia's hosts were driven
By thousands and by thousands into heaven,
When Samson swung the ass's bone on high,
And when beneath the house he sought to die.
And Baal's four hundred and fifty prophets, too,
(An impious host, whom good Elijah slew)
Were doubtless made a company right fit
(Too good to live) on God's right hand to sit.
Remember Ananias and his wife,
Who fell at Peter's word and yielded life.
How lucky that they told those wicked lies,
Since they were passports to yon happy skies.

Beware my friends of priestcraft, for the fact is
On your credulity they sadly practice
Who say things everlasting have no end:
I say they have; on me you may depend.
I've read the Greek and sure I best can tell
The meaning of those words translated "hell."
Is it not proved that hell is all a figure
Contrived to make a little thing look bigger?
A scarecrow for old women, which we wise
Do by our actions show that we despise;
True, if you can, of sin you'd best repent;
But if you don't you'll get no punishment,
Save what is incidental to your birth
Upon this cursed, sin-polluted earth.
We fear disease, and every form of death,
But when we breathe our last expiring breath
The scene is changed, our punishment is o'er,
And upward, free from guilt, we soar.
So banish fears, you'll go to heaven by flocks;
And if there be a hell, I hope 'tis for the Orthodox

AUTHOR UNKNOWN.

Oregon Bible [illegible]
Oregon, [illegible]

The Dying Drummer Boy

Selected by Brother H. S. Lasher

Two or three times in my life God in his mercy touched my heart and twice before I learned the truth I was under deep conviction on account of sin.

During the American war I was surgeon in the United States Army and after the battle of Gettysburg there were many hundred wounded soldiers in my hospital, among whom were twenty-eight who had been wounded so severely that they required my services at once—some whose legs had to be amputated some lost an arm, and others both an arm and a leg. One of the latter was a boy who had been but three months in the service, and being too young for a soldier, had enlisted as a drummer boy. When my assistant surgeon and a steward wished to administer chloroform previous to the amputation, he turned his head aside and positively refused to receive it. When the steward told him it was the doctor's orders, he said, "Send the doctor to me."

When I came to his bedside I said, "Young man, why do you refuse chloroform? When I found you on the battlefield you were so far gone that I thought it hardly worth while to pick you up; but when you opened those large blue eyes I thought you had a mother somewhere who might at that moment be thinking of her boy. I did not want you to die on the field, so ordered you to be brought here; but you now have lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some."

He laid his hand on mine, and looking at me in the face, said, "Doctor, one Sunday afternoon, in the Sunday School, when I was nine and a half years old, I gave my heart to Christ. I learned to trust him then; I have been trusting him ever since, and I know I can trust him now. He is my strength and my stimulant; he will support me while you amputate my arm and leg."

I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying, "Doctor, when I was about five years old my mother knelt by my side, and with her arm around my neck, said 'Charlie, I am now praying to Jesus that you may never know the taste of strong drink. Your papa died a drunkard and went down to a drunkard's grave, and I promised God, if it was his will that you should grow up, that you would warn young men against the bitter cup.' I am now seventeen years old, but I have never tasted anything stronger than tea or coffee; and am in all probability about to die; would you that I should die with brandy on my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected that boy's loyalty to his Savior; and when I saw how he loved and trusted him to the last, there was something that touched my heart, and I did for that boy what I had never done for any other soldier—I asked him if he wished to see his chaplain. "Oh, yes, sir," was the answer.

When Chaplain R—— came he at once knew the boy from having often met him at the tent pray-meetings, and taking his hand said, "Well, Charlie, I am sorry to see you in this sad condition."

"Oh, I am all right, sir," he answered. "The doctor offered me chloroform, but I declined it; then he wished to give me brandy, which I also declined; and now, if I die, I can die in my right mind."

"You may not die, Charlie," said the chaplain; "but if you should not recover, is there anything I can do for you after you are gone?"

"Chaplain, please put your hand under my pillow and take my little Bible; in it you will find my mother's address. Please send it to her, and write a letter and tell her that since the day I left home I have never let a day pass without reading a portion of God's Word, and daily praying that God would bless my dear mother."

"Is there anything else that I can do for you, my lad?" asked the chaplain.

"Yes; please write a letter to the superintendent of the Sands Street Sunday-school, Brooklyn, N. Y., and tell him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of war, and now, in my dying hour, I ask my dear Savior to bless my dear old superintendent; that is all."

Turning towards me, he said, "Now doctor I am ready, and I promise you that I will not even groan while you take off my arm and my leg, if you will not offer me chloroform." I promised, but I had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant to nerve myself to perform my duty.

While cutting through the flesh Charlie Coulson never groaned, but when I took the saw to separate the bone the lad took the corner of the pillow in his mouth, and all that I could hear him utter was, "O God, blessed God, stand by me now!" He kept his promise and never groaned.

That night I could not sleep, for which ever way I turned I saw those soft blue eyes and when I closed mine the words, "Blessed God, stand by me now," kept ringing in my ears. Between twelve and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called, but such was my desire to see that boy. Upon my arrival there I was informed by the night steward that sixteen of the hopeless cases had died and been carried down to the dead house. "How is Charlie Coultson; is he among the dead?" I asked.

"No, sir," answered the steward, "he is sleeping as sweetly as a babe." When I came up to the bed where he lay, one of the nurses informed me that, about nine o'clock two members of the U. S. Christian Commission came through the hospital to read and sing a hymn. They were accompanied by Chaplain R——, who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer, after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus, Lover of my Soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that dear boy's arm and leg he sent for me, and it was from him on that day I heard the first gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sun rise, but thank God, I am ready, and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew, you do not believe in Jesus; will you please stand here and see me die, trusting my Savior to the last moment of my life?" I tried to stay, but I could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus whom I had been taught to hate, so I hurriedly left the room. About twenty minutes later a steward, who found me sitting in my private office covering my face with my hands, said, "Doctor, Charlie Coulson wishes to see you."

"I have just seen him," I answered, "and I cannot see him again."

"But doctor, he says he must see you once more before he dies." I now made up my mind to see him, say an endearing word, and let him die, but I was determined that no word of his should influence me in the least so far as his Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doctor, I love you because you are a Jew; the best friend I have found in this world was a Jew."

I asked him who that was. He answered, "Jesus Christ, to whom I want to introduce you before I die; and will you promise me, doctor, that what I am about to say to you your will never forget?"

I promised; and he said, "Five days ago, while you amputated my arm and leg, I prayed to God through Christ to convert you to the truth."

These words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself and think of nothing but his Savior and my unconverted self. All I could say to him was, "Well, my dear boy, you will soon be all right." With these words I left him, and twelve minutes later he fell asleep in the faith as it is in Jesus.

Hundreds of soldiers died in my hospital during the war, but I only followed one to the grave, and that one was Charlie Coulson, the drummer boy, and I rode three miles to see him buried. That dear boy's dying words made a deep impression on me. I was rich at that time, so far as money is concerned, but I would have given every penny I possessed if I could have felt towards Christ as Charlie did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years until, finally, the dear boy's prayer was answered and God converted me.

About eighteen months after my conversion I attended a prayer meeting one evening in the city of Brooklyn. It was one of those meetings when Christians testify to the loving-kindness of their Savior. After several of them had spoken, an elderly lady arose, and said: "Dear friends this may be the last time that it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left lung is very much affected, so at the best I have but a short time to be with you; but what is left of me belongs to Jesus. Oh! it is great joy to know that I shall meet my son in the kingdom of God. My son was a soldier for Christ. He was wounded at the battle of Gettysburg, and fell into the hands of a Jewish doctor, who amputated his arm and leg, but he died five days after the operation. The chaplain of the regiment wrote me a letter, and sent me my boy's Bible. In that letter I was informed that my Charlie in his dying hour sent for that Jewish doctor and said to him 'Doctor, before I die I wish to tell you that five days ago, while you amputated my arm and leg, I prayed to God to convert you.'"

When I heard this lady's testimony I could sit still no longer. I left my seat, crossed the room, and taking her by the hand, said, "God bless you, my dear sister, your boy's prayer has been heard and answered. I am the Jewish doctor for whom your Charlie prayer, and his Savior is now my Savior."

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"For whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13).

"'Whosoever heareth,' shout, shout the sound
Send the blessed tidings all the world around:
Spread the joyful news wherever man is found,
'Whosoever will may come.'

"'Whosoever will, whosoever will,'
Send the proclamation over vale and hill;
'Tis a loving Father calls the wanderer home,
'Whosoever will may come.'

"'Whosoever cometh need not delay:
Now the door is open, enter while ye may:
Jesus is the true, the only Living Way;
'Whosoever will may come.'

"'Whosoever will;' the promise is secure;
'Whosover will,' for ever shall endure;
'Whosoever will,' 'tis life for evermore;
'Whosoever will may come.'"

The Most Unhappy Man

Pope's Position as a London Writer Sees It

"Probably the most unhappy man in the world today is the Pope." So a writer who signs himself "Torquemada" declares in the "New Europe" (London). The same writer continues: "His political universe is tottering. In this war between despotism and free peoples despotisms are cracking and dissolving; and, if the Allies realize their aims, despotisms will disappear."

It is the misfortune of the Pope, we read further, to have inherited a body of politicla teaching in virtue of which the Papacy is the most absolute and rigid of the medieval despotisms that still survive.

"At one time in its history it (the Papacy) almost succeeded in establishing itself as political overlord of the world. When its very existence was threatened by the Reformation it tempered some of its pretensions and became at once the partner and the tool of the secular despotisms that helped it in the counter-Reformation. The Papacy has lost its temporal possessions, but it has abrogated none of its claims. It is not only itself a medieval despotism, but it professes to teach authoritatively the principles that must govern the social structures of all States. Its theory of society, of the State, of the relation of States to the Papacy, has not changed in any essential particular since the Middle Ages.

"It still claims the right to depose kings and governments, to free peoples from their allegiance, to delimit the sphere of action of every secular government. It denies the right of civil States to legislate in certain questions of political and social policy. The Syllabus of Pius IX, which is part of the dogmatic teaching of the Church, anathematizes those principles of liberty and freedom on which every Allied State rests, and for the extension of which the Allies are fighting. According to the political teaching of the Pope the American Republic, the French Republic, and Modern Italy were conceived in sin, and are merely tolerated because the Papacy has not the political power to destroy them."

These claims may sound preposterous, but "they are the current teaching in every Catholic ecclesiastical seminary," the writer states: "and notwithstanding that they have long since been rejected or ignored by the majority of Catholic laymen in the Allied countries, they represent the convictions of the ecclesiastical organization and determined the papal attitude toward the war."

"The German, the Austrian, the Turk and the Bulgar, as they have shown themselves in this war, are not the natural allies of the head of a great spiritual Church. But they are the only possible allies of the political teaching of the Pope and his ecclesiastical organization. The Central Powers in political theory are acceptable to the Vatican, for the Central Powers fight for the continuance of despotism. The Vatican is opposed to the Allied Powers, since the Allied Powers fight for freedom and free institutions. Catholics who fight on the side of the Allies in this war are not political followers of the Pope, but are his political opponents. The turn of the tide has come."

When this war is over, concludes the writer, the Pope, unless he sets his house in order, will find himself the only despot remaining, faced by a democratic world that has come into being in spite of his laws, his intrigues and his anathemas, and springing largely from the blood of his spiritual children.

"He has had to face this issue before in the case of particular countries, but he then had his fellow despots to back him, and he came out at least undefeated, by branding as irreligious those who were prepared to lay down their lives for right and justice and freedom.

"Two courses are open to him in the future, either to run the risk of being a Pope without a flock or to become again the democratic head of a great spiritual church."—Selected by BROTHER TITMAN.

How Valuable is the Truth?

The truth is the most valuable of all things in the world. In the beginning God created the heavens and the earth (Gen. 1:1). Deut. 32:4 says he is the rock, his work is perfect: for all his ways are judgment. A God of truth and without iniquity, just and right is he. Brothers and sisters, in the beginning we have God the Creator of all, a God of truth. God gave his only begotten Son which, of course, would be a Son of truth. Then said Jesus to those Jews that believed on him, "If ye continue in my word, then ye are my disciples indeed" (John 8:31). "And ye shall know the truth, and the truth shall make you free" (John 8:32). Dear reader, if we never receive the truth, it will be impossible to receive eternal life, and without eternal life we shall be as though we had not been. The unrighteous shall be ashes under the feet of the righteous in the day that I shall do this, saith the Lord of hosts (Mal. 4:3). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15) "And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Cor. 13:7). "And abideth faith, hope, charity, these three: but the greatest of these is charity" (1 Cor. 13:13).

We find also that charity rejoiceth not in iniquity, but rejoiceth in the truth or with the truth (1 Cor. 13:6). "Jesus saith unto him (Thomas), I am the way, the truth, and the life" (John 14:6). When Christ was being scourged, Pilate said unto him, "Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice. Pilate saith unto him. What is truth ? And when he had said this he went out again unto the Jews, and saith unto them, I find no fault at all" (John 18:38). "Howbeit when he, the spirit of truth is come, he will guide you into all truth" (John 16:13). "Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:19, 20).

"Buy the truth and sell it not, also wisdom, instruction and understanding" (Prov. 23:23). We can do nothing against the truth but for the truth (2 Cor. 13:8). The third chapter of second Timothy will give you a description of the enemies of the truth. Read the whole chapter.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God ? This is he that cometh by water and blood, even Jesus Christ, not by water only, but by water and blood. And it is the spirit that beareth witness, because the spirit is truth" (1 John 5:5, 6). An exhortation to praise God for his mercy and truth follows: "O praise the Lord, all ye nations; praise him all ye people. For his merciful kindness is great toward us. And the truth of the Lord endureth for

ever. Praise ye the Lord" (Psa. 117:1, 2). "Lord, who shall abide in thy tabernacle ? Who shall dwell in the holy hill ? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Psa. 15:1, 2). "The Lord, he shall cover thee with his feathers, and under his wing shalt thou trust, his truth shall be thy shield and buckler" (Psa. 91:4). "Remove from me the way of lying, and grant me thy law graciously. For I have chosen the way of truth" (Psa. 119:29, 30).

"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. I have not written unto you because ye know not the truth, but because ye know it, and no lie is of the truth" (1 John 2:14, 21). "These are the things ye shall do: speak ye every man the truth to his neighbor: execute the judgment of truth and peace in your gates" (Zech. 8:16). "But speaking the truth in love, may grow up into him in all things which is the head even Christ" (Eph. 4:15). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18). Dear brothers and sisters, as I have given sufficient Scripture to show the value of the truth therefore be ye steadfast, unmoveable, always abounding in the work of the Lord. May we be worthy of the saying, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

ERNEST J. MILLER.

Two Kinds of Love

S. H. Thomas

Sister Martha says: "I certainly love Mrs. Jones: she is so good to me; she praises me and says such nice things about me, and gives me such nice presents, and in fact, seems to think more of me than any other of her numerous friends. Then, too, she is so jolly and full of fun. There is always something doing when she is around. I know she don't believe the Bible is really the word of God. She thinks it is just a good old fashioned book, out of date, consisting largely of old time fables and fish stories, and not to be taken seriously by modern enlightened people. She admits that she does not know much about God or his purpose, and thinks that the chief aim of this life is just to have a jolly good time, and not worry about the hereafter. She says that the great majority of mankind are after a good time and are content to let God run things as he pleases, just so he does not bother us; and she says she will take a chance with the crowd, and then whatever happens she will have lots of company, and she thinks she can stand it if the crowd can.

"Of course I cannot agree with her on these points, but I never knew anything very bad in her, and she is so good to me that I just can't help but love her more than other friends I have. Of course I am careful not to broach these unpleasant questions, and I always avoid argument, as I do not want to offend her. Some day, perhaps, I may have a Bible talk with her, but really there seems to be no suitable time for such dry subjects as God and his truth. There are always so many pleasant and more interesting things to talk about. I tell you it never gets dull when Mrs. Jones is about, and she always finds time to give some little attention to me, and seems to prefer me to any of her other friends. She is the very dearest friend I have and so jolly and full of fun—just keeps everybody laughing all the time."

This, dear ones, is worldly love. Its roots are planted deep in the flesh. Its foundation is selfishness and vanity. This kind of love is carnal, and belongs to sinful flesh. It comes not because the subject is noble or worthy, but because "she is so good to me," and because she is full of fun, and able to make people giggle and laugh.

Mary says: "I love Mrs. Berea. We have never been very intimate, but whenever in her presence, I cannot but admire her pure language and noble sentiment. She seems always to be on the side of right, and always proud to acknowledge in any company that she believes and reverences the Bible as the word of God. If this confession brings, as it usually does, ridicule from the giddy and foolish, she replies gently and kindly. I have been present on several such occasions, when she spoke of her belief in the soon coming of Christ, to raise the righteous dead incorruptible, and give to those who live a crown of endless life, to break in pieces and subdue all earthly rule and authority, and upon the ruins of man made kingdoms of fleshly greed, bloodshed, and injustice to set up a glorious and righteous government, which will fill the whole earth, and last throughout the countless years of eternity; and as she stood meekly and alone, yet so fearlessly before the scoffers, and so gently and bravely proclaimed these grand old Bible truths, so dear to God and our Lord Jesus Christ, I could not but admire and love her, not because, 'she was good to me,' but because she loved, honored, and publicly acknowledged the same God that I love and honor and the Bible as his word. Not because she is a good entertainer, and able to make the giddy and foolish worldling giggle and laugh, but because she ever stands ready with wise counsel and wholesome advice, to aid and strengthen the weak and wavering and with words of sympathy, faith, and hope comfort the sad and sorrowful." This is Christian love. Such an affection is pure, true, unselfish, and lasting, for the foundation rests with God.

In conclusion, dear ones, I would ask How do you love ? As Martha, or as Mary ? Are your dearest friends chosen as such because they are good to you, or because they are true to God, and the Bible as his word ? Your dearest friends are those whose company you most keenly enjoy, those whom you most delight to welcome to your home. Are they of the Martha, or Mary class ? Don't think this is a matter of little moment. The company we keep and the friends we choose, matter much to God, and seriously affect our chances of life in the ages to come.

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Editorial

"The Faith Epitomized" is certainly an eye opener. J. J. Heckman.

* * *

As April 29th is a Fifth Tuesday, the next Restitution will be dated May 6th.

* * *

If you want others to do a thing, do it yourself. Men will resent your advice but copy your actions.

* * *

Suit yourself to your circumstances, and your circumstances will soon suit themselves to you. In all your ways acknowledge God.

* * *

"Mind your own business," though often the ejaculation of rudeness, is really a precept of royal rank. There is wisdom and peace in it. "Every fool will be meddling."

* * *

From Sister Ettie Fry, of Huntington, Ind., we have received a donation of old books. The old is often better than the new. Sister Fry must have heard of our excessive love for books, Anyhow, she has our thanks for a much appreciated present.

* * *

Brother Holman, of Springfield, Ohio, aged ninety-one years, was laid to rest April 12th. The Editor, at the call of Sister Netts, officiated at the funeral. We met Brother Netts and had the pleasure of dining with Brother and Sister Beck.

* * *

NECESSARY DISCRIMINATION

The saints have the promise of immortality, the Father's nature. We find in Revelation 22.2 that after the thousand years reign there is to be no more death, but that the tree of life is restored for the healing of the nations. Why the need for the healing of the subjects if the nations are immortal beings? If God puts his law in their inward parts and gives them of his spirit, and they shall all know the Lord from the least unto the greatest, with the tree of life restored, and also other conditions which prevailed in the Garden of Eden, will not the possibility of death be removed?

Editor's Reply

We must not confuse the Scriptures that apply during the thousand years with those whose application belongs to the sinless and deathless eternity subsequent to it. Lesson VI of "Bible Lessons" will help to make the necessary discriminations.

* * *

"REST OF THE DEAD" NOT APOSTATES

If [illegible] of the [illegible] rejected [illegible], do the unjust meet the Lord in the air, too? If not, where and when do they go to be judged? Is it not true, rather, that the rest of the dead who lived not again until the thousand years were finished (Rev. 20) are apostates of all [illegible] with the close of the thousand year period, will come up in a judgment of condemnation after Christ's reign is completed?

Editor's Reply

The unjust do not "go to be judged." The angels are sent forth to sever them from the just where they are after which they are burned (Matt. 13:30). The "rest of the dead" mentioned in contrast with the living and reigning saints in Rev 20, refers to dead saints of that age rather then to apostates. "The first resurrection" is doubtless the resurrection of the first-fruits, "the first-fruits unto God and the Lamb." If this word "first" (protos) means first in rank, as all authorities admit, it points to another resurrection lower in rank. 'Resurrection of first-fruits' implies a resurrection of harvest. First in order necessitates another or others in order. Therefore no sublimation of John's words can dispense with the conclusion that he contemplates another resurrection besides the one represented in the enthroned multitude of glorified and reigning saints.

"The rest of the dead lived not again till the thousand years were finished." To assume that these words apply to the unjust is unwarranted. Such an assumption is clearly a mistake, because the vision of John in Rev. 20 comprehends only the resurrection of the just who "lived and reigned with Christ." All that can be claimed for the passage legitimately is that there will be no resurrection of dead people after Christ comes till the end of the millennium.

PREVAILING ETHICS ARE NOT CHRISTIANITY

In this issue there appears a beautiful and touching story which is selected by Brother Lasher. We are aware of the fact that rather "heavy" reading finds a prominent place in The Restitution; we are glad, therefore, to give our readers a lighter and more readable article this week as the leading article of our paper.

A little room for error must be allowed in every "story." Just now it is becoming quite the fashion to be "dry," to which custom we have no objection. In the case of individuals, as well as with nations, we concede the right of abstinence from intoxicating beverages, tobacco, luxuries, and pleasures of every kind. If the representation is made that we must refuse chloroform in surgical operations, refuse brandy in heart failure, eschew the use of tobacco as a sin; **and do all these things on Bible grounds,** the complexion of the proposition is entirely changed. The Drummer Boy story is calculated to insidiously impose upon the reader the idea that the indulgence of these things under the most desperate circumstances of life is wrong. To the idea that such requirements are Christian duties we object for scriptural reasons.

We say again we do not oppose either nations or individuals for their abstinence from these things; nor do we object to them using the best arguments and the most effective exhortations at their command to induce other nations and individuals to live as they do; but when this is done under the pretense that this must be done because God has commanded it, we must demand a "thus saith the Lord." We know of no subject on which the Scriptures have been so rudely handled as on the question of total abstinence from fermented liquors. The most irrevelant texts are quoted, passages are perverted, so as to appear to mean just the opposite of their real meaning, and Bible history is ludicrously travestied to find arguments for a law of total abstinence. Ignorance of the word of God is a conspicuous characteristic of a large part of the temperance literature of the day The result is, ministers galore and churches without number are found teaching for doctrines the commandments of men. It is an error rife in orthodox churches exactly like that which Protestants inveigh against the Roman church. It is human nature thinking it knows what is best, and so overriding Scripture and forcing it to say what it pleases. We must take humbly and heartily God's word just as it is, how ever much it contradicts our own philosophy. The Bible, both in the Old and New Testament, sanctions the use of wine as a beverage. The richest blessings of the gospel are compared to wine and are symbolized by it (Isa. 25:6, 7), and the Lord of truth has ordained it to be drunk by his people in remembrance of him in the sacred supper. But man says this will lead to drunkenness, and accordingly he sets himself to destroy the testimony of the inspired volume. Only blind fanaticism would have dared it. A reckless genius was invented which defied all laws to gain its ends. This was called the "two-wine theory." Its motto is: whenever wine is spoken of as dangerous in the Scripture it is fermented wine, and wherever it is praised it is unfermented! Logic extraordinary! See how lucidly it interprets Scripture. The wine that Noah drank was fermented, for it made him drunk (Gen. 9:21), but the wine (same word) that Melchizedek brought to Abraham (only five chapter after) was unfermented (Gen. 14:18). The wine that Nadab and Abihu drank was fermented (Lev. 10), but that which in the same book (Lev. 10), is ordered to be used in divine service was unfermented! Then in the New Testament, the wine which the Corinthian brethren became intoxicated with was fermented, but the wine that was used in Cana at the wedding was unfermented. What the wine was that the deacons (1 Tim. 3:8) and the aged woman (Titus 2:3) must not drink "much" of, they have not yet decided. If it was fermented they ought not to have touched it at all. If it was unfermented, what was the use of the command?

The gospel of the kingdom of God is not a simpering sentimentality. In many ways we admire "The Dying Drummer Boy"; but when he refuses to die "with brandy on his stomach," he poses in self-righteousness and rebukes the sinless Son of God, who began his ministry and miracles by making water into wine (John 2:1-11), and died upon the cross drinking vinegar (John 19:29, 30). Ever since Christ made water into wine an over righteous kind of people have been trying to make wine into water (Eccl 7.16).

* * *

Communication

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

I desire to let the beloved ones of the one faith know that I am back in my shanty in Council Bluffs, Iowa, which I had to desert when the war broke out. I thank some for remembering me. I am well except rheumatism, but must try to do what I can. I want to ask the Iowa Evangelists if they have given up Council Bluffs to false doctrines entirely. I know of no one in the faith in the city. I have good neighbors here who have never heard the gospel of the Savior. Well, I must close. I ask you to excuse pencil, as I cannot write with pen. You see old age in this even. I would be glad to hear from any of the church members as I am very lonely.

Your sister. LUCY A. McCHESNEY

* * *

The State of the Dead

The Catholic vs. the Bible View

I was told a few months ago by a friend that a local priest had said to his congregation, "Fool Protestants read the Bible; good Catholics read their prayer-books." I bought a prayer book sometime ago merely out of curiosity, and I will give several short sentences that I find therein:

"O Mother of God, intercede for me this night."

"O happy saint, whose name I bear, pray for me that I may serve God faithfully in this life, as thou has done, and glorify him eternally with thee in heaven."

"Grant that we may die with him to our sins, rise with him to new life, and ascend with him to glory."

"In those days the most valiant Judas having made a gathering, sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for sins of the dead, thinking well and religiously concerning the resurrection. (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead). And because he considered that they who had fallen asleep with godliness, had great grace laid up for them, it is therefore a wholesome and holy thought to pray for the dead, that they may be loosed from sins" (2 Mac. 12). According to this, the dead are not dead, but are already raised from the dead.

"To Almighty God, O dear departed brethren, we [illegible] recommend you etc. May Jesus Christ appear to you with a mild and cheerful smile and give you a place in his [illegible] forever."

"To whom all [illegible] all, living or dead, Lord [illegible] to [illegible]."

Now, dear Catholics, Mary and the saints [illegible] pray in heaven, intercede for those [illegible] purgatory and for those still living on earth. [illegible] Job 14:12: "So man lieth down and riseth not, till the heavens be no more, they shall not awake nor be raised out of their sleep." Job 14:14: "If a man die, shall he live again? All the days of my appointed time will I wait till my change come." Job 17:13: "If I wait, the grave is mine house."

Eccl. 9:5: "For the living know that they shall die: but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten."

Eccl. 9:10: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

Clara Frodyl.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Samuel T. Cormany, son of Adam and Jane Cormany, was born near Nappanee, Indiana, Nov. 14, 1844, and departed this life April 8, 1919, at his home near Woster, Kosciusko County, Indiana, at the age of 74 years, 5 months, and 24 days. He was the last survivor of a family of ten children.

He was united in marriage to Eliza A. Hite, Oct. 10, 1867. To them were born six children. One daughter died when small, leaving his companion three daughters and two sons to mourn the loss of a faithful and loving husband and father. He also leaves twenty three great-grandchildren and many other relatives and friends.

He had spent quite a portion of his life in the vicinity of Argos, and was a member of the Argos Church of God, having been baptized forty-three years ago. He lived a conscientious life and was respected as a man of integrity by all who knew him.

Funeral services were held from the late residence, Friday, April 11, conducted by D. E. VanVactor. The home was filled with his relatives, friends, and neighbors to pay a tribute of respect to his memory. Burial was made in the Oakwood Cemetery at Warsaw, Ind.

D. E. VANVACTOR.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON
127 RYERSON ST. BROOKLYN, N. Y.

[illegible]

[illegible] TENT [illegible]

AN HOUR WITH THEE

M[illegible] is [illegible]
[illegible] endless [illegible] the strife!
[illegible] day the restlessness
Of all this weary life;
[illegible] to [illegible] the [illegible] now
That so oppresseth me,
And shut out all the world without,
To spend an hour with thee,
Dear Lord, to spend an hour with thee.

I would forget a little while
The bitterness of tears,
The anxious thoughts that crowd my life
The buried hopes of years;
Forget that mortal's weary toil
My patient care must be,
A tired child I come tonight
To spend an hour with thee,
Dear Lord, to spend an hour with thee.

A foolish wayward child I know—
So often wandering,
A weak complaining child—but O,
Forgive my murmuring,
And fold me to thy breast,
Thou who hast died for me,
And let me feel 'tis peace to rest
A little hour with thee,
Dear Lord, one little hour with thee.

Looking Backward and Forward

With this issue we end our second year as Editor of the Young People's Page. During these two years we have gained many new friends. Numerous letters have been received, not one of which has contained the slightest suggestion of ill will, all having been written in the fullest spirit of Christian love. Most have praised; none have adversely criticized. One dear soul sent me a sum of money. While fully appreciating the spirit of the gift, we were on conscientious grounds forced to return it, firmly believing that no one should accept financial reward for service done in the name of the Master.

At times a writer has stated that we are doing wonderful things. We do not feel that we are. True, we are doing our best, and at times against great odds, but our best is far below our ideal. We want the page to grow in love, in truth, in grace, in power. We want it to be an instrument in the hands of God to bring many into salvation. We no not want or expect praise; we feel undeserving. Still if, at any time, you feel that any portion of our work has been of benefit, we pray that you pass it to others: for if it helped you it may assist them. That will repay us. Our sole desire is to benefit our fellows, to the glory of God.

We do feel that there is one whose self denial must be acknowledged. We refer to Sister Donaldson. It generally is understood that a husband's leisure time belongs to his wife. Sister Donaldson is alone all the day. Being a sufferer from partial deafness she cannot go to certain places she would like: she cannot do certain things she otherwise would take pleasure in doing. She longs for our home-coming in the evening. Still since we have been conducting the Young People's Page she never has demanded her due. On the contrary she has been most lavish in encouragement, practising self-denial for the benefit of others. To Sister Donaldson belongs the credit for any good we may have accomplished.

Every letter received has been acknowledged; however, at this time, and in this public manner we wish to acknowledge every kindness, and thank all, who in any way have aided us. We are but human and it helps mightily to know that our efforts are appreciated. As before said, we want the page to be a power for good, and to this end we ask your co-operation, not merely by sending us matter for publication, but by sending letters of friendly criticism. You know a true friend will point out your faults, as well as extol your virtues. Praise is not wanted, but encouragement never is out of place. Criticism written in the spirit of love, is most benefical, and will be accepted with thanks.

Our great desire is to see the King come in majesty, with power and great glory, for we long to be with him throughout eternity. Should the Father delay this event, we pray we may be spared many years, in health and strength, to labor together to the glory of God.

ALEXANDER D. DONALDSON.

Our Weekly Puzzle

Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself.

Who are "the brethren"?
What is the meaning of "liberty"?
What does "fulfilled" mean?
Who is "our neighbor"?
Where can we find a passage wherein Jesus defines a neighbor?
Who wrote the above? To whom written? Where can it be found?
Five credits for each correct answer.
Answers must be mailed before May 7.
Answers will appear in issue of May 13.

Answer to puzzle in issue of April 8:

A gift is something given to another without expectation of reward, a bestowal.

The "Father of lights" is the Lord God Almighty.

"Variableness" means unsteady, subject to change; variable.

"First-fruits" were the first of anything that ripened, or came to completeness, and always were offered to God as a thanksgiving, hence we "should be a living sacrifice unto God, which is our reasonable service."

There are various passages in the Old Testament containing the word "first fruits," but one of the most notable is Leviticus 23:10, 11. Kindly read it.

The passage was written by James to the twelve tribes, and can be found in James 1:17, 18.

Daily Thoughts

The goodness of God endureth continually	Psa. 52:1
Hold thou me up, and I shall be safe	Psa. 119:117
Whoso trusteth in the Lord, happy is he	Psa. 16:20
Able to keep that which I have committed	1 Tim. 1:12
The secret of the Lord is with them that fear	Psa. 25:14
We have waited for him, and he will save us	Isa. 25:9
To every man according to his several ability	Matt. 25:15

Thoughts on The Resurrection

The reappearance of Jesus after his crucifixion may be regarded as a formal sequence of his career.

The "Resurrection life" is a possible possession here and now. Hear the apostle: "If ye then be risen with Christ, seek those things which are above."

Spring is here. The earth throbs beneath our feet. Soon the face of Nature will be changed. The life within which has been quickened by the life which transcends all limitation. This outward transformation is typical of soul transformation from bigotry to catholicity, from indifference to faith, from faith to knowledge through personal experience of the reality of the things of the spirit.

Self Responsible

We are in the world without our consent. But no one can make us a part of the world without our full knowledge and permission.

A Swarm of Bees

Be converted	Acts 3:19
Be renewed	Ephesians 4:23
Be obedient	Ephesians 4:23
Be content	Hebrews 13:5
Be sober	1 Peter 1:13
Be thankful	Colossians 3:15
Be discreet	Titus 2:5
Be gentle	2 Timothy 2:24
Be loved	1 John 3:2
Be courteous	1 Peter 3:8
Be pitiful	1 Peter 3:8
Be wise	1 Corinthians 3:8
Be diligent	2 Peter 3:14
Be faithful	Revelation 3:10
Be zealous	Galatians 4:18
Be temperate	Titus 1:8
Be vigilant	1 Peter 5:8
Be ready	1 Peter 3:15
Be glad	1 Peter 4:13
Be good	2 Corinthians 5:10
Be holy	1 Peter 1:16
Be perfect	2 Corinthians 13:11
Be Christ's	Galatians 3:29

The Prince of Peace

Prince of Peace, thine angels still
Carol tidings of good will.
Far above the storm out-whirled
On the waters of the world,
We can hear the glorious song
And we listen and we long
For thy coming Prince of Peace!

Prince of Peace, thou art not far,
For we see thy fadeless star
Flashing thro' the sin-black night;
Rays of Love's eternal light—
Leading many hearts to pray,
With desire to haste the day
Of thy coming, Prince of Peace!

Prince of Peace, all living men
Shall proclaim thy name again,
King of kings and Lord of lords,
And forever sheathe their swords,
Know we, God can never fail—
And we herald thee and hail
Thine oncoming, Prince of Peace!

ALICE M. HARRISON.

Regarding Temporal Things

A man should keep his friendship in constant repair(Samuel Johnson).

Learning by study must be won, 'Twas ne'er entailed from son to son (Gay).

Use the light that is within you to revert to your natural clearness of sight (Loo Tzu).

Men serve the wealth which they seem to command. There is no slave so helpless as the greedy man whom gold makes greedier still (W. H. Phelps).

Give To Christ The Glory

Give to Christ the glory,
All that is his due;
Tell the world the story
How he died for you.

Show that man is mortal,
Yet, though doomed to die,
Christ, our Lord, life's portal
Opens by and by.

Immortal none can be
Save through Christ alone!
If endless life you'd see,
Make his word your own.

Faith brings eternal life,
Precious gift of love,
Freedom from earthly strife
Peace from God above.

Christ is the only Giver
Of these blessings all;
Praise his name forever,
Children great and small.

A Reminder

What are you doing to increase the circulation of The Restitution? Surely there is someone to whom you can make known the existence of "our paper," to their profit as well as your own and the Publisher's.

Talk to that person today.

Indorsing A Suggestion

Some time since Auntie Wince suggested that the children write letters to The Restitution for publication. We think the idea good and heartily endorse it. But we trust that when she opens her department she will have more success than we have had. For to all the suggestions we have made to that effect not one letter has been received in reply -why?

Daily Thoughts

Patient in tribulation, continuing instant in prayer	Psa. 119:105
Is anything too hard for the Lord?	Gen. 18:14
When he shall appear, we shall be like him	1 John 3:2
Thy tender mercies and thy lovingkindness	Psa. 25:6
Ye know not what hour your Lord doth come	Matt. 24:42
The Lord shall wipe away all tears	Isa. 25:8

BOOKS WANTED

I would like to enquire if any one has J. P. Weethee's "Coming Age" or "Eastern Question," that they would sell. If so, please write me stating price, and I will send for them at once. Address,

Hanna M. Barber, 1127 Evans Ave., Pueblo, Colo.

Responsibility

Having shown by the immutable word of God, in former articles that all descending from Adam are mortal, and under sentence of death, and unable to deliver anyone himself, or give a ransom for his brother, and that God in his mercy has raised up for us a deliverer, his own begotten Son, and that by complying with the inspired word we are reconciled in Christ to God, and brought into a new relation to the second Adam, with promise of complete salvation at the end of the race, if we continue in it faithful to the end; it is now important that we know what responsibility is laid upon us as bond-servants of the Lord Jesus Christ.

As ye have therefore received Christ Jesus the Lord so walk ye in him (Col. 2:6). The 7th verse tells us how we do this: "Being rooted and built up in him and stablished in the faith, as we have been taught." The very first thing then for us to give heed to and the foundation of all also is to be "established in the faith" (doctrine, belief) as we have been taught. Paul expresses it thus, "Take heed to the doctrine" (1 Tim. 4:16). "Holding fast the faithful word as he hath been taught." Why? That he may be able "by sound doctrine both to exhort and convince the gainsayer" (Titus 1:9). In Acts 2:42 we are told that the disciples (converts) continued steadfastly in the apostle's doctrine. And John in his second letter to the elect, 9th verse, says "Who abideth not in the doctrine of Christ hath not God." Thus we see that as doctrine heard and obeyed brought one into Christ as joint heir (in him) of God, so to attain the actual possession of the things promised we must continue in the doctrine as taught in the word and brought to our understanding by the servants of Christ. To one who wilfully and with open eyes leaves the doctrine of God and is carried away by a wind of doctrine, there is no promise of slvation. See 1 Tim. 4:16. Here God by his Holy Spirit says our salvation depends upon our continuing in the doctrine.

The Church of God is called "narrow, rooted to a creed basis," etc. etc. The one great accusation brought against her is that she will not fraternize with other self-styled churches which claim to be of God. Listen to God's command: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed" (2 John 10). In view of the above quotation how can one obey God and be in fellowship with those who deny him, as all do who say the doctrine or belief of a person makes no difference if he is honest in his belief and lives morally. "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11). "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14). Avoid them who teach doctrine contrary to that which ye have received (Rom. 16:17). Withdraw thyself from those who teach contrary to the doctrine of Christ (1 Tim. 6:3-5). Narrow is the way that leadeth unto life, and few there be that find it (Matt. 7:14).

These are not the words of finite man, but of God himself. Considering them, is not the Church of God, of necessity, narrow? How else can she walk in the narrow way? If we are burdened with the love of the things of the world; if we go after the fables of those who have turned from the true doctrine, we cannot find room in the strait and narrow way but must seek a broader path. If we bid false brethren who have departed from the truth God-speed in their damnable heresies (2 Pet. 2:1), though we may not belive them ourselves, yet are we equally guilty in the sight of God. "He that biddeth him God-speed is partaker of his evil deeds" (2 John 11). God is indeed very particular, and the path Jesus has marked out for us to walk in is narrow.

That all of the sects calling themselves Churches of God have departed from the faith once delivered to the saints the following words will show. "The soul that sinneth it shall die" (Ezek. 18:4 20). These are the words of God. "Fear him which is able to destroy both soul and body." Jesus in Matthew 10:28. I read not long since in a sectarian church paper the words of one of their most noted preachers "I say it reverently, God himself cannot destroy the soul." The wages of sin is death (Rom. 6:23). The wages of sin is everlasting life in torment, is the teaching of sectarianism. Our life is hid with Christ (Col. 3:3). I come to give every man according to his works. Jesus in Rev. 22:12. Sectarianism says man's immortal life is in himself. He enters upon joy in heaven or torment in hell when he dies. Surely these comparisons are enough to show who have turned to fables desiring to hear that which is pleasing to their itching ears (2 Tim. 4:3, 4). Those in the truth should rejoice that they are esteemed "narrow," "uncharitable," etc., and that they are accounted worthy to suffer contumely for Jesus' sake (Matt. 5:11, 12).

There is another great duty laid upon the Church of God. The Scriptures given above show beyond controversy that those walking in the "narrow way of life" are forbidden to have fellowship with those holding doctrine contrary to the truth revealed in the Scriptures of God, although those holding and teaching error may be patterns in morality. There are those who hold tenaciously to the true doctrine, speaking and contending for it by their words; but in conduct denying and dishonoring Christ. What is a saint's responsibility in this case? Let God answer: "If any man obey not our word, have no company with him only to admonish him" (2 Thess. 3:14). Avoid those causing divisions (Rom. 6:17). Put away wicked persons (1 Cor. 5:11-13).

In this article some things saints are not to do have been shown by the word of God. If God is willing we hope in another article to bring to our notice, from the Scriptures, some things which we must do if we would make our calling and election sure. "Whatsoever a man soweth, that shall he reap" (Gal. 6:7). If we join ourselves to those who love fables more than truth we reap the reward of those who love a lie. If we receive into fellowship those who by their lives are denying the Lord we are partakers of their sins, and what is meted out to these will be our portion also. Truly the way of life is strait and narrow.

FLORA A. WOOD.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O., May [illegible], 1919. ● NUMBER 17

Christian Science
Versus Common Sense

He was a Christian Scientist with a mild, benignant air,
And for unwary victims he set a cunning snare.
From out the "rural districk" an old backwoodsman came,
His steps were slow and feeble, for he was old and lame;
He heard of Christian Science, and as he thought it o'er
He said, "I guess I'll get some, my jints is stiff and sore."
So, to the portly healer, who sat in self-content
With plump hands idly folded, the good old farmer went.
Said he, "This way of healin' is quare, I swan it is,
'N' I want a dose of science to cure my rheumatiz."
The great man eyed his caller, and sat in thought awhile,
Then leaned back in his arm-chair and said with placid smile:
"My friend, there is no suffering—to think so is to sin.
Remember you are God's child and let his presence in.
Since God is All, forever, what is there then to heal?
God surely cannot suffer, and matter cannot feel.
With truth and goodness present, how then can sickness stay?
For good is never evil, as night is never day.
So, when you think you're suffering (which really you are not),
The cure is very simple—just change your sinful thought.
And if you should be tempted to have a pain some day,
Let good o'er come the evil, and drive such thoughts away.
Now this belief of lameness, good thoughts will soon dispel,
And when friends ask 'How are you?' just answer, 'I am well.'
And mind shall conquer matter, and thought shall reign supreme,
These bodies are but shadows, this world is but a dream.
Then live in perfect harmony and discord quickly flees;
Consider yourself painless—five dollars if you please."
The farmer stared in silence and slowly scratched his head:
"So this is Christian Science! Wall, I'll be blest!" he said,
"Perhaps you call this healin', but I don't just the same;
My back is jes as cricky, my legs is jes as lame.
Your lingo may be Science, it kinder sounds that way,
But where the Christian part is I swow, it's hard to say.
It sorter riles my temper and makes my sperit rise
To hear you mixin' sermons with scientific lies.
It's lucky I ain't chipper, or you might have to hop,
I'd turn things topsy-turvy in this old science shop.
A sin to suffer is it? (Of all the cranky stuff)
Wall, then, you'd be a sinner if I was strong enough!
I'd give ye a temptation to ache in many a spot,
'N' then I'd sit and tell you to change your sinful thought.
You say that good ain't evil—wall, I don't say that it is,
'N' I don't say the Almighty has got my rheumatiz.
It is in my old body and gives me many a jar!
'N' [illegible] no make b'lieve matter, for what is that it's thar!
I never had much larnin', but still I got a brain,
'N' I calc'late I know enough to ache when I'm in pain.
It may not be an error; I guess we all have sin,
But I [illegible] at [illegible] and don't [illegible] your folk in
[illegible] tell a feller his pain is in his mind,
'N' pocket [illegible] money for saying suthin' kind.
Now if my plaguey lameness should disappear some day,
Ef it was God as done it why should you want the pay?
'N' I should say five dollars was a little dear for sand,
[illegible] to tell you, your little bill must stand.
'N' if your thought's a reality, just think you've got your pay.
I can't pay cash to shadders so I'll jes say good-day."
Sent by Pastor Sam. Forsey, San Diego, Cal.

Bible Lessons On First Principles

By

ROBERT G. HUGGINS

Lesson IV

The Things Concerning the Kingdom of God

I What the Kingdom of God is

THE KINGDOM of God will be a divine political dominion established upon the earth (Dan. 2:44; 7:13, 14; Rev. 11:15; Isa. 32:1; 11:9,10; Hag. 2:22; Psa. 2:8,9).

II. When the Kingdom of God will be Set Up

At the close of the times of the Gentiles God will send Christ in person to the earth to "set up" the kingdom of God (Acts 3:20,21; Psa. 102:13,16,21, 2 Tim. 4:1; Luke 19:12-16; Acts 1:9,11; Dan. 7:13-27; Matt. 25:31,34).

III. Where the Kingdom of God will be Located

The kingdom of God will be established on earth in the land bequeathed to Abraham for an everlasting inheritance. It will be the kingdom of Israel restored

Oregon [illegible]
C[illegible]

(Mic. 4:6-8; Amos 9:11,15; Ezek. 37:21,22; Jer. 23:3,8; Gen. 13:14-17; Heb. 11:8,9; Gal. 3:16; Lev. 26:42; Mic. 7:20)

IV. What Constitute the Things Concerning the Kingdom of God

"The things concerning the kingdom of God" are its component parts. Analytically collocated "the things" which compose the kingdom are:

(a) **The King**, Christ (Zech. 9:9, 14:9; John 19:19-22);

(b) **The Associates of the King**: the saints of all generations, developed and immortalized by resurrection, if dead; changed to immortality "in the twinkling of an eye," if living when Jesus comes—both constitute, with Christ their head, the collective "seed of Abraham," in whom all the families of the earth shall be blessed (Dan. 12:2; Luke 13:28; Rev. 11:18; 1 Thess. 4:15-17; John 5:28, 29; 6:39,40; Luke 14:14; 1 Cor. 15:50-58; Matt. 25:31-34);

(c) **The Laws**: such as Christ and his associate rulers (the saints) shall make, and by which they will govern the world in justice and love (Isa. 2:3; 42:4; Zech. 14:16-19);

(d) **The Subjects**: both Jews and Gentiles; the Jews and Israelites (the twelve tribes) being "the first dominion," and the Gentiles the second (Isa. 11:12; Jer. 31:10; Zech. 8:7,8; Mic. 4:6-8; Luke 1:31-33; Matt. 19:28; Zech. 2:11);

(e) **The Capital City**: "Jerusalem, the city of the Great King," and the metropolis of the whole earth (Matt. 5:34,35; Jer. 3:17; Micah 4:8; Joel 3:16,17; Isa. 24:23; Zech. 2:10,12; Psa. 48:1-8; 122:2-7; 132:11-18); and

(f) **The Territory**: Palestine primarily, and "the uttermost parts of the earth" finally (Matt. 6:10; Rev. 11:15; Psa. 2; Dan. 7:27).

Synthetic Remarks

I. WHAT THE KINGDOM OF GOD IS

A KINGDOM is "that over which a king bears rule; the territory or country subject to a king; the dominion of a monarch" (Webster). The kingdom of God is a government (Isa. 9:6) of the nations upon earth (Psa. 67:4). Babylon, Medo-Persia, Greece, and Rome were kingdoms (Dan. 2:39,40). They cannot be sublimated into mere spirituality, as many theologians do the kingdom of God. They were literal governments without even the semblance of spirituality. With an antithesis which none can mistake Dan. 2:44 reads: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." In this passage "the God of heaven sets up a kingdom" which is inimical to, and destructive of, "all these kingdoms." When "set up" it first "breaks them in pieces," and then to complete their destruction, "consumes" them until there is "no place found for them" (Dan. 2:35). "I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen" (Hebrew, nations, Hag. 2:22). Here is plainly predicted the entire disruption of all human governments, the violent and complete suppression of "the powers that be." "All people, nations, and languages" are subjugated by the kingdom of God (Dan. 7:13,14,18,22,27). "Out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron" (Rev. 19:15). "Set up" on the territory occupied by earthly governments, which are substantial kingdoms, called "the kingdoms of this world," the kingdom of God expands under the heavens into dimensions that fill "the whole earth" (Dan. 2:35). "The kingdoms of this world shall become the kingdom of our Lord and his Christ" (Rev. 11:15)." From this Scripture both the learned and unlearned reader will perceive intuitively that if "the kingdoms of this world," which are real, literal, political governments, "become the kingdom of our Lord and his Christ," the kingdom of God when established will be a literal government occupying the same territory now occupied by "the kingdoms of this world."

II. WHEN THE KINGDOM OF GOD WILL BE SET UP

The Lord has "a set time" to establish his kingdom (Psa. 102:13), namely, "when he appears in his glory" (vs. 16). "The times of restitution" are when "he shall send Jesus Christ" from heaven where he now is (Acts 3:20,21). Therefore the restoration of Israel's kingdom cannot take place until Christ returns (Acts 1:6). He is coming back from heaven "in like manner" as he went (vss. 9, 11). As he went visibly and personally, so he will return visibly and personally, "the Lord himself" (1 Thess. 4:16). "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory" (Matt. 25:31). A king without a throne is not a king **de facto.** Since Christ "comes in his glory" before he sits upon his throne, he cannot be an officiating king until he returns. At his first coming his citizens hated him and said, "We will not have this man to reign over us" (Luke 19:14). They banished him, and he is now an exile in heaven whither he has gone to "receive for himself a kingdom, and to return" (Luke 19:12). As Herod and his successor, and as all governors of outlying provinces, went to Rome to receive official jurisdiction from the Emperor (see Josephus), so Christ, the Nobleman, by analogy, has gone to "the far country" of heaven to be invested with royalty, "receive for himself a kingdom, and to return" (Luke 19:11,12). "And it came to pass,

that when he was returned, having received the kingdom," etc. (Luke 19:15). He did not "receive" the kingdom till he was "returned" rather. The [illegible] Son of Man comes with the [illegible] heaven" before there is "given to him dominion, and glory, and a kingdom" (Dan. 7:13,14). If the kingdom is "given" to him then, he did not possess it previous to his coming. "His appearing and kingdom" are joined together by God himself (2 Tim. 4:1); and "what God hath joined together, let not man put asunder" (Matt. 19:6).

III. WHERE THE KINGDOM OF GOD WILL BE LOCATED

The kingdom of Israel was divinely constituted under Moses, and is declared to have been the of God (1 Chron. 28:5; 29:23; 2 Chron. 9:8; 13:8). On account of iniquity it was overthrown and scattered to the winds "until he come, whose right it is, and I will give it to him" (Ezek. 21:25-27). Its temporary collapse, however, will be succeeded by its restoration through Christ (Luke 21:24; 1:32; Acts 1:6; Matt. 19:28). As the kingdom of God will be the kingdom of Israel restored (Oba. 17,20, 21; Micah 4:6-8), it will be located on the land bequeathed to Abraham and his seed. "Thy kingdom come. Thy will be done on earth as it is in heaven" (Matt. 6:10). Where is the kingdom of God to "come"? Where is the will of God to be done as in heaven? In the sun, or the stars? In Mars, Venus, or Jupiter? We can offer no sublimer prayer, and none more consonant with the design of the Lord's coming than this "thy will be done on earth as it is in heaven." We pray, not for our translation to the kingdom of heaven, but for the coming of the kingdom upon earth. Set up "on earth," the kingdom of God will ultimately become co-extensive with "the kingdom and the dominion, and the power over the kingdoms under the whole heaven" (Dan. 7:27, Leeser's translation).

Paul and the Old Testament

Under the type given in the law of Moses, the High Priest went into the Holy of Holies alone; and for the world to follow our Lord and great High Priest into heaven, the most Holy of all, would come far short of teaching the true idea of the antitype referred to in Lev. 16:17; Heb. 9:24-28.

We have been told that we are not to add or take away from God's word, and we have just proven that the dead do not go to heaven; then wherein does our hope lie? The prophets and patriarchs have taught of the kingdom and we will go to them now. Read Prov. 11:31; 10:30; Psa. 37:29; Isa. 40:10; Dan. 12:13; Isa. 11:9, 10; Zech. 14:9; Isa. 2:3; Zech. 2:10-12; Dan. 7:27.

[illegible] knew all these things which the prophets [illegible] taught. He was a pharisee of the pharisees; [illegible] brought up [illegible] his youth at Jerusalem [illegible] of Gamaliel [illegible] been taught according to the perfect manner of the fathers he lived after "the most straight sect" of the Jewish religion, while the other apostles had lived in fisher huts on the shores of the Sea of Galilee. Paul had lived in a [illegible] capital (Tarsus). The other apostles were unlearned and ignorant while Paul had sat as a "disciple of the wise" at the feet of the most eminent of rabbis, and had been selected as the inquisitorial agent of Priests and Sanhedrists because he passed his contemporaries in burning zeal for the traditions of the school. He had no time for the beauties of nature because his soul was so entirely absorbed in the mighty moral and spiritual truths which it was his mission to proclaim. His life was absorbedly, if not exclusively the spiritual life. Commencing at about the age of thirteen Paul was sent to be trained to use Aramiac as his native tongue and to read the Scriptures, an accomplishment not possessed by many learned Jews.

As Paul was so well versed in the Scriptures, he knew the promise made to Abraham, and he knew the expected Messiah would at some time come; but the pharisees had drifted away from the truth, and they did not recognize the Messiah in the lowly babe born in Bethlehem.

We know that it was through Paul's zeal that he persecuted the saints, and Christ knew the possibilities that were hidden within him if he could be made to see his error. While on the road to Damascus, with the intention of persecuting the Christians, a great light fell upon the way, blinding Paul, and he heard a strange voice saying, "Saul, Saul why persecuteth thou me?" When Paul said, "Who art thou Lord?" the voice replied, "I am Jesus of Nazareth whom thou persecutest." What remorse, what bitter anguish must have smitten his soul when he beheld the glorified Christ! Was this glorious being, surrounded with such a radiant light that it blinded him, the once hated, lowly Nazarene, who called himself the king of the Jews? Who knows the awful fear that passed through his mind during the three days that he lay at Damascus? In his zeal to serve his God, he had been persecuting the Messiah's saints. Would he ever be forgiven? But the scales were soon removed, not only from his eyes, but also from his heart. He received the Holy Spirit and was made to understand God's wonderful plan. Phariseeism held no more charms for him, and he would now work with far greater zeal and earnestness for Christ than he had ever before worked against him. Things which he had learned from the prophets concerning the kingdom now took on a new meaning, and the doctrine of "the bosom of Abraham" had now no place in his teachings. His hope now was "that there shall be a resurrection of the dead, both the just and unjust" (Acts 24:15); the unjust to everlasting destruction, and the just to inherit the kingdom with Christ.

Clara Fredyl.

A man recently remarked, "The poor love God, the middle classes tolerate him, while the rich fear him." We're glad we are poor enough to love.

Future Probation
For the Dead

REFUTED BY REASON AND SCRIPTURE

By J. E. Hammond

> ". . . . My son, know thou the God of thy father; and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chron. 28:9).

I WANT to call the attention of Restitution readers to a subject which some of its most forceful writers often discuss, the real significance of which has not until the last few months taken a hold upon me that I cannot shake off or longer keep silent on. Heretofore I have looked upon it as a non-essential in the things concerning God's kingdom and the name of our Lord and Master. I refer to the doctrine taught by many that a majority of the human family that has gone down in death in ignorance, under neither the old law nor the new law of Christ, are to be raised from the dead at some future time in the mortal state to be given another chance at life, and that it is injustice on Gods part to judge anyone worthy of eternal death without first permitting them to be present where the gospel is preached, either verbally or written.

I want to say that I have never felt satisfied on the subject of the resurrection as some teach. When I began to realize the importance of this subject in connection with God's plan of salvation. I endeavored to approach it from a Bible standpoint without being influenced in any way by former ideas I had gathered or that my conclusions might please or displease any earthly teacher or preacher. It is not what I or you believe, but what is the truth? Space will permit me to refer here only to a few points that appeal to me in the hope that all who are thirsting for the unadulterated truth may not pass this subject by lightly.

GOD'S SOVEREIGNTY AND JUDGMENTS

It is not by chance or accident that the opportunity comes for anyone who has ears to hear and eyes that see to understand the gospel of God's eternal kingdom. In Acts 18:9, 10 we learn that the Lord encouraged Paul to remain at Corinth to preach the gospel boldly because God had much people there. Again in Acts 16 we find Paul and Timothy preparing to preach the gospel at Bithynia, but were led by the spirit in a vision to understand that the Lord was calling them into Macedonia instead. Let us look at such Scriptures as these squarely. At one place Paul is urged to stay and preach the word, for God had many people there; and he was directed not to go to other places for the obvious reason that God had no people there. Must we say, "Yes, God did have people there, too, but they must live their lives through to the end in unbelief and sin, to be evil-doers and sinners, and then, instead of being cut off, as the Psalmist says (Psa. 37:9), they are to appear again for a fresh start." My brother or sister, you should rejoice greatly with thanksgiving to God if you have come into a knowledge of the gospel of his eternal kingdom, for he has judged you worthy of it before you heard and obeyed it in baptism. You are now begotten sons of God, and he will hold you to strict account for your stewardship however great or small your talent (Matt. 25:14-30). Your account must show good works built on faith. All called through the gospel are given strength to overcome the world—if they make use of the strength given them; but here is where the rub comes. When we begin to justify sin, sanctification ends and God's mercy departs (1 John 1:9). Many others receive the word gladly at first, but when persecutions and fiery trials come they die in the embroyo state instead of making the good fight and attaining the stature of Christ and fitted for the new birth at the first resurrection. Yes, God calls through the gospel, but remember the injunction: "Many are called but few are chosen."

Dear reader, I am told also that the path is narrow and few there be that find it. Beware of the doctrine of the broad way. It is a delusion and leads to destruction. "God's eyes are upon the ways of man and he seeth all his goings" (Job 34:21). "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in behalf of them whose hearts are perfect toward him" (2 Chron. 16:9). Can we judge God unjust when he knows the hearts of all men, as the above Scriptures teach, if he does not provide a chance for them all to be present where the gospel is preached simply to see whether or not they have ears to hear? What a lot of pearls to cast before swine, and reckless waste of time and energy! It invariably happens that many attend meetings where the gospel is preached where only a few of God's called are, and they cannot see because of the darkness of their own hearts and inward lusts. When the heart condition of millions of others is the same as these, why cry out unfair when a just and all wise God, and not lopsided man, sits in judgment? There will be no left overs of God's people to try once more when the door is closed by the Master builder.

TRUTH VERSUS DELUSION

The so-called religious world revels in a fool's paradise when they console bereaved mourners with pleasant words of death not being what it seems, but entrance into the holy of holies, or heaven itself, when we are told plainly that Christ goes there alone, and none but the High Priest dare enter. Can the Church of God teach that those who die without law are not perished but in a semi-purgatory condition? If so perhaps we can, after all, pray for the dead! We all have pious and otherwise relations, perhaps, who never heard the gospel, and others that we have told it to with all the earnestness of our being, but to no avail. Our hearts may bleed for them, but in God's sight they may be a deal like a great many other folk's relatives. We are prone to call to memory some one who has died out of Christ whom we feel was certainly very good. But we have some live ones of that kind left, too, perchance. Just try to tell them the straight gospel message and see what kind of ears they have! They are the very ones to make the loudest uproar. Why? Because God judges them unworthy to be even a candidate for his elect children. If God knew there would be so many good ones to hold over until some other age, why not have had the present dispensation much shorter, completing the body of Christ, and save a lot of mis-spent lives of those who eventually will be his people? For no other reason than from Adam's day only a few have been the Lord's.

But some one says, those to come up and be saved later were not good enough to be a part of the Bride, but merely fit to be subjects or servants in the kingdom. Remember that Jesus says that "those who exercise lordship and authority among the Gentiles are called benefactors: but ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief as he that doth serve." The law of Christ teaches that he that serveth is greater than he that sitteth at meat (Luke 22:26, 27). It seems to me the part of wisdom to disdain all boasting. It is a whim of the flesh. When the kingdom is turned over to the Father, the glory will be shared equally whether you be a ruler or a humble servant, if you are doing faithfully God's will. Those who were placed in the vineyard in the eleventh hour received the same wages as those who had worked from the morning. A great many may be putting the reward above the godly qualifications which are necessary to attain it. It is the getting rid of sin and the getting of God's ways into our make-up that pleases him. He wants us to know what the reward is, but also that the way to it is through the fire. If I am good enough to be God's child he will provide the means of salvation now.

A DANGEROUS THEORY

But here is a point of danger that strikes hardest: We know that some learn the truth readily, often others are pulled out of the fire by the skin of the teeth, and walk very totteringly at first. In fact, it is not so very easy for any, for "if the righteous scarcely be saved, where shall the sinner and ungodly appear?" Dare we say that the lot of this better class is not so bad after all, but an era awaits them instead where God's purifying fire does not burn so intensely but all men will rush headlong to be saved? Not so from a Bible standpoint. The day of God's wrath is a day of intense burning. More will be expected of those who are born into the world in the thousand years reign of Christ. If the conditions are to be so easy in that day that almost universal salvation is assured, who are these, the number of whom is as the sands of the sea, that compass the camp of the saints and are destroyed by God's fire (Rev. 20:8, 9)? There are many things hard to understand and require zeal and steadfastness of purpose to conquer. Suppose our neighbors and our children find out that some of God's people now living are to be saved after death, when the tempter comes along it is easy to decide that perhaps they belong to the left overs, and fail through the teaching of this error to enter the kingdom of God. Rather let us keep before them that life or death is set before them now. We need not fret ourselves because of evil doers if we keep the cross of Christ before them. God's love and mercy is overflowing to the penitent sinner, but his face is against those who choose iniquity.

PREACHING THE GOSPEL TO A DYING WORLD

We cannot judge hearts as God can, so we must willingly endeavor to teach all that come unto us and warn all not only of God's love but also of his severity (John 3:16; Rom. 11:22). Sometimes a heart like an unpolished precious stone is covered by rags and awkward ways. Such do not escape the all-seeing eyes of God. And more often garments of silk, refinement and goodness after the fashions of this world cover up a heart governed by selfishness, deviltry, uncleanness, and unholiness, and with no desire to know the living and true God. This world is full of idol gods; yea, it is as it was in the days of Noah. We must be as lights set on a hill that cannot be moved to give light in a wicked and perverted generation, and neither we nor God desire that any should be lost, but his judgments are just. Dare we offer substitutes?

RIGHTS OF SINNERS

If one person can demand that he must have access to the gospel message to determine whether or not he will accept, does not every individual that has ever existed have the same right imbeciles, begotten children which perish before birth, lunatics, and all? If so, there will be need for asylums, incubators, and what not to make responsible beings of them before it can justly be determined whether or not they are God's children. To me such reasoning robs God of his omnipotence, his eternal wisdom, and suggests a lack of efficiency in permitting some who are ultimately to be his to live a life of sin, to be cut down as the grass of the field, evil doers which the Psalmist tells us not to fret about because they will be brought up again to be enlightened? No, no: for they shall be cut off. David said God knew him from his mother's womb. It is even so with all of God's people. We must not forget that man has no immortal soul, and that he is no part of God, but in death has no pre-eminence over the beast. Based upon faithfulness and virtue, many beasts deserve salvation or probation after death before many of the human family. The Adamic family includes the great majority of the human race who have their portion in this life. If they observe the laws of health they enjoy long life and many friends. They bow to the world which rewards them with position, honor, and glory. The Christ family are those who are willing to forsake parents, children, lands, and the kingdoms of this world to follow him. All such our heavenly Father knows, even before their birth. When we hear the gospel and obey it in baptism we are begotten of God to the new creation, whether we overcome or not. If faithful a resurrection with Christ's likeness awaits us; if we fail a resurrection of condemnation and second death is our doom. May we all come to realize what our duty is in proclaiming the whole counsel of God to a dying world.

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Editorial

We are sorry to report the indisposition of Brother and Sister Alex. D. Donaldson.

* * *

We have lost one by the removal of Brother George Dowle, to Seattle, Washington.

* * *

April 20th the following friends, after an intelligent confession of faith, were baptized into Christ to become his brothers and sisters: Mr. Thos. Meldrum and his Wife, formerly Presbyterians; Miss Mina Watt and Mr. Lester Bliss, both of whom were formerly Presbyterians. As the body of Christ continues to grow we know the required number is not yet taken out and sealed; but no one knows when it will be completed, and the Head return to effect its redemption. We must continue to work and watch without abatement.

* * *

The article by Brother Hammond in this issue is a racy contribution upon a most important subject, and deserves serious study and consideration. The probation of people in another life casts a terrible stigma upon God. Get this poison into your system and creeping paralysis inevitably follows; for why should we teach people the gospel, if they are to be taught whether we teach them or not; and why should we strive to save them, if they are to be saved whether we strive or not? But the odium cast upon God's name consists chiefly in affirming that there are thousands of "left overs" who are good enough to be saved, and would be saved now if God only gave them a chance, and who will be saved in the future, when God does give them a chance. What dissatisfaction such an idea implies and expresses concerning the present judgment of God! To what a blank does it reduce the promise of the Almighty! He declares that he is not far from any of us, and that we shall find him if we but "feel after him" (Acts 17:26, 27): that he shows "himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9); that the Lord "searcheth all hearts, and understandeth all the imaginations of the thoughts," which is more than Russellites know; and then subjoins this promise: "If thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever" (1 Chron. 28:9). To the man "good in his sight" he solemnly avows he will "give wisdom, and knowledge, and joy" (Eccl. 2:26). Now Larger Hope is the conflict of human judgment with divine wisdom, ruthlessly destroying these divine promises and assurances, and making them as devoid of value as the German "scrap of paper." If any one has not found God, it is because he has not so much as "felt after him." Such people are not "good in his sight" however amiable they be to you. To the perfect in heart he has not showed "himself strong," charges this theory, thus falsifying his word. To the good he has not "given wisdom, and knowledge and joy," as he has pledged to do! Presumptions indeed is the man who will thus dispute with God! Better lay aside the flesh, subordinate the will, and glorify God by saying, "The will of the Lord be done." Amen.

* * *

Unbroken Succession of Believers

Dear Brother Huggins:

Will you please give through The Restitution, a brief history of the Church of God after the "dark ages" up to 1850. Pastor Russell's followers seem to believe that he was the first to teach the mortality of man, return of the Jews to their own land, and a few other truths that they hold. Some that I have talked with never heard of these things until they read Pastor Russell's books, and they seem to think it was never preached before.

A Sister.

Editor's Reply

The Adventists, the Church of God and the Christadelphians were teaching the mortality of man and kindred truths while Russell was in the Presbyterian church. Instead of giving a history of the Church of God "after the 'dark ages' up to 1850," we prefer the briefer and more satisfactory plan of showing by the Scriptures that there has been an unbroken succession of believers in all time.

The word of God is very explicit in its teaching on this point. In the Old Testament we have assurances like these: "This is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in my mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever" (Isa. 59:21). B. C. 520 another wrote: "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not" (Hag. 2:51). Here we have a "covenant" on God's part that neither his "words" nor "spirit" would ever "depart" from the earth—leaving no room for Joe Smith to appear and "restore the spirit."

The New Testament also speaks of the unbroken succession of believers. The following is a sample of the evidence: Matt. 18:16 affirms that the church shall not be prevailed against; Matt. 28:20 asserts that Christ would be with it "alway," while Eph. 3:21 says: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

These simple declarations concerning the continuity of the church and the truth put a quietus upon the egotistic claims of John Thomas, Alex. Dowie, Joe Smith, L. T. Nichols, C. T. Russell and other religious bigots who claim to have "restored" the gospel in this generation. Few and feeble as the people of God are, they are "the salt of the earth" nevertheless; and but for this "remnant seed" the world would have long since sank like Sodom. The light of the gospel was not extinguish- in the "dark ages;" the light still shined "in a dark place." The papal power "wore out the saints," and "made war against them" during this terrible period (Dan. 7)—both impossible acts unless "saints" existed then. The seed of the wowan has existed continuously from the beginning like the seed of the serpent. Both have had an unbroken succession.

* * *

Funerals Incubators of Error

"The flesh lusteth against the spirit, and the spirit against the flesh." This statement by Paul finds numerous illustrations daily; but it seems to us that funerals afford the most tempting occasions to compromise the spirit to the flesh. During the past winter the flu epidemic slew its thousands; and we were called upon to officiate at funerals of all kinds of people. Add to the sadness which death brings into the home a ten dollar bill, and the minister, who is governed by his feelings, is sidetracked from truth to error. Every thing invites him to fabricate a lie instead of speaking according to the oracles of God. A minister who knows better will sometimes preach the deceased to heaven, just to say something of a comforting nature to the survivors. And when he is tinctured a little with "broader hope," the sadness of the occasion plus the ten dollars is more than he can stand—and he begins to talk about "the hope" of the deceased, when he has "no hope" (1 Thess. 4:13). He ignores the truth as a condition of salvation with all the conditions which the gospel imposes upon the living, and he promises salvation to the dead unconditionally; and the living conclude if salvation gets "broader" for the dead than for the living, they will wait till they are dead and get the full sweep of its broadness. Thus funerals come to be incubators of error, unprofitable for the dead and a curse to the living. To the last day of our life we shall remember the sustaining words of Sister Hudson, who lost a son by the flu plague last winter— a son who fell asleep out of Christ, and who therefore had not the slightest claim to everlasting life. Sister Hudson, knowing this, called us to officiate at the funeral. Faithful Sister Hudson—always faithful—dropped no hintlet for us to manufacture Scripture, or hold out hope for the hopeless. When asked if she had any request to make concerning the funeral she said—and these are the words we shall always remember: "Tell us the truth." These few words are worth all the ten dollar bills in the world. They come from a true heart; they show loyalty to God; they are free from that compromising, whining, simpering spirit that wants God to belie his word for the sake of saving some fleshly relative; and they will carry one into the kingdom of God even if father, mother, son or daughter is left in outer darkness. God give us such a love for the truth that we shall always be able to say, "Tell us the truth"!

* * *

Obituaries

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Brother Huggins:

I am writing to inform you of the death of my wife, Lenora M. Morse. She died on April 7th after an illness of about a year. She was 73 years old. We were married in 1863, thus spending a long and happy life together of 55 years. She leaves six sons and one daughter, nine grandchildren and one great-grandchild. She was immersed in 1867. It seems to me as if I had met with an irreparable loss. We were enabled to enjoy each other's society many years longer than the great majority of married persons, yet it seems as if I could not be reconciled to the fact that she is dead. If Jesus does not soon return, in all probability I shall be lying beside her in the cemetery awaiting the call to life when the Lord comes, for I was 78 years old last month.

Yours in hope of eternal life,

Charles Morse.

* * *

Dear Brother Huggins:

On the 28th day of March, at 11:30 P. M., death invaded our happy home and took from us our loved wife and mother. She had been an invalid for about six years, and with the exception of a few months during all that time she was up and around the house doing whatever she could for the comfort of others. She was always cheerful and hopeful, and many times she remarked, "The Lord will take care of me." She was always ready and willing to do anything for the honor and glory of God. She was baptized into the name of the Lord by the late Brother Skeels, at Scholes, Ore., in 1896, and held firmly to the hope of eternal life when Jesus comes.

Her maiden name was Sarah A. Forrest, born in Chicago, May 10th, 1858. When she was about six years of age her parents removed to Greenlake County, Wis. On Oct. 22nd, 1879, she was married to the writer. We made our home at Neenah, Wis., until the year 1888 when we moved to the Pacific Coast, locating in the city of Tacoma, where she died. Besides her husband she is survived by one daughter, Mrs. Mabel Burk, and two grandchildren, a boy of three years and a girl of two months, also two sisters, both of Tacoma and one brother of Zillah, Wash. Elder Forester of the Advent Church of Seattle conducted the services. He also wrote me a letter with the outline of his remarks which I will enclose with this, thinking perhaps you will kindly publish part or all of the same. Our sorrow is well nigh unto death, but our hope is in the Lord.

Your brother in the faith,

L. G. Jaeger.

The Letter Referred to by Brother Jaeger

Dear Brother Jaeger:

I know by sad experience that this is a sad day to you, and as I had but little chance to speak with you yesterday, though very busy. I will drop you a hasty line that you may know that I feel more than a passing, professional interest in you in this hour of your supreme sorrow.

It has occurred to me that possibly you and your daughter would be pleased if I were to give you the texts I used yesterday, and a short outline of the remarks as they recur to me. The fine audience of intelligent looking people gave close attention and I hope were not unedified by the sermon.

The texts were Heb. 11:13, "These all died in the faith;" and Prov. 14:33, "The righteous hath hope in his death." I showed that "death" is the lot of mankind, and that it is as real as is birth. "Man dieth" (Job 14:10). "I know thou wilt bring me to death and to the house appointed for all living" (Job 30:23). "Set thine house in order, for thou shalt die and not live" (Isa. 38). "It is appointed unto men once to die" (Heb. 9:27).

But death ends! "The righteous hath hope in his death" (Prov. 14:32). "My flesh shall rest in hope" (Psa. 16:6). "I will ransom them from the power of the grave, I will redeem them from death" (Hos. 13:14). "God hath both raised up the Lord and will also raise up us by his own power" (1 Cor. 6:14; 1 Thess. 4:13-19).

"The hope of the righteous" referred to in my second text I showed to be the "hope of Israel" (Acts 28:20). This was made certain by tracing Paul's account through his trials (Acts 26:6; 24:14-21; 26:6-8; 28:20). It was the hope of a resurrection of the dead, not the hope that all men survive the stroke of "so called death." Revival and not survival is the promise of the word.

I also showed that hope in Christ and piety not only gives hope, but promotes all our temporal as well as our eternal interests. It injures no man. It does not destroy wealth, nor enfeeble the intellect; it does not disturb the conscience, nor pander to consuming passion, nor does it diminish the honor of a good name. It engenders no diseases; it produces no crimes; it saddens no death-beds. All agree that a true Christian life is the most happy and hopeful.

I exhort the family to cherish her memory, to emulate her virtues, and to trust in her God. Some beautiful sentiments in verse were quoted, some of which I will reproduce.

A precious one from us is gone,
  A voice we loved is stilled,
A place is vacant in our home
  Which never can be filled.

Again:

Home is not home, for mother is not there,
Dark is her room and empty is her chair;
Now will she rest from her labor and care,
'Till that morning so fair.

Oft the dear eyes grew dim from sad tears;
Guiding our untried feet through the years,
Planning our future with hopes and with fears;
Drying our falling tears.

Sleep mother, sleep with your hands on your breast;
Poor weary hands they needed their rest;
Well have we loved you, but God loved you best;
'Tis thy God giveth rest.

I have no words that can heal the sad, sore heart, but I know by experience that human sympathy does soothe; for that reason I have penned these few lines to assure you that I desire to do more than merely to fulfill the functions of a clergyman. I wish to be a Christian brother; I wish to be of some real help to you. I would love to commend to you the follwing lines. They are part of a beautiful poem, written by one of our ministers. They would be wonderfully appropriate in connection with a sermon preached from the words of David that I used in preaching the serman at father Cropp's death: "As for me I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness." The title of the poem is:

"Satisfied"

Not in a land where beauty fades and flowers bloom to die,
Where friendship is not lasting, a place of severed ties;
Not where death, dark cruel death holds universal sway,
And visits every household and steals our loved away.

But in a land far brighter than any land on earth,
Where never comes a shadow, or frost, or blight, or dearth;
Where sickness nevermore is known, and death's forever
    gone,
Where we'll have the smile without the tear, the rose
    without the thorn.

There in the likeness of our Lord we shall in joy awake
And all the ills of mortal life forever we'll forsake;
When in the face of him who for our sins has died,
We gaze enraptured with delight we'll then be satisfied.

May "the Father of Mercies and God of All Comfort" sustain you, guide you, and guard you, is my prayer.

Hoping that these lines shall prove a blessing to you, I am yours in the bonds of Christian love and hope,

B. Forester.

Special Union Meeting

Churches of God at Brooklyn, N. Y. and Newark, N. J. Uniting

Sunday, May 11th 1919

9:30 A. M.
BAPTISM OF CANDIDATES
At Church of the Second Advent
Greene and Tompkins Aves.,
Brooklyn

BROTHER DANIEL DIETZ, OFFICIATING

To reach church from New York, take Jamaica Elevated train from N. Y. end of Brooklyn Bridge to Tompkins Ave. Station. Walk one block.

10:30 A. M.
RECEPTION OF CANDIDATES
Lord's Supper

Exhortation

"This Do In Remembrance of Me" (1 Cor 11:24)
BROTHER Wm. G. ROTHE, Chairman

This, and afternoon meetings held in Hart Hall 1028 Gates Ave., Brooklyn. Regular meeting place of Brooklyn Church.

12 Noon

HOT LUNCHEON
At Public Restaurant

1:30 P. M.

EXHORTATION

Subject, 1 John 2:17
BROTHER Wm. H. DONALDSON, Chairman

All are invited. If you speak have your remarks short and to the point. Long, prosy arguments, if heard at all, are soon forgotten.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST. BROOKLYN, N. Y.

MEMORY VERSES [illegible]

GOLDEN TEXT: Mark 10:29, 30

TO A CHILD EMBRACING HIS MOTHER

Love thy mother, little one!
  Kiss and clasp her neck again,
Hereafter she may have a son,
  Will kiss and clasp her neck in vain,
Love thy mother, little one!

Gaze upon her living eyes,
  And mirror back her love for thee,
Hereafter thou mayst shudder sighs
  To meet them when they cannot see,
Gaze upon her living eyes!

Press her lips the while they glow,
  With the love that they have often told;
Hereafter thou mayst press in woe,
  And kiss them till thine own are cold,
Press her lips the while they glow!

Oh, revere her raven hair!
  Although it be not silver gray,
Too early death, led on by care,
  May snatch save one dear lock away.
Oh, revere her raven hair!

Pray for her at eve and morn,
  That heaven may long the stroke defer;
For thou mayst live the hour forlorn,
  When thou wilt ask to die with her.
Pray for her at eve and morn! Thomas Hood.

Mother's Day

Sunday May 11th is "Mother's Day," a day specially set apart for the praise and honoring of mother, and what mother is there that does not deserve praise and honor? My mother—though lying in the cold and silent tomb—deserves all the praise I can bestow upon her because it was she who made me what I am. And your mother, to you, is the same as mine was to me. Is not her old-fashioned? Don't be ashamed of her; perhaps it was the time she spent in correcting your misdeeds, and in generally caring for you that made her unable to be more modern. Is mother wrinkled and care-worn? Do you not know that worry over you has placed many of those ugly wrinkles upon her face? Mother is mother: make much of her: be proud of her, for no other person on this earth will lavish the love, the care, the long-suffering upon you as will mother. No one else will be as lenient, as forgiving, as merciful as she. Mother has more faith in you than all the world beside. She will shield you; she will hide your faults; she will not believe evil things that others may say against you. Mother is the one being on this earth that would die for you. Therefore so live that the sacrifices she has made—and is ready to make again—for you shall not be in vain. Follow her as she follows God. You never will be ashamed to follow where mother leads.

In language, there is but one word that, in an earthly sense, signifies truth, hope, justice, faith, love, self-sacrifice and purity, and that word is

MOTHER

Proverbs Concerning Mother

1:8. My son hear the instruction of thy father, and forsake not the law of thy mother.
6:20 My son, keep thy father's commandment, and forsake not the law of thy mother.
15:20. A wise man maketh a glad father, but a foolish man despiseth his mother.
29:15. The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.
30:11. There is a generation that curseth their father, and doth not bless their mother.

The Twenty-third Psalm Illustrated by Scripture

1. The Lord is my shepherd.
Isaiah 40:11; John 10:11-14.

2. I shall not want.
Psalm 84:11; 33:19; 34:22; 32:18, 19.

3. He maketh me to lie down in green pastures—pastures of tender green. He leadeth me beside the still waters—waters of quietness—gentle shepherd still.

4. He restoreth my soul.
Ruth 4:15; Isaiah 18:12.

5. He leadeth me in the paths of righteousness.
Isaiah 48:17; John 10:13.

6. For his own name's sake.
1 Samuel 12:22; Psalm 106:8; 1 John 2:12; Psalm 72:17-19.

7. Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me.
Isaiah 43:12; Acts 27:20-25; Daniel 3:25-27.

8. Thy rod and thy staff they comfort me.
Exodus 17:5, 6, 9; Micah 7:14.

9. Thou preparest a table before me in the presence of mine enemies.
Psalm 78:25-28; Luke 22:30; Revelation 7:17.

10. Thou anointest my head with oil.
Psalm 45:7; 89:20; 92:10; 28:8.

11 My cup runneth over.
Psalm 31:19; 34:6-8; 14:13-15; 89:1; 97:10-12; 103:1-5.

12. Surely goodness and mercy shall follow me all the days of my life.
Psalm 100:5; 103:17; 1 Chronicles 16:34; Psalm 106:1; 107:1.

13. And I will dwell in the house of the Lord forever.
Psalm 84:10; 27:4; 116:16-19.

Daily Thoughts

Eve was the mother of all living	Gen. 3:20
Sarah . . . shall be a mother of nations	Gen. 12:16
As is the mother, so is the daughter	Ezek. 16:44
A foolish son is the heaviness of his mother	Prov. 10:1
As one whom his mother comforteth	Isa. 66:13
The mother of Jesus was there	John 2:1
Jerusalem above is the mother of us all	Gal. 4:26

Concerning the Mother of Jesus

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he said unto his mother, Woman, behold thy son! Then said he to the disciple, Behold thy mother! And from that hour that disciple took her into his own home" (John 19:25-27).

"Then came to Jesus his mother and his brethren, and could not come at him for the press, and it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God and do it" (Luke 8:19-21).

"And Elizabeth spake out with a loud voice, and said, Blessed art thou among women. And whence is this to me that the mother of my Lord should come unto me?" (Luke 1:42, 43).

"Being Dead, Yet Speaketh" (Heb. 11:4)

The following was written by our late beloved brother, William H. Wilson, as a birthday tribute to one who indeed was a mother in Israel.

Dear Sister in Christ:

How sweet is the reflection that while the declining sun of life shall still linger and gild the horizon of your declining years with golden memories of the past, as they have been seen and felt in the home, to realize that the hearts of your loved ones are still entwined about your own, like that of the blessed Christ and his redeemed church. Such love is like the perfume of the fragrant flower which is wafted by the passing breeze that it may delight the senses of those who pass. While your life may still linger, may such affection ever grace your brow like a crown of glory.

Your brother in Christ.

W. H. Wilson.

Our Weekly Puzzle

He said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. And . . . increased in wisdom and stature, and in favor with God and man.

Who was it who spoke? And to whom did he speak? Who is the "Father" mentioned?

Where is Nazareth? Can you name the passage where Nazareth is first mentioned in the Bible?

Who was it who "increased in wisdom and stature, and in favor with God and man"?

Where had he been, and for what purpose, and why did he speak as above?

Where can the passage be found? Five credits for each correct answer.

Answers must be mailed before May 16.

Answers will appear in issue of May 20.

Answer to puzzle in issue of April 22.

The "brethren" are those who, through faith in Jesus as their Savior, have forsaken the world and become children of God.

"Liberty" means without restraint.

"Fulfilled" means the accomplishment of a purpose; a promise executed.

Our "neighbor" is anyone to whom we can show a kindness, or do good.

In the parable of the good Samaritan as recorded in Luke 10:25-37.

The passage was written by the apostle Paul "Unto the churches of Galatia," and can be found in Galatians 5:13, 14.

A Short But Great Sentence

The sweetest word in our language is love; the greatest word is God; the word expressing the shortest time is now. These three added together make in one sentence our greatest duty; our sweetest joy; the most beneficial thing we can do:

Love God Now

A Correction

In issue of April 8th, under "How to Use the Bible," the compositor has made us say "The ninth class say they will try to be saved. Use John 7:17." The correct reading is, "The ninth class say they can't believe. Use John 7:17." If you thought the article worth preserving kindly make the correction as noted. It is the tenth class who say "they will try to be saved."

Points of Heart Peace

1. To claim God as the reality of realities.
2. To practice persistently companionship with Christ.
3. To pray daily in simplicity and earnestness.
4. To frequently read the Holy Scriptures through devout spectacles.
5. To never lose an opportunity for thinking kindly of and acting magnanimously towards the other fellow.
6. To keep up the struggle for noble thinking.
7. To watch unceasingly for the best in others.
8. To cultivate the sense of humor.
9. To eliminate from our nature all vulgar and mean streaks.
10. To make the House of God our spiritual conservatory.
11. To mingle with and love children.
12. To make our dollars almighty in doing good.
13. To ever keep young in spirit.
14. To always listen with the idea of learning from everyone we hear speak.—Selected by Brother Alex. D. Donaldson.

CONDITIONAL IMMORTALITY

The word immortality occurs in the Bible but five times, all in the epistles of Paul.

First, it is said that God alone possesses it (1 Tim. 6:16). Second that Christ brought it to light by the gospel (1 Tim. 1:16). Third, that to obtain it we must earnestly seek for it (Rom. 2:7). Fourth, that this mortal must put it on at a future resurrection of the dead (1 Cor. 15:53, 54).

The Bible declares of man what not only the plainest testimony of our senses confirms but what the profound researches of science have demonstrated, "Dust thou art and unto dust shalt thou return" (Gen. 3:19; Psa. 146:4). "The dead know not anything" (Eccl. 9:5). "The dead praise not the Lord" (Psa. 115:7). "In death there is no remembrance of God" (Psa. 6:5). That man and beast die alike, all have one breath, all go to the same place—all are of dust and all turn to dust again (Eccl. 3:19, 20). That there is no work, nor device, nor knowledge, nor wisdom in the grave whither all go (Eccl. 9:10).

And finally that there shall be a resurrection of the dead, both of the just and of the unjust, without which even the righteous have perished (Acts 24:15).

Which will you believe, man's tradition or God's word?—Selected by Brother A. C. Boyer.

Let "Thy will be done" be our first thought.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. MAY 13th, 1919. NUMBER 18

Time

Time moves onward like the tide,
With constant ebb and flow,
Days still come and pass away
As they did long ago;

Days and weeks and months mark off
The years to us God-given,
The sun a dial for the earth,
Rolls high above in heaven.

Thus, year by year time slips away,
No stoppage can we know,
And New Year's Day checks off the year,
As on and on we go;

And mankind celebrate that day
As one of special note,
Meet their friends with much good cheer,
And happiness they vote.

The aged have their quiet day,
With memories of the past,
While youth o'erflows with merriment,
Too boisterous to last;

Thus time fleets on the way
'Mid sorrow, joy and mirth,
E'er since God created Adam,
And placed him on the earth;

And while this age of sorrow lasts,
It ever must be so,
Till Jesus comes to earth again
To banish sin and woe.

J. E. Hogarth.

* * *

Building A Character

For The Young People's Society

By S. Roxana Wince

WE build a character that will be strong and firm enough to stand against all the specious pleadings of men, who, holding a code of integrity at variance with the word of God, would, if possible, lead us to "accept their arguments and adopt their methods," we must build according to God's plan. We must start right, we must not drift.

"Other foundation can no man lay than that which is laid, which is Jesus Christ." To build upon him is to build upon a rock. He is the foundation for the new man and also the model. To shape our lives by his is to build legally: to build a house that the Master-builder will not tear down when the day of testing comes. We can build no sham houses and have them pass the test. Men are not allowed to build flimsy structures in our cities that will topple over and crush down people to death. Every brick must be laid true to the line, or the whole structure is dangerous.

The professed Christian, who, being in a store, sees a customer drop a dime unnoticed, and sets his foot over it, and then, picking it up, carefully pockets it, has put in the crooked brick. The young man or woman who reads the impure story, and listens to and laughs at the sooty jest, are nailing gnarled and twisted timbers into their life-structures that will be hard to tear out. They will be like birds with a broken wing, they can never soar so high again. "A little leaven leaveneth the whole lump." A soiled life is a spoiled life.

The sixth chapter of Romans tells us how to build a new man. It is to "obey from the heart that form of doctrine which was delivered unto us," and "being then made free from sin," to "become the servants of righteousness." The old man has to be crucified with Christ before the body of sin can be destroyed, and who does not know how hard a thing it is to kill self—to go down as it were, into what the world looks at as a shameful ignominious death in baptism, that we may, by that death, picture our faith in the death, burial, and resurrection of Christ, and in our own future resurrection, should we die before Jesus comes.

It is a crucifixion that the old man hates to face. If he could only be changed over into a new man without having to pass through that ordeal, he would not mind; or if he could only have "the body of sin destroyed," without "the washing of water by the word," he would obey at once. Why did not God make the way easier? Why did he make the death to sin such a conspicuous, public thing? If only it could be done privately and no one know! But there it is, "Whosoever shall confess me before men, him will I confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." No getting around that public confession. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Oregon Bible College
Oregon, [illegible]

So the true start towards building a character that God will approve, is to keep God's commandments. He is a thief and a robber who climbs over the wall to get into the fold and thus secure its blessings and protection. There is but one door into the fold and that door is Christ taken as our Savior in the only legal way.

Jesus said, "My meat is to do the will of him that sent me and to finish his work." But having found Jesus as "the lamb of God that taketh away the sin of the world," and having come into personal relation to God through a personal Savior, what is the next step toward erecting the stainless character? Honesty and integrity. Solomon says: "A false balance is abomination to the Lord: but a just weight is his delight." "The integrity of the upright shall guide them, but the perverseness of transgressors shall destroy them.".

Courage

Courage must be one of the elements in the building of the Christian's character, for it was a prominent feature in the character of Jesus. Cultivate courage, dear young people, if you want to be like Jesus. You will need it at many a point on your journey to Canaan.

Read the last chapters in the life of Jesus. Imagine that you see him standing before those old gray bearded priests Annas and Caiphas, they tearing their tunics for very rage, and others gnashing on him like wolves, and crying, "Death to him, death to him!" striking him with clenched fists and spiting in his face, and he, standing there in calm majesty, saying nothing save this, "They could have no power over me except it were given them of my Father."

The street full and the house tops covered, when he was taken from the High Priest's house to the house of Pilate, from thence to Herod and back again to Pilate, maintaining all the while that serene over-mastering courage, though jeered at, mocked and scourged by the soldiers until it is said "his flesh hung in ribbons and his blood flowed down to his feet." The rough purple robe was thrown around him; the crown woven of the little Syrian thorn-bush, was jammed upon his head, the reed-scepter put into his hands, and the mocking cry "Hail! King of the Jews!" shouted in his ears until even Pilate grew weary.

And then—the crucifixion. Sublime in his courage now, despite the torture of these cruel nails, he will not touch the proffered stupefying draught that would deaden his pain. "He must suffer, therefore he will." He suffers because he will, not because he must. Suffers that he may save, and all because he loves!

Think too of the courage of Jeremiah braving death to tell the people what was coming on their land and city; of Shadrach, Meshech and Abednego choosing to go into the fiery furnace, rather than worship the golden image that Nebuchadnezzar had set up, and of the millions of martyrs who have met shameful, terrible deaths rather than deny Christ and accept deliverance. It takes courage to stand up for truth when truth is assailed: to tell what we believe and why, when men talk of immortal souls; of going to heaven when they die, of the dead as hovering over and protecting them, of God as a triune being, without body or parts—a universe God, instead of the God of the universe, who created and upholds all things: of a pre-existent Christ, who though a part of the triune God, died on the cross: of sprinkling as if it were the symbol of the doctrine of the death, burial and resurrection of Christ. O but it takes courage' courage to combat these errors and to do it with the meekness that God enjoins.

Faithfulness

Faithfulness is another requisite of the Christian character. "It is required of a steward that he be found faithful." "He that is faithful in a little is faithful also in much, He that is unjust in a little is also unjust in much." The householder has committed to us his goods. We have his precious word in our keeping. We have his money, his time, his appointed opportunities, our hands, our tongues, our minds, all to be sacredly used for him, that his cause may be advanced and his name be glorified. Be faithful, dear young friends. Do not waste his goods nor misappropriate a thing. "Jesus was faithful to him that appointed him, as also was Moses faithful in all his house." "Abraham was faithful." "And we are made partakers with Christ if we hold fast the beginning of our confidence steadfast unto the end."

Purity

Purity, first of faith, then of life. The wisdom that is from above is first pure, not mixed with the doctrines and commandments of men—then peaceable. If possible we are to live in peace with all men. Gentle, not arrogant, nor self-assertive, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. And the fruit of righteousness' is sown in peace of them that make peace.

Purity of Life

It goes without saying that the Christian character must be clean. The Christian dare not go where the world's people go; he dare not engage in any questionable amusements, take part in dishonest business affairs, or defile his garments by impure social companionship and actions. The Christian's virtue must be absolutely above suspicion: absolutely unassailable. "Keep thyself pure."

Truthfulness

Truthfulness is another essential beam in the building of character. God's men are truthful men, patterning themselves after a God of truth, they tell no lies to sell goods, or cattle or lands, They keep their promises fill their appointments, return all borrowed property, pay all their debts, tell no falsehood to cover up accidents or faults. We cannot think of Moses, of Isaiah, of Paul, as having ever told a lie.

But did you know dear young friends that when we have "bitter envy and strife in our hearts," we lie against the truth. They lie because where envying and strife is, there is confusion and every evil work, instead of the sowing of the

fruit of righteousness in peace of them that make peace. We are not the persons that God says the truth will make.

Knowledge

Knowledge must be another mark in our character-building. We must grow, not only in grace, but also in knowledge of the truth. We cannot learn everything before baptism, and how can we teach what we do not know, how let light shine that is not ours? Continuous study of the Bible is imperative if we would give good service to our Lord and Savior.

Temperance

"He that striveth for the mastery is temperate in all things." "Whether you eat or drink do all things to the glory of God." remembering always that the glutton is classed with the wine-bibber, and can have no place in the kingdom of God. He who kills himself by over-eating is a self-murderer.

Patience

Patience! what beauty it adds to the character! How it tones down the rough places, smoothes out the frowns, banishes the worries, the care, the faithfulness, calms the angry one, unnerves our foes, and puts the weapons of the quarrelsome out of commission "Be patient! the coming of the Lord draweth nigh."

Godliness

Godliness is defined as "piety," "reverence," and "piety in principle as a compound of veneration or reverence of the Supreme Being and love of his character; and piety in practice, as the exercise of their affections in obedience to his will and devotion to his service." "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." "God hath set apart him that is godly for himself." "Follow after godliness." Love and venerate God.

Brotherly-Kindness

"Love the brotherhood." "Let brotherly love continue." "This is my commandment that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends," Jesus laid down his life for us. Even while we were yet his enemies he loved us, and gave himself for us. Ought we not to love him? Ought we not to prove our love in every possible way?

Charity

Charity is love, and love is the beginning and the cap-stone of the Christian character. On love of God and love of man hang all the law and the prophets. All that we believe, all that we do amounts to nothing if not seasoned with love. A gospel with love left out could have no conquering powers with men.

"Love your enemies, Bless them that curse you; do good to them that hate you, and pray for them which despitefully use you and persecute you. That ye may be the children of your Father which is in heaven: for he maketh the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? Be ye therefore perfect even as your Father in heaven is perfect." Can you, dear young friends? Can you put this crowning capstone on your character? Can you love, bless, do good, and pray for those who curse, hate, and persecute you?

Try it. It is the only way to reach perfection, the only way to be really and truly Christ-like, and to turn his foes into friends. Above all things put on charity, which is the bond of perfectness. "Keep yourselves in the love of God looking for the mercy of our Lord Jesus Christ and eternal life."

THE RESTITUTION SUNDAY SCHOOL LEAF

JESUS OUR PRIEST

Lesson XXXIII

No. 2

Memory Text: For the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God (Heb. 7:19).

1. And it is far more evident, for that after the similitude of Melchizedek there ariseth another priest.

2 Who is made not after the law of a carnal commandment, but after the power of an endless life.

3. For he testifieth thou art a priest forever after the order of Melchizedek (Heb. 7:15-17).

4. And they truly had many priests, because they were not suffered to continue by reason of death.

5. But this man, because he continueth ever, hath an unchangeable priesthood.

6. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:23-25).

7. And for this cause he is the mediator of the New Testament.

8. That by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance (Heb. 9:5).

9. Being justified freely by his grace through the redemption that is in Christ Jesus;

10. Whom God hath set forth to be a propitiation through faith in his blood.

11. To declare his righteousness for the remission of sins that are past, through the forbearance of God;

12. To declare, I say, at this time his righteousness: that he might be just and the justifier of him which believeth in Jesus (Rom. 3:24-26).

Practical Truths

The unchanging nature of the priesthood lays the foundation for a broad hope. If Jesus abides a priest continually and ever lives to make intercession for those who come to God through him, who may not be saved? His [illegible] our great High Priest, the time will come when he will be a priest upon his throne when his Kingdom is set up, and his royal body are priests also, and reign forever.

While the prospect of future glory is so bright, we ought not to forget the rock whence we are hewn, nor the hole of the pit whence we were digged. Redemption comes to us only through this High Priest. We were redeemed by the blood of the Lord Jesus and are saved by his life.

Notes on the Lesson

Law.—A general term here used, perhaps, to denote the system of sacrifices. **Better Hope.**—Better because it provides a system of justification which the law could not do. A broken law brought condemnation, but faith in Jesus brought justification.

1. Similitude.—Likeness. **Another Priest.**—From this expression it occurs to us that Melchizedek was a type and that Jesus was the antitype.

2. Who is Made, Not.—Who is made a priest, not, etc. The words "a priest" understood between "made" and "not."

3. Forever. For the age. Although this term is but for an age, the priesthood of Christ cannot be said to terminate with this age. The priesthood is unchangeable—continually unending.

6. Saved to the Uttermost. While this is a broad phrase, it only includes such as "come unto God by him." This makes the salvation spoken of conditional upon coming unto God.

7. New Testament. New covenant, or agreement. There were transgressions under the first testament, and for the redemption of those transgressions Jesus died; thus making it possible that the promise of eternal inheritance could be obtained through him or through his death (Heb. 9:5).

Justified.—Made or set right; that is, to set one's self right in the sight of others. And this was done by the redemption through Christ Jesus.

10. Propitiation. The act of rendering favorable that which was at variance. Jesus was the means of bringing our condition before God in a favorable light on account of our faith in Jesus, for the apostle here says that it is through faith in his blood (10), and also through the forbearance of God (11); and again he declares (12) we are justified through faith in Jesus.

Suggestive Topics and Questions

1. The Unchanging Priesthood.—What was a prominent feature of Melchizedek (Heb. 7:3) ? In what respect was he like the Son of God ? Ans.: He abideth a priest continually. If Melchizedek was a type, what might we expect ? (1.) How was he to be made a priest ? (2.) How long was he to remain a priest ? (3.) By whom was this language first used (Psa. 110:4) ? Why were not the priests permitted to remain in office forever under the law? (4.) Why does Jesus have an unchanging priesthood (Rev. 1:18) ? What has Jesus the ability to do ? (6.) What is meant by making intercession for those that come to God by him ?

2. The Redemption by Faith. What is the meaning of redemption ? How was the redemption brought about ? (8.) What are those who are called to receive ? Through what means are we justified ? (9.) Whom did God give to be a propitiation for our sins ? (9 and 10.) What is required on our part ? Ans.: Faith in his blood.

A Concluding Thought. How consoling to think that we have a faithful High Priest who will never die, and whom we can turn to by faith and feel that we may have redemption through his blood, and forgiveness of sins.

CHANGES IN THE ENGLISH LANGUAGE

Most of our readers probably are not aware of the great changes that have taken place in our language since its first formation. The following are specimens of the Lord's Prayer at different periods:

1300. Foder our in hevene, halewoyed be thi name, come thi kingdom. Thi will be as in hevene and in erthe. Our uche dayes bred give us to day. And forgive us our dettes, as we forgeven our dettours. An lede us not into temtatioun, Bote delivere us of yvel. Amen.

1371. Wickliffe's Bible. Our fadyr that art in heavenes, halloed be thy name. Let thy kingdom come to be, thy will done in erthe as in heavone; give us this day our bread over other sustanches; and forgif to us out dettes as we forgiven to our detors; and lead us not into temptation; but deliver us from evel. Amen.

1526. Tindale's Testament. Our father whichh art in heven, hallowed be thy name. Let thy kingdom come. Thy will be fulfilled as well as in the erthe as hit ys in heven. Give us this daye our dayly breade. And forgive vs our trespasses, as we forgeve them which trespas us. Leede vs not into temptation but delyver vs from yvel. Amen.

1589. Coverdale's Bible. Our father which art in eaven, halowed be thf name. Thf kingdom come. Thy will be done in earth as it is in heauven. Give us this day our daily breade. And forgive us detes as we also forgive out deters. And lede us not into temptation but deliuer us from uill; for thine is the kingdom the power and the gloria for eur. Amen.

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Nathan Railsback died of paralysis at his home in Argos at 6 o'clock P. M., Thursday, May 1, 1919. He and his companion have been in poor health for some time and spent the winter with his brother, Richard, in South Bend, where they were well cared for, and they had just returned to their home a few weeks ago. He was 82 years, 5 months, and seven days old and his death had been expected. He was born Sept. 24, 1886, seven miles north west

from Indianapolis. He was the fifth of a remarkable family of nine sons and two daughters, the children of Caleb and Nancy Railsback. His death leaves but three of these alive, Richard C. of South Bend, Hugh of St. Petersburg, Florida, and Franklin of Argos.

Brother Railsback came to Marshall county Nov. 10, 1846, with his parents who settled near Argos. He was married to Mary Whisman Dec. 4, 1862, and to them was born one son, Alvarado. They were engaged in farming and later entered merchandising in Argos where they conducted a successful business for many years. They then removed to Hot Springs, Arkansas and engaged in farming. While here their son died, June 28, 1903. Left alone they returned to Argos in 1913 to spend the remainder of their declining years near their relatives and old time friends.

He was converted and baptized by Elder Hugh Barnhill 65 years ago, and has been a member of the Church of God since. He was one of the charter members of the present church in Argos, and was a substantial supporter of it during his active life here. He has lived a true Christian life as nearly as it is within human possibility. His pathway was beset with many difficulties, but he has fought the good fight of faith, and we can feel assured that there is laid up for him a crown of righteousness which the righteous Judge will give him at his appearing.

His afflicted companion has the sympathy of his remaining brothers and many relatives and friends in this her sad bereavement.

Funeral services were held at the home Saturday, May 3, 1919 at 2 o'clock, and burial was made in Maple Grove Cemetery where Brother Railsback is at rest, after so long a life of usefulness, to wait for the coming of the King in his beauty and glory to call the sleeping saints to their reward.

D. E. VanVactor.

* * *

Death has again visited us and taken away one of our esteemed citizens in the person of Asa O. Roose who died at Woodlawn Hospital, Rochester, Ind., at 12:30, Tuesday morning, April 29th, 1919. His untimely death was the result of an accident happening on his farm, Saturday, about 3 o'clock. Brother Roose and his foster son, Thurlow, were sinking a very large stone, and made an excavation nine feet deep. Thurlow had just left the pit and Brother Roose was ready to leave when the bank suddenly crumbled beneath the enormous weight of the stone and his feet were buried and his body crushed against the wall of the pit opposite the stone. Thurlow tried to extricate him but in vain. He then hailed a neighbor passing upon the highway nearby and they dug him out. Doctor Mc Cracken was immediately summoned and administered medicine to allay the awful pain he suffered. He was afterwards taken to the hospital and everything done that was possible but to no avail.

Brother Roose was born in Stark County Indiana, Sept. 11, 1862. He was the son of Samuel and Mary Ann Roose and one of a family of eleven children. When he was two years old his father was killed on the railroad where he was working as a brakeman. Left an orphan he grew to manhood with but little of the advantages of education and started life for himself with no material help, but with an indomitable will, great force of character and vigor of manhood. His physical strength was extraordinary and his endurance seldom equaled. He went forth with great initiative to make a home for his family and a place in the world for himself. When the children were yet small his companion was stricken with a physical breakdown and lay for years an invalid. But with his inexhaustible vitality he forged ahead, meeting every obstacle with patience and perseverance until success crowned his efforts and he owned one of the best improved farms in our county. This was only the basis of his higher achievement of rearing his family in respectibility and developing them to a high degree of moral worth.

He heard the gospel message and was baptized by A. H. Zilmer in the spring of 1905, and united with the Church of God at Argos. He rejoiced in seeing his entire family followers of Christ. He was one of the active members in the affairs of the church having served the local church in the capacity of Elder and Trustee, and was one of the Vice Presidents of the Indiana State Conference at the time of his death. He was a willing contributor of his means, time and services for the advance of the cause of the truth that he loved. He had so lived that he was prepared to die. He did not fear to enter the darkness for he trusted the Christ who has the keys to release him. In his last hours when he realized that the time of his departure was at hand, he expressed thankfulness that he had not been left alone in the field when the fatal accident occurred, but that he was permitted to see and know his family and to bid them farewell.

He leaves to mourn his lamentable death his beloved and close companion; his aged mother and step-father, Mr. and Mrs. Neher, of Nappanee; his four daughters, Miss Leora, Mrs. Bertha Puterbaugh, Mrs. Rosa Wiseley, and Mrs. Fern Nellans; his foster son, Thurlow Richter; one brother, Ezra Roose; one sister, Mrs. Martha Deisch; four half-brothers, William, Henry, Irvin and Lawrence Neher; three half-sisters, Mrs. Rosa Phend, Mrs. Lizzie Stine, and Mrs. Clara George; six grand children and many other relatives. These are left to remember the life of good deeds and kindnesses of a loving husband and father and friend.

No business ever prevented the bestowal of his personal ministrations upon his family when needed. Was there sickness ? He could act as nurse with great tenderness. Was there house work to be done ? He could do it with speed and skill. There was no need in the affairs of his household he could not and did not answer. How sadly the home is bereft none can tell and its members only can realize.

Funeral services were held Thursday May 1. Short services were held at the house then he was taken to the church of the Brethren where Elder S. J. Lindsey, Editor of The Restitution Herald, of Oregon, Ill., delivered the funeral sermon. The capacious audience room was filled to overflowing with friends and brethren. Beautiful flowers graced the ceremonies. All the near relatives including his aged mother were present excepting Mrs. Phend and Mrs. George. Burial was made in the Brethren Cemetery nearby the church, beside the little son who was laid to rest many years ago. Here he rests awaiting his hope in the resurrection at the coming of Jesus, the Savior.

D. E. VanVactor.

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Editorial

The Editor is spending this week with the brethren in Salem, Ohio.

* * *

It is no shame to belong to the minority. Noah and his family were in the minority, while the vast majority were going to destruction pretty much as they are now.

* * *

Man is like a snow-ball: leave him in idleness against the sunny flame of prosperity, and all the good that is in him melts like butter. But kick him around, and he gathers strength from every revolution, until he grows into an avalanche.

* * *

These six doth the Lord hate: yea, seven are an abomination unto him:

1. A proud look.
2. A lying tongue.
3. And hands that shed innocent blood.
4. An heart that deviseth wicked imagination.
5. Feet that be swife in running to mischief.
6. A false witness that speaketh lies.
7. And he that soweth discord among brethren (Prov. 6:16-19).

* * *

May 4th the following, after giving evidence of their faith and change of mind, were baptized into Jehovah's name as manifested in his Son by the Holy Spirit: Mr. Larkin, formerly Episcopalian, the husband of Sister Larkin; Mr. Rocker, formerly neutral, the husband of Sister Rocker; Miss Mabel Jackson, formerly Seventh-day Adventist, the daughter of Sister Jackson; Miss Dorothy Neill, formerly neutral, the daughter of Sister Neill; Mr. Albert Weed, formerly neutral, the son of Sister Weed; Mr. Raymond Larkin, formerly neutral, the son of Brother and Sister Larkin; and Mrs. Austin Smith, formerly Seventh-day Adventist. We are all exceedingly gratified by the acquisition of these new friends, who obeyed the truth in "full assurance of faith"—obeyed it, as expressed in the juvenile style of Sister Mabel Jackson, "to become brothers and sisters of the kingdom of God. We thank God for the comradeship of fellow believers: which gives us a foretaste of "the general assembly and church of the first-born" in the coming state of glory.

* * *

Bible Lesson III has been reprinted, and we are now busy getting out Lesson IV. As the first edition of these lessons is sold out we are publishing the second edition under critical revision. We are also printing five hundred copies on fine paper, consecutively paged, so when the second edition of the lessons is complete, we shall be able to sell the lessons in book form.

* * *

THE THINGS CONCERNING THE KINGDOM OF GOD

IV. WHAT CONSTITUTE THE THINGS CONCERNING THE KINGDOM OF GOD

In the preceding lesson we demonstrated by the Scriptures that the gospel relates to the kingdom of God, and that an amplified definition of the gospel embraces "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). Therefore to find out what these "things" are is to find out what the gospel is; to hear, believe, confess, and obey these "things" is to hear, believe, confess, and and obey the gospel. The analysis of these "things of the kingdom" is made necessary by the fact that the kingdom of God is truly and literally a kingdom, with constitution and statutes; with a personal head, and many subordinate ministries; comprehending all nations, and enduring forever. A kingdom is not an abstraction. It is not any single thing: it is an aggregation of elements or parts which go to make it up. A king is not, in himself, a kingdom; neither is a country, people, capital, nor laws, separately: all these combined are required to make a kingdom. As a kingdom is composed of a king, an aristocracy, a people, a territory, a capial, and laws, these "things of the kingdom" must be defined and understood separately and in detail before we can "receive the kingdom" with comprehension and understanding. As the reader's salvation depends upon his belief of these kingdom "things," we ardently hope that he will study the subjoined analysis of these things with the docility and simplicity of a little child; for "whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

(a) The King: Christ

The word "Christ" comes from the Greek word **Christos**, which means anointed. This quotation from a scholar of eminence is worthy of mention here:

> "**Christos**, Christ, is the official appellation of the long promised and long expected Savior, denoting his kingly authority and mediatorial position as the 'Servant of the Lord.' Jesus was his common name during his lifetime, and he is generally so called in the Gospels, while 'the Christ' or 'Jesus Christ' is generally used in the Epistles" (Young's Concordance under "Christ").

The Bible discriminates between the words "Jesus" and "Christ," the former being used as a name and the latter as a title. Jesus is a name which means Savior (Matt. 1:21); Christ is a title, or as Young says, "an official appellation denoting kingly authority." Biblically the words "King" and "Christ" are convertable terms. "Where is he that is born King of the Jews?" in Matt. 2:2 is emended to read in the fourth verse, "Where Christ should be born." Here the words "King" and "Christ" are used as synonyms. Now if the reader asks, "What must I do to be saved?" the answer is, "Believe on the Lord Jesus Christ" (Acts 16:31). "Jesus Christ" is a name and a title combined. Since, then, "Christ" is a title referring to "kingly authority," and is synonymous with "King," to "believe on the Lord Jesus Christ" is to believe that he is King as well as Savior. These two words are distinguishable and are distinguished; separable and are separated. John makes this distinction apparent when he says: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name" (John 20:31). It is possible, then, to believe in Jesus and at the same time reject Christ; to believe in him as Savior and at the same time reject him as King. Grammatically the definite article "the" cannot be used before a proper name; therefore when John says "Jesus the Christ" he is using a title equivalent to "Jesus the King." As "life through his name" comes to us by "believing" this, the reader must see that here is a matter demanding his serious consideration. The fact that the book of John was "written that ye might believe that Jesus is the Christ," shows the importance of the subject. "And Paul, as his manner was, went unto them, and three sabbath days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ" (Acts 17:2,3). Preaching that Jesus is Christ is explained as teaching "contrary to the decrees of Caesar, saying that there is another King, one Jesus" (vs. 7). Therefore when Paul preached that Jesus was Christ he taught that Jesus would be King "contrary" to Caesar—that he would be King in the literal sense in which Caesar was King. And to intimate when he would exercise this "kingly authority" he said, "He hath appointed a day in which he will judge the world in righteousness" (vs. 31). He calls this "appointed day" the "appearing of our Lord Jesus Christ" (1 Tim. 6:14). Referring to his appearing as "his times" he declares that he will "show (Caesar and all other rulers) who is the blessed and only Potentate, the King of kings, and Lord of lords" (vs. 15). Ethereal conceptions of Jesus' kingship, while eulogized as "spiritual," are but mock-fires of the marsh "that lead to bewilder, and dazzle to blind." Why should there not be a personal manifestation and visible sovereignty of Christ on earth? Is this world, over whose birth the morning stars sang together, and all the sons of God shouted for joy (Job 38:7); is this world to which angelic hosts have descended with embassies of heavenly love is this world to be blotted out of being, or doomed to eternal sterility? One of the fairest productions of the Creator, is the earth to be smitten from its place among the heavenly orbs by the hand that made it? A theology which requires such a frightful issue impugns the goodness and wisdom of God, and charges him with an abortive creation. That Christ is to "judge the world in righteousness," instead of degrading, glorifies him; and is one of the most gladsome truths of revelation. Reason and the word of God mutually embrace each other in saying that here on earth where Christ suffered is the place of his triumph, and that the objects of his redeeming love should be the subjects of his regal sway. Here on earth where Christ prayed, suffered, and died; where he was denied, derided, and killed is the place for his vindication. Where he has been denied he must be confessed; where he suffered he must triumph; where he was disgraced by humiliation is where he must be glorified and exalted; where he carried the cross he must wield the sceptre—here where he wore a crown of thorns is where he shall wear a crown of gold (Psa. 21).

(b) The Associates of the King: the Saints

The reward in store for the saints in the day of Christ's glory is a participation in "the glory, honor, and power" of the kingdom in the sense of being his associates and coadjutors (as kings and priests) in the work of governing the world righteously. When Christ returns in glory and sits upon his throne (Matt. 25:31), instead of being alone he has ten thousands of saints with him (Jude 14). They "inherit the kingdom" with him (Matt. 25:34). As "flesh and blood cannot inherit the kingdom of God," the dead are raised incorruptible, and the living are "changed in a moment" from mortality to immortality (1 Cor. 15:51,52). The saints are thus regenerated (Matt. 19:28), made like Christ (1 John 3:2), and have "glorious" bodies of immortality (Phil 3:21). They are now "equal to the angels and cannot die any more" (Luke 20:36). Endowed with everlasting life they have no successors, thus the kingdom is never left "to other people" (Dan. 2:44). Glory, differing like the glory of the stars (1 Cor. 15:41), is now added to their salvation (2 Tim. 2:10), its "weight," order, and precedence corresponding with the decree of suffering and loss endured for Christ (2 Cor. 4:17,18). The apostolic band comes first (Matt. 19:28), next the martyr campany (Rev. 20:4), then the saints of all generations who are counted worthy of that age (Luke 20:35). These are all regenerated and given authority as judges in the kingdom of God (Matt. 19:28; Luke 19:17, 19). They sit with Christ in his throne as his glorified Bride, his Queen-consort enthroned with him (Rev. 3:21; 2 Tim. 2:12). They wield "power over the nations" (Rev. 2:26,27) as princes (Isa. 32:1), "take the kingdom," and possess its dominion and glory forever (Dan. 7:18,27). They execute the judgment written (Psa. 149:7-9), judge the world (1 Cor. 6:2,3), "sit down in the kingdom of God" with Abraham, Isaac, and Jacob and other distinguished heroes of God in everlasting comradeship (Matt. 8:11; Luke 13:28, 29), and shall reign on the earth as kings and priests (Rev. 5:10).

Dear reader, do not reason, logic, and the fitness of things corroborate these declarations of the divine utterance? Heroic poetry, in its most presumptuous flights, has never conceived of such a vindication for defeated warriors as this—triumphing in a deathless and glorified body on the very field of battle where their leader was mutilated and entombed. It is certainly fitting that the place of Immanuel's sufferings should also be the place of his triumph. And it is most fitting that the saints should share the kingdom and the glory with Christ. Is it not according to logical thought and the fitness of things that those who have been partakers of his sufferings should be also partakers of his glory when it is revealed (1 Pet. 4:13); that those who have toiled in his service should enter into his rest (Heb. 4:11): that those who have fought under his banner should participate in the honors of his victory; that those who have borne the cross should be given the crown; that those who have bravely confessed him before men should be confessed of him before the holy angels—that those who have cheerfully submitted to the loss of all things for his sake and the gospel should be rewarded an hundredfold in the very world where, for his sake, they have been impoverished? O reader, is it not consistent and fitting, logical and scriptural, that the purchaser should come and claim what he has purchased, gather home his exiles, fold his scattered sheep upon Mount Zion, and fulfill his gracious promise to reward their faithfulness, and gratify their hope of eternal life? Does it not follow that here, where he redeemed them, he should dwell with them forever: that here where he has abolished "the last enemy," death, they should celebrate in his presence that glorious achievement of his power; that here where they are purified by his grace and disciplined by his providence, they should enjoy his eternal communion, and rejoice in his eternal beatitude; that here, where they sleep in the dust, and awake in immortality they should be permitted to remain in glorified bodies with him who is "the resurrection and the life," amid the ineffable beauties of regenerate nature and in the delectable joys of paradise restored?

(c) The Laws

"The world to come" will be subject to Christ and his immortalized saints (Heb. 2:8). Residents of Jerusalem, the headquarters and metropolis of the kingdom, they will enact and enforce holy and just laws, and exercise lordship over the earth to the utmost bounds of the globe. These laws, wisely and divinely administered, will work an intellectual, moral, social, and religious reformation among the subject people, as witness the following testimonies:

> "Many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations . . . . neither shall they learn war any more" (Isa. 2:3,4).
>
> "The isles shall wait for his law" (Isa. 42:4; see also Zech. 14:16-19).

(d) The Subjects: Israelites and Gentiles

The Jews, now scattered and afflicted, will be gathered from their dispersion and re-instated in Palestine as the subjects of the kingdom. However, the subjects include Gentiles also, with this difference: "The kingdom of God" is distinct from "all people, nations, and languages" which it rules (Dan. 7:14), just as the kingdom of Great Britain is distinct from its colonies. The Jews will be the highest subjects of the kingdom, just as Englishmen are in England; the Gentiles, like her colonial possessions, will form "the dominion" and constitute dependencies of the kingdom, like the "dominion of Canada," New Zealand, etc. Jews and Gentiles are both subjects, but the Jews are "the first dominion"—subjects in a proper and exclusive sense. These distinctions are made transparent in the following Scriptures:

> "His kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Dan. 7:27).
>
> "Many nations shall be joined to the Lord in that day, and shall be my people" (Zech. 2:11).
>
> "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:8).

(e) The Capital: Jerusalem

As the gospel radiated from Jerusalem during this dispensation (Luke 24:47), so this city will be the center of activity in the kingdom age, being the resident city of the King and his Queen-consort. It has been selected as the capital city of the world because it is "beautiful for situation," as the following testimonies declare:

> "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the Great King" (Psa. 48:2).
>
> "At that time they shall call Jerusalem the throne of the Lord" (Jer. 3:17).
>
> "Sing and rejoice, O daughter of Zion, for lo, I come, and I will dwell in the midst of thee, saith the Lord." "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again" (Zech. 2:10,12).

(f) The Territory: Palestine

Palestine, which God repeatedly calls "my land" (Ezek. 36:5; 38:16; Jer. 2:7; 16:18), and of which Moses says, "It is a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year" (Deut. 11:12), will form the territory of the kingdom in a primary and exclusive sense. Finally, by subjugation and conquest, the "uttermost parts of the earth" are added to the dominion of "the King of kings, and Lord of lords." Such is the plain import of the Scriptures following:

> "I will remember the land" (Lev. 26:42).
>
> "Then will the Lord be jealous for his land, and pity his people" (Joel 2:18).
>
> "This land that was desolate is become like the garden of Eden" (Ezek. 36:35).
>
> "I will give thee the heathen (Hebrew, nations) for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).
>
> "He shall have dominion also from sea to sea, and from the river unto the ends of the earth" (Psa. 72:8).

Published by the Fellow Helpers' Society, and for sale by the Author, 10623 Lee Ave., Cleveland, Ohio.

Young People's Meeting

Brother and Sister [illegible] entertained a large attendance of the Young People's Society at their home on E. 82nd St., Friday, April 25th 1919. The evening opened with the regular business. Programs for the ensuing year were distributed and discussed. Anyone interested in the lessons may secure program from the corresponding secretary, Sister Ruth Pate, 2303 Bellfield Ave., City.

Brother Dowle of Michigan was with us and gave a sincere exhortation, that we remember the coming of the Lord approaches nearer every day, and we must not delay our preparation for him.

The lesson, "The Blessedness of Forgiveness," was conducted by Sister Heloise Crawford and was based on Psa. 32:1: "Blessed is he whose transgression is forgiven, whose sin is covered. We are not only blessed in being forgiven but are doubly blessed in having the privilege of forgiving others. If it were not for this attribute of forgiveness our hope of eternity would be gone, for we are sinful mortals and it is only through Christ's intercession and God's merciful forgiveness of our sins that we have a hope of salvation

Brother E. R. Drabenstott, of Huntington, Ind., sent an interesting and instructive essay on the topic of the evening. The Society will be only too glad to receive more of such literature.

* * *

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST. BROOKLYN, N. Y.

MEMORY VERSES. MICAH 6 8. TITUS 2 12,14.

GOLDEN TEXT: Acts 10:34, 35

IF WE KNEW

Could we but draw back the curtains
  That surround each other's lives,
See the naked heart and spirit,
  Know what spur the action gives.
Often we would find it better,
  Purer than we judge we would;
We would love each other better,
  If we only understood.

Could we judge all deeds by motives,
  See the good and bad within,
Often we would love the sinner
  All the while we loathed the sin.
Could we know the powers working
  To o'erthrow integrity,
We would judge each others errors
  With more patient charity.

If we knew the cares and trials,
  Knew the efforts all in vain,
And the bitter disappointment
  Understood the loss and gain—

Would the grim external roughness
  Seem, I wonder, just the same,
Would we help where now we hinder,
  Would we pity where we blame?

Ah! we judge each other harshly,
  Knowing not life's hidden force;
Knowing not the fount of action
  Is less turbid at its source;
Seeing not amid the evil
  All the golden grains of good;
Oh! we'd love each other better
  If we only understood.

As A Light That Shineth in A Dark Place

In Scotland. what we here call the Church of God is known as the Church of Baptized Believers. In Edinburgh, which is the capital of Scotland, there are two large and flourishing churches, each owning their place of worship: one the "Hill Place" church publishes a monthly a four page paper in size 5¼ by 8½in called the "Evangel," which gives the church news, also little articles that would be of benefit to those who might be seeking the truth. We now have the issue for March before us. By it we see they have preaching twice each Sunday at 11 A. M. and 6:30 P. M.; Sunday School at 1 and again at 5:15 P. M.; on Mondays two meetings are held, and the same number on Tuesday, Thursday. and Friday, and one on Saturday. One of the Monday meetings is a "Senior Teacher's Training Class." A "Junior Teachers' Training Class" is held every Thursday, as also is a Primary Teacher's Training Class" as well as a "Beginners Teacher's Training Class" each Friday.

Under the special meetings, of which there are four during the month, we note that on March 27 will be held he "66th Annual Business Meeting," and on the 29th the "66th Church Anniversary Social," the business meeting to commence at 8 P. M. and the social at 4:30.

There is a "Baptismal Notice" in which is stated that "there will be a baptismal service in the church on Sunday evening, 9th March, when two young people will confess the Lord Jesus in his appointed way." Among other interesting matter is the following:

Manifesto

The church earnestly seeks to reproduce the faith and practice of the apostolic church as expressed, for example, in Acts 8:12: "When they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women," and in order to accomplish this object effectively and harmoniously, its membership is restricted to those who believe in our Lord Jesus as the Christ, the Son of God, who died for the sins of the world, and rose again for our justification, and through whom alone, we have hope of immortality at the resurrection of the just. Who also have been immersed in water in his name, and are waiting for his coming again from heaven, to sit upon the throne of his Father David. reign over restored Israel, and make the kingdoms of this world the kingdom of our Lord and of his Christ.

We wonder if in the foregoing, there are hints or suggestions that would be of benefit to any of our congregations on this side of the Atlantic.

Christ For Us, To Us, And In Us

There are three ways in which we are benefited by Christ; three bonds between us and him:

1. He is for us. The Holy One bears the sins of the unholy; the Just One dies for the unjust. Thus the cross of Christ, or rather Christ upon the cross is our peace. His body was broken for us.

2. He is given to us. The Holy One bears the sins gives himself to us; and so he himself and all that he is and has become is ours. It is this gift of himself to us that we are reminded of in the supper: "He took bread, and gave it, saying, Take eat."

3. He dwells in us. He in us and we in him; he our temple, we his! "Christ in you the hope of glory." "We will come unto him and make our abode with him" (John 14:23).

A Forthcoming Treat

Some time since a brother who hails from that part of the country where they grow real men, men with great big hearts filled with love for boys and girls, sent us an interesting little story—in fable form—regarding a big and ugly monster that kept good men and women in a dark and damp dungeon, and how a good and loving king outwitted the monster, allowing the prisoners to escape. I feel sure you remember the story, also the sequel. The monster was death; the dungeon was the grave; and the king was Jesus our Lord, "who hath abolished death, and hath brought life and immortality to light through the gospel."

Now the same brother, Brother S. H. Thomas who, when writing to children signs himself "Father Thomas" has sent us for your instruction and profit, an advertisement for a certain company in which he asks us to buy a policy. I was going to tell you more about this company, its agents and policies, but "Father Thomas has done this much better than I could. So I only add, watch out for the next issue, read carefully "A Chat With the Children." We know you will be pleased. If we do not get a host of letters telling us so we will be disappointed. In closing let us say that "Father Thomas," and we, as well as a host of others, now own policies in this company; and our only advice is follow our example and buy. You cannot lose.

Regarding Our Weekly Puzzles

In December last we made announcement that commencing with the first issue in January, we would give five credits for each correct answer to the questions comprising our weekly puzzle.

By this means we hoped to stimulate Bible study and research. We imagined the response would be so great that we would be compelled to call upon the brethren for contributions to establish a fund for the purpose of buying prizes. But we regret the necessity of recording our disappointment. We have received many replies, but with one exception, our correspondents have not been regular in sending answers. The exception is

Miss Gladys Heckman,
Hobart, Oklahoma

who not only has answered every puzzle but each question has been answered correctly. She having earned one hundred per cent, we take great pleasure in awarding her the only prize given, which we trust will be received in the same spirit of Christian love in which it is sent.

With this issue we shall discontinue the credits. We wish to thank all our contributors and say that, gerenally speaking all answers were correct, letters neatly written, and care shown in study and research.

Our Weekly Puzzle

Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Who spoke the above?
What is meant by "heavy laden" as here used?
What is a "yoke"?
Why is the word "yoke" here used?
Where can the above passage be found?
Answer next issue.

Answer to puzzle in issue of April 22:

The "brethren" are those who have forsaken the world, acknowledged Jesus to be the Christ, the Son of God, and accepted him as their wisdom and righteousness and sanctification and redemption.

"Liberty" signifies "not being under the rule or control of others." As used in this passage it means "not being under the rule or dominion of sin" also "freed from the penalty of sin."

"Fulfilled" means "accomplished," "completed," "finished."

"Our neighbor" is anyone to whom it is possible for us to do a kind act or deed.

Jesus defines a neighbor in the parable as recorded in Luke 10:25-37.

The passage was written by Paul to the church of Galatia, and can be found in Galatians 5:13, 14.

Daily Thoughts

Patient continuance in well doing	Rom. 2:7
The eternal God is thy refuge	Deut. 33:27
Every good and every perfect gift is from above	Jas. 1.17
Let your light so shine before men	Matt. 5:16
Mine eyes are ever toward the Lord	Psa. 25:15
Not by might, nor by power, but by my spirit	Zech. 4:6
Lips of knowledge are a precious jewel	Prov. 20:15

Lines

Out of the twilight of the past,
  We move to a diviner light;
For nothing that is wrong can last,
  Nothing's immortal but the right.

"CHOSEN ONES"

"Ye are not of the world, for I have chosen you out of the world. Wherefore come out from among them, and be ye separate . . . , and I will receive you." The above language is admitted by all believers of the Bible to be true. But just where the line of separation shall be when drawn is a thing of no little importance. I am aware that the line as drawn by Jesus shows a marked distinction between the Christian and the worldling. And Jesus has given us an infallible rule by which we may always know when we are on the right side of the line. Hear it: "But because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you."

Now, brethren, when we heard the timely warning, "Come out of her my people," how many of us responded to the call? If we have been chosen out of the world, how shall we prove that we have responded to the "call," except we refuse to act with the world? Shall we who are solemnly announcing to the world the downfall of all human governments preparatory to the coming reign of the "Prince of Peace," shall we rush to the polls and contradict all this? Shall we eat, drink, sleep, and fight with the world? If we do will not the world say, "they are of us"? Will not sober, candid men say, "Behold their hypocrisy?" We will fail to convince people of our sincerity, unless we we faithfully practice what we preach.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

J. G. Haupt	$ 3.00
B. F. Smith	8.00

BE THANKFUL EVERY DAY

The purely passive contemplation of all good ought to be granted to common days on which no more has occurred than the daily round of little pleasures and the absence of more than ordinary annoyances. With the evening offering a silent thanksgiving to God we take conscious possession of simple happiness and enjoy it once again, instead of slipping off past God's best gifts as men so often do. Thus thanksgiving involves the recognition: All this good is from God, and this recognition reacts on our own good, creating conscious joy and humble trust in the God who will continue to bless in things both great and small.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. MAY 20th, 1919. NUMBER 19

On the War

In 1854 the Bear
The Crescent shall assail,
But if the Bull and Cock unite
The Bear shall not prevail.

In three score years again I ween,
Let Islam know and fear;
The Cross shall wave, the Crescent wane
Dissolve and disappear.

Then will the Eagles fly
To enter in the strife,
Till he whose right it is will come
And with his saints will fight.

As prophets spoke of old,
All wars and death shall cease;
He whose right it is will reign,
Give to the world its peace.—Selected by Brother George Dowle.

Multum In Parvo

Article Two

A man is like the fish in the water. Take a fish out of the water and it will die. Put a man where there is no air and he will die. A man breathes about eighteen times a minute, inhaling a pint of air each breath, which makes two gallons and a half each minute, giving heart action which forces the life blood to all parts of the soul, and imparts spirit to the mind. Therefore the spirit of man is the candle of the Lord, searching all the inward parts of the belly (Prov. 20:27). The amount of air a man uses in ten years is nearly twelve million gallons. It returns to God each time we breathe. In God we live, move, and have our being.

A man when in sound sleep is as unconscious as a dead man because of the suspension of all his sense organs, except brain action, lives on vigorous, vital forces by an unconscious organ—the heart which gives the life blood and the process of digestion, and all other life giving functions to the unconscious soul. The air continues in his nostrils, yet all thinking powers are dormant in sleep. Therefore this much of a soul in sound sleep is without sense to think and act.

Notice when he wakes from sleep the lamp or candle of the Lord causes the spirit of mind to act either in a bad or good spirit. The spirit enters in (Ezek. 2:2). Some wake with an humble spirit (Isa. 57:15): some with vexation of spirit (Isa. 65:14): others with lying spirits (1 Kings 22:22). Also foolish spirits (Ezek. 13:3), and spirits of whoredoms (Hosea 5:4), treacherous spirits (Mal. 2:16). Many have haughty spirits (Prov. 16:18), and a few have the spirit of truth (John 14:17). "Hereby know we the spirit of truth, and the spirit of error" (1 John 4:6). "May the Lord Jesus Christ be with thy spirit" (Titus 4:22). Thus we have spirits of devils, spirits of robbers, spirits of war, spirits of Christ, and spirits of the wicked.

God has but one sentence or doom for the wages of sin, which is death (Rom. 6:23). God said to Adam "Dust thou art and unto dust shalt thou return" (Gen. 3:19). He says the wicked shall be silent in darkness (1 Sam. 2:9). The spirit of man is the candle of the Lord (Heb. **neshamah**, breath). "The candle of the wicked shall be put out" (Prov. 24:20). The wicked shall perish (Psa. 37:20). They will perish (2 Pet. 2:12). The Lord will destroy them (Psa. 145:20). "For behold the day cometh that shall burn as an oven; and the proud, yea, and all that do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. For they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts" (Mal. 4:1-4). The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed (Luke 17:29, 20). Thus in this manner the wicked shall be turned into hell (Heb. the unseen state, **sheol**: grave, the unseen world, **hades**), and all the nations that forget God (Psa. 9:17). Here we have death the wages of sin: a final state; God's sentence and doom, a finality; turned back to the earth, mortal, dust souls; the unseen state. The Heb. word sheol (hell) and the Greek word hades are synonymous words, rendered "hell" 41 times, and "grave" 32 times; and only implies the abode or unseen world of the dead, which is literally that which is in darkness, hidden, invisible or obscure. "Yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be" (Psa. 37:10). "They shall be as though they had not been" (Obad. 16). There will be a resurrection of the dead, both of the just and unjust (Acts 17:15). Then comes the righteous judgment of God. He will render to every man according to deeds (Rom. 2:5, 6). The wages of sin, the second death, is due all sinners. John saw both small and great stand before God; and the books were opened, and all were judged every man according to his works. God's sentence will be the second death, the wages of sin (Rev. 20:12-15). But he that overcometh shall not be hurt of the second death (Rev. 2:11).

Some say the destruction of the wicked is no punishment. In fact it involves the loss of everything gained by the righteous. If what the righteous secure is no reward to them; the loss to the wicked is no punishment. Is it a little matter to lose eternal life and all its billions of years of attendant glories, and pass under the dark wave of oblivion? The death of the wicked is only the last ingredient in his case. Indignation, wrath, tribulation, and anguish come first. One thing is only a component part of his chastisement, stripes, and gnashing of teeth await all the wicked according to deeds, and death will close their doom. The wages of sin is death (Rom. 6:23).

Notice carefully Christ's allusions to gehenna, hell: Greek Gehenna, fire. This is the hell that will destroy the wicked. The word occurs in Christ's words eleven times. Gehenna is the antitypical hell in Hinnon's valley a short distance south of Jerusalem, a place for the cremation of the filth of the city. Fire was the agent used to burn up the filth in Gehenna. Therefore the Greek word is the strongest term in the whole Greek language to express total annihilation.

Christ's first warning of the danger of hell fire is the unruled tongue (Matt. 5:22). His second warning is, "Be not afraid of those who kill the body, but cannot destroy the future life; but rather fear him who can utterly destroy both life and body in Gehenna" (Diaglott, Matt. 10:28). His next warning, "If thy hand or foot cause thee to offend, cut them off and throw them away: it is better for thee to enter life crippled or lame than having two hands or two feet to be cast into the aionian fire" (Diaglott, Matt. 18:8). If thine eye offend thee, pluck it out, it is better to enter into life with one eye than having two eyes to be cast into hell fire (Matt. 18:9). "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell" (Matt. 23:33)? If thy hand offend thee cut it off: it is better for thee to enter into life maimed than having two hands to go into hell" (Mark 9:43). It is better to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire (Mark 9:47).

The above warnings by Christ show he is very pitiful and of tender mercy. "As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways: for why will ye die? (Ezek. 33:11). Therefore be not overcome of evil, but overcome evil with good (Rom. 12:21). Be ye also ready for in such an hour as ye think not the Son of Man cometh (Matt. 24:44). Man that is in honor, and understandeth not, is like the beasts that perish (Psa. 49:20). The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts. If thou seek him he will be found of thee, but if thou forsake him, he will cast thee off forever (1 Chron. 28:9). To be carnally minded is death (Rom. 8:6). He that pursueth evil pursueth it to his own death (Psa. 11:19). The end thereof are the ways of death (Psa. 14:12). Therefore God's final ultimatum is that the wicked shall be turned into sheol, hell, the unseen state, grave, tomb or pit, and all the nations that forget God (Psa. 9:17); which is the wages of sin, death (Rom. 6:23). First and last God's sentence for sin is dust thou art, and unto dust shalt thou return (Gen. 3:19). He which converteth the sinner from the error of his way shall save a soul from death (James 5:20) The first man (Adam) is of the earth earthy (1 Cor. 15:47). Therefore he can only transmit to his children his earthly nature. All of Adam's descendants, therefore are only of earth earthy. Adam's formation was of the dust of the earth; and all his food came from the earth, therefore he was absolutely of the earth, earthy. Paul tells us the truth (1 Cor. 15:47). But many in their vain imaginations have studiously tried to find something about man that never had any existence. When men inject their theories into the word of God they make absolute foolishness. Did the devil tell the truth when he said, "ye shall not surely die?" It is appointed unto men once to die (Heb. 9:27). And if there is no resurrection, all are perished (1 Cor. 15:18). Has the righteous dead of the past ages received any of the Savior's promises? No. These all died in the faith, not having received the promise (Heb. 11:13). Where is the life of those dead saints? Hid with Christ in God (Col. 3:3). Verse 4: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Christ says, "I will come again and receive you unto myself; that where I am, there ye may be also" (John 14:3). Where will Christ find the good people when he comes again? "The hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of ((Greek, zoe, eternal life) life" (John 5:28, 29). When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory (1 Cor. 15:54) God is the source of all the good that man possesses. The only way God has devised to give eternal life to man is by the resurrection from the dead or translation. Jesus said, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live" (John 11: 52). "I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). Christ has the only keys that can penetrate inanimate dead souls. Christ is the second Adam, a quickening spirit (1 Cor. 15:45). "He said, "Lazarus, come forth; and he that was dead came forth" (John 11:43, 44). Christ said to the widow's dead son, "Young man, I say unto thee arise. And he that was dead sat up and began to speak, and he delivered him to his mother" (Luke 12:14, 15). Therefore the only life of the first Adam's condemned posterity is hid

with Christ in God (Col. 3:3). Our only hope of life is in Christ. For by grace ye are saved through faith; and that not of yourselves: it is the gift of God (Eph. 2:8). Therefore no disembodied, mythical, invisible, imaginary, immortal souls are needed to put into the dead souls of men to give them life. Christ said, "I am the way, the truth and the life" (John 14:6). "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ" (Col. 2:8). Men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself (1 Tim. 6:15). In vain do they worship me, teaching for doctrines the commandments of men (Mark 7:7). "Many deceivers are entered into the world" (2 John 1:7). Let no man deceive you with vain words: because of these things cometh the wrath of God upon the children of disobedience (Eph. 5:7). Let no man deceive you by any means (2 Thess. 2:3). Jesus said unto them, Take heed that no man deceive you (Matt. 24:4). Be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Eph. 4:14). He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul nor say, Is there not a lie in my right hand? (Isa. 44:20). So is the man that deceiveth his neighbor and saith, Am not I a sport? (Prov. 26:19).

J. L. CAYLOR.

Wine and the Lord's Supper

To the Editor of The Restitution:

Dear Brother: I notice in your editorial comments on the story of the Drummer Boy in The Restitution of April 22, some statements that caused me some surprise and a sense of pain. One statement I wish to speak of it as follows: "And the Lord of truth has ordained it (wine) to be drunk by his people in remembrance of him in the sacred supper." Now I always enjoy your editorials, and if I differ with you in this particular view it may be that I misunderstand your meaning; and possibly a few words of explanation from you may help me out. I think that the subject may be of general interest to the brethren.

I will put the subject into question form: Did Christ give a command that requires all his followers to use fermented wine at the sacred supper?

I understand you give an affirmative answer; the general tone of your remarks seems to imply this. Your remark on the two wine theory would lead one to think that you recognized only one kind of wine, and that the fermented kind.

Your statement raised the question in my mind what is wine anyway, and for answer I looked in Young's Concordance. I find that he gives thirteen words and phrases that are rendered wine in the English Bible. The third means according to Young is by far the most frequent; it is "what is pressed out, grape juice," occurring about one hundred and seventy-seven times. The next most frequent in use is number thirteen, occuring about twenty-eight times in the New Testament, and is simply grape juice. Other meanings occur less frequently. Some of them are as follows:

Anything mixed.
Anything sucked up.
Anything pressed on.

The passage you quote, Isa. 25:6, is rendered "what is preserved, sediment."

There are other meanings, but I have given enough to show that fermented liquors have no monopoly of the word wine in the Bible. The nature of the wine must be judged by the context. the New Testament. We are told that it was the liquor used at the last supper, for the word wine does not occur in any of the four accounts given in the New Testament. We are told that is was the fruit of the vine, let us say grape juice.

Now there are two ways of keeping grape juice: one is to boil with a little sugar and seal up tight in bottles. This will keep for a long time, and will not ferment. It has no intoxicating qualities, but when mixed with water makes a pleasant and health giving drink. The other way is to mix with water and sugar and expose to the air until fermentation has set in. It thus becomes intoxicating. This is the wine that moveth itself aright, that giveth its color in the cup, and at last biteth like a serpent and stingeth like an adder.

Our question now assumes this form: How was the grape juice prepared? Was it by fermentation?

The thirteenth chapter of Exodus, at the seventh verse, reads as follows: "Unleaven bread shall be eaten seven days, and there shall be no leaven bread seen with thee, neither shall there be leaven seen with thee in all thy quarters." This was the law of the Passover feast at which the Lord's supper was instituted.

Turning to Young's Concordance we find that leaven means anything that is fermented; therefore fermented fruit of the vine was not used by our Lord and his disciples at the feast of the Passover.

To me it seems that to say that our Lord commanded the use of fermented wine at the supper is to charge him with a breach of the law. And for the followers of Christ to use fermented wine at the supper seems to me to destroy the beauty of the symbolism. Paul seems to allude to this in 1 Cor. 5:7: "Purge out, therefore, the old leaven, that ye may be a new lump: as ye are unleavened; for even Christ our passover is slain for us."

JOHN PARKER.

Missing

Last Sunday, some families from church.

I expect to pass through this world but once. Any good thing, therefore, that I can do or any kindness I can show to any fellow human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

That Drive for Subscribers

By S. Roxana Winer

That drive for subscriptions—how is it coming out? I have heard from no one save Sister Robison and Sister Ettie Fry. The former has been quite successful in her efforts, the latter is going to try what she can do. I have just finished a little study on prayer, and it looks very much to me as if we cannot succeed in any work for God unless we first ask him to go with us and bless us. Jacob said: "If God will be with me and keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God. And this stone, which I have set up for a pillow, shall be God's house, and of all that thou shalt give me, I will surely give a tenth to thee." He knew that he was utterly dependent upon God, and that if God did not go with him and keep him, in safety and in life, he could not keep his vow.

Moses said while yet by the Mount of Horeb and about to start out again on the journey toward the land of promise: "If thy presence go not with me, carry us not up hence. For wherein shall it be known how that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." For God had said, "My presence shall go with thee and I will give thee rest."

The same promise holds good to us. Jesus says, "I am with you alway, even unto the end of the world." But will he keep us company if we shun him? If we do not pray him to go with us in all our enterprises for him? Indeed not. "If you ask anything in my name it shall be granted."

Cannot God overcome even the unpopularity that seems to be so almost universally prevalent in regard to the doctrines we hold? And if he does not see fit to do this, cannot he make us brave enough to work for him in spite of all opposition? Shut in as I am I can do but little in the way of securing subscriptions, but I can do what the mothers and sisters of the soldiers in France have done: I can back you up. I am behind you, praying for the paper, for its manager, for its writers. Obstacles ought only to stimulate us to larger endeavor. The strongest Christians are those who have overcome the most. Overcoming is what gives us characters that are worth while.

Get to work. Don't pay any attention to the hills. It is good exercise to climb. Keep at it and play the game all the while you are at work. Rejoice that you are counted worthy to suffer. Believe in victory. Faith is every thing. You know you are going over the top, and I know you are. Pull all together. Double the subscription roll. Give of yourself, of your time for God. We must tithe our time, just as we do our money. I am doing it. Work presses, but I let it go that I may do something for you.

I am glad to do it if the doing of it will make you glad to work for God; and all the more so, that I see so clearly how imperative it is that we bear fruit by winning others to Christ. The time is so short, do not dally. Men are dying that you might save.

"Awake! ye awake! no time now for reposing:
"The Lord is near," breaks on the ear.
O come, come away."

A Timely Exhortation

Fear not little flock for it is your Father's good pleasure to give you the kingdom (Luke 12:32).

This promise Jesus made to his disciples. All the flocks who are believers in the things concerning the kingdom of God and the name of Jesus Christ; to them this promise will apply. However, to be a member of such a little flock is not a guarantee to each individual that they will inherit the kingdom. Gaining the kingdom is an individual matter.

In the little flock that Jesus addressed and made the promise under consideration, one was a Judas. Before we can get into the kingdom "We must all appear before the tribunal of the anointed so that each one may receive the things through the body, according to what was performed whether good or bad" (2 Cor. 5:10, Diaglott). He will thoroughly purge his floor, and gather his wheat into the garner, but he will burn the chaff with unquenchable fire (Matt. 3:12).

We are told in 2 Timothy 3rd chapter that the master may come at any moment and shut to the door. It is the duty of each to make his calling and election sure. Now is the accepted time, the day of salvation. The time will come when the harvest is past, the summer ended and we may not be saved. Therefore it behooves us to take these matters seriously, to conduct ourselves so that we will be approved of Jesus at his appearing.

We are told in 2 Timothy 3rd chapter that in the last days perilous times shall come. Among other failings men shall be lovers of pleasure more than lovers of God. At the National Convention of Presbyterians held in Philadelphia a few years ago the Rev. Dr. William Fulton reported that during the past five years a quarter of a million members of the church had been placed on the suspended roll, meaning that the member mentioned had been dropped out of the church. Dr. Fulton expressed it in not very elegant language by saying that they had been relegated to the ecclesiastical scrap heap.

He said this falling off in membership is due to the growing love of pleasure and the craze for amusement, and the modern view of life. No doubt many of the members saw no harm in indulgence in this pleasure, and going to that amusement, and staying away from services, with the result that they lost all interest in the church.

I have referred to his matter so that we might be warned. We must be careful that we do not lose our first love for the truth. By indulging in the frivolities of the world, our heart is divided; we become luke warm, indifferent, which is very objectionable to God. He says, "Give me thine heart." It is impossible to serve two masters. We will love the one and hate the other. We cannot love God and the world as it is at the present time, filled with iniquity and sin.

One of the most impressive passages in the Scriptures is the one of three words, "Remember Lot's wife." Being half-hearted, she looked back on the burning city when commanded not to, and was turned into a pillar of salt. Jesus said in Luke 9:62, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

Therefore while the little flock may not need to fear as far as the faith is concerned, individually each member should fear. Fear lest they fail of the grace of God by allowing the things of the world to take up all their attention and time to the neglect of the things of God. We must have the right spirit, the spirit of Christ. If we have the spirit of the world when Jesus comes, he will say, "Depart from me, ye accursed; I never knew you."

J. C. THOMPSON.

EVANGELIST REPORT FOR MARCH

Sermons

Omaha, 2nd.	1
Omaha 9th.	1
Bennington, 16th.	1
Omaha, 21st	1
Omaha, 23rd.	1
Omaha, 30th.	1
Total	6

Money Received

Sister Thrush	$ 1.70
Brother Fletcher	4.00
Brother and Sister Gerard	10.00
Total	$ 15.70

*Expense

Omaha to Bennington	$ .68
Bennington to Council Bluffs	.42
Total	$ 1.10

Salary	$ 100.00
Expense	1.10
To be indorsed	15.70
Balance due	83.20

Remarks

During March the word still kept coming, "We are anxious to have you come, but you will have to wait a little longer for conditions to change. Sickness and bad roads are the two principal things."

There was a time when we could plan and it would work out fairly well, but that time seems to have passed. They told us the peace pact would be ready to sign by March 20th, but it was not and now they think April the 9th; but who can tell? One man who never goes to church and was working in the city, said he knew something was going to happen. So he went to the country to work. He wanted to get away from it. He reminded me very much of the old colored man who saw a group of men talking in the street, and he approach them to see what was the cause of their earnest conversation. He heard them saying the Lord was coming soon; and as he leisurely walked away, he remarked, "I don't care, I'm going out west in the spring anyway." So this poor deluded soul does not care to understand that it cannot be escaped. It will follow him to the country, and instead of running away, how much better if he would investigate, and find out what the means of escape really are. I hear many people say it looks like these are the times the Bible speaks of. When you tell them there is no doubt of it, they will assent, and walk off as though nothing had been said. Oh what an awakening the world is to have some of these days, and not far off either; and now that the world is in this lethargic state, what about the church? If I had the means I would rush from one to another of my brethren and cry aloud to wake up. Oh it seems to me that I have a message to take to the church, and if so, and the time has come to deliver it, God will provide the way.

Brethren, let us arouse ourselves and be at our posts of duty every day. At this writing I am at Palmer, Neb., and there seems to be a demand to hear the gospel in the town so the brethren are securing the Opera House, and the question presents itself, Is someone in Palmer whom God wants as a member of the Bride of Christ. The Father alone knows.

ALMUS ADAMS.

Extract from a Letter on Evolution

R. S. Weir

1. Is immortality of the soul still a Christian doctrine?

2. If not, when did it cease to be one?

3. If it be, is the soul evolvable or subject to the ordinary laws of generation?

4. Do monkeys have immortal souls?

5. If not, how does man have an immortal soul if he has been evolved from a monkey?

6. If monkeys have immortal souls what becomes of them after death?

7. If monkeys have not immortal souls, but men have, where did the latter get their immortal souls; is there any Scripture proof of the process by which they got them?

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The Restitution

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Editorial

Any movement founded upon or which originates in discontent will fail because of discontent.

* * *

Knowledge, even of the gospel of the kingdom, is emptiness unless love, practically exercised toward God and man, accompanies it.

* * *

Brother H. C. Baker, who went to Mount Vernon, Ohio, a few weeks ago, has returned. His health is not yet regained, but we hope it is improving.

* * *

If the kingdom of God is the church, and if it is easier for a camel to go through the eye of a needle than for a rich man to enter therein (Matt. 19:24), then tell us what church excludes men from membership because they are rich.

* * *

Peter the Great, when at Saardam, wished to hear rather a famous preacher. The latter consented to preach before the Czar. Having ascended the pulpit he said with solemnity and dignity, "Think well, speak well, and act well. Amen."

* * *

Those who think it optional with them whether or not to consult spirits, witches, and fortune-tellers, and that however silly perhaps it may be, it can nevertheless be done without sin, are referred to 1 Chron. 10:13, 14: "And Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not; and also for asking counsel of one that had a familiar spirit, to enquire of it; and enquired not of the Lord: therefore he slew him, and turned the kingdom unto David." We are to have no fellowship or connection with such workers of iniquity, but keep aloof from their vanities, and reprove them. They are an offence and an abomination unto the Lord, and should be to us.

* * *

The First Trumpet

Editor's Sermon Notes on the Apocalypse

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth; and the third part of the trees were burnt up, and all green grass was burnt up (Rev. 8:7).

I. Symbols Explained

1. Hail, Fire, and Blood Mingled

1. Judgments of the severest kinds. Illustrated

(a) Historically (Exod. 9:22-28; Joel 2:30; Isa. 28:2, 17; Ezek. 13:11).

(b) Prophetically. Drawn up by the sun's rays from the sea of humanity, the saints become congealed into "hail," and fall with destructive power upon sinners and the kingdoms of this world. After this destructive storm of judgment, they become "the clouds in the air," out of which descend "the rain upon the mown grass," "the tender grass springing out of the earth by clear shining after rain" (Isa. 30:27-30; Rev. 17:15; Mal. 1:2; 1 Thess. 4:16, 17; Rev. 11:15, 18, 19; 16:15-21; Psa. 72:6-8, 2 Sam. 23:4; Deut. 32:2, 3).

2. "The Third of the Earth was Burnt up"

One third implies two thirds. The Western Third was "the third."

3. "The Third of the Trees was Burnt up"

1. Trees represent the great men among a people (Judges 9:8-15; Isa. 60:21; 61:3; 32:15-19; Matt. 3:10; 15:13, Isa. 2:12-17).

4. "All Green Grass was Burnt up"

As a symbol, "grass" is significant of the multitude. When said to be "green," a prosperous state is indicated; when "withered," a state of affliction and death (Isa. 40:6, 7, 24; Psa. 90:5, 6; 92:7; 37:1, 2, 35).

II. Historical Application. A. D. 395-400

1. Radagaisus, "King of the Goths" (Gib. 2:668, 669, 670).
2. Alaric besieged Rome three times and sacked it (Gib. 2:12, 14, 25, 36, 47, 48).
3. Footprints of Providence (Rev. 12:10).

Inconsistency of Puritans

Brother Parker gives us an interesting communication this week on wine. Many think there is a good and evil wine, whereas we think there is a good and evil use of wine. This distinction is worthy of notice. This proposition is so obvious and scriptural we do not stay to discuss it. The objection we have to the Drummer Boy is this: the hero of the story refused chloroform in a surgical operation, and died refusing brandy as a heart stimulant. Published without editorial dissent, The Restitution would have been committed to fanaticism. Loud sounding claims are nice while they are sounding, but after the noise has subsided, the world investigates to see if we are living up to our claims. We are weak, erring mortals, and should be careful not to claim too much. We do not want The Restitution to go on record against this or that, and then have the world investigate and find that the brethren and sisters are indulging in this and that. Claiming to be better than we are, claiming more than we do. This is sure to bring disgrace upon us. Those who prohibit the use of leaven, fermented liquors, tobacco, chloroform, etc. prohibit things which they know are almost universally used among the household of faith, and what is worse still they prohibit things which they do themselves. From the way they talk people are led to think there is something sinful about fermentation. The Hebrew word translated "leaven" is chametz and means "anything leavened or fermented." Therefore if things fermented are sinful and must not be used; and if [illegible] and tobacco must be rejected and on this ground we must, if we have any regard for consistency, refuse to use:

1. **Drugs.** Practically all of these are [illegible].
2. **Butter and cheese.** Both of these are products of fermentation.
3. **Buttermilk.** This is sweet milk fermented.
4. **Vinegar.** This is apple cider fermented.
5. **Sauerkraut.** This is cabbage fermented.

We might swell this list indefinitely. The reader can add to it at his leisure. We have indicated enough to show what an impossible task confronts the conscientious purist, and if he is to make even a showing of consistency, what a revolution he must make in food and drink. So long as he condemns leavened bread at church, and then goes home and eats it for dinner, as long as he condemns fermented wine at church, then goes home and eats and drinks all kinds of fermented things, as long as he does these contradictory and stultifying things, his inconsistency, if not his hypocrisy, will be apparent to the world and the church. God help us to avoid exaggeration as falsehood; and may he give us a quiet, sane, balanced mind, together with the spirit of moderation and consistency.

* * *

Wanted

Several young people. When last seen were walking in pairs on Sunday Breaker's Lane, which leads to the City of No Good.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brothers and Sisters:

Will you forgive me for not sending my renewal before it ran out as I was thinking that it was May and had been going to get a postal note but something has hindered me, one thing or another. We only get our mail once a week and it has been a long time since I went to the office. Some one else has brought it. Will try to get it this week and send in this letter. Now will you please put this in the paper.

I want to know if there is anyone in British Columbia that can baptize me. I have been baptized, but I feel as though I did not know and understand the Scriptures as I should and beside, I was baptized in the name of the Trinity.

Anyone who reads this who is [illegible] will come and baptize me [illegible] communicate with me at once.

Your sister in Christ,
Susan A. [illegible]
Chinook Cove,
North Thompson Valley,
British Columbia.

* * *

Dear Editor Restitution, and all lovers of "the precious faith".

Please [illegible]. The [illegible] to build us up in "your most holy faith" (Jude 20) is, we hope and pray, "meat in due season" (Matt. 24:45, 46; Gal. 6:9, 10). We [illegible] account of our stewardship to God and pray that it may be with joy not with grief (Heb. 13:17-18).

The editorial Request for April 8th, 1919, "The Holy Spirit and its Gifts" were [illegible] "Miraculous Endowments" was so gentle and encouraging (2 Tim. 2:24; Titus 3:15). So may we encourage, as Moses requested, our brother (Deut. 3:24-28), and friends who are at the helm trying to make many rich. "Always rejoicing" for the grace of our Lord Jesus Christ (2 Cor. 10:8 9). Amen.

Under "Miraculous Endowments Compatible with Immorality" the web is broken (Isa. 59:5), the spider's web (Isa. 59:5), and the light of God's word shines in more clearly (2 Cor. 4:6).

The Restitution for 22nd of April gives us an excellent article twice, viz., "Two Kinds of Love" by Brother S. H. Thomas, so reminding me of Isa. 28:10-13, "Precept upon precept" etc. So now let Jesus help us decide which kind of conversation to follow (Matt. 11:29; Gal. 6:14; John 12:47, 48). Our conversation [illegible] makes to our thoughts, so let us cultivate [illegible] Peter says (1 Pet. 1:15-19) and see who the [illegible] represents in Isa. 57, and John 6. "The harvest" or "latter rain" will be after the [illegible] season (Acts 1:11; 2:23, 27; 3:19-21; 2 Pet. 1:16-21). Then he will deliver the kingdom to the Father (1 Cor. 15:24).

It is sad to see the words of those [illegible] by Paul and Peter (2 Cor. 11:13-15; 2 Pet. 2:1-3). So we think "the times of the Gentiles" are almost fulfilled (Luke 21:24). So help us Lord to remember your promise and keep your works faithful to the end (Rev. 2:11, 12,19 21). If you can be true to Christ, and live peaceable with all men, do so. So may we "keep the feast," as we have been instructed in 1 Cor. 5:8 11.2, 23; Rev. 3:9, 10, 8 and first Rom. (5:15).

Your brother in hope,

R. A. HUMPHREYS.

Who will Answer?

1st. Who were the just men whose spirits were made perfect (Heb. 12:23)?

2nd. What were the better things God provided for us? Why would the ancient worthies not be made perfect without us (Heb. 11:40)?

3rd. The Holy City New Jerusalem; is it a real city of walls and buildings (Rev. 21:2)?

4th. What were the cities of the nations that fell when the seventh vial was poured out (Rev. 16:19)?

5th. If John had not been in the spirit, as one born of the spirit, could he have seen what he did when on Patmos (Rev. 4:2)?

6th. Can we see spiritual bodies with the eyes that we have in the flesh?

7th. Who are the ones that are called to the marriage supper of the Lamb (Rev. 19:9)?

Brother Huggins, I send these questions hoping someone will answer through The Restitution. God bless you all. I am alone here; do not know any one near of the one faith and one hope. I am about 72 years old. The Bible and The Restitution are my preachers.

Your brother in Christ Jesus,

John Weeks.

Conference Notice

The Indiana State Conference will hold its usual meeting this year at the North Salem Church, six miles north of Plymouth, on July 4, 5, 6.

This date is much earlier in the summer than the Conference has been accustomed to convene, but the fact that it follows the Bible School, which will be held at the same place up to the date of the Conference assures us that the change in time will prove most profitable in every way to us all. Plan to attend both Bible School and Conference.

FLORA H. PRIOR, Sec.

Lost

A lad, carefully reared, not long from home and for a time promising. Supposed to have gone with one or two older companions to Prodigal Town, Husk Lane. Any person assisting in the recovery of the above shall in no wise lose his reward.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Mrs. Mary Watkins died in Fort Wayne, Ind., and was brought to Plymouth for burial. Funeral services were held at the home of Brother and Sister Underwood, Monday May, 5th, and interment was made in Oakhill Cemetery.

Sister Watkins was above 82 years of age. She was one of the pioneers of the church in this county and a member of the Plymouth church at the time of her death. She had made her home of late years with her grand-daughter, Mrs. Grace Bates, at whose home she died. She fell asleep in Jesus full of hope and trust for his soon coming and the resurrection to immortality.

D. E. VanVactor.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH AND RIGHTEOUSNESS

REPORT OF THE EXECUTIVE BOARD MEETING

The Executive Board of the National Bereans met at the home of the President on April 26, 1919. There has been so much sickness during the year and reports have been coming in off and on that work had stopped temporally because of the epidemic, that there was a general impression that very little work had been accomplished. We were more than pleasantly surprised at the reports.

Sister Lydia Railsback conducted the devotional exercises after which the report of the various committees were read, and then the business of the coming Conference was discussed.

The report of the Organization Committee was splendid showing two points organized and two interested and near organization.

The Literary Committee showed a great gain over last year, more articles contributed and a better response. The Tract Committee has given out 2555 tracts to date, and distributed them in 13 different states.

Nearly 100 letters have been written to the shut-ins, lonesome, bereaved, sick, etc., by the Social Correspondence Committee, and more responses have been received than ever before.

The Sixth Annual Conference will be held at Dutton, Mich., about June 20th. We are planning a live meeting, and we are hoping that as many as possible will take their summer vacation at that time and attend the Bible School which follows.

The Book Committee report was in evidence in a set of outlines for the new books. After conducting the business connected with the printing of the books, the meeting adjourned.

Lottie Logan Pickerl, Rec. Sec.

Plan to Go

The Sixth Annual Conference of the National Berean Society will be held the third week in June at Dutton, Michigan. Bereans, plan your vacation to attend this conference and the Bible School which follows. Particulars later.

Evelyn K. Harsch, Cor. Sec.

We had the pleasure of visiting our beloved Berean worker, Anna E. Drew, a few weeks ago. She has been very sick this winter and is not very strong now. How many of you have enjoyed Anna's wonderful letters or one of her homelike visits? Suppose you turn around and send a letter to her telling her what her work and the Bereans have done for you, and you will give her more strength than any doctor can give her. A letter sent to 629 N. Galena Ave., Dixon, Ill., will find her without much trouble.

We noticed, in The Restitution, that Sister Woods spoke of the need for letter writing to the isolated, the shut-ins, etc. The Bereans have had a department for writing social letters to the isolated, new converts, the sick, and to any who wished to receive them, for three years. We have found that the letters have been greatly appreciated. Anyone who is not familiar with this line of work will receive a very enthusiastic report if you care to write to the chairman of that committee. Anna L. Adams, Mulberry, Florida.

Leila E. Whitehead.

Will You, In Love Share An Appeal?

We believe in "unity" - unity in harmony and in works. In "Searching the Scriptures" we are admonished to care for those of the household of faith.

Dear Bereans, don't you want to help to save the little home for one of our number, who will have to lose it in order to pay hospital bills?

Sister Jennie Cox, of Ripley, Ill., had a fall last summer and was so seriously injured that she had to be taken to the hospital at Quincy, Ill. She was there until the first of the year when she was taken to St. Louis so that Sister Logan, a nurse, and Sister Hanson, our editor, could give her personal care.

The local churches have helped and are helping to bear the burden, but she will not be able to work for a long time, and her expenses are so heavy that her tiny home must go to pay for them. It is not easy to start again when one is around the fifty mark.

The Ripley church has a plan by which a mortgage can be placed if the interest can be met.

Cannot we join, one and all, Bereans or not Bereans, and raise enough to pay this interest and give a living sum. No amount is too small to send. If everyone gave a dollar what a nice sum that would be!

Our Editor, Sister Leota Hanson (address above) will handle the money, so send it to her.

Then let us unite in a long pull and a strong pull, and let our brave Sister feel that the arms of "the household" are upholding her until she is able to take up her work again.

Leila E. Whitehead.

Notice

Because the same rumor has come to us so persistently and from so many sources, the Executive Board of the National Bereans issues the following statement:

No carfare has ever been paid, from the National treasury, for any officer of the National Bereans or for any member of the Executive Board to or from any conference.

The money is used to print the lesson books, to purchase tracts for free distribution, for postage, stationery, and printing (the postage of the social correspondence committee about twelve members --the organization commitee and the book committee being the heaviest items under postage). The following is a summary of the treasurer's report to date:

Money received from sale of books, State dues.		
Individual dues		$ 95.48
Total disbursements:		
Postage	$20.00	
Tracts	19.00	
Printing and stationery	14.50	
		53.50
Total on hand		$41.98

This balance will be used towards the cost of printing the new books.

In August 1917 the Conference was held in Illinois. We did not print books that year and so had a little surplus in the treasury. The Executive Board thought that it would be only right to offer to pay the expenses, one way, for a delegate from each of three distant states. One state accepted the offer and the expenses of a delegate coming from that distant state were paid by the Board. **This delegate was not a National officer nor a member of the Board.**

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST. BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:13,14.

GOLDEN TEXT: Acts 10:34, 35

IF WE KNEW

GOLDEN TEXT: Galatians 5:16

THAT LITTLE WORD "IF"

If every little rain drop should say,
"I will not fall,
I will not be the first to drop," we'd
have no rain at all.
And all the grass within the fields
would wither and would die,
If every little rain drop should stay
up in the sky.

If all the pretty little flowers that
spring up here and there
Should say, "I'll not go up alone,
while all the ground is bare,
We'll wait till others have gone up,"
You see, there would not be
A single pretty blossom to bloom
For you and me.

If every little snow flake should say,
"I'll not go down,
I will not be the first to fall, while
all the world is brown.
I'll wait until the earth is white and
then I'll gently fall."
Oh, foolish snowflake, we'd have no
snow at all.

If every little twinkling star refused
to give its light,
And the big round moon refused to shine,
how dark would be the night!
Now, listen, little children, who
read these lines today,
Come close and I will whisper, now
listen what I say:

If every little child should say,
through all the livelong day,
"I will not be the first to cry at lessons,
or at play.
But I'll try to be the first to smile,"
why darlings, can't you see,
If none would cry and all should smile,
what a happy day 'twould be.

A Chat With The Children

Dear Children:

You were not expecting me today were you? Well Father Thomas has a way of dropping in on his children once in a while, just to have a chat, and to see if they are still in the race for that crown of life, which Jesus is soon to bring to those who keep on running to the end, or until he comes. Yes, I know you get tired sometimes, but you must never mind that, but keep right on, and never, never think of giving up, when you come to a rough place in the road. It would be awful if Jesus should not know you when he comes, and perhaps give your beautiful crown to some one else.

Now children, seeing that we are all so comfy and cozy, suppose we have a little chat about insurance companies. I suppose, some day you will want to get insured; most everybody does. To carry a policy in some good and responsible company is considered by successful financiers to be good business policy; but the difficulty is to find a company that is absolutely safe and reliable, and who could not not under any circumstances, like extremely great or unexpected losses, for example, fail to meet its obligations to its policy holders.

I know of but one such company. It claims to be the oldest and wealthiest life insurance company in existence; and I know for a fact that the company controls the wealth of the world. Its agents are found in every civilized country, and although not generally very well liked, or popular with the world, yet they are always known to be the most strictly honest, and industrious people, to be found anywhere. In fact the company employs no others. The head office of this great firm is located in a foreign country, and was doing business long before America was discovered. It is strictly a life insurance, and has many features unlike any other life insurance company in existence.

For example all other so called life companies obligate, in the event of death, to pay a certain amount of money to some relative or friend, of the policy holder. But this company I have in mind, obligates and promises to restore the life that has been lost, to cause the individual to live again. There is but one company in existence able to do this. The main office is in the main courts of heaven, and the company's name is Jehovah and Son. The agents of this company are held in much esteem, by both the Father and the Son, and are privileged and invited to address the mighty Jehovah, as "Our Father," and the Son (who is our Lord Jesus Christ), as "our elder Brother." Thus you see, the agents of this great company have very close and tender relationship to its promoters.

Like other companies, this firm requires regular payments to keep its policies alive, and if these payments are not kept up according to agreement, this policy becomes null and void. With all other life companies, the payments must be made in cash which, because of sickness, or misfortune of some kind, the policy holder is sometimes unable to get, and so his policy is lost. But with this heavenly company it is quite different. The payments required by them consist of faith, and belief in them and their principles, and obedience to certain simple requirements, plainly specified in the policy, on first payment, followed at regular intervals by worship and giving of thanks. There are none so poor, feeble, or unfortunate, but that they can meet the payments in this company if they really want to.

In view of these, and many other features of superior excellence in favor of this great life company, is it not a strange fact that it now is and always has been, the most unpopular company in existence? But very few people can be persuaded to take out policies. The terms, conditions, and benefits, and also its vast superiority over all other life companies, are set forth and made plain in a book called the Bible, edited and circulated by the company; it is a fact that while most civilized people have a copy of this great book in their house, but very few have ever read it, and the great bulk of mankind know little or nothing of its contents, and so eventually go away in death to a perpetual sleep. What a pity, when they might so easily have held a policy that would have given them eternal life in the endless ages to come! My dear children, if you have not already done so, hasten and get your life insured in the great company of "Jehovah and Son."

Father Thomas.

Life

Man's life means tender 'teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath—death—the sod– God.

Our Weekly Puzzle

The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. But they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirt. Let us not be desirous of vain glory, provoking one anther, envying one another.

What is the significance of the word "fruit"?

Do you know the meaning of the word "temperance"?

What is to "crucify the flesh"?

Who wrote the above? To whom was it written? Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

The words were spoken by Jesus our Lord.

"Heavy laden" as used in the passage means "weighed down with sin." Burdened with a weight of sin.

A "yoke" is a frame with attachments used for coupling draft animals, such as oxen.

The word "yoke" is used for the purpose of showing us the willingness of Jesus to be "yoked" with us in our trials, troubles, and tribulations. He died that he might "bear our sins," and he invites us to "cast all our burdens on him: for he careth for us."

The passage can be found in Matt. 11:28-30.

A Request

Today we have an exceedingly pretty little story, written by your friend, Brother S. H. Thomas "Father Thomas" entitled, "A Chat with the Children." We request that you read it with careful thought, and diligent attention. It was written for your benefit by one who loves you more than he loves himself. We want you to profit by it. We want you to take out a policy in this company, and having taken the policy, we want you to keep it by paying the price demanded. These premiums are not payable yearly, monthly, or weekly. There is a certain amount paid each day, each hour; something is due each minute. The terms are not easy if we rely on ourselves, but the junior member of the firm has promised to aid and assist us if we will permit him. Make up your mind what you intend to do, and write me telling me your decision, and we will print your name in an Honor Roll But that will be nothing to the great honor that will be conferred upon you by the Father when the Son comes to make up his jewels. Write me today while you are thinking about it. We thank you.

Father

Our Father. Matt. 6:9. Isa. 63:16. Isa. 64:8.
A Father, Psa. 103:13.
My Father, John 20:17.
Abba Father, Rom. 8:15; Gal. 4:6.
Everlasting Father, Isa. 9:6.

What are you doing to get more subscribers to The Restitution? If you tried real hard don't you think you could get at least one? Try. Try hard. Try today.

REVELATION 6:10, 11

Under the fifth seal we have this saying, "And they cried with a loud voice saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given to every one of them, that they should rest yet for a little season, until their fellow servants also and their brethren that should be killed as they were should be fulfilled."

We would naturally suppose that the souls under the altar would cry for vengeance on them that dwelt on the earth at the end of the great tribulation. The church had passed through the 1260 years, which we know ended in 1870, when the church and pope declared for infallibility. See Rev. 18:7, 8, when she said, "I sit as a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day." In less than one day or a year the pope was taken prisoner and was kept a prisoner until he died.

Now let us stop and think where we are. Take 1260 from 1870 and we have 610 A. D. Now add 1335 to 610 A. D. and we have 1945. Next take the seven times of Moses, a day for a year and 365 days to the year and we have 2555. Now add 2555 years to 610 B. C., when Josiah was killed in battle (2 Kings 23:29) and we have 1945, when the great captivity should end. Now suppose we count 2400 days, which some versions are said to read, instead of 2300 days as given in Daniel 8:14 which was supposed to end in 1844 or 45 when the sanctuary was to be cleansed but was not. The extra 100 years brings us to 1945 A. D., when we hope the sanctuary will be cleansed, and Daniel will stand in his lot. Brethren, "the little season" the souls were to rest under the altar is almost ended and a time of trial is coming (Rev. 6:10); and when the League of Nations is signed, all is done for the peace of nations that man can do. Then there will be a cry of peace and safety such as was never heard before. Then sudden destruction comes upon them. The only hope is to be clothed with the righteousness of Christ.

Brethren, I give you these numbers for your consideration, as they all end at one date without contracting or stretching; and as some are to understand, and if we are in the last days, some of us ought to understand these things. As for me I do not claim any wisdom more than others, but came to this conclusion by reading the Bible.

GEO. MITCHELL.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. May 27th. 1919. ● NUMBER 20

A Stranger and Pilgrim

I live on earth a pilgrim strange;
Once its enchantments held me fast;
From broken snares and pits of danger
By heavenly hand I'm saved at last.

I've placed on coming glory;
And to my hopes my heart have bound;
Earth's pleasure—wealth—fame's lying story,
Are foam and dross and cymbal's sound.

My early years—life's sunny morning
Like childhood's dream has passed away,
Noon too is gone, and age is warning
Of setting sun and closing day.

A dreadful darkness hangs before me;
And while I list with bated breath,
A solemn stillness pressing o'er me
I hear the feet of coming death;

That darkness curtains day eternal,
From deaths' cold, wintry, dreary waste,
To Eden's groves, forever vernal,
And fadeless flowers, I soon shall haste.

A Holy One in death once slumbered;
But dying brought in endless life;
The days of the Pale King are numbered,
He lost his sceptre in the strife.

Divine the nature we inherit
From him who broke death's iron chains,
And by the earnest of his Spirit,
We triumph o'er the tomb's domains.

I hear the sweet prophetic story—
It echoes from the mystic past—
This earth shall all be filled with glory,
And God be all in all at last.

S. A. CHAPLIN.

Sent by Sister Clara, of Conway, Kansas, with request that it be republished. How my father smiled when as I began to read it, when it first appeared in The Restitution, "That is by Horatio Bonar" —S. R. Wince.

◆

Let the howlers howl and the growlers growl
Let the prowlers prowl and the gee-gaws go it,
Behind the night there is plenty of light
And things are alright, and I know it.

Rejoice in Hope of the Glory of God

THESE words are found in the second verse of the fifth chapter of Romans, where the apostle makes known to us the exalted position those occupy who have been justified by faith, and have peace with God through Jesus Christ. Before justification we were alienated from God, "the children of wrath" (Eph. 2:3), even as the old prophet wrote, "All we like sheep have gone astray." Again it is written, "All have sinned and come short of the glory of God" (Rom. 3:23).

Such is the present state of all who have not been justified by faith. The faith which justifies is the faith of God (Mark 11:22, margin reading). It cometh by hearing the word of God (Rom. 10:17). If the promises contained in the word are believed they serve as a basis for faith. "Now, faith is confidence with respect to things hoped for, persuasion with respect to things not seen." With such a faith God is well pleased, for he justifies the believer on account of it.

But the justification is through Jesus Christ our Lord. He is the channel through which all the blessings from the Father come to us. Why is this? Because God is of purer eyes than to behold iniquity. He cannot look with pleasure upon us; we have wandered out of the way of understanding; we have all sinned: there is none righteous, no, not one; we are altogether unprofitable; there is none that doeth good, no not one (Rom. 3:12).

Such is the history of the human race, excepting the Lord Jesus. How vast the contrast between him and all others! "In him was no sin"; "He was undefiled and separate from sinners"; "He knew no sin, neither was guile found in his mouth." He pleased not himself, therefore his Father (God) said to him, "This is my beloved Son in whom I am well pleased." He was obedient to God in all that was commanded, even to his death upon the cross (Phil. 2:8). Because of his perfect obedience God could look upon him with favor and highly exalted him. Through the favor he found in the sight of God, we too, can approach unto God; for Jesus truly said, "No man cometh unto the Father but by me" (John 14:6). To those in him, he is made righteousness, wisdom, sanctification, and redemption (1 Cor. 1:30). They are "justified freely by God's favor through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness; that he might be just and the justifier of him which believeth in Jesus" (Rom.

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24 26). Now in Christ Jesus we who were afar off are made nigh by the blood of Christ, for he is our peace, having abolished in his flesh the enmity, that he might reconcile us unto God" (Eph. 2:13-16). So there is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1).

After showing that our justification is by faith in Jesus Christ, the apostle continues: "By whom also we have access by faith into this favor wherein we stand and rejoice in hope of the glory of God." Great and exalted as the privilege is of present fellowship with the eternal God, there is still something far greater to be revealed to us – "the glory of God." Think it not strange that we are told to rejoice in hope of the glory of God. For is it not the natural and logical conclusion we should arrive at? Have we not enough set before us to cause us to rejoice?

> "What more can he say, than to you he hath said
> Who unto the Savior for refuge have fled."

Have we not been promised a share in the glorious redemption which Christ has purchased? Did he not say, "To him that overcometh will I grant to sit with me upon my throne"? Have we not been called to God's kingdom and glory? Is not the promise ours: "The Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds (though at times they may be beds of sickness and pain); let the high praises of God be in their mouth, and a two edged sword in their hand"? Has not God sworn by an oath that he will fill the earth with his glory as the waters cover the sea? Will not the angelic proclamation sung at our Savior's birth be fulfilled, "Glory to God in the highest; peace on earth, and good will to men"?

The contemplation of these things will cause us to rejoice in hope if our hearts are set upon them. When the Lord walked to Emmaus after his resurrection with some of his disciples, they, in relating the conversation to the others, said, "Did not our hearts burn within us, while he talked with us, and while he opened to us the Scriptures."

But there is more yet. Paul styles it the glory to be revealed in us (Rom. 8:18). It begins at the coming of the Lord when he shall be glorified in his saints, and admired by all them that believe. Our position then will be the reverse of what it is now. For the sorrowing ones there will be joy; for the redeemed of the Lord shall come to Zion with singing, everlasting joy shall be upon their heads. The hungerers and thirsters after righteousness shall be filled. Those who labor for God and truth shall have honor and glory, for they have been wise and shall shine as the brightness of the firmament, as the stars for ever and ever (Dan. 12:3). These earthly bodies, which are subject to so much weakness and death, will be fashioned like unto Christ's own glorious body, according to the working whereby he is able to subdue all things unto himself.

It was in view of these things that caused the glorious Lord when upon the earth to say, "Rejoice and be exceeding glad," even in tribulation. Peter and the other apostles rejoiced that they were accounted worthy to suffer shame for the name of Jesus. To rejoice in the Lord is not only a privilege, but a command as well. David says, "Rejoice in the Lord, O ye righteous"; and Paul enjoins it in these words, "Rejoice in the Lord always; and again I say Rejoice." We ought to rejoice in hope, for it is only those who hold fast the beginning of their "confidence and the rejoicing of the hope firm unto the end" that are to made partakers of Christ (Heb. 3:6).

Beloved in the Lord, are we living up to the standard by which we are to be judged? Shall we be satisfied with a reward that will be in proportion to our rejoicing in hope now? Jeremiah said in his day to his own people "The joy of the Lord is your strength." We need all the strength we can obtain in these last days when iniquity abounds and the love of some is growing cold. Let us see to it that rejoicing in hope comes first in our affections; then all will be well.

W. S. TOMLINSON.

Responsibility

No. Two

Responsibility: Accountability for a trust. Responsible: Liable to account, answerable.

In taking upon ourselves the name of Christ by figuratively dying to all past relationship and being resurrected in a figure to a new relation, we voluntarily ally ourselves with Christ and acknowledge him as our law-giver. Here are some commands of our great King which we will be held to strict account if we wilfully disobey, and great reward will be ours at his coming when he shall take to him his great power to reign as King of kings if we are obedient to them. See Matthew 25 from 31st verse to end of chapter. His very first command is that we should love one another (1 John 3:11) As I have loved you, ye also love one another (John 13:34). Love your enemies. Do good to those those that hate you (Luke 6:27). See also 1 Cor. 13th chapter.

Thus we see that as true doctrine heard, received with joy and obeyed brought us into Christ, so love keeps us in him and perfects us in that obedience to his precepts which bring forth in us fruit unto perfection. It is love which causes us always to rejoice in the truth. It is love which prevents our even thinking evil of our brethren. If we have this love for one another that Christ had for us we will not go up and down the land as a talebearer against any member of Christ's body. Neither shall we speak evil of any one. Love suffereth long and is kind. Love endureth all things. We will not imagine evil against our neighbor, for love thinketh no evil. These things the servant of Christ will not do if he has the spirit (mind) of Christ. Love will lead him to feed the hungry, clothe the naked, minister to the sick, and visit those cast out (in prison) for the truth's sake. These things, he, truly belonging to the Lord, will do (Matthew 25:35-36). He will not seek the high places of honor and pass his poor brethren by on "the other side" (Jas. 2nd chapter). He will be courteous to all men striving to glorify his Master in every word and deed. If we have not this mind of Christ, doctrine alone, however fine, will only make our condemnation greater. Though we understand all mysteries, though we have all faith (doctrine), and have not the love, which will cause us to do all these things for Jesus' sake, we are nothing in the sight of God. The empty words of doctrine we speak are as sounding brass or a tinkling cymbal (1 Cor. 13:1). All the law is fulfilled in this one thing. Love to God with all our heart; love for the brethren as Christ loved us; love for our neighbor as for oneself (Mark 12:30, 31; John 14:12).

Finally, he that loveth not knoweth not God (1 John 4:8). In this age of compulsory education when every man and woman must know how to read, and when a Bible may be had for the asking, will God excuse anyone who makes as a plea his ignorance of God's laws? Read carefully the first and second chapters of Romans. Now is the time when we are to make our calling and election sure. If now we shut up our hearts of compassion, if we close our ears to the cry of the needy, if we speak no word of sympathy to the broken hearted, if as the priest and Levite on the road leading down to Jericho, we pass by on the other side, leaving the wounded to die for want of care, be he wounded in heart or body—think you we will be accounted worthy in that "age to come" to be associated with Christ in blessing the nations? Be not deceived whatsoever a man soweth that shall he reap. Now is the sowing time. It is reaping time when Christ is revealed at his coming to give to every man as his work shall be (Rev. 22:12).

Addenda

The doctrine that we may reject the light and get excused with the plea that we did not understand and be given a "fairer chance" in another age is without scriptural foundation. "Larger Hope," "Fair Chance," etc. etc., look like a fair garden, but it is a mirage.

I read in a paper a few days ago this statement: "During this period (the thousand year reign of Christ) Christ will resurrect all the dead, instruct them in righteousness and destroy those who remain 'wilfully wicked.' All men as well as the angels that sinned, will be tried for their lives. All mankind who have died before the establishment of Christ's universal kingdom, will be resurrected." These passages of Scripture are cited as proof texts: Ezek. 37:1-14. In this verse God is speaking of Israel and their restoration, and of no other people. See 12, 13, and 14 verses. It has nothing in it of universal resurrection. The whole chapter is a prophecy of the restoration of both houses of Israel to their own land.

The next Scripture cited is Daniel 12:1 to 4. Here, instead of every man, it is "some," thus limiting the numbers. And God distinctly tells us the wicked are not resurrected to receive instruction in righteousness, but to receive what they sowed before death—"shame and everlasting contempt."

Matthew 25:31 to 46 needs no comment. Just as surely as the life of the righteous is everlasting, so is the punishment of the wicked everlasting. Second Peter 2:4, "Reserved unto judgment." The word says not instruction in righteousness.

Jude 1 to 6. Jude tells us that these cities are "examples" of those suffering the vengeance of eternal fire. If words mean anything this shows that God judged those cities, and the word says that judgment is eternal.

Isaiah 11 certainly refers to the reign of Christ, but nowhere in the chapter does God say that he will resurrect every soul whoever lived and instruct them in righteousness. Contrary to this theory of resurrection of all who have died since Adam or may die before Christ comes are many Scriptures which plainly say that God has already judged some and destroyed them. There is nothing so calculated to lull men to sleep as the siren song of a fair chance in a better age. Blood will be found in our skirts if we do not lift our voices and cry aloud against it that men may be warned while it is yet today. "Fair Chance," Larger Hope," leaving preaching to get ready to meet the Lord, celibacy, miraculous gifts, the future anti-Christ, etc., are only delusions and snares of the opposers of God to take our eyes off the near revelation of our Lord.

I have long wanted to write the series of articles that have appeared in The Restitution in the last few months. I have had some harsh words said of them, one telling me they were little short of blasphemy; others refusing to read them. Whether any seed has germinated and will bring forth fruit only the great day will tell. We, as ambassadors for Christ are not only commanded to hold forth the words of life that some may be saved, but we are also to proclaim the gospel as witnesses unto the nations and testimony against them (Ezek. 3:20). As the responsibility laid upon the prophet so is our accountability to God if we do not testify for him.

FLORA A. WOOD.

Sanctification

Sanctify them through thy truth; thy word is truth (John 17:17).

BELOVED, I am deeply impressed with the prevailing thought that seems to be uppermost in the minds of the writers who contribute articles to the various journals, who are in sympathy with the things concerning the kingdom of God and the name of Jesus Christ, to wit, the nearness of the return of our absent and longed for Lord. Apparently all the prophecies relating to the events prior to his return are fulfilled. Some suggest that the spring of 1923 will see the culmination—just four years more! However, as the day for this glorious and longed for event is known only to the Father, we will let this matter rest with him, and whatever we may say or write henceforth, will be exhorting the brethren to prepare themselves that they may be ready when the voice of the Bridegroom is heard.

Sanctification means simply separation, a setting apart. For what? We answer God's companions for all eternity. To be educated, refined and prepared for such an exalted station means that now we must know God and become like him. When Jesus was tempted he quoted from Deut. 8:

3: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Job anticipated Moses in this, for he said before Moses was born: "Neither have I gone back from the commandments of his lips; I have esteemed the word of his mouth more than my necessary food" (Job 23:12). Jeremiah says: "Thy words were found and I did eat them: and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). Jesus said, "The words that I speak unto you they are spirit and they are life."

It is said that Luther's eyes were opened to the false teachings of the papacy, by the words of Paul in Romans 1:17 "The just shall live by (his) faith" But another before Paul experienced this wonderful knowledge. Habakkuk standing upon his watch tower, to hear what God the Lord would speak, received this divine and sublime message. instantly wrote it upon a tablet, establishing it as the great gospel principle: "The just shall live by his faith" (Hab. 2:4). Commenting upon this a writer has said: "This mighty sentiment echoes through the New Testament as though some vast gallery, gaining always a purer resonance; during the dark ages it cheered the heart of the hidden flock" (one of the two witnesses during the 1260 years). Afterwards it kindled the dawn of the Reformation: today it inspires the faith and ardor of the saints, alive and unslumbering, quick and powerful, living and life making."

Our Lord came to the waters of the Jordan, saying, "It becometh us to fulfill all righteousness." He comprised all the law and the prophets (Luke 24:27). He confirmed the Scriptures as the word of God. In the "manifesto" of his kingdom spoken from the mount of Beatitudes, he reviewed the revelation committed to Israel and bound it anew on the hearts of men. "Whosoever therefore shall break one of these least commandments and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them he shall be called great in the kingdom of heaven."

Beloved, his own teaching he trasmitted to his disciples registering it in heaven as of eternal validity: "The words which thou gaveth me, I have given unto them;" and "heaven and earth shall pass away, but my words shall not pass away." Beloved, when sad and weary, do you ever open your Bible and read the wonderful vision revealed to Peter, James, and John on Mount Tabor? Have you ever closed your eyes and in fancy seen this wonderful scene as over Jesus' soiled and coarse garments there is spreading a strange light, steadily brightening into intenser beauty, till that form glows with such splendor that it seems to waver to and fro and dissolve in the still radiance? Beloved, he seems to dazzle my eyes like the sun in his midday splendor.

What a wonderful tableau, what a marvelous transformation scene! Oh how majestic, how glorious Jesus, Moses and Elias! well might Peter exclaim, "It is good to be here." But as the cloud settled down a voice is heard saying, "This is my beloved Son, in whom I am well pleased, hear ye him." Peter never forgot the lesson. Years after he wrote, "And this voice which came from heaven, we heard, when we were with him in the holy mount" (2 Pet. 1:18, 19).

Beloved, this same Jesus speaks to us today. Through his word his promise is fulfilled, "Lo I am with you alway, even unto the end of the age." Why does the truth make such slow progress in our hearts? I do not know, perhaps it is because of the hardness, the density of our hearts. I suppose if I ask my readers, what is the heaviest metal, all would answer "Gold." Practically this is so. But do you know that Gold is one of slowest of metals to sink?

Farraday, the great English chemist, proved by experiment, that a precipitate of gold might take months to fall to the bottom of a glass five inches high. Beloved, the truths that we long to sink deep into our hearts are held in suspension. Jesus tells us why: "The cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.."

Once to every man and nation
Comes the moment to decide,
For the strife of faith with falsehood,
For the good or evil side.

Beloved, whatever part we are to take in the kingdom must be rehearsed today. Yesterday is gone and the record stands for or against, tomorrow never comes. We live only today. Each day adds to my chances for good or evil. Either my life today is full of action in doing deeds of love and goodness, which God approves, or it is full of whining and cynicism, which things God hates, for these are roots of all bitterness. The exercise in our daily lives of love and good deeds, brings strength, happiness. To be everlastingly whining and cynical means weakness and misery. Sanctification means the separating ourselves from everything that is not God-like and cleaving to that which bears his likeness and approval.

Beloved, God demands that inwardly we must be as outwardly we may endeavor to make others believe we are. I have learned the bitter lesson that to receive the opinions of others only encumbers my mind. If I desire to please others, then my ears are awake to hear the praise of men. If I dread being blamed or censured the feeling of disapprobation discourages me. If through inexperience, a wrong construction is placed upon my actions, I become timid and feel that I am losing confidence and become timid. At times I must confront adverse winds. The hail stings me with its sharp shafts; I hear sarcasms, and a fear seizes upon me. I feel ashamed to betray my own feeling. I feel the dread of being seen just as I really am. But this is all of the flesh.

Last Sunday afternoon I learned a lesson I shall never forget. I called at the home of a brother and sister. Lying on a couch was their little daughter, unable to walk from her birth. She has just passed through a terrible operation. The joy of gladness was in her sparkling eyes as she confided to me this her secret she was going to walk like other girls. Beloved, as I left that little darling's presence, I felt that I had been in the presence of God. These words are burning in my heart today. Some day the secrets of all hearts shall be revealed: their sunshine and shadow, their struggles and strifes, sorrows and joys. What is crooked shall be straight; what is dark shall be light; what is black shall be white; for death reveals what life conceals. If we but knew the pain in another life, the secret of another's soul, the ache of the eyes that burn with unshed tears.

They are not so remote from us, these silent sufferers. They may be found in our own circle of friends, and perchance still closer. How different would be our attitude, how patient and kind we would be, how we would strive never to cause them another pang, if we but knew the blighted hopes of another's life! If we could only attain our illusion, how perfect our ideals. But oh the pain of finding them clay, of losing the esteem in which we held another, of having our faith shaken, our trust broken! It is through the ones we love best we suffer most. God sends us sufferings to draw our thoughts from things of this world and to find contentment in him alone. We complain of the weight of our cross; it should be sufficient to know it has been sent to us in love by the hand of one who has destined it from all eternity. He is an all wise judge and knows when to give and when to withhold his blessings. It is the manner in which our trials are borne that makes them our cross or our crown.

God's chosen ones are called upon to suffer most. To be asked to suffer is a mark of divine favor. God controls the good and the ill of life, but it lies in man's power to make use of both as tools to carve the future out of the present. We may not sit down with folded hands and pine for the "might have been." Our lives are only valued for what is done with them, not for what might have been. As gold is tried in the fire man is tried in adversity. Every obstacle overcome is but another stepping stone to higher things. Sorrow brings out the best in us. It is the foundation of character; it broadens and ennobles the mind. Until we have tasted the cup of sorrow our lives are incomplete; they are flat, out of tune, savorless.

Those who have known sorrow and pain can sympathize more readily with others; they are more lenient in their judgment. How can we judge the weight of another's cross? How can we tell the temptations and strife of another's life? Beloved, "For this is the will of God, even your sanctification" (1 Thess. 4:3). In conclusion let us give more earnest heed to the word of God.

Is It Worth While?

Is it worth while that we jostle a brother
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart that we war to the knife?
God pity us all in our pitiful strife

God pity us all as we jostle each other:
God, pardon us all for triumph we feel
When a fellow goes down: poor, heart-broken brother.
Pierced to the heart; words are keener than steel,
And mightier, far, for woe and for weal.

Were it not well in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding the hands to be and abide
For ever and aye, in dust at his side?

Look at the roses saluting each other;
Look at the herds all at peace on the plain
Man, and man only, makes war on his brother,
And dotes in his heart on his peril and pain
Shamed by the brutes that go down on the plain.

GEO. B. ALLDRIDGE.

IF YOU WOULD HAVE FRIENDS BE ONE

It is difficult to imagine a person so entirely undeserving as not to have a single friend.

Yet there are many whom we can refer to in a general way as having few, or no friends.

Analysis will show that the fault is entirely their own.

The reason they never have any friends is because they never have been a friend to anyone.

As kids they insisted on being the teacher when they played school.

Through life they were always willing enough to accept, but disinclined to grant favors

"What is there in it for me?"

That is their mental ejaculation when an opportunity to serve a friend presents itself.

Their motto through life is:

"Look out for Number One."

And they find that they are never Number One or anywhere near it.

Unhappy?

Of course they are.

The greatest happiness in life consists in doing for one's friends and in thought of the friends one has.

JEWISH HEGIRA TO PALESTINE

News has filtered into Paris of a great Jewish migration across hundreds of miles of hostile country toward Palestine. A million and a half Jews, it is reported, are moving toward the Promised Land . . . Great caravans of men, women and children, carrying their belongings are trekking toward the sea. The migration it is said is being conducted in a manner similar to the exodus of the Jews from the land of Pharoah. News Item.

NORTH-WEST CONFERENCE NOTICE

The annual meeting of the North-western Conference of the Church of God will be held at Felida, Washington, from June 13th to 15th inclusive. A cordial invitation is extended to all lovers of the truth. Strangers coming may inquire for J. W. or Ed. McIrwin, or write the same brothers at Vancouver, Wash., R. F. D. 3.

Yours in the one faith.

GRACE CRAMER WEST, Sec.

The world would be a sorry place to live were there no friendship.—The Houghton Line.

The Restitution

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Editorial

Truths, like roses, have thorns about them.

Brother Donaldson's copy for the "Young People's Page" was not received this week in time for publication.

Calamities teach us many beautiful lessons, and reveal to us much that we should not have seen from the common level of life.

Adversity overcome is the brightest glory, and willingly undergone, the greatest virtue. Sufferings are but trials of valiant spirits.

Take the hand of the friendless. Smile on the sad and dejected. Strive everywhere to diffuse around you sunshine and joy. This do and you will be beloved.

Witty sayings are as easily lost as the pearls of a broken string; but a word of kindness is always held in sacred remembrance. It is a seed from which, even when dropped by chance, springs up a flower.

Brother J. E. Hammond's eight page tract entitled "Probation for the Dead," is original, and deals with a subject that agitates the heart of thousands. The Author shows rare ability in the discussion of the subject. It deserves a wide circulation. For the convenience of the reader he may order it direct from the Author, J. E. Hammond, R. F. D. 5, South Side Station, Omaha, Neb.; from the Editor, or from The Restitution Publishing Co.

Under "Communications" Brother Donaldson laments that there are a plurality of papers, and hopes the time may come when we can "pool" our time, energy, and money in but one paper. We heartily join with Brother Donaldson in his idea of concentration of effort; but the plurality of papers was a curse brought upon us by disgruntled men, and will doubtless be continued by them. For years The Restitution was our only paper, and its supporters have had no reason to multiply other sheets, and have not encouraged the injurious work. But ambitious and designing men have started other publications; and they are responsible for all the evils resulting therefrom. Appealing to The Restitution and its supporters to help remove an evil which they had no hand in creating is a manifest mistake. The appeal should be sent to those rival publications, asking them to desist from such an evil work.

Tracts, Tracts!

You cannot be engaged in much better business than circulating good tracts! They are silent but powerful preachers, doing a vast amount of good. Now, brethren, set these "preachers" to work in good earnest. They eat nothing, and cost but a mite to send any distance. They will not quarrel with an opponent, nor are they discouraged by continued opposition. Scatter the tracts by tens, by hundreds, by thousands, all over the land! Who will engage in this work? If you have not the time or inclination, or if the "soil" is not good for sowing the good seed in your immediate vicinity, send your mite to help pay for tracts which others will be glad to scatter. Scatter tracts. Many are led into the truth by them. Send out these preachers on their mission of salvation. Send them out!

An Admirable Reply

An admirable reply was once made by a careful reader of the Bible to an infidel who attacked with such expressions as these: "That the blood of Christ can wash away sin is foolishness; I don't understand or believe it."

The Bible student remarked, "You and Paul agree exactly."

The infidel replied with much surprise, "How is this, that Paul and I agree?"

Said the student "Turn to the first chapter of 1st Corinthians, and read at the 18th verse."

The infidel read "For the preaching of the cross is to them that perish, foolishness, but unto us which are saved, it is the power of God."

The infidel hung his head, and ever after studied the Bible, believing it to be God's power unto salvation.

Doctrinal Sermons

It is unusual to hear people say, "I do not like doctrinal seronms." Why not? Have you read what Paul had to say on this subject? "But ye have obeyed from the heart that form of doctrine" (Rom. 6:17). "Now I beseech you brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned" (Rom. 16:17). Paul taught the doctrine. Those who heard him learned the doctrine. Timothy was left at Ephesus, to indoctrinate the members. "As I exhorted thee to tarry at Ephesus, when I was going into Macedonia, that thou mightest charge certain men not to teach a different doctrine, neither to give heed to fables and endless genealogies, which minister questionings, rather than a dispensation of God which is in faith; so do I now" (1 Tim. 1:3, 4). "Till I come, give attendance to reading, to doctrine" (1 Tim. 4:15). "Take heed to thyself, and to the doctrine" (1 Tim. 4:16). "All Scripture is profitable for doctrine" (2 Tim. 3:16) "Rebuke, exhort, with all long suffering and doctrine" (2 Tim. 4:2). We are exhorted to abide in the doctrine of Christ. How can one abide in a doctrine he knows nothing about? How can we learn without a teacher? How can we hear without a preacher? We should not be surprised at some disliking doctrine the apostle has told us that the time will come when men shall not endure sound doctrine, but will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables (2 Tim. 4:3, 4) When a man gets so he does not like meat and strong diet, he is sick. He needs a physician. When a disciple gets so he does not like the doctrine, he needs the attention of the great Physician. W. H. Book, in "Christian Standard."

Explanations of Scriptures

"As an eagle stirreth up her nest," etc. (Deut. 32:11). A highly poetical image, and true to nature. The eagle's care for its offspring has often been observed, and among naturalists excited great admiration. "She builds her nest on high, among the crags of the rocks;" it is square in form, and perfectly level, consisting of twigs and branches firmly compacted. As soon as the eaglets are old enough to provide for themselves the parents exclude them from the nest, and use every artifice to induce them to fly. For this purpose they shake up or "stir" the nest; with their talons or wings they dash it from the rocky platform; they then "flutter over their young," and by successive circles or gyrations, gradually widening in circuit, encourage them to expand and exercise their newly fledged wings. If they shrink from trying themselves on the buoyant air, the old birds take them on their back, or stretch their strong pinions to bear them aloft till they get accustomed to the use of their untried powers. If the eaglet becomes tired of its flight, and begins to fall toward the earth, the eyes of the parent birds are following it, and ere it is dashed to the ground they dart after it, and fling out their strong pinions beneath it to break its fall, and bear it aloft again. Thus Jehovah says to the Israelites, "Ye see that I have borne you on eagle's wings."

"The stars in their courses fought against Sisera" (Judges 5:2). Mr Parkhurst, as a disciple of the Hutchinsonian philosophy, speaks of the supernatural influence exerted on that occasion by the stars and planets in causing abundance of rain, which swelled the river Kishon, at all times rapid, and swept away the hosts of Sisera as they tried to ford it. But may it not refer to the extreme brightness which the heavenly bodies might exhibit on that memorable night, which enabled the Israelites to follow the flying foe till "there was not a man left." The stars or celestial orbs might be said to "fight against" the Canaanites when the sun and moon stood still at the command of Joshua. A similar advantage was enjoyed by the British at the battle of Waterloo which took place when the days were the longest and the moon was at full — a circumstance which rendered escape or concealment through the night impossible. This does not at all clash with the idea that the river Kishon was also largely swollen by the waters which swept forth from the plains of Esdraelon after the most terrible drenching rains.

"The words of the wise are as goads," etc. (Eccles. 12:11). A large herd of cattle pass by. Twenty drivers, each furnished with a stick five or six feet long and pointed with an iron point or nail fastened to the smaller end. There is allusion to this in the words, "The words of the wise are as goads, and as nails fastened by the master of assemblies, which are given from one shepherd." Now there used to be a custom, and it is still observed to some extent, that the head herdsman alone was allowed to fix the points into the ends of the goads. For this purpose he keeps some simple tools; and he is careful to prevent any of the goads from having points too long or too sharp, else they might injure the cattle. He also sharpened those that were blunt through use. "The words of the wise are as goads," etc. They are not too sharp, and though sharp enough to arouse, they inflict no wound.

FUTURE PROBATION
For the Dead

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S. ROXANA WINCE,
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Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

In renewing my subscription to The Restitution the thought has come to me, why have we so many papers representing our people? In secular things, consolidation is the order of the day, while we as a people, scatter our energies, our money and our time. The Master said: "The children of this world are in their generation wiser than the children of light." Would not this saying of our Lord be worth consideration in the contrast noted above?

Personally I would like to see two Church papers, and two only, both from the same publishing office: one an unedited paper for circulation among the brethren only; the other a carefully edited paper free from all controversy, contradictions, church reports, etc., for circulation among interested non-believers. I wonder if we will ever have the wisdom to "pool" our brains, our money, our energy and our time so that we may become a power for good in this world of darkness and sin.

What do the brethren think about it?

Yours in Christian love.

ALEXANDER D. DONALDSON.

To My Beloved Brothers and Sisters in the Lord:

I send you greetings in his name, hoping it may find you in good health and rejoicing in the hope of his soon return to set up his kingdom, and to establish his bride to help him to rule this beautiful earth in peace and love. Dear brother, I see by The Restitution that Brother Dowle has left for Seattle, and my prayer is that his last days may be his best days in the service of the Lord. I thank God for the message of salvation that he brought to me. May I be as faithful in teaching the word of God in truth as he was to me. I read the Bible now as I never did before, and my heart goes out to those who are being led by false doctrine, the serpent's lie. I see it takes an honest heart to accept the truth, and as Brother Dowle told me we will have enemies when we preach the truth. Poor creatures! they love darkness rather than light, because their deeds are evil. Once I was blind, but now I can see the light of the world is Jesus. When we invite them to the light, to the truth of God's word, they seem to shun us. The way is too narrow, they are not willing to make a complete surrender; they have other gods. I am waiting on the Lord that I might be led to those who have honest hearts, as I see only those are fit for associates with Christ in the kingdom. May God keep us faithful in his service, is my prayer.

Kindly send the twelve Bible Lessons to Mrs. Ellis Osborne, Cornwall, England; also send a set to Mr. J. Osborne, Camborne, England. Send remainder of order to me in tracts assorted.

I remain, your loving brother in Christ,

ELLIS OSBORNE.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Dear Sirs:

As you will see from the enclosed page, R. M. Briscoe passed away May 4th, 1919. And as both mother and father have taken The Restitution for many years, mother wishes the notice of his death published, so I am sending you what was read at the services by Rev. Medbury, of the University Place Christian Church, who father asked, before his death, to preach his funeral service.

Trusting this will meet with your approval, we are

Yours truly.

Mrs. R. M. BRISCOE and Family.

R. M. Briscoe was born April 2nd, 1830, in Monroe Co., near South Bend, Indiana. Married Catherine Noykoff, Sept. 5th, 1850. They lived near South Bend until the spring of 1865, when they came to Iowa and settled on a farm; which is now a part of the New Fort Des Moines, where he engaged in farming and stock raising until 1901 when he moved to Parsons, Kansas, where he remained till the spring of 1908 when, wishing to be near his family, and most of his children residing in and near Des Moines, he returned and made this present place his home until his death May 4th, 1919.

There were twelve children, two sons and ten daughters born to this couple. Two died in infancy. Mrs. C. W. Fancher, the eldest, died in 1881, leaving a family of five children. All the children were present at the funeral services with the exception of the youngst son, S. P. Brisco, of Weiser, Idaho, who found it impossible to be present. Martha E. Ridgway, Emma F. Jones, Mrs. S. A. Trowbridge, Mrs. W. T. Lowe, and Mabel Brisco, all of Des Moines; Chas. H. Brisco, of Parsons, Kansas; Mrs. G. M. Barrett, of South Bend, Ind.; and Mrs. T. A. Robertson, of Minneapolis, Minn.

About 1858 this couple united with the Church of God and, though isolated from any organized body, they have always remained faithful to this church.

Are the Dead Conscious?

I read some time ago a short article on the imprisonment of the pope in the vatican. It develops that this imprisonment is voluntary and has long been a cause of bitter resentment in the papal party in Italy, and the feeling between the papal party and the Quirnal has been so intense that the pope would not set step on Italian soil. Any one about to visit the pope, would not dare go direct from the Quirnal. Christ said "I am meek and lowly." What a contrast to the pope. One would think that a person representing Christ would act in all meekness and humility; but the person who should be the most holy of

earth's pilgrims is arrayed in splendor and pompousness and cares very little for God's most sacred word.

Sometime ago there was a contest in The Press for articles on what should be done after the saloons are closed. A few suggested reading rooms, babies dispensaries, schools and churches, light lunch rooms, etc.; but the vast majority wanted places of amusement such as dance halls, ice cream cabarets, neighborhood clubs, swimming pools, etc. The attendance at orthodox churches prove that there are already too many churches for the small number that attned them. Catholics attend church regularly through fear of having to do heavy penance rather than from any love of going to church. I cannot recall having seen an article which called for Bible classes.

If people would get together to study the Bible and learn God's word, there would not exist the bitter feeling between the pope and the Quirnal; the churches would be filled; there would be no saloons, hence no need of asking what shall take their place and the world would live in righteousness and peace; but as long as there is such bitter feeling in the churches; as long as the world is engaged in one mad whirl of pleasure, and as long as women can wear $75,000 coats while millions of their race are starving to death, there will never be peace on earth, until some superhuman force reverses the wheels of destiny.

We may well ask "why do these conditions prevail"? Read Isa. 29:14-16; 2 Tim. 3:1-; 1 Cor. 2:14; Eph. 4:14; 2 Pet. 2:16; Prov. 20:17. Even while the apostles were still on earth, heresy entered into the churches. The early Christians, in their zeal to make converts, adopted many of the pagan fables and clothed them with Christian names and meanings. They somehow got the desire to go to heaven, so Catholicism originated purgatory with a future reward of heavenly bliss. The orthodox churches have followed the catholics in their doctrine, and, with them also expect to go to heaven, although they reject purgatory. Russell is reigning in a spiritual world, and, I have been told, that even the Jews now believe in going to heaven. They have forgotten the ancient "hope of Israel"; they have forgotten the promises made to Abraham, Isaac, and Jacob, and are now following in the steps of the apostasy which lead to certain destruction.

If we go to heaven at death, why did Hezekiah "weep sore" because God told him that he should die, and not live? Because of his prayers and tears, God granted him fifteen more years to live. Why did Job "want to take comfort a little before going to the land of darkness" (Job 11:20-23).

Are our relatives or friends, who have gone before us, now happy in heaven and watching over us? God has told us in 1 Thess 5:21, "Prove all things; hold fast that which is good." Dan. 12:10; "Many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand." How shall we prove all things, and from what shall we be made to understand? Read John 5:39; Acts 17:11; 2 Tim. 2:7; Acts 24:14; John 17:17; Luke 12:2-3; Phil. 1:27.

Now that we know that nothing is covered, and that God's word is truth, and if we search the Scriptures we shall find, let us see where God says the dead are, also how or when they shall be rewarded.

If God spoke in ancient days through the prophets, he would not change these teachings through Christ; and as the prophets taught that they "would wait the appointed time," Christ could not teach that we now go to heaven at death.

Read this summary of evidence:

Psa. 146:4: "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

Psa. 6:5: "For in death there is no remembrance of thee, in the grave who shall give thee thanks."

Isa. 63:16: "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not."

John 13:23: "Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you."

John 3:13: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

Acts 2:29-34: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens."

Psa. 115:16 17: "The heavens even the heavens are the Lord's; but the earth has he given to the children of men. The dead praise not the Lord neither any that go down into silence."

CLARA FREIDL.

The Pope and the War

Extracts from an address reported in the "English Churchman" of September 30th, 1915

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth (Rev. 18:24).

The Church of Rome has shed more innocent blood than any other institution that has existed among men

ROME'S bid for temporal power has from the earliest time of her history involved nations in war. The Day of Judgment alone will reveal the dark, sinister plots planned with so much craft and cunning by popes, priests and members of Religious Orders dressed in the garb of sanctity, but steeped to their lips in treason against God and man.

The story of fallen empires, broken nations, lost provinces, bereaved homes, wandering fugitives, lonely women, and orphan children, is all a matter of history: sickness, disease, privation, poverty and death. Yes, all these things for Rome's ambition, to satisfy her lust for power.

The late Rev. Hugh Price Hughes reported an interview, in the "Methodist Times" for August 8, 1896, with the late Cardinal Manning, and said:

"I was simply horrified at the calmness with which he declared that he would be willing to deluge Europe in blood in order to destroy the unity of Italy and recover the temporal power of the pope."

"The ecclesiastico-political plans of the Jesuits had long been prepared, and the pope was more and more dominated by the Order. The 18th and 19th July, 1870, witnessed the realization of these plans. The proclamation of the new dogma (of papal infallibility) was to coincide with the victory of Roman Catholic France, in order to establish the papacy in the full possession of its new autocracy. The Jesuit keepers of the Empress's (Eugenie) conscience received their direction from the same Jesuit College at Rome in which the addresses in favor of the new dogma had been set up, and the further acts of the Council comedy had been prepared. As soon as the last difficulties which had stood in the way of the proclamation of papal absolutism had been set aside, Benedetti, the French Ambassador, received the order for the insulting demand upon the King of Prussia, which he made at Ems" (Pp. 16-24).

The pope claimed the right of being represented at The Hague Conference as a temporal sovereign—a claim that was rejected by the Great Powers; and the following incident, which happened after the Conference, and which is found in the Autobigrophy of Dr. White, is worth recording.

"The President of the American Delegation, Dr. Andrew Dickson White, at one time U. S. A. Ambassador to the Court of Berlin, was about to depart, when he found at the doors a leading Roman Catholic diplomat. He was in an impetuous temper. That he might unburden his mind, Dr. White invited this delegate with him, and while at dinner, he explained the cause of his great anger.

"What had aroused him, he stated, was a letter from the pope, which had been read at the Conference, containing the usual monstrous claims representing the pope as the world's peace-maker. He said: 'The Vatican has always been, and is today, a storm centre. The pope and his advisers have never hesitated to urge on war, no matter how bloody, when the slightest of their ordinary worldly purposes could be served by it.

"The great religious wars of Europe were entirely stirred up and egged on by them, and, as everybody knows, the pope did everything to prevent the signing of the Treaty of Munster, which put an end to the dreadful Thirty Year's War, even going so far as to declare the oaths taken by the plenipoentiaries at that Congress of no effect.

'All through the Middle Ages and at the Renaissance period, the popes kept Italy in turmoil and bloodshed for their own family and territorial advantages, and ehey have kept all Europe in turmoil for two centuries after the Reformation—in fact, just as long as they could—in the wars of religion.

'They did everything they could to stir up the war between Austria and Prussia in 1866, thinking that Austria, a Roman Catholic Power, was sure to win: and then everything possible to stir up the war of France against Prussia in 1870, in order to accomplish the same purpose of checking German Protestantism; and now they are doing all they can to arouse hatred, even to deluge Italy in blood, in the vain attempt to recover the temporal power.

'Their whole policy is based on stirring up hatred and promoting conflicts from which they hope to draw worldly advantage. In view of all this, one stands amazed at the cool statements of the Vatican letter.'"

A leading Roman Catholic paper, the "Western Watchman," published in St. Louis, and edited by Father Phelan, has said:

"August 27, 1914, From a Europena war, it has been said, Cardinal Rampolla expected the settlement of the Roman question. In the struggle against Napoleon in 1815 the Roman Pontiff got back his liberty and his temporal possessions. Why not, then, whenever nations fall foul of each other, and thus help honest men to come into their own?

"September 10, 1914, France has rescinded her decrees of banishment directed against the Religious Orders, and restored the Chaplains to her fleet. Next the law of separation will be repealed, and the French Embassy at the Vatican will be restored. All to culminate in the restoration of Rome to the popes."

Rome, in her bid for temporal power in modern times, has centered her hopes upon Germany. This once Lutheran but now rationalistic and Romanist country is fighting in a war which, if successful, will place the pope in the saddle again; because the defeat of the Allies would mean the defeat to Italy, and Italy if defeated, would be compelled by Germany to surrender the States of the Church. If the Germanic Powers are defeated, Italy must be punished later on by her former allies (Germany and Austria) for not supporting them. A sudden invasion of Italy by the Germanic Powers would speedily bring about her defeat, and then Italy would have to yield up the States of the Church.

The Central Party in the German Parliament is entirely Roman Catholic, and would only agree to vote the supplies necessary for Germany's military and naval aggrandizement on condition that the Kaiser allowed the Jesuits to return to Germany, and for other special favors to Roman Catholics. The Kaiser was obliged to agree to the terms in order to get the enormous military and naval forces necessary for the conquest of the world; thus the pope gained the prospect of his ambition by supporting the military schemes of the Kaiser and the war.

In the light of the foregoing, the craft and hypocrisy of the papacy—a system steeped in blood—is seen in the following prayer, which was read on Passion Sunday:

"Dismayed by the horrors of war which is bringing ruin to peoples and nations, we turn, O Jesus, to thy most loving heart as to our last hope. O God of mercy, with tears we invoke thee to end this fearful scourge; O King of Peace, we humbly implore the peace for which we long. From thy sacred heart thou didst shed forth over the world divine charity, so that discord might end and love alone might reign among men. During thy life on earth thy heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may thy divine heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their father; pity Europe, over which broods such havoc and disaster.

"Do thou inspire rulers and peoples with counsels of meekness, do thou heal the discords that tear the nations asunder: Thou who didst shed thy precious blood that they might live as brothers, bring men together once more in loving harmony. And as once before, to the cry of the apostle Peter: 'Save us Lord, we perish,' thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquility.

"And do thou, O most holy Virgin, as in other times of sore distress, be now our help, our protection, and our safeguard. Amen."

May God have mercy upon poor slumbering America, and cause his servants to lift up their voices against that wicked system which has blinded the eyes, deceived the hearts, and shed the blood of its victims. Selected by Brother A. C. Boyer

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TWELVE REASONS WHY A CHRISTIAN IS HAPPY

1. BECAUSE he has a Father in heaven who loves him, cares for him, and has blessed him with all spiritual blessings in heavenly places in Christ Jesus (John 16:27; Luke 12:22-32; Eph. 1:3).
2. BECAUSE he has a Great High Priest [illegible] with him, [illegible] him, and to conduct him into heaven! [illegible] (Heb. 2:17, 18; 4:14-16; 8:1-6).
3. BECAUSE he has a Great and Good Shepherd to lead him and to feed him all the way home (Psa. 23; Heb. 13:20, 21).
4. BECAUSE he has an "advocate with the Father, Jesus Christ the righteous," who pleads his cause and always prevails (1 John 1:8 to 2:1).
5. BECAUSE he has a "Wonderful Counsellor" to go to for advice at all times (Isa. 9:6; Micah 4:9; middle of verse).
6. BECAUSE he has an abiding Comforter (the Holy Spirit) to guide him into all truth, to teach him all things, and to take all the things of Christ and show them unto him (John 14:16, 17; 16:13, 14).
7. BECAUSE he has a "throne of grace" to go to, where he can "obtain mercy and find grace to help in every need" (Heb. 4:16).
8. BECAUSE he has the Holy Scriptures to search and study, which testify of "the sufferings of Christ and the glory that should follow" (1 Pet. 1:11).
9. BECAUSE angels minister unto him, being an heir of salvation (Heb. 1:14).
10. BECAUSE he is an heir to an inheritance "which is incorruptible, undefiled, and that fadeth not away, reserved in heaven," and is kept by the power of God until he comes into possession (1 Pet. 1:3-5).
11. BECAUSE he has the interests of Christ to engage him "a little while," until the return of his Lord (Eph. 6:18, 19; "all saints," and 1 Tim. 2:1-3; "all men." Luke 19:12-19; 1 Cor. 11:23-26).
12. BECAUSE he has before him the bright and blessed hope of the Lord's appearing in glory, when all his saints will appear with him, and reign with him for ever and ever (Titus 2:13, 14; 1 John 3:2). The Bible Standard.

Libelli

By S. Roxana Wince

Libelli? What were they? Certificates of recantation from Christianity given to the superintendents of offerings and sacrifices in the first year of the reign of Decius, about 250 A. D.

Twenty eight of these libelli have been found, all coming from Theadelphia, except five. They were written on papyri.

It was required by the emperor that "a positive and public sacrifice be made to the gods of Rome." "The refusal of any Christian to worship any of these deities, assured his death."

Men think it a hard thing to confess Jesus in these [illegible] days, what would it be if the same state of things now existed that existed in the reign of Decius? What if no man could be a Christian unless he were brave enough to face certain death?

Now men and women shrink from being baptized into the name of Christ for very dread of what people will say. The fear of being laughed at for a brief period [illegible] than the blissful life of eternal years.

But what of a laugh? What of the biting words of scorn? Do they change the Christian into a thing of hate? "A Christian [illegible] the [illegible] the highest style of man." To be commissioned of Jesus to preach the gospel to those who have not heard or received it, is the highest [illegible] No [illegible] have a higher [illegible] than this, for "to fight the fight for souls," is to be a savior to men; and every follower of Jesus is called to be such a savior, is called to "go work in the vineyard of the Lord," if not in the pulpit in every other possible way.

His hands are pure, his heart is clean,
His lips still speak the things they mean;
No [illegible] dwell upon his [illegible]
[illegible]

[illegible]

[illegible]

No Libelli [illegible]
[illegible]
And [illegible] the Lord [illegible] win.

* * *

Trifles make perfection, but perfection is no trifle.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. JUNE 3rd, 1919. NUMBER 21

My Past Years

What of discipline thy love ordained
  Fell ever gently on this heart of mine;
Around its briers was my spirit trained,
  To bring forth fruits of righteousness divine;
Wisdom in every check, and love appears
In every stroke throughout these many years!

Lord, what I might have been my spirit knows—
  Rebellious, petulant, and apt to stray;
Lord, what I am, in spite of flesh and foes,
  I owe to grace that kept me in the way.
Thine be the glory! Merit disappears
As back I look upon these many years.

Thine be the glory! Thou shalt have the praise
  For all thy dealings, to my latest breath;
A daily Ebenezer will I raise,
  And sing salvation through the vale of death—
To where the palm, the golden harp appears,
There to rehearse thy love through endless years.

Selected by BROTHER DOWLE.

Baptism a Saving Ordinance

Letter to a Russellite on the Design of Baptism

Dear Friend:

I DIFFER with you on the design of baptism. I believe if it is preceded by a correct faith and repentance it will cancel one's past sins. As an introductory text let me call your attention to Acts 2:38: "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins." Here we are told "immersion is for the remission of sins." If so then there can be no remission of sins till one is immersed. Hence immersion is a saving ordinance. You may say "for the remission of sins" means "because of the remission of sins." Well, let us try it and see: "Repent and be immersed because your sins are forgiven." Here you are told to do two things: "repent" and "be immersed." Whatever may be affirmed of one may be equally affirmed of the other, as the copulative conjunction "and" connects "repent" and "immerse." Hence we have "repent because your sins are forgiven, and be immersed because your sins are forgiven." Or "repent and be immersed because your sins are forgiven." This would prove, as far as the text is concerned, that baptism is not a saving ordinance, but it also proves that repentance is not a necessity. What proves too much proves nothing.

"This is the blood of the new covenant which is shed for the remission of your sins." Read "because of" here in place of "for" and see the results: "This is the blood of the new covenant which is shed because of the remission of your sins." So Christ was killed because God had forgiven you your sins! Here you will have to admit "for remission of your sins" means "in order to the remission of your sins." If it means it here, then it means it in Acts 2:38, for the expressions are the same in Greek as they are in English.

But it is said Acts 2:38 refers strictly to the Jews and has no reference to the Gentiles. Well let us see. Rom. 10:11-14: "For the Scripture saith whoso believeth on him shall not be ashamed; for there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." God says, "There is no difference between Jew and Greek" as far as he is concerned. For "whosover," be he "Jew" or "Greek," "shall call upon the name of the Lord shall be saved." "For God hath concluded them all in unbelief that he might have mercy upon all." Hence all are sinners, whether Jew or Greek; and inasmuch as "there is no difference between Jew and Gentile." Acts 2:38 also applies to Gentiles. These same remarks hold good for Acts 22:16: "Be immersed and wash away thy sins." Not that "water" actually washes away sin in itself, but it is the obedience that counts. Naaman was told to dip himself seven times in the river Jordan to be cured of the leprosy. Now would the water in itself cure him? Would it? No. It was the obedience that counted. If God had told him to break a straw seven times the result would have been the same. So with Acts 22:16: water in itself will never wash away sins, but it is the act of obedience that counts. Whoever obeys God in the act of baptism will then secure remission of sins.

There is no other way. "Neither is there salvation in any other: for there is no other name given under heaven whereby we must be saved" (Acts 4:12). Here we are told there is "salvation" in the "name of the Lord Jesus." Anything, whether it is faith, repentence or baptism separately, or all these combined that can put us "into" that "name" so that we may be "in" it, becomes to us a saving ordinance. Now what will do that? "They were immersed into the name of the Lord Jesus" (Acts 19:5). So the "immersion" is the thing that places

Oregon Bible College
Oregon, Illinois

us "in Christ," for can one be "in Christ" and yet not "in" his name? "In Christ" and not yet his name bearer? Impossible. So to be immersed into his name is to be immersed into Christ. Paul speaks of this in Rom. 6:3: "Or know ye not that we as many were immersed into Christ (Jesus) into his death were immersed" (Rotherham). "Immersed into Christ" transfers us from a place outside of him to a place "in" him; and "in him is our redemption, the forgiveness of sins" (Col. 1:14). Out of him there is no salvation: in him there is. Now inasmuch as immersion is the thing that transfers us from being without Christ to a state of being within him, it clearly follows that it is a saving ordinance. "The blood of Jesus Christ, his Son cleanseth us from all sins." How can we get into this blood so that it can "cleanse us from all sins"? "Immersed into his death"—blood. So it is through immersion that we get "into" his blood. Hence immersion is clearly a saving ordinance.

That remission of sins is to be through his name by everyone that believeth on him (Acts 10:43). Here we are told "remission of sins" is to be "through his name." What then will place us "into" that name so we may secure "remission of sins"? Acts 19:5 answers the question. It is immersion. So then we find that immersion is the thing that secures the "remission of sins"—a saving ordinance to us. Notice too, it is intended for "everyone that believeth on him," and is not limited to the Jew. Gal. 3:27: "For as many of you as have been immersed into Christ have put on Christ." Out of Christ there is no salvation; in Christ there is. Whatever transfers us from being outside of him to being within him becomes to us a saving agency. Paul here says it is "immersion"—"immersed into Christ." "Immersion" here, as well as in Rom. 6:13, means immersion in water, for this reason: Acts 19:5; 8:16 and others teach that the way we get "into" the "name of the Lord Jesus" is through immersion in water. Getting thus into his name we are "in the name wherein there is salvation." In as much as one can not be "in" the name of the Lord Jesus without being in his body, it necessarily follows that when one is "baptized into his name" one is baptized "into Christ." Hence Gal. 3:27 and Rom. 6:3 refers to water baptism.

Acts 10:48: "He commanded them in the name of Jesus Christ to be immersed." He "commanded" them. Think of it. Can one disobey the command? "Blessed are they who do his commandments that they may have right to the tree of life." 1 Pet. 3:21: "Which (water) in manner corresponding doth now save you also—even immersion—not a putting away of the filth of the flesh, but the request unto God for a good conscience" (Rotherham). Here we are told that "immersion," and that too of water, doth "now save us" also. The word "also" shows it "saves" us just as much as the "ark" saved Noah and his family. If "immersion doth now save us" is it not then a saving ordinace? It appears thus to me. If it "now saves us," then whoever "now" ignores it can not be saved.

Mark 16:16: "He that hath believed and been immersed shall be saved; but he that disbelieveth shall be condemned" (Rotherham). Here two conditions for salvation are laid down; "belief" and "immersion." They stand and fall together. Whoever does not "believe" cannot be saved though immersed. Whoever believeth though not immersed shall not be saved. But whoever complies with the conditions named—"belief and immersion"—shall be saved. Woe to that person who omits either!

John 3:5: "Except one be born of water and spirit he cannot enter the kingdom of God." "Water" here means "water" as much as "spirit" means "spirit." If one is used in a figurative sense then so is the other. If one is literal, then so is the other. In as much as there is nothing in the text or context to cause one to think these words "water" and "spirit" are not used in their literal sense, it follows they must be accepted literally. "Born of water and spirit." Here is a birth produced by two things: "water" and "spirit." This birth is a new birth, and takes place at the resurrection but, as we have stated, is produced by two things—"water" and "spirit." "Water" gets in its work at "baptism" when we are "immersed" in water for the "remission of sins," and the process of begettal is completed. One, thus, by it becomes a begotten son or daughter of God. Being begotten he is, as it were, an embryo awaiting birth so as to have life within himself as God his Father has. The "birth" then is the next step for the embryo. That takes place at the resurrection when the embryo is "born of the spirit" and it then becomes a "spiritual body." Hence we can see there can be no completion of begettal without immersion in water; no birth of the spirit without a prior begettal. Therefore the "new birth" depends upon two things: "water" and the "spirit."

Titus 3:5: "He saved us by the washing of regeneration." Saved by what? "Washing." Naaman was told to "wash" himself seven times, and he went down and dipped himself seven times. Hence to have a "washing" means to have a "dipping" or "immersion." This text harmonizes nicely with Peter who said, "Baptism now saves us." Now if "he saved us by the washing," can we be saved without this "washing"? It is not possible. Then whoever has not received this "washing" can not be saved. "Washing of regeneration." Here this washing is said to belong to "regeneration" the new birth. Yes; without it the new birth is impossible, for this "washing" establishes the "begotten" state so that the "regeneration" can take place at the appointed time the resurrection. Hence the "washing of regeneration" is necessary unto salvation.

Respectfully your friend,

JOHN R. FISKE, Jr.

* * *

Build a little fence of trust
Around today,
Fill the space with loving works
And therein stay.
Look not between the sheltering bars
Upon tomorrow:
But take whatever comes to thee
Of joy or sorrow.

* * *

Strayed

Half a score of Lambs, believed to have gone in the direction of "No Sunday School."

A Bible Exposition

Revelation 13:11-18

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon (vs 11).

THE Bible is noted for expressing much in few words, as here we have in this short verse four prominent points belonging to this power by which we may identify him:

1. He is "another beast,"
2. "Coming up out of the earth,"
3. He has "two horns like a lamb," and
4. "He spake as a dragon."

It is safe to say that these four points of identity will be found in no other power described in the Bible from Genesis to the Revelation. And right here so the reader may be better able to understand the force of the evidence given I will say that this beast is a symbol of the United States of America.

First. John says, "I beheld another beast." He is "another" from the leopard beast of this chapter, and another power as compared with the dragon of chapter 12. They both have 10 horns proving their identity with Daniel's fourth beast. This beast has only two horns, and therefore is another beast, separate and distinct from Rome, and in this respect the symbol fits the United States.

Second. "Comes up out of the earth." Our province now is to ascertain what the "earth" out of which he comes is a symbol of, and in that way find out where this power comes from. In Deut. 32:1 we read, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth." Here the heavens are the royalty, the rulers, and the earth the common people, the democracy. The prophet Hosea speaking of the Lord's goodness says, "And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth" (Hosea 2:21). See also Revelation, chapter 12 where the dragon is cast out of the heaven into the earth, like the German Kaiser having lost his throne, he is now one of the people.

The earth as a symbol is seen in the clay of the image (Dan. 2). The clay in Russia has overturned the iron; the same is taking place in Germany and in Austria. The earth-clay origin corresponds to the earth out of which the United States of America came up. Again the symbol fits the United States exactly, as it did in it being "another" power: "And he had two horns like a lamb, and he spake as a dragon." Here we have a paradox seemingly absurd yet true in fact. And herein we behold the wonderful power of the author of the prophecy to foretell exactly the disposition and acts of a certain power that are seemingly contrary to nature. "Two horns like a lamb." Most horned animals have two horns and thus the power referred to conforms to nature, the number of the horns having no prophetic significance. But the horns being lamb-like indicates that the power referred to will use its power not for aggression and conquest, but it will be inoffensive and lamblike; and at the same time it will be a strong power, because it speaks like a dragon—strong and powerful.

These lamblike horns are remarkable, reminding us of Christ, whose symbol is a lamb with seven horns (Rev. 5:6). The seven horns of Christ signify fulness and completeness of power. Our text symbol falls short in that respect, but the relationship of the two is evident to all lamblike disposition combined with power. The Bible student is acquainted with what is written concerning the nature of Christ's reign, when wars shall cease to the ends of the earth, and when peace, the fruits of righteousness, shall spring forth before all the nations. In no power but the United States of America do we find these four points of identity corresponding with the symbol, like a piece of granite broken off from the parent rock. No other piece of rock in all the world will fit into the projections and the indentations, but the one that is broken off; none but the United States meets the requirements of the prophecy.

This nation that freed Cuba from the tyrrany of Spain then retired from the island leaving the inhabitants in the full possession of their independence. Thus speaking like a dragon to Spain, but acting like a lamb to Cuba. In the present world war the United States patiently remonstrated with Germany against her ruthless submarine warfare; and finally drew the sword in the cause of oppressed humanity, with no selfish ends in view, but solely in the cause of humanity and liberty. And now who like Woodrow Wilson (the representative of the United States) is speaking like a dragon to the Kaiser, to Austria, and to the Turk. The speech of our president bears with it more weight than that of any other power in the world combined with humanity and justice. This prophecy combining in the symbol, lamblike humanity and meekness, with dragonic power, is one of the finest specimens of exact foreknowledge revealed in the Bible.

And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed (vs. 12).

This verse is mainly future indicating that the power of this symbol would be equal to that of the first beast; and that it would be exercised "before him" that is, before the first beast, or as the R. V. reads, "in his sight." Everything now that is done is in the sight of Rome the "first beast." See Dan. 7:20, "In that horn were eyes like the eyes of man, and a mouth speaking great things." The worship of the first beast has reference to the worship of the image of verse 15, which is yet future.

And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men (vs. 13).

The reader will notice here that there is nothing small about the nation that this symbol represents. "He exerciseth all the power of the first beast." And "he doeth great wonders." One of the great wonders is "making fire to come down from heaven on the earth in the sight of men" (Franklin with his kite). In Job 1:16 we read, "The fire of God is fallen from heaven, and hath burnt up the sheep and the servants; and consumed them." In Job 38:35 we read. "Canst thou send lightenings, that they may go, and say unto thee. Here we are?" Electricity is the greatest wonder of the age. Great as à motive power, great as a new carrier, great as a light giver, turning night into day. How would we like to do without it now? The last clause of this verse reads, "in the sight of men." In all the cities, towns and villages of the world, who has not seen the operation of electricity, turning darkness into light, "in the sight of men."

An illustration of the wonders done by the United States corresponding to the symbol is found in the address of President Wilson to Congress before leaving for the Peace Congress, Dec. 2, 1918, entitled "How the army was sent."

"A year ago" he said, "we had sent 145,918 men over seas. Since then we have sent 1,950,513, an average of 162,542 each month . . . . No such movement of troops ever took place before, across three thousand miles of sea followed by adequate equipment and supplies, and carried safely through extraordinary dangers . . . . In all this movement only 758 men were lost." These men that never before had been in action, were victorious the first encounter with German picked troops, and finally turned the scales, and materially aided in bringing the world war to a victorious close.

> And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live (vs. 14).

A failure to understand the nature of this deceiving of the dwellers on the earth, is responsible for the failure of so many to understand the two horned symbol. To understand this prophecy we must understand the vast difference that there is beween the lying wonders of the apostasy, and the real scientific wonders performed by this symbol. Paul says, concerning the apostasy, "Even him whose coming is after (or according to, R. V.) the working of satan with all power and signs and lying wonders" (2 Thess. 2:9). The reader will notice that in the case of this symbol whose power (horns) is lamblike as written, "He doth great wonders"; and again, "Which he had power to do in the sight of the beast." Now I affirm that this symbol's miracles are scientific and not intended to deceive any one; although they do deceive them that dwell on the earth.

The reader will remember that the earth is where this symbol came from; therefore his identity with the dwellers on the earth. The trouble here is that they are self deceived, no uncommon thing, but something that often happens especially with those that perform great wonders. It may be urged from the nature of this symbol—strong and powerful, speaking like a dragon, but whose horns (power) are lamblike it would naturally be inclined to deceive anyone; it would be out of harmony with the lamblike disposition. "Saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

Here we have evidence that this symbol represents a democratic nation because he appeals to the "dwellers on the earth" to make the image. The image is made by the two horned beast, and is a likeness of the first beast of verse one of this chapter. This beast is identical with the fourth beast of Dan. 7; we know him by his ten horns. He appears under different phases in this book. In chapter 12 he is a great red dragon, pagan in his religion; in this chapter he is like a leopard, but Christian in religion; in chapter 17 he is "a scarlet colored beast full of names of blasphemy," this is the papal phase. It is to this beast in his Christian phase that the two horned beast makes the image. He is identified in verse 3 as the one that had "one of his heads wounded by a sword." In chapter 12 as the pagan dragon (in the time of Constantine) he was put out of the heavens; and here in chapter 13 he has got into the heaven again professing to be a Christian.

It is that one of his heads is wounded by the northern invaders of the empire in the fifth century. The main point is that the image is made to the first beast in his Christian phase, as he was in the fifth century. It would be impossible for a Christian power to make an image to a pagan empire; and equally impossible for a Protestant nation to make an image to the papacy, except they make a pope to head the image. This image is something that but few people seem to know much about, although when understood it is quite simple, and easy to be understood, just history repeating itself. The two horned symbol, or rather the nation that it represents, enforces the worship of the image under severe penalty for disobedience; therefore the image is a religious image.

Now we enquire as to the religion of the Roman Empire in the fifth century, and especially about the time that Rome received the wound by the sword of the northern invaders. The change in the religion of the empire from paganism to Christianity was mainly under Constantine in the fourth century. And now as to the wounding of one of the heads (the imperial one) Gibbon places the sounding of first trumpet in A. D. 410 and the fourth trumpet at A. D. 476 when Odoacer became king of Italy, and the imperial head came to an end. And during this time the beast received the deadly wound by a sword, from which in time the beast (Roman Empire) recovered by the healing of the wound. Notice here verse 5 that the wound is healed, before the blasphemous mouth (the papacy) is given to the beast (Dan. 7:20) Therefore the image is not made to Rome papal, nor to Rome pagan, but to Rome Christian. The reader may be surprised to learn how little there is to be done to complete the image. The original to which the image is a likeness, was made in the early centuries of the Christian era.

A large gathering of the builders took place at the council of Nice A. D. 325 when Christ was declared to be consubstantial, or of the same essence with the Father (Mosheim p. 102). "The council assembled by Theodocius, in 381, at Constantinople of 150 bishops . . . . gave the finishing touch to what the council of Nice had left imperfect, and fixed in a full and determined manner, the doctrine of three persons in one God. This venerable assembly did not stop here; they branded with infamy all the errors, and set a mark of execration upon all the heresies hitherto known" (Mosheim p. 105). Thus the doctrine of the trinity is completed; to which our nation makes an image. The finishing touches to the original creed, to which the image is made; is found in the orthodox edicts of Theodocius, A. D. 380 (Gibbon).

In Rev. 19:20 this two horned symbol is called a false prophet; and as I have defended the humane lamblike disposition of this symbol I must here defend him from any intention to deceive, otherwise he loses his lamblike disposition. It was an American, Andrew Carnegie, who built the peace palace at The Hague. It was an American, Ford, the auto bulder of Detroit, that sailed away to Europe in his peace ship thinking he could put a stop to the war. And now, behold, Woodrow Wilson, President, and representative extraordinary of the United States, is in Europe, for the express purpose to put a stop to war for all time, by a peace league of the world. This work is laudable, and in harmony with the symbol; and with the orthodox faith of the millennium. And if I read aright, the peace league will be formed; and then we shall hear the "peace and safety" cry.

The dwellers on the earth will be deceived by their own great wonders performed. Then woe to the heretics. And then when the peace league fails; what about our lamblike symbol, after doing wonders great? Will he not be a self deceived, false prophet?

The formation of the image, or likeness to the original of the fourth century, has commenced in the union or federation of all orthodox churches. In their doctrine they have nothing to change. Roman Catholic, Protestant, Greek, and Armenian, all believe in the immortality of the soul; in going to heaven at death; and in hell-fire torment after death; they all believe in the doctrine of the trinity, three persons in one Godhead, the same as is taught in the orthodox edicts of Theodocius, and enforced by Roman law.

The trinity is the mark of orthodoxy in the edicts of Theodocius and will be in the image, they having already excluded from the federation all Unitarians. So all they have to do to finish the image is to enact into law their present faith under penalty. This they can do when they are all united, Catholic and Protestant.

Now in conclusion one question, Is it reasonable such a nation as the United States is not noticed in prophecy? And if not by this symbol where is it?

GEO. FRANCIS.

Paul's Hope

PAUL'S life was the most turbulent of any of the apostles; he bore the most trials and tribulations, and on him rested the care of all the churches. He had been beaten, ship wrecked, and imprisoned; and as he was growing old, this life held very little that was attractive. During his first imprisonment his friends were allowed to visit him freely, and he had full freedom to preach the gospel, but his life was a hard one. No wonder he "felt in a strait betwixt two, having desire to depart and to be with Christ." For to depart would be the end of his sorrow and suffering, but to stay would be more profitable to the churches, as they needed him. We can read between the lines in his last letter to Timothy what anguish of soul Paul must have endured. His second imprisonment, about three years after the first, was under far different conditions. The Christians were now bitterly persecuted by both the Romans and Jews. Paul had lost all freedom and was now in a Roman prison, hated and despised. His friends forsook him one by one; only two or three remained faithful. His one earthly longing to see Timothy before he died was perhaps never granted, and he was at the last exceeding lonely and broken in health. He was now ready to die for the Master whom he had so faithfuly served. "I am ready now to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 3:7, 8).

Paul had seen Christ in all his glorious splendor (Acts 26:15, 16; 1 Cor. 9:15; 15:8). If he should depart, he knew it would be but a brief moment that he would wait in the grave until his change should come, and at the sound of the trumpet when Christ would return, he with all the saints would be raised to immortality, to be forever with the Lord. Not to dwell with him in heaven, as all the churches now teach, but to inherit with Christ in the kingdom which is now being reserved in heaven until he comes whose right it is. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." Read Rev. 21: 1-4). May our Lord quickly come, then will Paul's desire and prayer be fulfilled.

CLARA FREDYL.

Rome's Bloody Day

The dawn of St. Bartholomews Day, August 24, 1572, revealed the most horrid spectacle ever witnessed in Paris. The sounds of musketry and the screams and wails of the dying Protestants were heard on every hand. Men, women and children, wounded and bleeding, were fleeing in every direction, pursued with fiendish laughter by the crazed and gory Roman Catholic assassins. The victims in this city alone were estimated by different authorities at from 10,000 to 20,000, and throughout France at from 30,000 to 100,000. The messenger to Rome conveying the news of the massacre was awarded a thousand crowns, while pope Gregory XIII, caused a Te Deum to be sung in the Church of St. Mark in commemoration of the happy (?) destruction of the Protestants, and ordered a special medal to be struck, a specimen of which is now to be found in the British Museum.

Who, then is free? The wise man who can govern himself.

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Editorial

"Virtue never grows old."

Birds are the poor man's music, flowers the poor man's poetry.

He who can take advice, is sometimes superior to him who can give it.

Keep that man at a distance who hates music and the laugh of a child.

The man who has a right to do as he pleases generally pleases to do wrong.

Never do in excitement what you would be ashamed to do after sober reflection.

Death is the extinction of life, sense, and mind; and nothing but the resurrection can restore these attributes to man

We miss Brother B. H. Lang and Family, and Sister Robert Pate, all of whom are on a protracted visit in the East.

It is the vice of the unlearned to suppose that the knowledge of books is of no account and the vice of scholars to think there is no other knowledge worth having.

Bible Lesson IV is in supply again. All the numbers of the series are now in supply, and may be ordered in any quantity. Summer is an excellent time to distribute these lessons freely.

"Immortality is an investment, not a thing invested. It is to be 'put on,' and is a gift offered to men as a part of the recompense of reward for pleasing God"—J. Thomas.

The word of God must be nearer to us than our friends, dearer to us than our lives, sweeter to us than our liberty, and pleasenter to us than all earthly comforts.—Mason.

To one who said, "I do not believe there is an honest man in the world," another replied, "It is impossible that one man should know all the world, but quite possible that one may know himself."

As a general thing, it may be expected that all Christians will find themselves able to bear the great crosses of life, because they come with observation; they attract notice by their very magnitude, and, by putting us on our guard, give us strength to meet them. But happy, thrice happy is he who can bear the little crosses which ever lie in wait, and which attack us secretly, and without giving warning, like a thief in the night.

It is no great thing to reject the popular falsehoods; little, perhaps not hard. But to receive the great sentiments and lofty truths of real religion, the Christianity of Christ--to love them, to live them in your business and your home, that is the greatest work of man. Thereby you partake of the nature and spirit of God; you achieve the true destiny for yourself; you help your brothers to do the same.

The beast spoken of in Rev. 13 chapter has caused many students of the Apocalypse to blunder. The matter, however, is very simple. That the "other beast" is just another form of the papal beast is certain from the statement, "He exerciseth all the power of the first beast before him." If you ask, "why should there be another form of the papal beast?" the answer is, because the recussitated papal power took a new phase. When the Constantinople ascendency failed, from the interior regions of Europe ("the earth" in contrast with Constantinople on the Mediterranean) there sprang up a new dominating power, gained ascendency in Europe, and incorporated the papacy in itself in the new order of things. The German Empire sprang out of the victories of Charlemagne. This empire, shifting from France to Germany and Austria had two horns the emperor and pope. It was a two horned beast, a dual empire.

Who misses or who wins the prize
Go lose or conquer as you can,
But, if you fall, or if you rise,
Be each, pray God, a gentleman.

A smile lightens the plainest face, but a frown clouds the fairest brow.

The Second Trumpet

And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, (having souls (1)) died; and the third part of the ships were destroyed (Rev. 8:8, 9).

I. Symbols Explained

1. "A Great Mountain Burning with Fire."

1. Mountains in prophecy represent kingdoms (Isa. 2; Dan. 2; Psa. 72).
2. A mountain "burning with fire" is a kingdom active in destruction; "a burnt mountain" a power destroyed (vss. 8, 9; Jer. 51:25).

2. "Cast Into the Sea."

1. Politico-geographical arena of the second trumpet (Rev. 17:15; Dan. 7).

3. "The Third of the Sea Became Blood."

1. Sea clear and serene, denotes an orderly collection of men in a quiet and peaceful state; when troubled and tumultuous, a collection of men in motion and war (Isa. 57:20; Dan. 7; Jer. 51:41, 42; Isa. 8:7, 8; Luke 21:25).

4. "The Third Part of the Creatures .... and had Life" (Having Souls). (1)

1. The sea being symbolic of men organized into governments, the fish of the sea would be typical fish (Ezek. 29:1-6).

5. "The Third of the Ships were Destroyed."

1. Naval and commercial interests of "the third of the earth," "business in great waters" destroyed (Job 9:26; Psa. 107:23, 24).

II. Historical Application, A. D. 428-439.

1. "The terrible Genseric," king of the Vandals (Gib. 3:128, 129, 130).
2. Vandals became a naval power (Gib. 3:209, 210).
3. Pillage of Rome (Gib. 3:213).
4. Majorian's invasion of Africa (Gib. 3:230, 231).
5. Second invasion by Basiliscus under Leo (Gib. 3:242, 243, 244).

(1) Psuchas here is wrongly translated "life," for it is a plural noun. It is correctly rendered "lives" in Rev. 12:11. **Psuche** (singular) and **psuchas** (plural) is generally translated "soul" and "souls," but as Rev. 8:9 and 12:11 associate the soul with death, and as our translators believed in a soul that is incapable of death, they were forced to give a bungling translation of these two Scriptures.

Not failure, but low aim is crime.

Report of Joint Meeting

Perhaps it may be of interest to our brothers and sisters in the West to hear of the Union Meeting of the Churches of God in Newark, N. J. and Brooklyn, N. Y., which was held on Sunday, May 11, 1919, in Brooklyn. It has been our custom for a number of years to hold an annual "Get-together" Meeting in the autumn, but as both churches were rejoicing in the fact that several were to be added to our number by baptism, it was decided to join forces for the occasion.

Thanks to the kindness of our Adventist friends, we were granted the privilege of using their church and baptistry before their regular morning service, but a complete tie-up of the Newark trolley system prevented the folk from that city from arriving on time, and consequently, our baptismal services considerably overlapped theirs. They exhibited in these rather embarrasing circumstances the best of Christian spirit, and made us very welcome.

Brother Alex. Donaldson administered the ordinance, baptizing five from Newark and two from Brooklyn. Two sons, two daughters and one daughter-in-law of Brother Dietz composed the Newark candidates, their father having heeded the admonition to bring up his children in the fear of the Lord, while the Brooklyn candidates were a young couple who have come to a knowledge of our precious faith through the influence of Brother Lasher who, though young in the faith, is an earnest worker in the Lord's vineyard. It was very inspiring to see so many young people come out on the Lord's side.

As we had unavoidably interferred with the regular services of the Advent Church, we decided to remain for their service, and we had the pleasure of listening to a very fine sermon on "I am the ligth of the world."

After luncheon served in a neighboring restaurant and a short time for social intercourse, we met in our own room for the reception of candidates and our afternoon service. Brother Rothe conducted this portion of the service, extending the right hand of fellowship with a few well-chosen remarks to each, admonishing them to "walk worthy of the vocation wherewith they are called," taking Jesus as their example, and to continue steadfast in the faith, preparing themselves to take the place of the older brethren if our Lord should tarry.

The subject chosen was 1 John 2:17: "The world passeth away and the lust thereof; but he that doeth the will of God abideth forever." Several short addresses were given by the various brethren, interspersed by suitable hymns, each adding a word of counsel and encouragement to the lambs of the flock. We felt at the close of the meeting that it had been indeed a "red letter day" in the history of these churches.

Rejoice with us that our light is not entirely extinguished, though it may burn very dim at times; and may the Lord find us ready and watching when he comes.

JESSIE N. DONALDSON, Secretry.

The Reign of Christ and the Saints

I HAVE been much interested in the arguments, both pro and con, as to whether Christ's reign with the saints is a thing of the past, or is yet future. If the thousand years mentioned in Rev. chapter twenty is past, then the living and reigning of the saints with him, it seems to me, must also be placed in the past.

The whole question to my mind is settled by the evident fact that Christ's kingdom is to be set up in the future. I once held that Christ is now reigning during the gospel dispensation, and then advocated the theory that the thousand years were either in the past or represented the whole of the Christian dispensation. The apostle Paul knocked the props from under this view with his statement: "Now ye are full, now ye are rich, ye have reigned as kings without us (apostles): and I would to God ye did reign, that we (apostles) also might reign with you" (1 Cor. 4:8).

Granting, as we believe all are compelled to do, that the first part of the verse is irony, rhetorically speaking, the fact is nevertheless clearly stated, that neither the apostles nor the early church were then actually reigning, but Paul was wishing they did, and thus giving evidence that the reign of himself and the Corinthian brethren was something desirable, and therefore not a future period of the darkest history of the church. Surely Paul did not wish for the persecutions that occurred from A. D. 800 to A. D. 1800. We are also told by our Lord himself, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3:21.

What is it to sit with Christ in his throne, if it is not to reign with him? But the promise is to overcomers, and not to those who had not overcome, as the case would be if it occurred during the period of probation. "If we suffer, we shall also reign with him: if we deny him, he also will deny us" (2 Tim. 2:12). This makes our suffering first and the reigning "with him" to follow; and the fact is evident throughout the Bible that the reign comes after the suffering has ended. Jesus places the entrance into the kingdom at the second advent (Matt. 25:31-46), and "added and spake a parable" to correct the mistake even his apostles had fallen into, believing his reign "was immediatly to appear" (Luke 19:11-27). It seems to the writer that some of our latter day disciples need to look over the same parable, and be instructed as were the disciples in Jesus' day.

If the kingdom of God is yet future, then Christ and his saints are not now reigning, and if thy are now rigning the kingdom of God is certainly now in existence, and we should cease praying, "Thy kingdom come." Christ is never promised two kingdoms, or two reigns, one now and another future, as we are abundantly able to prove if allowed the privilege; and if any of the brethren feel disposed to dispute this biblical fact we will produce the evidence to substantiate the same, either privately or publicly. In God's word it is always "the kingdom," and if we are now in it, are we to be cast out, and to enter again? And was the gospel dispensation "immediately to appear," be destroyed, and appear again at the second advent? Again, were the faithful to have kingly authority under the gospel to reign with Christ, have that authority taken from them and given them again, as per Luke 19:17-19? What "authority over" anybody did the saints possess during the interim from A. D. 800 to 1800? If such is th "reign of Christ" present, can we expect the future reign to be much better?

But, granting for argument's sake two reigns, the present being the darkest and most unenlightened period of the present earth's history, why should we expect the future reign to be glorious? And are such reigns with Christ much to be longed for? If Christ is now reigning, how do we know the present reign is not the reign he taught his disciples to pray for? Christ is to "judge the living and dead at his appearing and kingdom" or reign (2 Tim. 4:1). If it began at the first advent, or the beginning of the gospel dispensation, did not the judgment also begin then, and when we read, "Judgment was given unto them," to whom? They who "sat upon thrones," that John saw (Rev. 20:4), who are they? "And the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, received not the mark upon their forehead, and upon their hand; and they lived (how long did they live?) and reigned with Christ a thousand years."

I leave out the words "I saw" before the words "the souls," etc., because they are not in the original, and that makes the "they" who sat on thrones, have "judgment given them" with the souls, etc., mentioned, and also "live and reign with Christ" during the thousand years: and if they were Roman kings, then Roman kings were sharers with Christ in the thousand years' reign, which makes some who reign with Christ slayers of others, and the kingdom divided against itself, and no wonder it fell. The omitted words not being Scripture, cannot be relied upon as proof, and hence those who place the thousand years past must place Roman rulers in the reign with Christ.
—J. J. Heckman, in "Our Hope."

Even Me Also

S. H. Thomas

I AM taking today a long, long journey. It is backward over my past life; and as I journey along I am startled and horrified at mistakes, blunders, and sins of omission and commission scattered along my backward track. The evils and wrongs that I have done; the noble and righteous acts I might, and should have done, but did not; and as I pass them one by one, in remorseful review the list seems endless, and a terrible fear takes possession of me. Can it be possible that one so foul as I, may have a part in the glories of the ages to come? No words can express the horror of fear that overwhelms me as I realize that when God's people are taken, I may be left. O God in heaven, is there no hope? Unworthy though I am, I belong to Christ; he has paid the

purchase price. Was it paid in full? Is the cloak of his righteousness big enough to cover me, even me also? If not, then indeed must I perish! There is no other hope.

Eagerly I turn to the word, and there I read, "There is one God, and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5) Now Webster says that a mediator is an intercessor, advocate, propitiator. In Rom. 8:34 we read "It is Christ that died, yea, rather that is risen, who is ever at the right hand of God, and who maketh intercession for us." Oh thank God for that beam of hope! Surely, if he makes intercession, he is able to save even the most weak and unworthy of those whom he has purchased, and who belong to him.

I wonder if he is truly able to do this. Let God's word answer: "Wherefore, he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). O God, I thank thee for this strong assurance. My burden of fear grows less as I find that the mantle of his righteousness does indeed cover me, even my sins completely. "God knoweth our frame." He knoweth that we are by nature weak and prone to err. He knew that even though washed and cleansed by the precious blood of Christ, yet would we stumble and sometimes fall; hence the necessity for an intercessor, a mediator who is strong enough to stand between a just and perfect God, and his weak and erring people; and we are assured that our mediator is strong enough to accomplish that which he has undertaken.

But dear ones, let us not forget that there are conditions required, if we would have intercession from our noble Advocate now with the Father. We must earnestly repent of our sins and weaknesses, and bravely resolve to commit them no more. When our dear Lord was seized, and so shamefully abused by his enemies, and so sadly in need of the sympathy, comfort, and support of his loved ones, they all deserted him. Even Peter publicly denied him three times in succession; and to make his denial appear more strong to those wicked and profane men and women, he cursed and swore. Surely Peter fell to the very lowest scale of human degradation, and as he realized the greatness of his fall, is it any wonder that he "went out and wept bitterly"? But his after life proved that his tears and repentance were sincere, and God forgave him, and afterwards used him to help give the gospel to the world.

David lusted after another man's wife, and caused her husband to be killed that he might have the woman. Even I am not guilty of a sin so great as this; but David repented in sackcloth and ashes and called on God for forgiveness; and he who can read the heart as an open book, saw that his repentance was sincere, and forgave him this monstrous sin, and permitted him to become the ancestor (according to the flesh) of his only begotten Son, the Lord Jesus Christ.

Therefore dear ones, let us not despair even though like Paul (Rom. 7) we find that we are weak and carnal, and sold under sin, for what we would do, that we do not, but what we hate, that we do, for we know that in us (that is, in our flesh) dwelleth no good thing; for to will is present with us, but how to perform that which is good we find not. For the good that we would, we do not, but the evil which we would not, that do we. O wretched beings that we are! Who shall deliver us from the body of this death? Like the great apostle, let us thank God that only through Jesus Christ our Lord, may we have hope of final deliverance, in the glorious ages to come.

God's Vineyard

In Isaiah 5 we read of a vineyard God planted, which, if we have been grafted into the true vine through faith in Christ, must include us who are called by his name; for God says his vineyard is the house of Israel. He tells of his wonderful care for it, and of his disappointment in the harvest time when he found that his labor had been in vain. Jesus said to his disciples: "I am the vine, ye are the branches, and my Father is the husbandman." Having been planted by our heavenly Father, may he not again ask, what more could I have done for my vineyard than I have done? Are we bearing the fruit to his glory? We all know what the fruit of the spirit is. The Holy Spirit lives in every Christian as the sap flows through every banch of the vine. There come times of special blessing probably to all of us, of feeling our cup running over with mercies; of faith to trust in his goodness for all our needs. We find ourselves rich in love for the dear, precious church and filled with prayerful god wishes for all God's suffering, sorrowing children. Rich in hope, in shelter, in all we need, and our needs are so many, and then comes the work of the day with its trials; for we must have trials if we are ever to be prepared for the Christian's inheritance. Does the memory of the joy and riches stay with us and help us through the rough places? Ah, no. Shame that it must be said. Too often the fretful words and frowns are on hand again in the same old way. It seems we might hear our Father's pleading voice saying, "what more could I have done to my vineyard that I have not done? Yet when I looked for grapes, I found wild grapes." Nay, the thought comes, not even those but more nearly thorns and thistles. Oh how short the time may be before he may come and choose whatever is fit to take and leave the rest to a different fate. What in this world can compare with the importance of being ready to meet our Lord; yet we see so many absorbed in everything except the one thing needful, and hear them saying, "I have no time for study or work other than what I am doing. Indeed I am just worn out with what I am doing now," and we know this is true and will keep on being true unless a change is made, and the questions of values and importance be readjusted. Suppose it is a hindrance to our daily labor, to be thinking of these things they are the true riches, and will stay with us when the other has gone. Dear ones all, let us awake and watch, and if he tarries let us be faithful. Nothing else can matter so much as this.

I need your prayers. Your sister still hoping, though not worthy of even present blessings, much less the future so bright for the saints of God.
ALICE ADAMS.

THE RESTITUTION SUNDAY SCHOOL LEAF

JESUS THE KING

Lesson XXXIV

Memory Text: And Pilate wrote a title and put it on the cross. And the writing was: JESUS OF NAZARETH, THE KING OF THE JEWS (John 19:19).

1. Behold a king shall reign in righteousness and princes rule in judgment (Isa. 32:1).
2. Behold the days come, saith the Lord, that I will raise unto David a righteous branch.
3. And a king shall reign and prosper, and shall execute judgment and justice in the earth.
4. In his day shall Judah be saved and Israel shall dwell safely.
5. And this is the name whereby he shall be called, The Lord our Righteousness (Jer. 23:5, 6).
6. He shall judge thy people with righteousness, and thy poor with judgment.
7. They shall fear thee as long as the sun and moon endure throughout all generation.
8. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.
9. He shall have dominion also from sea to sea and from the river unto the ends of the earth.
10. They that dwell in the wilderness shall bow before him . . . . Yea, all kings shall fall down before him, all nations shall serve him (Psa. 72:2, 5, 7, 8, 9, 11).
11. And the Lord shall be king over all the earth: in that day shall there be one Lord and his name one (Zech. 14:9).
12. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (Matt. 25:31).

Practical Truths

The governments of earth are unstable because unrighteous. Jehovah has said that the nation and kingdom that will not serve the Lord shall perish—be utterly wasted. What the world needs is a righteous government. A righteous government will be a stabe government. A righteous government will be a stable govern- The world for a government and one government for the world. We never can have universal peace until the whole world is under one king, and that, too, a king such as Jesus will be when the kingdoms of this world become the kingdom of our Lord and his anointed.

Notes on the Lesson

Pilate.—The Roman Governor at the time of Christ's crucifixion. **Title.**—Mark calls it a superscription of accusation, which indicates that he considered the writing to signify the supposed crime for which Jesus was crucified. He claimed to be a king, and declared he was born for that end and for that purpose came into the world. Upon the charge of being a king he was condemned and executed. The title shows this to have been the case.

2. **A Righteous Branch.**—Doubtless refers to Jesus (Luke 1:32, 33).

6. **Judge.**—To render decision, to rule.

8. **In His Days.**—When he shall reign. **Flourish.**—To prosper, to abound

9. **From Sea to Sea.**—A phrase denoting the universal sway of the scepter in the hand of Jesus.

12. **Angels with Him.**—When Jesus comes the angels will come with him to earth. Whether they will remain here or only come as an escort we are not told.

Suggestive Topics and Questions

1. **A Reign of Righteousness.**—Are all the governments of earth founded in righteousness? Does the Bible speak of a time when righteousness shall prevail? What form of government will then exist? Ans.: A kingdom. Who will be the king? (Dan. 7:13, 14). What will characterize his reign? Ans.: Righteousness. What will be the condition of the people under that righteous government? (8). Will the people be obedient? (7). What is meant by "they shall fear thee"? What will be the condition of Judah and Israel? (4). By what name will the ruler be known? (5).

2. **King Over All the Earth.**—What title did Pilate write for Jesus? Did Jesus ever reign over the Jews? Will he ever reign over them? Read Isa. 9:6, 7, and tell us whether it refers to Jesus? What will be the extent of his reign? (9). Will the whole earth be under one king? (10 and 11). When will he begin to reign? (12).

Closing Thought.—With a universal government of perfect righteousness and justice, and one king, even Jesus our Lord, how favored the people will be. Is not this the time spoken of when all the nations of the earth shall be blessed?

A LITTLE EXHORTATION

To our Subscribers and Readers:

Your directors at a recent meeting decided that there is too little mention made in The Restitution of the financial affairs of The Restitution Publishing Company.

The brethren scattered abroad and in Cleveland have given liberally of their means and labor, and we have a well equipped plant. Brother Griffiths operates the linograph and Brother Long is becoming proficient in running the press. Both brothers work for a pittance, and Brother Huggins receives no pay except his salary as pastor of Cleveland church.

We hope to obtain general printing at a profit, but the failure of subscribers to pay for the paper when subscriptions expire is a continual drag. We have all seen lately the Victory Loan slogan; "Honest Nations Pay Their Debts." Nations are made up of individuals: and while we are a "peculiar people," disregard of financial obligations and nonsupport of this straight and zealous advocate of the faith, is not a desirable "peculiarity" to foster.

Our subscription income is not more than half what it should be from present mailing list. The Restitution must continue to spread the truth. You enlisted to fight. Don't desert this leader. Please examine your address label and if in arrears, pay **at once.**

Yours fraternally,

B. H. Lang, President.

"I AM GOING TO TRY"

By Ettie Fry

A short time ago we as a people were in sore straits. Our little paper was in debt and we needed many, many things. The future did not look promising. But our faith did not falter; we trusted in God, and he raised up an helper for us. He did not fail. He did marvelous things. His right hand and his holy arm hath gotten him the victory. We did not perish, we have come up through great trials, keep us pure. Help, O help and strengthen us in thy great love.

We do not owe anything now, and our pressing needs have all been supplied through the pleadings sent out by thy chosen agent. We thank thee for the power and strength and love thou gavest her in this, thy work. Let us sing unto thee a new song. Let us make known thy salvation. Let us get new workers for thy cause: new, new hands to help in this great work, and when our hearts fail and we are ready to faint because of the opposition we meet, let us look to thee and pray for strength.

I am so anxious to get new subscribers but I am not strong, I have had so many hurts, so many bumps that the scars have been hard to heal. And my heart shrinks from the slighting, scornful words that will be hurled at me when I get the courage to ask some one to subscribe for The Restitution. It seems a hard task to get new subscribers, for we are a very unpopular people in Huntington, Ind.

But I am going to try. God knows what can be done. He will help. He will honor our faith. He will answer our prayers. He will not stop with what he has done. He has other blessings in store. Let us stick to our task, Jesus did not care for the bumps, he let people scoff. He knew his cause would triumph at last, and so do we. Now that we are at the top let us go over. I am going to do my bit, and "do it heartily as to the Lord." Trying in faith in ourselves and others, and in the Lord makes victory sure.

BAPTISMAL SERVICE

Sister Gladys Bogan was baptized at Frankfort by Elder Wm. Huffer, Sunday, May 8, at 2 o'clock. She was then received into the Frankfort Church of God at the close of our regular services there in the afternoon. The Frankfort church are alive to their spiritual interests and rejoice to have Sister Bogan cast her lot with them. May the blessings of the heavenly Father, in the name of Jesus, rest upon the church and its efforts to do good.

D. E. VAN VACTOR.

A PUBLIC MEETING

Owing to the illness of so many members and to the very disagreeable weather, the Young People's Society was unable to hold its meeting Friday evening May 16th, 1919.

The next meeting will be held on the regular date, June 6th, 1919, at the church. This will be an open meeting and a cordial invitation is extended to those outside of the society to attend.

CHOSEN

By S. Roxana Wince

God has exalted positions to be filled in his kingdom :rulership of cities, priesthoods of glory, as enduring as the ordinances that hold the sun and the moon in their place in the heavens. Who among all the unsaved readers of The Restitution, wants to fill one of these positions of honor and exalted fame for the ages of eternity?

God has already called you to become candidates, called you by the gospel. "Come unto me," says Jesus, "all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart. For my yoke is easy and my burden is light." "Today if you will hear his voice, harden not your hearts."

Your labor for the evil one is very hard; its heavy burdens weigh you down to the very dust. You are wretched and miserable and poor and blind and naked," and the worst of it is you can find no rest. You cannot escape from the burden of sin. You are a lost and hopeless wanderer with no goal before you but death, miserable joyless death; for that is the only wages that sin ever pays. Will you heed the call? or will you keep on hardening your hearts, refusing to obey, fearing what men will say more than you fear and love your God? "Your God," did I say? He is not your God until you make him your God by taking him as such in the only legal way by being adopted into his family by faith, repentance, and obedience in baptism. Then you become a candidate for the crown of glory and are running lawfully and are sure of the prize. Candidates for the honors of the present time are not sure of winning for though many may run only one can be chosen. It is not so in the Christian race, for in this race all who run may win.

So if you would have part in the kingdom of God you must choose him and walk in his ways, must learn all you can of his kingdom, and prepare yourself by a life of purity and of service here, for the duties that will devolve upon you over there. And to know what God requires of you must be found in the Bible. You must study it every day that you live, and having come to believe in the kingdom, must live for the kingdom. In so doing, "make your peace, calling, and election sure."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O., June 10th, 1919. NUMBER 22

Jesus, Come and Reign

Come, Lord, and take to thee thy royal crown,
And rule the earth in peace and quietude:
And priestly work shall give thee much renown,
Mankind thy laws obey, and revel in the good.

The nations left by pestilence and sword,
Shall live in peace upon the new born earth;
Obedient to the laws commanded in thy word:
They serve thee there with holy praise and mirth.

Then all mankind one brotherhood shall be,
No discord there shall ever mar the scene:
When thou shalt rule o'er all, both land and sea:
All sorrow then forgotten that has been.

J. E. HOGARTH.

Pulpit Echoes

A Sermon by the Editor, Reported for The Restitution by Brother G. B. Alldridge.

Subject: The Two Witnesses

TEXT: REV. 11: 3--8.

Part One

SEVERAL brethren have requested the writer to give a brief synopsis of a series of discussions given by Brother Huggins upon this important subject. We feel that our limited space will only permit us to mention a few of the many interesting things our able brother pointed out.

It seems to me that many of the explications given by various writers upon this text are more or less conjectural. We must remember at all times, in reading and studying the book of Revelation, that it is prophecy. Hence the necessity of continually remembering Peter's rule that "knowing this first, no prophecy of the Scriptures is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (1 Pet. 1:20,21).

It has been suggested by the various schools of interpretation that these two witnesses are:

First. The Old and New Testaments;
Second. Enoch and Elijah;
Third. The history of Christianity from the reign of Constantine onward;
Fourth. The events immediately preceding the return of Christ, as expounded by the Futurists.

Identifications

The word "witness" implies personality. There is one exception to this in the case of Jacob's covenant with Laban, where a heap of stones is called a witness (Gen. 31;52); but here the word "witness" is feminine in the Hebrem, not masculine. The general tenor of the Scriptures in the use of this word is not connected with things inanimate, but otherwise. The fact that these two witnesses were to bear tesimony proves that thy possessed personality. Revelation 6:9 amply confirms this thought. Rev. 17:1 throws soem light on whom these witnesses are, for verse 6 reveals the power they are to witness against. Rev. 20:4 declares that these witnesses who sat upon the throne, witnessed for Jesus. This witnessing prevailed throughout the whole period of forty and two months or the 1260 days, a period lasting 1260 years.

It is absurd to confine the interpretation of this to comparatively little events or to some particular individual. In speaking of a government it does not necessarily mean only the person who happens to be its executive. The government of the United States involves all its various departments, legislative, executive, judicial. Each of these branches witness today to the constitution ratified by the original thirteen states; the first Delaware on Dec. 7, 1787, the last Rhode Island May 29, 1790. The people who constituted these states today are all dead, but their descendants, we who are living today are just as much a part of the government they established as they were themselves. For a period of 129 years the Constitution of the United States has had its witnesses in the persons of the citizens of this great republic; and while at times this government may be represented by its president, as it is today by President Wilson, nevertheless he is only speaking for the great masses of people owning allegiance to the United States.

Hence God's two witnesses are not two individuals, but a succession of men who, during the perior referred to bore testimony on the one hand to the truth and on the other hand protested against the false position of the papacy. Today these witnesses are represented by the Church of God witnessing to the gospel of Christ, and the other, headed up in the Bolshevik forces, protesting against the usurpation by the papacy and auto-

Oregon Bible College
Oregon, Illinois

cracy of the liberty of the masses. The one witness, the Church of God, pacific, non-combatant and conciliatory, regarding the kingdoms of this world, and the other, militant, combatant, and anarchistic, seeking to overthrow, destroy, and trample under foot all opposed to their will.

Notice the legality of the number of the witnesses, two. This is in harmony with God's own requirements (Deut. 17:6; John 8:17; Mark 6:7). In the type we see how God's witnesses were always presented in a two-fold character:— Moses and Aaron before Pharaoh; Elijah and Elisha protesting against idolatry; the disciples going out two and two, etc., so in these two witnesses the one witness or set of men bore witness or testimony, attesting by their lives and conversations to the truth of the gospel of Christ, and dying for this cause; the other witness protested against the anti-Christian perversions of it, such as modern socialism and Bolshevikism one class boldly professing their belief in Christ and dying for the gosepl; the other class likewise bold and zealous men were continually attempting a reformation, at last heading up in the French Revolution and the condition existing in Russia today.

The angel declared he would "give them power," or authority to prophesy during the assigned time, yet "in sackcloth," expressive of their afflicted persecuted state and of their deep concern and sorrow of heart on account of the abominations against which the witnesses bore protest. Brother Huggins confirmed this view by quoting from Gibbon's "Decline and Fall of the Roman Empire":

"The visible assemblies of the Paulicians or Albigeois were extirpated by fire and sword; and the bleeding remnant escaped by flight, concealment, or catholic conformity. But the invisible spirit which they had kindled still lived and breathed in the western world. In the state, in the church, and even in the cloister, a latent succession was preserved of the disciples of St. Paul who protested against the tyrany of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of the Gnostic theology. The struggles of Wycliffe in England, and of Huss in Bohemia, were premature and ineffectual: but the names of Zwinglins, Luther, and Calvin, are pronounced with gratitude as the delivers of the the nations."

Notice again: these two witnesses are symbolized by two olive trees and the two candlesticks standing before the God or Lord of the earth, John's vision is largely colored by the vision recorded in Zechariah 4:1-4. Here the candlesticks are united by a pipe symbolizing the Spirit of God; but in John's vision they are not joined together but are standing before the Lord of the earth; the one candlestick, representing the saints, is fed daily by the Spirit of God, through the word of God; the other derives its life from the earth or society, the elements of which it consists. Jesus said, "Ye are the light of the world." Paul says we are to shine as lights. Then the true church is always a light bearer.

The two olive trees represent the two great divisions of the human family, the Jews and the Gentiles. The tame olive tree represents Israel, of whom Abraham is the root. Paul makes this clear in Rom. 11:24, 25. God only knew Israel until they were cast off. The Church of God becomes the tame olive tree, rooted in Abraham, or rather the promise made to him. But there is also a wild olive tree. This represents the Gentiles. The two olive trees then represent two classss, the righteous and the wicked (Rom. 11).

Brother Huggins proved from the Scriptures that the pope is the God or Lord of the earth (2 Thess. 2:3, 4, 8; Dan. 7:25). The word "antichrist," as used in the Scriptures, does not mean, as generally understood, to counter, or against; but rather one who usurps the position vested in another. Hence the pope who claims to sit in the temple of God as his vicegerent, fills exactly the Scripture description as the position of Lord of the earth.

GEORGE B. ALLDRIDGE.

A Baptismal Touchstone; or The Detector

1. Question: What was Christ's blood shed for?

Answer: "For this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:28).

2. Question: What are repentance and baptism for?

Answer: "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

3. Question: Why does the man offer a greater insult to God, who promises the sinner remission without the blood of Christ, than he who promises him pardon without baptism; since God has declared them both "for remission of sins," in the same words?

We pause for the answer.In the meantime we will hear a modern apostle Adam Clarke: "To be a Christian, a man must be baptized in the Christian faith; these persons had not been baptized into that faith, and therefore were not Christians: they felt this, and were immediately baptized into the name of the Lord Jesus" (Note on Acts 19:5).

"Mere Mode." A Mere Trick

Sprinklers circulate tracts on "Mode of Baptism," to deceive the reader, and make him believe the controversy is about the mere mode; but there is, in truth, no dispute about mode; the controversy is about baptism itself, and not about the mode of it. Sprinkling is well known to be rantism (in Greek), and not baptism at all; and of course no mode of baptism. Various modes of scattering water are so many modes of sprinkling: but there are no modes of baptism, for to baptize never does mean to scatter. To baptize signifies to do some act; some one act; not three acts, nor forty acts, but one act.

Adam Clarke: "Buried with him in baptism." Alluding to the immersions practiced in the case of adults, wherein the person appeared to be buried under the water, as Christ was buried in the heart of the earth (Note on Col. 2:12).

John Wesley: "We are buried with him." Alluding to the ancient manner of baptizing by immersion (Note on Rom. 6:4).

These two witness are not alone in their testimony; but four out of five of the eminent men of all parties, have testified to the same thing.

From these premises, it irrisistibly follows, that immersion is the one only primitive apostolis baptism. Every passage quoted from the Bible to prove that sprinkling is baptism, when fairly translated and fairly interpreted, positively disproves this human dogma; every one of their own witnesses testifies against them; for instance let us examine their favorite text, Ezek. 36:25, "Then will I sprinkle clean water upon you, and ye shall be clean." This is just as strong a text as they ever did, or ever can quote from the Bible to prove that sprinkling is baptism, and yet the text itself proves it is not baptism. Now it is a universal rule, that "any two words which have the same meaning may be used interchangeably" one for the other, without destroying the sense. Now try the rule on this text, and it will read thus: "Then will I baptise clean water upon you." What writer would not be ashamed of such gibberish? "I will BAPTIZE WATER upon you." I have read of men and women being baptized, but whoever read in the Bible, of water being baptized? The text says, "Then will I sprinkle clean water upon you." But whoever read in the Bible of anything being baptized on or upon a man? It is always the man himself that is baptized, and not something else that is baptized "on" him.

But let us try another proof text—Joel 2:28, "I will pour out my spirit upon all flesh." This text is brought to prove that the word "pour" means to baptize, therefore, we will read it baptize, thus: "I will baptize out my spirit upon all flesh." Whoever read in the Bible, of any person or thing being "baptized out"? If "pour" here means to baptize, then it was the spirit that was baptized, and not all flesh; for surely, no sane man would ever talk of "baptizing all flesh out"! Now, I repeat, that not only these two, but every other text, quoted from the Bible, to prove that sprinkling and pouring are baptism, proves they are not baptism.

The word baptize, in the Bible, will never suffer the words "water upon" to be connected with it: but on the contrary, the word sprinkle requires them. The authors of the Wesleyan Discipline, (p.112) give ample testimony to this distinction: "And then the minister shall sprinkle or pour water upon him (or if he shall desire it, shall immerse him in water), saying, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

Observe here, that while they use the word "immerse" exactly as they do baptize, they could not contrive to use the word sprinkle or pour, without connecting "water upon" with it; thus: "shall sprinkle or pour water upon him." A most unwitty compliment to immersion, but utterly fatal to sprinkling or pouring! To note the difference between the meaning of sprinkle and baptize, mark the order of the words in the three following lines:

1. John baptized Jesus in water.
2. John immersed Jesus in water.
3. John sprinkled "water upon" Jesus.

Here is a sentence of only five words; and while immerse makes good sense without changing a single word in the sentence, the use of the word sprinkle annihilates the word in, and takes the word upon in its stead, changes the locality of the nouns water and Jesus, and leaves John (only one word) unchanged!! The first and the second look as near alike as twins, while the third manifestly does not belong to the same family.

The man who is only baptized in water, does not have water sprinkeld upon him; and he who only has water sprinkled upon him, is certainly not baptized in water; and he who asserts them to be one and the same action, has no regard to the truth. A minister once asserted on the bank, that immersion was not baptism; and in five minutes after immersed a man in the river, saying, "I baptize thee." Now if he told the truth in the river, what did he tell while on the bank!!

Those who sprinkle, publish tracts to prove that sprinkling, pouring, and dipping, are all three baptism; others to prove that sprinkling is the only mode of baptism; and still others, to prove that pouring is the only mode; but they never publish any to prove that immersion is the only baptism; for full well do they know that the Bible proves that, without the aid of their tracts.

Baptism. In this age of deception, we not only have our counterfeiters in coin and bank notes, but we have also our counterfeiters in religion. To aid the honest enquirer, I will give a few rules, the truth of which no scholar dare deny; in the meantime, bear in mind that to baptize is an active verb—a word that signifies to do—it expresses an action.

Rule I.—The action expressed by the word "baptize," always falls on the person baptized and never on the water. Note—the action of sprinkle properly falls on the water, or on the substance scattered; that is, water is said to be sprinkled; blood is said to be sprinkled; but neither blood nor water is ever said to be baptized. The Holy Spirit is said to be poured, but the Holy Spirit is never said to be baptized.

Rule II. The verb "baptize" will never admit of its object (the person baptized) being governed by the preposition "on" or "upon." On the contrary, sprinkle will admit the preposition; as, "I will sprinkle clean water upon you."

Rule III.—The word "baptize" is never followed by the particle "out"; not so with pour; pour will take out with it: as, "I will pour out my Spirit upon all flesh."

Dear reader, if, after this you suffer ignorant, crafty priests to cheat you with their spurious baptisms, you will be without excuse. These rules are so many Bible facts; try their "baptisms" by these rules, and you are thoroughly protected from imposture.

How to Detect Counterfeits

1. Baptized in the true Bill, may be followed by "in" or "into"; as, "baptized in Jordan baptized into Christ:" but "sprinkled in Jordan—sprinkled into Christ" would be ridiculous enough; therefore, sprinkle is counterfeit.

2. Baptize in the Bible is never followed by "on" or "upon," sprinkle is followed by "on" and "upon," and is therefore a counterfeit.

3. Baptize is never followed by "out;" pour is followed by "out," and is another sheer counterfeit.

4. Baptize is never followed by the word "on," "out," or "upon"; this is an infallible distinction which every child, that knows how to read, can see for himself. Any word that you can find anywhere in the Bible, immediately followed by the word on, upon or out, does not mean to baptize; for baptize is never so used in any writings, sacred or profane. We defy the whole army of counterfeiters to annihilate this distinction between baptize and sprinkle.—Banner of the Faith.

Multum In Parvo

Article Three

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God, for it is written, He taketh the wise in their own craftiness. The Lord knoweth the thoughts of the wise, that they are vain (1 Cor. 3:18-20). This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away. Ever learning and never able to come to a knowledge of the truth (2 Tim. 3:117).

Hundreds of organized bodies of men, proselyting and fighting each other, shown in their antagonistic literature of today, are perverting the devise of an all-wise unerring God. And because iniquity shall abound the love of many shall wax cold (Matt. 24:12).

We will now notice the church of the living God, the pillar and ground of the truth (1 Tim. 3:15). The church, ecclesia, the called out. God said to Moses, "I have seen the afflictions of my people which is in Egypt, and now come, I will send thee into Egypt" (Acts 7:34). "For this cause I have raised thee up, for to show in thee my power: and that my name may be declared through all the earth" (Exod. 9:16). And the Lord said unto Moses, "See, I have made thee a god to Pharoah: and Aaron shall be thy prophet" (Exod. 7:1). And many miraculous things were performed in Egypt. The sojourning of the children of Israel in Egypt was 430 years, and the number that went from Egypt was six hundred thousand, beside the children (Exod. 7:37). And the Lord went before them by day in a pillar of cloud, to lead them in the way; and by night in a pillar of fire to give them light (Exod. 14:2). And Moses guided the children of Israel through the Red Sea on dry ground. And the Lord overthrew the Egyptians in the midst of the sea: there remained not so much as one of them (Exod. [illegible]). Thus the Lord favors all that obey him. And they went on to Mount Sinai. And Moses said unto the children of Israel, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in Mount Sinai, and with our fathers who received the lively oracles to give unto us (Acts 7:37, 38).

This church at Mount Sinai is the first place we find God's church. "And it shall come to pass that every soul which shall not hear that prophet, shall be destroyed" (Acts 3:23). This prophet is Jesus the prophet of Nazareth of Galilee (Matt. 21:11). The church at Sinai was God's church militant, and implies his church on earth engaged in keeping all enemies from invasion.. It is thus distinguished from God's church triumphant. Moses received the tables of stone and a law, and commandments which I have written that thou mayst teach them (Exod. 24:12). Moses largely obeyed God's commands; but failed to reach the promised land; and of those he brough from Egypt with him only two, Caleb and Joshua, reached the land of promise. The prophet tells us why so many fell in the wilderness: "When the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abomination that the wicked doeth, shall he live? all his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die" (Ezek. 18:24). Jesus said, "No man having put his hand to the plow, and looking back is fit for the kingdom of God" (Luke 9:62). Thus the warning to all in God's church on earth: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction and many there be which go in thereat: because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it (Matt. 7:13, 14).

Therefore we see that God mercifully called out from bondage eight hundred thousand; and only two were chosen. Many are called but few chosen (Matt. 20:16). Notice why many that are called are not chosen: because many are only false pretenders, counterfeiting a religious character. They have no oil in their lamps. Those that have oil in their lamps went in and the door was shut; and the hypocrites came saying, "Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. 25:10:11, 12). Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. 7:15). Therefore God will render to every man according to his deeds; to them who by patient continuance in well doing, seek for glory, and honor, immortlaity; eternal life" (Rom. 2:6, 7). These are the only recipients that will be admitted into God's triumphant church and Christ's kingdom. All others, the wicked shall be turned into hell, and all the nations that forget God (Psa. 9:17). Then God and his Son will have a clean universe for the home of his triumphant church. Christ said, "Blessed are the meek, for they shall inherit the earth" (Matt. 5:5). Those that wait upon the Lord they shall inherit the earth. The meek shall inherit the earth and delight themselves in the abundance of peace. The Lord knoweth the days of the upright; and their inheritance shall be forever. For such as be blessed of him shall inherit the earth. The righteous shall inherit the land, and dwell therein forever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land (Psa. 37). Behold, the righteous shall be recompensed in the earth (Prov. 11:13). And the Lord shall be king over all the earth; in that day shall there be one Lord and his name one (Zech. 14:9). And the earth shall be full of the knowledge of the Lord as the waters cover the sea (Isa. 11:9). The Lord is the king of all the earth (Psa. 47:7). He shall have dominion from sea to sea, and from the rivers unto the uttermost ends of the earth (Psa. 72:8). The earth shall abide forever (Eccl. 1:4). For the earth is the Lord's and the fulness thereof (1 Cor. 10:26). Thus the triumphant church will reign on the earth (Rev. 5:10). God's covenants and promises to Abraham, Isaac and Jacob, have not lapsed; they are confirmed. Jesus was a minister for the truth of God to confirm the promises made unto the fathers (Rom. 15:8). Paul says that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promises of none effect. God gave it to Abraham by promise (Gal. 3:17, 18). And he said to him, "I am the Lord that brought thee out of Ur of the Chaldees to give thee this land to inherit it (Gen. 15:7). Christ said, I and my Father are one (John 10:30). Therefore the second Adam and the Father are co-workers to fulfill and complete all the promises made to Abraham, Isaac and Jacob. This gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come (Matt. 24:14). The harvest is at the end of the world, and the reapers are the angels. Therefore the tares and gathered and burned in the fire; so shall it be in the end of this (age) world The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear (Matt. 13:39-43). This is the kingdom which he hath promised to them that love him (James 2:5).

The Lord is not slack concerning his promises (2 Pet. 3:9). For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this (Isa. 9:6, 7). And the Lord God shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end (Luke 1:32, 33). All hail to the dawn of light and life! Clear the decks for action, for soon the kingdoms of this (age) world will become the kingdom of our Lord and of his Christ: and he shall reign forever and ever (Rev. 11:15).

God's triumphant church will live forever. For by grace are ye saved through faith: and that not of yourselves: it is the gift of God (Eph. 2:8; Rom. 6:23). When Christ comes to give eternal life, in what place does he find the righteous? "Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto te resurrection of (zoe) life: and they that have done evil unto the resurrection of damnation" (John 5:28, 29). Thus we see that both the righteous and wicked are in their graves until the harvest comes. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive shall be caught up together with them in clouds to meet the Lord, and so shall we ever be with the Lord (1 Thess. 4:16, 17). This is the only way God has devised to give mortal man immortal life. Christ said many are called but few are chosen (Matt. 20:16). For I am not come to call the righteous, but sinners to repentance (Matt. 9:13). Therefore all of Christ's testimonies must be accepted by all who desire his favor, and are willing to face God's truth; even though the truth may reveal the iniquities of a system to which anyone is intensely devoted. For Christ says without me ye can do nothing (John 15:5). For there is not a just man upon the earth that doeth good and sinneth not (Eccl. 7:20). Therefore all are condemned, and without Christ's favors, all will perish. All must look to Christ for guidance or perish. All who build on false foundations will fail, and utterly perish in their own corruption (2 Pet. 2:12) in the lake of fire and brimstone, which is the second death (Rev. 21:8).

J. L. CAYLOR.

SPECIAL MEETING

The Church of God at Lawrenceville, seven miles from Springfield, Ohio, will hold meetings from June 24th to July 4th with Brother J. H. Anderson as speaker.

The annual all day meeting will be held June 29th with the following program:

Morning, Sunday School 9:15; church service 10:15 with sermon by Brother Anderson.

11:30 Communion, Brother D. C. Robison in charge.

12 Dinner under the trees.

Song Service, 2 P. M.; Bible Class 2:30, Brother Robison; sermon by Brother Anderson at 7 o'clock. All welcome.

We surely are looking forward to a feast and so happy over the prospect of seeing Brother and sister Robison once more.

With Christian greeting to all,

Your sister in the faith.

JESSIE KAUFFMAN.

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Editorial

"Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

June 1st, Miss [illegible] C. Huntley, of Monroeville, Ohio, was baptized for the sake of the name. She was formerly Methodist, but now rejoices [illegible] the way of truth and life. She lives in the community of Brother and Sister E. F. Smith. The believers there now number five.

An old negro Christian, [illegible] living by hard work, was asked, "Suppose you should be sick or lose your employment?" She answered: "I never [illegible]. The Lord is my Shepherd and I shall not want. Better give up these s'poses and trust the Lord." Sel.

As truth is immortal, so a lie lasts not. The craftiest lie cannot stand before the truth; everything that is covered is soon uncovered; shadows pass away, and the native color of things remain. No man can live long under water; he must needs come forth and show the face which he concealed.

"People are easily offended because they set too much value and think too highly of themselves; a slight reflection can never be a great offence, but when it is offered to a great person: and if a man is such in his own opinion, he will measure an offence, as he measures himself far above its value."—Jones of Nayland.

We have no doubt but Jesus did really eat the passover with his disciples. This appears from his sending Peter and John, saying, "Go, and prepare us the passover, that we may eat." Afterwards, being seated at the table, he said, "I have heartily desired to eat this passover with you before I suffer: for I say unto you, I will not any more (that is, after this eating) eat thereof, until it be fulfilled in the kingdom of God" (Herald of the Kingdom).

A believer recently asked an orthodox preacher "if Peter was to be understood as teaching the destruction of the physical heavens?" He replied, "no, he meant the atmospheric heavens." "Well," rejoined the querist, "if the rule be a sound one then he must also teach the destruction not of the physical earth, but the atmospreric earth." His brief reply was "Ahem!"

Universalism ignores faith in Christ in this life as necessary to future salvation. This is a practical indorsement of deism. "Whosoever denieth the Son, the same hath not the Father" (1 John 2:23). "Who is a liar but he that denieth that Jesus is the Christ?" (ver. 22). The faith [illegible] the Son, [illegible] of salvation? [illegible] practical Deism.

He that would be [illegible] God's book; and he that would be holy must [illegible] God's [illegible]. He that would be grateful, must remember God's mercies. He that would be contented, must trust God's providence. He that would be [illegible] must imitate his forbearance. He that would be merciful, must feel his love. He that would be happy, must enjoy his smiles. He that would be saved, must believe God's word and live to God's glory.

Warm weather, tardy in coming, is here at last. Already our copy file begins to look depleted. Just a word here. Hot weather stops us from writing, but the less you write the more we have to write. This hardship on us perhaps you had not thought of. But this is a small matter. It is important, however, that we keep The Restitution up to its high standard of excellence; and to do this, we need articles from every contributor and every reader. Through the summer we especially need your help. We shall anxiously expect next week to receive hundreds of contributions. Shall we be disappointed? And shall the disappointment be on account of you dear reader?

Universalism ignores faith in the existence of God in this life as not necessary to future salvation. Universalism, therefore, is practically atheism. It flatly contradicts Paul: "Without faith it is impossible to please him; for he he that cometh to God must believe that he is, and he is rewarder of those who diligently seek him." Universalism either says it is not impossible to please God without faith, or that God will save men who do not "please him"! Universalism says it is not necessary to believe that "God is," in order to future holiness and happiness; and that he will make them holy and happy whether they "diligently seek him" or not. Universalism, then, is certainly a system of practical atheism.

The Restitution is pledged to support "the sect everywhere spoken against" (Acts 28:22). Whatever sentiments the Bible reveal, we believe and teach. If our readers approve what we publish we are pleased and encouraged; but if they disapprove it, we do not change our course to secure their favor. When old and faithful friends forsake us, we are sorry that they have been caught in a snare of the adversary, and humbly pray that they may be saved from final ruin. On their account, however, we never leave the strait and narrow way (Matt. 7:13,14) of duty and truth to follow them: our eye is fixed on "the mark, the prize," and we cannot be diverted from it by any cause whatever. We love kind and faithful brethren, yet their friendship has no influence upon our sentiments. We regret we have enemies, but we refuse to allow them to hinder us in the discharge of our duty. "The truth" is that to which we are bound; and we kindly invite the co-operation and support of all who love the truth, and are willing to spend and be spent for it.

"EVERLASTING FATHER"

Isa. 9:6. What is meant by this declaration? Father is from the Hebrew word ab, and has seven uses, one of which is chief. A literal rendering from the LXX would read "And his name shall be called the great counselling messenger." But Griesbach has an entirely different reading, pater tou mellontos aionos, or the Father [illegible] age-lasting.

Observe, this text must harmonize with inspiration. This book says that the child of Isa. 9:6, the son of Mary, shall rule upon the throne of David, and that he shall execute judgment and justice in the earth, and that for 1000 years; but it nowhere says he is the eternal Jehovah. The Father acknowledges him to be his Son and he prays to the Father. They are two persons. See Heb. 1:1-3. The Son is "the express image of his (the Father's) person."

THE SCOFFER SILENCED

An infidel from Louisiana saw, in a steamboat in the South, a minister whom he heard deliver a discourse on infidelity. Gathering his associates at the table, he began to tell hard things about religion and religious people, the Bible and its ministers. The minister said nothing.

At length the infidel came up, and suddenly slapping him on the shoulder, said: "Old fellow, what do you think of these things?" "Do you see that beautiful landscape?" "Yes." "If you were to send out a dove he would pass over it, see and delight in all that is beautiful and lovely; but if you were to send out a buzzard, he would see nothing to fix his attention, unless he could find some rotten carcase, loathsome to all other animals; on it he would light, and gloat with exquisite pleasure."

"Do you mean to compare me to a buzzard?"

"I made no allusion to you."

The disciple of Tom Paine walked off in confusion, and was called buzzard the rest of the passage.—Sel.

The League of Nations a Farce

Attacking the Versailles treaty of peace for lacking "a promise of peace in it." Rabbi A. H. Silver told his auditors at The Temple, E 55th Street and Central Avenue S. E., yesterday morning that "Mr. Wilson, who for two years was the arbiter of the destinies of the world, is returning a disillusioned, a sadder and smaller man."

Rabbi Silver's topic was "Is the Peace Treaty a Treaty of Peace?"

"The treaty of peace cannot by any stretch of the imagination," he asserts, "be called a peace treaty. There is no promise of peace in it.

"The spirit of 'vae victis' is written large in it. One looks in vain for that gracious generosity, that spirit of forgiveness and reconciliation, that healing sympathy which we were led to anticipate from the [illegible] proclamations of our leaders.

"Perhaps we were too idealistic, too innocent of the wiles of European diplomacy. Perhaps we expected too much out of this war. But are we entirely to blame? Did not Mr. Wilson speak eloquently, [illegible] of these noble ideals? Did not his words imply that the allies were eager to accept them?

"Germany prevented by the treaty from rehabilitating herself economically, will become a greater menace to the peace of Europe, than was her militarism. She will become a plague spot of radicalism, a hotbed of revolution. Other nations will be infected.

"The treaty has solved few of the vital problems of the world, and has created many new and aggravating ones.

"It robs China of Shantung and subjects millions of Chinese to Japanese exploitation.

"In no instance does it apply the principle of self-determination to peoples now under the dominion of the victorious powers. What of Korea? What of Egypt? What of Ireland? What has the treaty to say as to Russia? Why has not the treaty proclaimed the principle of religious freedom?

"The proposed league of nations may rectify some of these errors and lapses. It is, however, doubtful. As the league stands today, it is clearly intended to protect the territorial integrity of four great powers."—The Plain Dealer.

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Why I am a Christian

WHY am I a Christian, you enquire? The reasons why are so numerous that I feel tempted to reply with another question, Why are you a Christian?

You can't afford to be, you say. You can't pay the price of giving up what you term "fun."

Just so, I cannot afford to be anything but a Christian, because it is the only life that really pays, speaking commercially; or in other words, it is the only life worth living.

"Fun!" What is "fun?" Sensuous excitement, rollicking gaiety, today headaches, bodily weakness, mental depression and irritability tomorrow. Today's pleasure more than counterbalanced by tomorrow's sorrows; and an ever increasing list of entries on the debtor side of life's ledger against the account of the votary of worldly pleasures, ending in inevitable physical, mental, moral and spiritual bankruptcy. Truly, "what doth it profit a man if he gain the whole world and lose his own life?"

As a Christian I can enjoy all God-given pleasures. The world of nature and art is mine; the rich fields of literature are open to me; the sweet companionships of the pure and the true are an [illegible] source of [illegible] terms [illegible] those in distress [illegible] at the [illegible] of the flesh, [illegible] lusts of the [illegible] of life, never dreamed of. [illegible] is the one possible key that [illegible] conscience [illegible] communion with God.

I am a Christian, [illegible] I receive an [illegible] in [illegible] I shall [illegible] the world [illegible] No horror fills my soul as I look [illegible] the dark valley of the shadow of death; [illegible] I can say with assurance, "Thou art with me; thy rod and thy staff they comfort me." The [illegible] the key that opens the [illegible] immortality, and has discovered the fountain of perpetual youth. It is his privilege to live for[illegible]. To him death is [illegible] joyous awakening in a [illegible] to enjoy the companionship of [illegible] blest throughout eternity. Why [illegible] to this life? Because life is dear to man. Then why not take another step and extend [illegible] to life everlasting?

You do not believe that Christians are [illegible] better than other people; you have known them to do mean acts, cheat and abuse their neighbors! Do not be deceived, my friend. These people are not Christians. They are only imitation Christians, making a pretence, but are only [illegible]. A real Christian is a follower of Christ, and you certainly cannot find any fault with his pure life. You must look to Christ if you would learn what constitutes a Christian. "By their fruits ye shall know them," is the rule that Jesus gives as a test of discipleship; and another is that beautiful rule, "By this shall all men know that ye are my disciples if ye have love one for another."

I am a Christian, because the Christian teaching of love to God and to your fellow man is the highest conception possible of the ideal society. You say you are willing to admit that, but you are disgusted with the other features of Christian doctrine that prevent you from loving God, because you cannot love a being who would create another being and then, because he is too weak to comply with his severe laws, would condemn him to an eternity of misery. Well my friend I honor you for the sentiment. I could not have respect for such a being, much less could I love him. But, let me tell you plainly, the God of the Bible is no such being, although the God of theology, as taught by some denominations, is. This is not a Christian conception of God, but a distorted view that has been borrowed from heathen religion, and engrafted on the Christian system. Neither the Bible nor Christianity is responsible for such a God. It is heathenism, pure and simple. The Christian's God is a God of Love. He is an Heavenly Father, and "like as a father pitieth his children, so the Lord pitieth them that fear him." "The Lord is merciful and gracious, slow to anger, and plenteous in mercy."

I am a Christian, because in the teachings of Christ I find principles that, if applied to society, would bring a perfect heavenly condition on earth. I find many beautiful sentiments in the teachings of philosophers, such as Socrates, Confucius, Gautama, or Zoroaster; but they are mostly grounded in selfishness, looking to the personal benefit of the individual; but Jesus' philosophy teaches mankind to seek their greatest good in ministering good to others. Such teaching is God-like; and I joyfully revere, love and obey such a Leader, and [illegible] to take his name upon me.

I am a Christian, because I believe the Bible to be the inspired word of God: and among its many blessed lessons are these: that there is forgiveness of sins; [illegible] from above, that [illegible] heavenly, spiritual, and [illegible] communion with God in this life, and a share in his loving providence as a Father; resurrection from the dead to a glorious and immortal [illegible] eternity beyond. It also teaches me among other inspiring lessons that the Christ whose name I bear is coming again to this earth as the One of whom it was promised "In thy seed shall all the families of the earth be blessed." He is coming to pour out the divine blessings without measure, and to bring about an era of peace, prosperity, and happiness, such as the good and wise of all ages have longed to see, and labored to produce.

These are a few of the reasons why I am a Christian. Can you give any satisfactory reasons why you are not a Christian? And if not, is it not time that you turned your face toward him who will gladly receive you, and open for you his storehouse of blessings? He will give you joy, he will give you peace, he will give you love, he will mould your nature anew and in the end he will give you life everlasting. Selected by BRO. A. C. BOYER.

Mislaid

A quantity of silver and copper coins on the counter of a public house, the owner being in a state of great excitement

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The Life to Come

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come (1 Tim. 4:8).

On the way to church, my route lay along the drive way of Cleveland's most beautiful park. A small plot forming a triangle, at the intersection where several roads cross, is a bed of flowers now in full bloom. The colors are yellow, blue, scarlet, and white. The poet who wrote these lines must have been inspired with such a scene as this:

The dark, dark year is gone;
The red blood of the spring
Will quicken nature's pulses soon,
So up my heart and sing!

God surely finds pleasure in making his creatures happy. To possess his spirit insures the same mind and disposition. Frequently I visit the grave of my lamented son: upon it I lay flowers. In life he loved three things: music, birds, and flowers. In the spring of the year he loved to wander in the parks. The birds trusted him, for in him they beheld a friend. Tomorrow is Easter.* Life all around in gladness is bursting forth. The birds are back singing their best; the trees are striving to look glad as their buds are breaking under the impulse of life. A short distance away, over the tomb of some one's loved one, stands in marble a veiled woman embracing a funeral urn holding ashes. I thing so many of us are embracing an urn holding the ashes of our departed.

Where are the birds of last year? Where are the flowers of a year ago, gone? Where is the maiden of cherry voice, and the youth of buoyant step? Many, like the dust in the urn, lie beneath my feet. Pope expresses my thought:

Like leaves on trees the race of man is found—
Now green in youth, now withering on the ground;
Another race the following spring supplies;
They fall successive and successive rise.

Soloman says: "One generation passeth away, and another generation cometh; but the earth abideth forever" (Eccl. 1:4). But Paul says it is possible in this life to have a little pleasure. But note the emphasis is on "the life to come." Whatever pleasure in this life I enjoy, results from the meditation upon the goodness of God revealed in his word and the works of his hands around and above me. God's ways are always the best. Bodily health can be preserved and maintained by exercise, the joy of living results thereby; but there is an experience also in the nature of exercise, which brings pleasure and gladness far superior to that confined only to this life, and that is the struggle to attain to "the life to come."

Among us we usually consider as the personification of wisdom the brother or sister whose character is moderate, deliberate, neither sad nor gay, neither hopeful nor depressed; one who ambles on never pausing, never galloping, afraid to express an opinion, neither cold nor hot—just going the way the majority seem to be leading. Their regrets or desires accomplish nothing. They just eat and drink, they know nothing of gladness for they have never known sorrow. They seem to submit to everything and resist nothing. Placidity is their idea of happiness.

But listen: let the inspiration of "the life to come" take hold of such a one—then what a change! With Paul he realizes that "what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him; not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3: 7-11).

This, beloved, is what God has destined for me, consequently my soul aspires. It has the mighty impetus of the eagle sailing straightway toward the source of light. Yes, beloved, and at times through the cruel shafts of satire and reproach from those who oppose the truth, I feel fatigued and weary, like the eagle baffled by the distance and the tempest. But this experience brings joy and gladness, for at times though I feel defeated and distressed, like the exile, I still steadfastly look towards my native land, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." Beloved, we desire a better country, that is, an heavenly; wherefore God is not ashamed to be called our God for he hath prepared for us a city.

"The life to come." This life is full of joy and gladness, as we commune and fellowship with God. But now we only see through a glass darkly; but then face to face; now I know in part, but then shall I know even as I am known." "And every man that hath this hope in him, purifieth himself, even as he is pure." Beloved, have you ever ascended mount Nebo with Moses and viewed the glorious land (Deut. 34:1-4)? Observe it by faith stretching out and out beyond the sea, a vast eternal world—"the earth abideth forever."

No wonder, beloved, to us who possess this hope the world notes that our eyes deepen; there is a far away, longing look; our lips now find and sing the higher tones; a light transfigures our faces; the divine impress upon our hearts breaks forth. Paul's slogan is ours, "This one thing I do." This one thing takes hold upon our minds. As we suffer pain, we struggle against it, and we become what we all must to win the prize, "more than conquerors."

Beloved, how little it is that we really know with certainty apart from faith of the life that is to come. How crude, absurd, rediculous seems to us the teachings of the different churches. Our refuge is in the Scripture "for in them ye think ye have eternal life; and these are they which testify of me." In the Scriptures is our only comfort. "For whatsoever things were written aforetime were written for our learning, that we through patience might have hope" (Rom. 15:4).

* This article was written April 19, 1919.—Editor.

Sodom and Her Daughters

Thy sisters Sodom and Samaria and their daughters shall return to their former estate (Ezek. 16;55).

In this sixteenth chapter of Ezekiel the prophet shows Jerusalem her abominations, and (in verses 44 to 50) compares her with two neighboring cities, i. e., Sodom and Samaria— cities that had already been destroyed, and showing that she was worse than either of them, foretold that she like them, should be utterly ruined. And it is noteworthy that the same fate overtook these three, Sodom suffered "the vengeance of eternal fire" (Jude 7). Jerusalem was devoured by fire that "could not be quenched" (Jer. 17:27). Of Samaria it is written, "I have overthrown some of you, as when God overthrew Sodom and Gomorrah, and ye were as a brand plucked out of the burning" (Amos 4:11). Needless to say that this eternal fire which destroyed Sodom nearly four thousand years ago has no reference whatsoever to "vngeance beyond the grave." But then follows a wondrous prophecy; "When I shall bring again the captivity of Sodom and Samaria, then will I bring again the captivity of thy captives (O Jerusalem) in the midst of them" (Ezek. 16:53). If words mean anything, this grand announcement makes known to us the Almighty purpose to restore to their former dignity and glory these two cities, and at the same time to restore Jerusalem, which was far more wicked than the elder sister Samaria, or the younger sister Sodom (verses 46 to 51).* The Universalist declares that this promise goes forward to the next world, and sets forth hope of salvation for Old Testament sinners in a life to follow this. Such a method of exposition is a tacit confession that the latest restoration theory is greatly in need of support.

This prophecy concerning the restoration of Sodom has puzzled the commentators. One says: "This is not a promise of restoration, but a denunciation of hopeless ruin. When Sodom shall be rebuilt and shall flourish (which shall never be): when Samaria shall be again a mighty people (what likelihood is there of that?). THEN, but not till then, shall Jerusalem be restored." Another writes: "Sodom and Samaria were never brought back and returned to their former estate, and therefore let not Jerusalem expect it. The only blessing that can come to any modern descendants of the ancient inhabitants of Sodom, Samaria, and Jerusalem is the spiritual privilege of being received to and incorporated with the Christian Church." But we cannot consent thus to emasculate and make void and of none effect the plain declarations of the Holy One of Israel.

There is no difficulty in understanding exactly what Ezekiel meant when he said that God would turn again the captivity of Sodom. We find a key to the phraseology in another inspiried book: "And the Lord turned the captivity of Job also the Lord gave Job twice as much as he before" (Job 42:10). To turn the captivity, and to bring again the captivity, are, it must be remembered, exchangeable modes of speech. Now, in Job's case, how was this captivity turned? On his being restored to health, riches, family; for disease had assailed his person, and ruin had swept over his household and possessions. In this case there was a merciful "restitution of all things." But the restoration was in kind or value, but not in respect to identy. He was resupplied with oxen, asses, etc., but the old animals never came back; he rejoiced once more over children born under his roof, but the beloved ten who had perished suddenly in their bloom and vigor never returned. In Biblical phraseology, therefore, a captivity is turned when what is lost happens to be restored, as Job's sons, and flocks, and herds, and camels; but no candid mind fails to understand in what sense the restitution takes place—successors take the place of predecessors—a following generation stand where the fathers stood.

Guided by what we find in Job, may we not therefore say, that turning the captivity of a ruined land would signify renewing its prosperity; turning the captivity of an overthrown city would mean having it rebuilt, though not with the old stones, and mortar, and iron and timbers; and having it repeopled, though not with the former citizens. And when God decrees that any land or city shall remain desolate perpetually, his purpose might be expressed by the formula, "their captivity is never to be turned," or by some such statement as this, "they are never to be restored to their former estate."

We find in Scripture examples of captivities that are to be turned, and cases in which it is clear captivities are never to be turned. These cases will help us to understand the language about Sodom.

The sun of Moab has not set for ever, for, in Jeremiah (48:47) we find these gracious words, "Yet will I bring again the captivity of Moab in the latter days saith the Lord." The land of Moab is still under the curse, for the "latter days" of God's exceeding mercy to that long polluted region have not yet arrived. But certainly will its ancient capital start up with beautiful streets, and towers, and squares, inhabited by God-fearing people who will take the place of the debased multitudes of old who perished in their sins. Of Ammon and of Elam also (Jer. 49:6, 30) it is written, "In the latter days will I bring again their captivity."

May we now turn to examples of certain places whose captivity is not to be turned, whom God will not again visit in mercy? Of Edom we read (Mal. 1:4). "Edom saith, We are impoverished, but we will return and build the desolate places." But the Lord hath said, "I have sworn all their cities shall be a perpetual waste ... no man shall dwell there" (Jer. 49:13). "There shall not be any remaining to the house of Esau" (Obadiah 18). Of Kedar we read, "It shall be a desolation for ever" (Jer. 49:33). And Tyre, a city which, by the ordination of the Eternal One, remains prostrate for all time. "Thou shalt be built no more: I the Lord have spoken it" (Ezek. 26:14).

Sodom was destroyed: another Sodom is to be constructed on the cite of the ancient city, and the neighboring towns of Gomorrah, Admah, Zeboiim, and Zoar, called "its daughters," shall also be rebuilt. A new race, in some way kindred to those consumed in the "eternal fire," will spread over the fair and fruitful plain of Siddim and reap its abundant harvests (Gen. 13:10; 14:1-8). The time cannot be very remote now when the long-obliterated city of Sodom shall rise from its ashes, and shall join her sister cities, Jerusalem and Samaria, in the glad song (Psa. 126:1-3), "The Lord hath turned again our captivity, and we are like unto them thad dream. The Lord hath done great things for us, whereof we are glad."—The Bible Standard.

If I knew a thought of mine
Were outside of love and untrue,
  That suffering and pain
  Would follow its train
I wouldn't think it would you?

If I knew that a word of mine
Hastily spoken, and not true,
  Would sadden one's life;
  Lead to malice or strife;
I wouldn't speak it would you?

If I knew that an act of mine
Were tinged with error's hue,
  That would cause a man
  To fall as he ran,
I wouldn't do it would you?

GEORGE B. ALLDRIDGE.

Analysis of Acts 2: 38

Petros, a noun; masculine, singular, nominative case, 2nd declension; stone or rock, in text the surname of Simon, an Apostle of Jesus. Translation: "Peter."

De, a conjunction. Trans.: "But." Sometimes translated yet, nevertheless, notwithstanding now therefore, indeed, truly, moreover, etc.

Ephee, a verb; active, 3rd person, singular, imperfect tense, indicative of phemi to bring to light, or make known by means of speech; hence to say, or declare. Trans "He said."

Autous, pronoun; definite accusative, masculine, plural of autos self. Trans.: "Them or themselves."

Metanoesate, a verb, active, indicative, 1st aorist, imperative, 2nd person, plural of **metaneo** to amend, or reform. Trans.: "Reform ye."

Kai, conjunction; and, even, also. Trans.: "And."

Bapthisteto, a verb, indicitive, positive, 1st aorist, 3rd person, singular, imperative of **baptize** to immerse. Trans.: "Be immersed."

Ekastos, "Each one."

Humon, pronoun, genitive, plural of su you Trans.: "Of you."

Epi, preposition signifying on or upon. With the dative, with relation to cause, as in this case, the object or aim of the action, considered as the motive or foundation thereof, signifying with a view to an object, or for a purpose; in the common version it is not correctly rendered. In accordance with the grammatical construction, it would be appropriately rendered for, or with a view to; the former of which I adopt. Trans.: "For."

Too, article, dative singular, neuter, to, for or with the. Trans.: "For the."

Onomati, a noun, neuter, dative, singular, 3rd declension of among a name. Trans.: "For a name."

Iesou, a noun, masculine, genitive, singular. Trans: "Of Jesus."

Christou, a noun; masculine genitive, singular, of **Christos** anointed. Trans.: "Of an anointed one."

Eis, a preposition used to express the motion of an action into or up to an object, signifying into, up to, unto, until, for. Trans.: "Unto."

Aphesin, a noun, accusative, singular of **aphesis**, a release or dismission, remission, forgiveness, repudiation. Tran.: "A dismissal."

Hamartion, a noun, genitive, plural of **hamartia** sin, fault or error. Trans.: "Of sins."

Kai, conjunction. Trans.: "And."

Lepsesthe, a verb, 2nd person, plural, 2nd future, passive of **lambano**, to take, to receive, to obtain. Trans.: "And ye shall receive."

Teen, article, accusative, feminine, Trans.: "The."

Doreau, a noun, accusative, singular of **dorea**, a free gift or reward. Trans.: "Reward."

Tou, article, genitive, singular. Trans.: "Of the."

Hagiou, adjective, genitive, singular of **hagious** holy. Trans.: "Of holy."

Pneumatos, a noun, genitive, singular, of **pneuma** breath, inspiration, spirit. Trans.: "Spirit."

Translation

But Peter said to them, Reform ye, and be immersed each one of you for (or with a view to) the name of Jesus an Anointed One, unto a dismissal of your sins, and ye shall receive the Holy spirit's reward. M. V.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. JUNE 17th, 1919. ● NUMBER 23

More

More holiness give me,
  More strivings within;
More patience in suffering,
  More sorrow for sin;
More faith in my Savior,
  More sense of his care;
More joy in his service,
  More purpose in prayer.

More gratitude give me,
  More trust in the Lord;
More zeal for his glory,
  More trust for his word;
More tears at his sorrow,
  More pain at his grief;
More meekness in trial,
  More praise for relief.

More purity give me,
  More strength to o'ercome;
More freedom from earth-stains,
  More longing for home;
More fit for the kingdom,
  More used I would be;
More blessed and holy,
  More, Savior, like thee. Sel. by Bluebird.

Pulpit Echoes

A Sermon by the Editor, Reported for The Restitution by Brother G. B. Alldridge.

Subject: The Two Witnesses

TEXT: REV. 11: 3-8.

Part Two

TO SOME it may seem strange that we ascribe to the pope the position of "the god of the earth." The pronoun "god," does not in Scripture always refer to Jehovah. In Gen. 3:5, Adam and Eve are considered as such; Moses and Aaron before Pharoah. God made them such (Exo. 7:1, 2). In Psa. 82:1, 6 the church is likened to such. Jesus confirms this in John 10:34, 35. Paul in 2 Cor. 4:4 speaks of the "god of this world blinding the eyes of them which believe not." Jesus points out that the judgment of this world will occur when the prince of this world is cast out (John 12:31). In Eph. 2:2 we learn that it is the spirit of the prince of this power, or authority, that worketh in the children of disobedience.

The Greek word "ge" earth, in addition to meaning the land, also includes the occupants of a country or territory. Any student of history knows that the pope has not only filled this position "lord of the earth," but actually claims the right to be considered and treated as such. Standing before this power the two olive trees representing the church and the protestant element of society, also personified as lights represented by the two candlestick are persecuted by the ruling power, or the pope, the god of the earth. "From the mouth of the two witnessess fire proceedeth, and devoureth their enemies."

Fire is used in the Scriptures as a symbol of trouble (Zeph. 3:8, 9; 2 Pet. 3:7, 12; Luke 3:16; Zech. 13:9; Mal. 3:2; Isa. 48:10; Deut. 4:20). This trouble results from the effect which the word of God has upon those who hear it. There is nothing in the universe so powerful or mighty as the word of God (Heb. 4:12; Isa. 55:7-11; Psa. 119:89). God touched the mouth of Jeremiah and said, "I have put my word in thy mouth." The result being that all nations and kingdoms became subject to him (Jer. 1:9, 10). In Jer. 5:14 God declares because of his word spoken by the prophet, his word became fire and those opposing him wood, and hence destroyed.

Read Ezek. 43:1-10. This will suggest to the mind what the word of God spoken under the inspiration of the Holy Spirit will accomplish. Hosea 6:5 is in harmony with this thought. "Therefore have I hewed by the prophets. I have slain them by the words of my mouth: and thy judgments the light that goeth forth." Read also Zech. 1:6; 2:8. James tells us the power of words is able to "set on fire the course of nature" (James 3:6). Hence then the fire which proceedeth out of their mouths on the one hand, is the word of God, the gospel in its purity preached by the church; and by the other witness, the protest against the corruption and wickedness of the papal system. The experience throughout the valleys of Piedmont, where vast multitudes calling themselves Waldenses and Albigenses, the terrible sufferings and persecutions will verify this. Those therefore who sought to "hurt them" necessarily as all combatants on both sides do, suffered likewise many being killed.

"These have power to shut heaven; that it rain not in the days of their prophecy. "To rightly understand the Book of Revelation, and for that mat-

Oregon Bible College
Oregon, Illinois

ter the whole Bible, it is absolutely necessary to understand its symbols.

Just now divisions of our troops are returning from France, upon the arm of each soldier is a symbol. That symbol denotes to the eye of the expert just to what division the wearer belongs. How many people not educated in army matters can tell at a glance to what division a soldier belongs by the symbol he is wearing upon his arm?

Just so, God has his symbols, only those who know and love him can understansd them (Amos 2:7; Dan. 28; Matt. 13:11; Eph. 3:5). To the carnal mind who naturally read our text literally would say, that if no rain fell for 1260 years the human race through famine would by this time cease to exist. The prophet declares: "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread nor a thirst for water, but of hearing the word of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord and shall not find it" (Amos 8:11, 12). Read carefully 2 Pet. 3:5-14 Peter speaks of three "worlds" and three "heavens."

1st. "The heavens were of old and the earth standing out of the water and in the water, whereby the world that then was perished." What perished? the literal earth and heavens? Certainly not, it was the people and those that ruled over them that perished.

2nd. "The heavens and the earth which are now." What are these? Peter tells us in the same breath, "ungodly men." What is to become of them? Destruction by fire.

3rd.—"A new heaven and a new earth." Well Peter what are these? Peter tells us, "the righteous." Simple is it not? What then constitutes "the earth"? The order of things, its social order. What constitutes "the heavens"? The governments who "derive their just powers from the consent of the governed."

These governing classes are ecclesiastical, political, commercial, and social. Go back to the dawn of history. You meet the patriarch and his tribe, the absolute monarch and his subjects, the baron and his feudal retainers, the constitutional, a limited monarchy, or as in our own land, democracy and its citizens. These on the one hand represent the "heavens" described as a scroll, and the other all the various religious bodies not of the church of the living God whose names are written in heaven. The type is very plain in 1 Kings 17. God withheld rain from Ahab and his people through the earnest prayers of Elijah (James 5:17) for 3½ years; Elijah representing the church was hid, supported with food provided by God. In the antitype God protected the woman (the church) by her fleeing into the wilderness. There she was sustained by the word (bread) of God. God's word was withdrawn (rain) from the ruling powers who sought to destroy the church class, as Ahab and Jezebel sought to slay Elijah.

"And have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will." As we have seen that the heavens represent the governments so the waters represent "peoples and multitudes, and nations and tongues" (Rev. 17:15).

Pharoah oppressed and kept in bondage God's Israel. Egypt existed upon the river Nile. This mighty river is the source, life and maintenance of Egypt. God's two witnesses in the type turned this river and all the water of Egypt into blood; it become bloody, repulsive, abhorrent. It was in this condition a symbol of death. The masses of the people under the influences of the two witnesses standing and protesting before the Lord of the earth became bloody, anarchistic. This ultimately brought on the French Revolution. Atheism, infidelity, and skepticism became rampant. This all resulted from the same cause that brought destruction to the Jewish nation in the year A. D. 70.

We read in Acts 4:12: "And as they spake unto the people the priests and the captains of the temple, and the sadducees came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead." Read on to verse 13. It has been the faithful witnessing to the truth expressed in these verses that has aroused the enmity of the powers that be, reflected in the uprising of the masses. The professed teachers of Christendom since Paul's day until now, do not want to be taught the truth themselves, nor do they want the people to be taught the truth. They have always bitterly opposed it, persecuting and speaking evil of all those who preach the true gospel: and those who antagonize their caricature of it as witnesssed in the worship and doctrines of the Catholic Church and her many daughters today.

"When they shall have finshed their testimony the beast that cometh out of the abyss shall make war with them, and overcome them, and kill them, and their dead bodies shall lie in the streets of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified."

The thought expressed by the word "finished" does not mean the end of that which is perfected. The thought is rather the delivering of a message or their testimony pertaining to some specific thing. The beast rising out of the bottomless pit is fully described in Rev. 13:1-7; 17:1-18.

Following the terrible massacre of St. Bartholomew Day, which was the beginning of that war which the beast was to war against them. Sodom was destroyed because of her lewdness, Egypt because of her cruelty to the people of God. The beast ruled over ten cities. Verse 13 mentions the revolution occurring in the tenth part, or a city representing a nation. France for 1260 years was the most loyal and faithful of the pope's daughters. Is there a city in Europe that meets the description of Sodom and Egypt like the city of Paris?

Jesus was crucified in the city of Jerusalem: the power to do this was issued from Rome, Judea being a province of the Roman Empire. We ask in what city was issued the authority for "crucifying our Lord afresh," the Mass? All will agree that it is Rome, the papal seat. Now notice it is not literal Jerusalem, but mystical Jerusalem. The true church is represented by the Holy City Jerusalem; the false church assumes this role: hence mystical Jerusalem

Sympathize with those in trouble.

Multum In Parvo

Article Four

Obey the Lord and receive his kingdom and life. Jesus went about all the cities teaching the gospel of the kingdom, and healing every sickness among the people (Matt. 9:35). He cast out devils, raised the dead, gave the blind sight, and did many wonderful works. Faith comes by hearing and hearing by the word of God (Rom. 10:17). Hear ye therefore the parable of the sower: the field is the world; the seed is the word of God; Christ is the sower. And it came to pass as he sowed some fell by the way side; and the fowls came and devoured it up. Some fell on stony ground, and was scorched by the sun, and withered. Some fell among thorns and yielded no fruit. But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, same an hundredfold, some sixty thirty (Matt. 13:; Mark 4; Luke 8). Only one fourth of them that receive God's word are fruitful. Therefore beware of dry, thorny, rocky roads on the way to Christ's kingdom. The good seed are the children of the kingdom; but the tares are the children of the wicked one: The enemy that sowed them is the devil (Matt. 18:38-39). Beware of the artful devil. Those by the wayside are they that hear; then cometh the devil and taketh away the word out of their hearts, lest they should believe and be saved. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation, fall away. And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word and it becometh unfruitful (Luke 8:12-14). Therefore we have a multiplicity of divisions by the devil's critics, causing tribulations in all parts of the earth. "Yea, and all that will live gladly in Christ Jesus shall suffer persecution, evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. 3:12, 13). Jesus said, Take heed lest any man deceive you (Matt. 12:5). For they that are such serve not our Lord Jesus Christ, but their belly; and by good words and fair speeches deceive the hearts of the simple (Rom. 16:18). Teaching for doctrines the commandments of men (Mark 7:7). Therefore these are only aliens. Jesus saith, I am the way, the truth and the life (John 14:6). Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved (Acts 4:12). Strait is the gate, and narrow is the way which leadeth utno life, and few there be that find it (Matt. 7:14). God resisteth the proud but giveth grace unto the humble (James 4:6). The Lord called the apostles to help him sow the gospel seed and build up God's church until the harvest and Christ opened the door of faith unto the Gentiles (Acts 11:27). To take out of them a people for his name (Acts 15:14). Therefore they are grafted into the Abrahamic faith (Rom. 11:17), through the redemption that is in Christ Jesus (Rom. 3:24). Christ said there shall be one fold and one shepherd. I am the good shepherd: the good shepherd giveth his life for the sheep. I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. Verily, verily I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber (John 10:1-16). Therefore the church of the living God, the pillar and ground of the truth (1 Tim. 3:15). To be a recipient of God's truth and a member of God's church is the only way to eliminate the devil's influence. The spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocricy, having their conscience seared with a hot iron (1 Tim. 4:1, 2). Thus they are thieves and robbers (Mark 7:22). The devil as a roaring lion walketh about, seeking whom he may devour (2 Pet. 5:8). Watch ye therefore, and pray always that ye may be accouted worthy to escape all these things that shall come to pass, and to stand before the Son of Man (Luke 21:36). Take ye heed: behold, I have foretold you all things (Mark 13:23). Christ purchased the church of God with his own blood (Acts 20:28). Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him (James 1:12).

Fear not, little flock; it is your Father's good pleasure to give you the kingdom (Luke 12:32). Christ, the second Adam, has proved himself to be worthy of the utmost confidence of all. We should not trust in ourselves; but in God which raiseth the dead (2 Cor. 1:9). If there is no resurrection all are perished (1 Cor. 15:18). Paul through great tribulations was a faithful expounder of Christ's kingdom, and God's church at Corinth (1 Cor. 1:2). Thus the Gentiles have the Abrahamic promises of the land inheritance; for an everlasting home in Christ's kingdom. Christ is the head of the church, and he is the Savior of the body (Eph. 5:23). The church of God is the only name for the church revealed in God's word: all other names are fabulous, mythical. God's book reveals that only the pure in heart shall see God (Matt. 5:8). Today is the time to decide truth and falsehood (John 8:44). Christ will destroy him that had the power of death, that is the devil (Heb. 2:14). He will swallow up death in victory, and the Lord will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it (Isa. 25:8). The triumphant church of God will be an everlasting victory over death. "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord" (Ezek. 37:12, 13). And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord my God (Amos 9:15). They are then safe in Christ's kingdom, ransomed from the last enemy, death (Hosea 13:14). Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spokner as ye have seen him go into heaven" (Acts 1: 19-24). Sublime to contemplate: no more death, wars, pain, or sorrow! Bless the Lord.

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven (Acts 1: 11). When Christ comes his first restitution work will be to give to his triumphant church, immortal life both to the dead in Christ and to those that are living when he comes (1 Thess. 4:16,17). Thus shall a nation be born at once (Isa. 66:8). Christ is the only one that has the keys of the grave and death (Rev. 1:18). Zion shall be redeemed with judgmnet, and her converts with righteousness (Isa. 1:27). And the Lord alone shall be exalted in that day (Isa. 2:11). The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever (Isa. 32. 17). They shall inherit the land forever (Isa. 60: 2). They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations (Isa. 61:4). And mine elect shall enjoy the work of their hands. They shall not labor in vain nor bring forth for trouble: for they are the seed of the blessed of the Lord, and their offspring with them. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat (Isa. 65:22-25). Christ shall reign over the house of Jacob forever, and of his kingdom there shall be no end, on the throne of his father David (Luke 1:22, 23). Thus the earth is the only home for the obedient children of the first Adam. The earth is the Lord's, and the fulness thereof. Christ's mission is to get rid of sin and sinners. Then the whole universe will be clean and righteous.

The law of the land. And they shall say, This land that was desolate is become like the garden of Eden (Isa. 36:35). Thus the kingdoms of this world will become the kingdom of our Lord and of his Christ, and he shall reign forever and ever (Rev. 11:15). For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more (Isa. 2:3, 4). Do ye not know that the saints shall judge the world? (1 Cor. 6:2). When this age of the world comes, the devil will be chained in a pit for a thousand years; and a seal will be put upon him that he should deceive the nations no more, till the thousad years should be fulfilled: and after that he must be loosed a little season. And shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle: the number of whom is as sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints and the beloved city; and fire came down from heaven and devoured them. This is the second death (Rev. 20:11-14).

Then the restitution age will be in the past, and man's last enemy destroyed, which is death (1 Cor. 15:26). Therefore God and Christ are victorious over sin and death. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions (Eccl. 7:29). Therefore the misery of man is great upon him (Eccl. 8:6). Yea, the monstrosity of inventing dumb idols, and a teacher of lies, that the maker of his work trusteth therein, to make dumb idols (Hab. 2:18). The idols of the heathen are the work of men's hands. They that make them are like unto them; so is every one that trusteth in them (Psa. 135:15-18). I am the Lord and there is none else; there is no God beside me (Isa. 45:5).

J. L. CAYLOR.

Paul's Prayer For the Epesians

By S. Roxana Winre

Men may be full of extortion, of ravening, of hate, of trouble, of labor, of heaviness, of sorrow, but Paul had his mind on a different kind of fulness. He prayed that the Ephesians "might be filled with the fulness of God," and not only with the fulness, but with "all the fulness." How can such a prayer as this be ansewered? Let us read the context and see if we can find out what this "fulness" means.

In Eph. 1:16-21 Paul says, "I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. the eyes of your understanding being opened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his mighty power, which he wrought in Christ when he raised him from the dead, and set him on his own right hand in the heavenly places."

Then this "fulness" consists in having "knowledge of God." Knowledge of "the hope of his calling," knowledge of the promised inheritance, and of the power of God. It is to know that God has "predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will," and that, though we be Gentiles, we can "be fellow-heirs and of the same body, and partakers of his promise by the gospel," having "redemption through his blood, the forgiveness of sins, according to the riches of his grace," and having "Christ dwell in our hearts by faith may be rooted and grounded in love," and may "know the love of Christ that passeth knowledge," and walking "worthy of the vocation wherewith we are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the

spirit in the bond of peace," may come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." "Walking not as other Gentiles walk, putting off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts, and being renewed in the spirit of your mind, and putting on the new man which after God is created in righteousness and true holiness, lying and stealing no more, sinning not in anger, and letting no corrupt communications proceed out of your mouth; being full of goodness, filled with knowledge and able to admonish one another" (Rom. 14:15). This it is, to be "filled with all the fulness of God."

And Paul's prayer for his Ephesian brethren is my preyer for the scattered household of faith in these last days. And that this blessedness may be ours, we must not forget that Christ must dwell in our hearts by faith. There must be no inviting of this blessed personage for a transitory stay, we may not call for his presence for an hour or a day, and then turn him out and bar the doors against him. He must have continuous place of abode with those who would "be filled with all the fulness of God"; and this dwelling of Christ within, remember, can only come by faith.

We first must be filled with the knowledge of his will. We can have no true conception of the love of Christ toward us, until we know what he has done, and what God still purposes to accomplish through him.

Having learned by whom we, being aliens, have been brought "night to God," and through whom it is that we can have boldness and confidence in coming to the Father, we begin to comprehend "the length and breadth, and depth and height, of his love and fastening every sense, every affection to him, become like the great tree firmly rooted in the rich soil, "rooted and grounded in love."

What a blessed feeling it is! "Filled with the knowledge of his will," filled with the fruits of righteousness, filled with comfort, filled with goodness, filled with mercy, filled with compassion, filled with all the fulness of God.

And this is just what our experience ought to be, must be, if we are to be of any use in the vineyard of the Lord. We cannot teach others what we do not know ourselves. When others come to us to talk of the hope and the work, and of our interest therein we must not be found "wanting." We must have the consciousness that the things we have heard are ours, and that the needful watchfulness and prayer are ours, or our words will have no power to bless and save.

I pray that you be always "filled," for it seems to me that if we are to be among the wise virgins our vessels must be full. The cares of this world must not keep us away from the living stream; must not hinder us from buying the oil of faith in the coming advent of the Bridegroom. "Save yourselves from this untoward generation."

We have already "received of his fulness." "In his presence we shall have fulness of joy."

The ideal life is in our blood and never will be still. We feel the thing we ought to be beating beneath the thing we are.

The Church of Rome

The Church of Rome was once in the right way, and celebrated for it through the whole world (Rom. 1:8). But how long did it continue in that way? I may very well answer. As long as it was built upon the rock Christ; but, when it began to build itself upon Peter, then, and thenceforward, did it forsake the right way. For certainly, he forsakes the right way that leads to build upon the sure foundation, Christ, and builds upon the sands, the person of a mere man. . . . That church hath forsaken the right way that goes clean contray to the right way. If the "right way" is to "search the Scriptures," (as John 5:39,) then they forsake the right way; for their way is to keep me from searching them. If the right way is to use a "known tongue" in public worship (as 1 Cor. 14), their way is to use a tongue not understood. If the right way is to administer the cup in the sacrament (as Luke 22:20), their way is to forbid its administration. If the right way is, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4:8), certainly they have forsaken the right way that worship angels and saints departed, that worship crucifixes and images, that worship and adore a piece of bread.—Dr. John Lightfoot.

NOTICE

The National Bereans will hold their sixth Annual Conference at Dutton, Michigan, Friday June 20, 1919. A question box will be part of the program. Will those having any questions on Berean work, departments, organizations etc., send them to Beth Richardson, Dutton, Mich., care Mrs. Mary Woodward.

LEILA E. WHITEHEAD, Pres.

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Remember: There is nothing got by sin, nor lost by righteousness.

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Editorial

"A cripple in the right way will beat a racer in the wrong."—Bacon.

He who is not willing to fill a place he is fitted for, will find no place fitted for him.

Deliberate with caution, but act with decision; and yield with graciousness or oppose with firmness.—Colton.

The heart may be empty when the voice is loudest; and we are ready to value but slightly what costs nothing but words.

Study is a restraint, compelling us, if we would learn anything, to concentrate the forces of thought and to bridle the caprices of fancy.

Moderation is the great secret of government. To be always dissatisfied is the way to lose all authority and respect. The consequence of those people is most cheerfully acknowledged, who seem the least forward to assert it.

Human nature is prone to extremes in both vice and virtue. The teaching of orthodox churches is either so conservative that it is dead, or so radical that it misleads. The truth alone can give us balance and clothe us in right minds. Let us keep in the middle of the road.

Brother W. T. Earles, of Atterson, Ky., writes that he wishes to secure a preacher for a meeting in his town. Brother J. H. Anderson will be in Ohio the latter part of June, and we suggest that he correspond with Brother Earles. Brother Anderson has no hobby to ride except the truth, and it seems to us that while he is in Southern Ohio, he is the logical man to respond to this Macedonian cry. The brethren at Brumfield, Ky., probably would co-operate with Brother Earles by having a meeting also, if Brother Anderson should go into the State.

What a Sister Should be Alphabetically

A sister should be amiable, benevolent, charitable, domestic, economical, forgiving, generous, honest, industrious, judicious, kind, loving, modest, neat, obedient, pleasant, quiet, reflecting, sober, tender, urbane, virtuous, wise, exemplary, yielding, and zealous.

The Folly of Boasting

A goard wound itself round a lofty palm, and in a few weeks climbed to its very top. "How old mayst thou be?" asked the newcomer. "About a hundred years." "About a hundred years, and no taller? Only look: I have grown as tall as you in fewer days than you count years!" "I know that very well," replied the palm, "every summer of my life a gourd has climbed up around me, as proud as thou are, and as short lived as thou will be."

Moral Measurements

If a man should be pure, so that he would have an instinctive perception of purity in others; if he should be just, so that he would discern justice in others; if he should be true, so that untruth would be a pain to him —if, in short, he should be lofty in imagination, and high in spiritual aspirations, how, as he went about in society, would he raise up those whom everybody used as foot-rugs, and treated as objects of contempt, and how would he bring down the pride of men, viewing every thing above and below in the light of this new rule of judging.

Light in Darkness

Unto the upright there ariseth light in darkness" (Psa. 112:4).

The great lesson of this text is the connection which it obtains between integrity of purpose and clearness of discernment, inasmuch as dutious conformity to what is right, is generally followed by a ready and luminous discernment of what is true. It tells us that if we have but grace to do as we ought, or, in other words, if right morally, we are in the highway of becoming right intellectually.—Chalmers.

Befogging the Issue

Some time since a story appeared in The Restitution in which a Christian boy was eulogized for enduring a surgical operation without an anisthetic, and for dying without imbibing a heart stimulant. Although this was all done in disobedience to the orders of the attending physician, it was complimented as a Christian duty. Such ethics are fundamentally erroneous in principle. They head directly toward fanaticism, and seeing the dangerous upshot, we exposed the fallacy editorially.

A correspondent this week inquires "what good office it was expected to perform." And then to befog the issue he discusses the kind of wine Christ made at Cana and later used in instituting the Lord's supper, quotes a number of texts which condemn drunkenness; and then concludes that since drinking wine often leads to drunkenness, therefore "wine as a beverage" is utterly condemned! Here the proverbial "man of straw" is demolished by very bad logic. Look at the logic, please:

Drinking wine often leads to drunkenness;
Drunkeness is scripturally condemned;
Therefore to taste wine is a sin.

Now if this logic is true, then follow it to its conclusions in these instances:

Marriage often leads to divorce:
Divorce is scripturally condemned:
Therefore marriage is a sin.

Women often lead men into moral impurity;
Moral impurity is scripturally condemned;
Therefore we should have nothing to do with women.

Gas asphyxiates thousands of people annually:
Killing people is scripturally condemned;
Therefore the use of gas is a sin.

Water is deadly to human life;
Taking life is scripturally condemned:
Therefore we must not taste water!

Eating food often leads to gluttong:
Gluttony is scripturally condemned:
Therefore we must not eat food!

The idea that Christ made fermented wine at Cana is rejected under the plea that he had power "to produce a wine containing no poison whatever." Another puritanical sentiment. Just as long as the mind assumes that poisonous things are sinful, so long are we under a delusion. Whether Christ used fermented wine at Cana and in the Lord's supper, are distinct questions, and we stand ready to discuss them on their merits; but the point about which we are now anxious is the principle in the issue. If God did not make the poisons in the earth, who made them? "Lord thou art God, which hast made heaven, and earth, and the sea and all that in them is" (Acts 4:24). Do not the words, "all that in them is," include wine, women, gas, hydrocyanic acid, water, food, and everything else that "is"? Prussic acid, the most deadly poison known, is obtained from the kernels of peach stones. Must we give up eating peaches? Eggs "poison" many people, among them some of our acquaintance. Must we then put a ban on eggs? Do we lay down seriously as part of our code of ethics, that poisonous things, in either food or drink, must not be used? Must we have our teeth extracted without gas or cocaine, our appendix removed without ether, and our legs sawed off without chloroform? Please do not befog the issue by raising questions about something else; we want to know what our duty is in these things. Nor will abusing poisons answer our purpose. Even the Almighty could not, or at least did not, make the digestive apparatus in man without a "greenish-yellow fluid secreted from the liver" which is known as "gall," and this fluid is so poisonous that Webster gives it as a synonym for "bitterness, malignity." Let us beware how we abuse poisons lest we abuse the Almighty who made them. For to abuse the work of God is tantamount to abusing God himself. Rather let us say with David, "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever" (Psa. 111:2, 3).

A Christian's Duty Concerning Strong Drink

Dangerous consequences may logically be expected to result from Brother Huggins' editorial in The Restitution of April 22nd, entitled, "Prevailing Ethics are Not Christianity." I rarely presume to criticize the work of those standing so far above me in knowledge, upon questions of truth and Christian practice; and I trust that Brother Huggins will consider the words of an old man patiently, and not be too deeply wounded by what in this case I feel it my duty to say.

While reading the article under review, I found myself wondering what good office it was expected to perform. Was it calculated to uplift the fallen, or strengthen the weak or wavering among the brethren? Some of them I happen to know who are held under the curse of the demon of strong drink. Will a reminder that Noah got drunk, and that the Corinthian brethren were often intoxicated, and that both Old and New Testaments sanction the use of strong wine as a beverage—will these reminders strengthen and help them to withstand temptation; or will they make good our oft expressed claims before the world, that we are a peculiar people, zealous of good works, a people whose motto is to avoid the very appearance of evil?

Brother Huggins contends that both Old and New Testaments sanction the use of strong wine, as beverage. Dear Brother, would it not be more correct to say that the Old and New Testaments record the use of strong wine as a beverage? The Bible is made up largely of records, both of nations and individuals. Thus Gen. 9:21 records the weakness of Noah, and the shameful conduct of his daughters; but does it sanction those sins? In 2nd Samuel [illegible] we have a record of David's sin with Bath-Sheba. But we look in vain for evidence that these, and a multitude of other sins found on record in the Bible, are sanctioned by the book or its Great Author.

Brother Huggins ridicules the idea that the ancients had strong wines and soft wines and different liquors and beverages of different degrees of strength, and contends that the Bible wine is invariably intoxicating. But we read of old wine, and new wine, of spiced wines, made from the juice of pomegranates, of red wine, which biteth like a serpent, and stingeth like an adder; also of mixed wines, a brand that brought sorrow, contentions, babbling, redness of eyes, and wounds without cause. Can we wonder that the prophet concluded that, "wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

Isaiah also adds his testimony as to its danger: "Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night till wine inflame them" (Isa.5:11). I must confess that I fail to find any sanction in these and numerous Old Testament Scriptures for the use of intoxicating beverages; and as for the New Testament, the conclusion is the same. God has not drawn up a temperance pledge for his people to sign, but I know of no instance where God's chosen people are advised to use as a beverage, intoxicating wines or liquors. On the contrary, they are cautioned against their use, and warned of the evil consequences of indulgence (Eph. 5:18).

To be a lover of wine unfitted and disqualified a candidate for office in the church (Titus 1:7). Condemnation is pronounced on him who giveth his neighbor drink and maketh him drunken (Hab. 2:15). And the brethren are solemnly warned that no drunkard shall inherit the kingdom of heaven (1 Cor. 6:10; Gal. 5:21). Surely these texts are sufficient to correct the statement that both the Old and New Testaments sanction the use of wines and beverages that intoxicate.

"But," says the objector, "how about the marriage feast at Cana, and the changing of water to wine, which was pronounced by all to be better than that served during the first part of the feast? It can hardly be denied, that the wine provided for a company of merry makers, at a marriage feast would not be intoxicating. If Jesus make for their use, from water, a better wine than that they had just been using, then surely he sanctioned the use of intoxicating wines, or strong drink." I answer: Dear brother, ask me not to believe that Jesus, who taught his disciples to teach that no drunkard shall enter into the kingdom of heaven; that this same Jesus, who taught them to pronoun a curse of woe upon him gives strong drink to his neighbor to make him drunk, did himself make from water a stronger and more merry wine than that made of grapes, and delivered the same to a large company of relatives (his mother was among them), friends and neighbors, and leave them to gorge themselves with it, thus breaking his own law and shutting the door of the kingdom to them through drunkenness. No dear ones, the Jesus that I learned to love, so many years ago, could not possibly do that. It is unthinkable. Rather let me continue to believe, that the power which he possessed, was great enough to produce a wine containing no poison whatever, but possessing a flavor so exquisite and satisfying, that all pronounced it vastly better than the man made brand first used.

While at work on above article a copy of The Restitution of May 20th containing Brother John Parker's excellent and timely article entitled, "Wine and the Lord's Supper," was laid on my desk. I rested from my work, and read it with pleasure and prfit; and I venture the assertion that many others have done the same. The language and spirit is modest, kind, and considerate, yet plain and to the point. His reference to the law prohibiting the use of leaven in bread or wine, or in any other way during the passover feast (Exod. 13:7), is positive and conclusive evidence which cannot be set aside, that our Lord did not use fermented wine at the institution of the Lord's supper; and the fact that the Corinthian brethren some years later, did so use it, and became drunken, proves nothing, except that a deplorable appetite called for something stronger than the "fruit of the vine" used by our Lord, and so they substituted strong wine, and drank it in sufficient quantity to cause intoxication, thus turning the Lord's supper into a shameful debauchery and calling down merited reproof from Paul.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

My brother, Chas. Crowe, has on hand 60 or 70 of my books, "The Mormon Waterloo," well bound in stiff backs and cloth cover. They cost me 50 cents each, and I first sold them post paid for 75 cents, and later for 50 cents each. They are regarded by all our preachers who have read them as the most complete overthrow of Mormonism in print, and the work is classified nicely under headings, and is condensed and pointed. Order them for 40 cents from Chas. Crowe, St. Paul, Nebraska.

W. L. CROWE.

Dear Brother in the Blessed Hope:

Please find enclosed a dollar for which please send me a set of your Bible Lessons, and please send a set to each of the three addresses enclosed.

You will also please find enclosed an article on the great commandments of God which I have written for the dear Restitution. I would appreciate very much if you would publish it.

I received all the other sets of Bible Lessons, for which I thank you.

May we make good use of our talents, whether small or great, for the truth, and to the glory of God, that we may have boldness in the day of judgment, and receive the great reward.

Your brother in Christ,

EUGENE MILLER.

Dear Restitution:

We are indeed glad to see the article by Sister Flora Wood and also by Brother Hammond. We know your stand has always been the same, but we have only lately learned the truth in regard to the future probation of the dead and of its error and the great harm its teaching will do. We are glad to see other writers coming out on the subject, and we hope they will keep right after it and get people to see the truth. We are sure Christ's coming is close at hand. There is no time to delay. We must not allow error to be taught. We have been greatly helped by The Restitution. We hope and pray that Brother Huggins will remain faithful, and allow nothing but truth to get into the paper.

We are now breaking bread each first day of the week. There are only four or five of us, but we are trying hard to do right and keep his commandments. The disciples broke bread every first day: why should not we ?

M. E. BRAY.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO - SEARCH THE SCRIPTURES DAILY
SLOGAN. WE STAND FOR UNITY, TRUTH AND RIGHTEOUSNESS

THE COST OF COMPLAINING

By Edgar A. Guest

Taint in the way o' common sense
To growl at rain an' bring the sun;
A grumbler never built a fence
Or finished work that should be done.
I've never known the clouds to go
Becoz some feller sat an' whined;
When it's too wet to plow and hoe
Some other task to do I find

I've never known a kicker yet
To alter things past his control,
nor met a man with power to fret
An easier journey to his goal.
Fond hopes go wrong an' plnas will stray
However much a man complains,
An' spite of all we have to say,
What is willed to rain, it rains.

The chap that gets the biggest crops
Is not the one that wears the frown;
When growlin' starts all progress stops
No man can climb by sittin' down.
Time spent in whimperin' is lost,
An' cursin' never changed the sky;
The grumbler pays a heavy cost
Fod every discontented sigh.

So when in mire my wagon's stuck
I do not idly stand about
An' start to rave an' curse my luck—
I go to work and dig it out.
An' when I've wanted weather fair,
But skies are gray instead o' blue,
I shanged my plans then and there
An' find some other work to do.—Selected by J. E. Miller, Jr.

Opportunity

Lack of opportunity is the lack that people most frequently bewail. The man who is less successful than his neighbor usually believes that his neighbor has had better opportunities than he. The woman who is discontented with her life, because it seems to consist mainly of household drudgery, sighs for the opportunities of those who have more freedom from domestic cares. Men and women alike who are always finding it hard to make ends meet envy the prosperous their opportunities as much as their possessions.

Yet those at whose door opportunity seldom knocks and on whom it bestows only the most grudging gifts may still cherish some consolatory reflections. Opportunity never presents itself to anyone as a wholly munificent fairy; it always manages to exact some sacrifice for the benefits or advantages that it promises to confer. And usually the sacrifice is more or less commensurate with the opportunity. The man who laments the rut in which he must travel finds when the opportunity to struggle out of it occurs that disturbing consequences follow; breaking of ties that on being threatened take on a sudden new value; acceptance of responsibilities that on being offered take on a sudden new formidableness. Opportunity does not say in so many words, "Accept me, and root up the old affections"; its menace to the old affection is insidious. The step upwards means nearly always a step away from the old associates and the old associations. The man who ascends may do his best to hold fast to those whom he leaves behind; but he cannot take them all with him, and his ascent exposes him to the criticism, censure or suspicion of former friends. So many deterrant considerations are suggested in the advances that opportunity makes that everyone can well appreciate the remark of a successful man: "I believe that some of my unhappiest times were those when I was given a chance to get ahead."

What is Antichrist ?

2 Thess. 2:3, 4 says: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called god, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." Who are sitting in judgment of the world today ? Soon the cry will be heard, "peace, peace." Then we are told sudden destruction will come. Oh that we may be clothed in our wedding garments.

FANNIE LECRONE.

Items From St. Louis

Mrs. Orpha Sanford, one of the Aurora, Ill. Bereans, was in our city and attended our Bible Class. We hope anyone coming through St. Louis will make an effort to be here on Thursday night.

Brother and Sister S. I. Lindsay gave us a short visit. They stopped two nights with us on their way to Blush, Mo. Brother L. conducted the Bible Class, and on Friday evening gave us a discourse on types and shadows. We were so glad to have them and hope to be able to have preaching and Bible Classes often.

Mr. and Mrs. Roy Morron and their son were here a few days. Brother and Sister Morron have taken a course in Davenport, and are now full fledged Chiropractors. They expect to locate in Salem Ohio.

Mrs. Ellen Morse of Valles Mines, Mo., has been sick most of the winter and is not able to be out. Sister Morse is one of our isolated members, and we hope our members will write her a cheery letter occasionally.

EVANGELIST REPORT FOR APRIL

Sermons

Palmer, April 6 to 15	9
Omaha, April 20	1
Omaha, April 27	1
Total	11

Money Received

A Brother	$ 50.00
Brother Gordon	10.00
Total	$ 60.00

Expenses

Council Bluffs to Palmer	$ 2.78
Palmer to Council Bluffs	2.78
Omaha to Blair	.60
Blair to Omaha	.60
Total	$ 6.76

Salary	$ 100 00
To be indorsed	$ 60.00

Remarks

During the month of April, the work became more active, difficulties cleared away to some extent, and the prospects for once more getting the good news to a dying world seemed more certain.

We made the brethren at Palmer a visit, and all were pleased to see some activity once more. We had just started when a blizzard came up, and greatly hindered the meeting, yet our attendance was good considering the bad roads. Some outside interest developed, which we hope may become permanent. Before leaving for the west we got the church together in Omaha, and organized a Sunday School. Besides the children of the brethren a number without have promised to attend. Brother Sorrenson was chosen to teach the Bible Class. All who know Brother Sorrenson will know it will be well done. Sister Virginia Cronk has a class of boys and girls, which she says she wants to have ready for baptism when I get back again. Such earnestness touches the heart, and I know her part will be well done. Sister Myrtle Adams has a class of little folks. Myrtle is a live wire and will interest them, so they may be heard from later. Sister Mynehildt Sorrenson has another class of little ones, and in two Sundays had them greatly interested. Although young herself, she is showing splendid teaching ability. Pray the Lord to help them all in their labor of love.

In our next, we will tell you of some baptisms. At this writing I am at Laird, Colo., where two years ago we built up a nice congregation, which belongs to the Nebraska conference. A debate is now in prospect. Will tell about it in our next. From here we go to Brush and Pueblo, Colo., and then several places in Nebraska are calling. The King's business requires haste. Pray for the work.

ALMUS ADAMS.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6 8, TITUS 2:13,14.

Golden Text 1 John 1:9

KEEP STEP WITH THE MASTER

Keep step with the Master whatever betide;
Tho' dark be the pathway, keep close to your Guide.
While foes are alluring, and danger is near,
When walking with Jesus you've nothing to fear.

Chorus

Keeping step, go bravely forward,
And thy courage still renew,
Daily walk with Christ your Savior,
He will lead you the journey through.

Keep step with the Master, wherever you go;
Through darkness and shadow, the way he will show
The light of his presence your faith will illume,
And make all the desert a garden of bloom.

Keep step with the Master, nor halt by the way;
Whate'er he commands you, oh, haste to obey!
Arise at his bidding, press on in his might;
While walking with Jesus you're sure to be right.

Give me a calm, a thankful heart,
From every murmer free,
The blessings of thy grace impart,
And make me live to thee.

Did You Miss the Page?

Have you missed the page the past few weeks? We have, and really were sorry at our inability to furnish copy. Still something had to stop, as the machine had of late being running with too heavy a load, and to prevent a breakdown the burden must be lightened. Our daily business had to be attended to, for it is from that we earn our daily bread. Our church duties have somewhat been neglected. Not that we have missed any of the services, but at times we have been late, and we could not give the time nor thought to the study of the lesson that we should. And we have not done any talking. For three weeks we have not had a Young People's Page, but it is about eight weeks that we have not done any writing, it being necessary always to keep copy ahead. Even our personal correspondence is behind to that extent, and it is source of grief to realize that some of our friends have been a little neglected during this period, but, perhaps they too have not been well. We want to be charitable, but when a person is not at their best, they notice little things that at other times would never be thought of. The conducting of the page is a labor of love from which we derive much benefit, still it takes much time and a deal of labor. Pray for us that we will be kept fit and that our efforts will bring forth fruits meet for the Master's service to the glory of God.

Daily Thoughts

Be strong and of a good courage; fear not	Deut 31:6
Thou hast dealt well with thy servant	Psa. 119:62
He is faithful that promised	Heb. 10:23
Walk after his commandments	2 John 6
Cast not away your confidence	Heb. 10:35
He that loveth his brother abideth in the light	1 John 2:10

Morbus Sabbaticus

(Sunday Sickness)

Morbus Sabbaticus is a disease peculiar to church members. The symptoms never interfere with appetite. The disease never lasts more than twenty-four hours. No physician ever is called. It always proves fatal in the end to the soul. It is becoming fearfully prevalent, is dangerously contagious, and is destroying thousands every year. The attack comes on suddenly every Sunday No symptoms are noticed on Saturday night. The patient sleeps sound and awakes feeling well. He eats a hearty breakfast. About church time the attack comes on and continues until the services are over for the morning. Then the patient feels easier and eats a substantial dinner. In the afternoon he feels much better. So much so that he finishes reading the Sunday newspapers before taking a walk or going motoring. In the evening he eats a fairly good supper and feels quite chipper until near church time, when he has another bad attack and remains at home. On Monday morning he awakes, feeling thoroughly refreshed and showing no trace of the disease. He is able to go to business and attend to all social and political affairs. No further symptoms are observable until the following Sunday, when it is the same thing over again. -Sel. by M. L. H.

Our Weekly Puzzle

Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient: whereunto they also were appointed.

What is Sion?

Where in the Old Testament can a companion verse be found?

What, or who is this stone?

Our today's lesson makes a distinction between two classes of people those who believe and the disobedient. What is the difference?

What is the meaning of "whereunto also they were appointed," and where can we find a passage giving further information concerning this?

Where can our today's lesson be found?

Answer next issue.

Answer to puzzle in issue of May 20:

"Fruit" is the growth, or outcome of our efforts. In this case if we actually possess the spirit of Christ, the outcome will be the growth of the "fruit" of love, joy and so forth, as mentioned in the lesson.

"Temperance" means moderation, not too much, nor too little, as one man put it; neither walking to the right nor to the left, but keeping in the middle of the road.

To "crucify the flesh" means to kill off all things that are purely of a fleshly, or earthly nature (such things that would take us from God) and entirely live in, and for God, through Jesus Christ our Lord.

The passage was written by the apostle Paul, to the churches of Galatia, and can be found in Galatians 5:22-26.

June

June, the sixth month of our present calendar, contains thirty days. The origin of the name is in dispute. At one time June had but twenty-nine days, and was the fourth month; but Caesar added the extra day which it still retains. It is in this month that the summer solstice occurs. To those who have not already given their heart to God this is a good time to do so, for "the present moment is our own but we do not know what a day may bring forth."

A Sign

Recently, while in the upper portion of New York City, on a street crowded with pleasure automobiles, we passed a large, and in every way prosperous looking church building, upon which was conspicuously displayed a sign reading:

THIS IS A CHURCH OF
THE LIVING GOD

"Is it nothing to you, all ye that pass by?"

Since then we often have thought of this church and its sign. We wonder how many of our younger readers ever have read the above quotation, and if they know its author, under what circumstances it was written, and where it can be found.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

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Multum In Parvo

Article Five

THE Shinar incident shows what men immagined to do by building a tower whose top may reach into heaven and invade God's throne. So the Lord scattered them abroad from thence, and the building stopped (Gen. 11:1-8. The lips of a fool will swallow up himself (Eccl. 10:12). Haters of God, dispiteful, proud, boasters, inventors of evil things (Rom. 1:30). Men have in their immaginations invented a superior immaterial, superman; they call it an immortal soul, and give its nature and essence. A more compete definition of nothing could not be given.

Its nature and essence. It is a simple, spiritual essence, immortal, immaterial, intangible, indissoluble, having no exterior surface, cannot be extended. It is analagous to God—cannot combine with matter, and does not occupy space, and does not weigh anything. A wonderful superman invention. And the supposition is that ten thousand of them can rest on the point of a cambric needle. The serpent (devil) said to the woman, "Ye shall not surely die" (Gen. 3:4). Thus the utterance of a lie is the only Bible utterance that men have to invent their imaginary, immaterial, immortal soul. Therefore all their speculation is without one Biblical fact to demonstrate it. It is only assumption, opposed to God's word and common sense. Our brain is the only organ of mind, and when it ceases to act at death we are absolutely unconscious and will remain dead, waiting the gift of divine hands for life. At death our thoughts perish (Psa. 146:4). Therefore it is impossible to go to heaven when we die. It is a well known fact that size and quality of brain are definite means by which to determine the intellectual ability of men; and if you stop his breath, all thought and action stop; he is dead, and his life is hid with Christ in God (Col. 3:3). When the reasoning faculties of men are deficient, as in the idiot, the man does not posses as much intelligence as a horse, dog, or elephant. Why is this if the brain is not the organ of thought? Is it because an inferior soul lives in his body? or is it because he has an inferior brain? "Oh," says one, "this disordered mental phenomenon occurs because the brain is out of order." Answer: Then how could the soul think when the brain is dead? If an imperfect living brain produces imperfect thought, a deranged brain, deranged thought, an infant or an idiotic brain, little or no thought; is it reasonable to suppose that a man can do his best and most real thinking when his brain is lifeless, and buried? No wonder the wise man said: "The dead known not anything" (Eccl. 9:5). When a man can breathe without lungs, talk without organs of speech, see without eyes, hear without ears, and feel without nerves, then you might assume that he can think without a brain. Therefore all attempts to prove that there is an immortal soul in every man, living distinct from the physical organization, that does all the thinking, must be considered unphilosophical, unreasonable, and opposed to facts, commonsense and the Bible. God's word, neither literal, descriptive, nor figurative teaches that the first Adam's descendants have one tiny spark of immortality in them. Grace of the second Adam is the only hope of eternal life, a gift of God. In death man has no pre-eminence over a beast (Eccl. 3:19, 20). Therefore man's erroneous inventions of immortal souls, dumb gods, the Shinar tower, and a multiplicity of mythic names for God's church, none of which are found in God's book.

We must not give heed to Jewish fables and commandments of men that turn from the truth (Titus 1:14). Christ says: "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

In a few days I will be 84 years old. During life I have conversed with honest, sincere men and women that cherished an idea that all persons have immortal souls. Many of these honestly believe the Bible teaches their erroneous belief. All of God's punishments for iniquities have been, and will be, only on the earth. For example the flood of water. All died that were not in the ark (Gen. 7:21; Isa. 24:2). Pharoah and his host were drowned in the Red Sea (Exo. 14:27), and the walls of Jericho fell (Josh. 6:20). The same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Thus shall it be in the day when the Son of Man is revealed (Luke 17:29, 30; Rev 20:9). Therefore God has his place and manner to punish souls that sin. But man has an imaginary unknown place to punish their immaterial, deathless invented souls, they call it "hell," "purgatory," etc. God said by the sweat of face shalt thou eat bread (Gen. 3:19). Why do the heathen rage, and the people imagine vain things? (Psa. 2:1). The adversary of both God and man, begun his deception and false teaching in the garden of Eden, saying, "Ye shall not surely die," contradicting the God of truth. We have carefully traced the devil's falsehood through the eventful history of Adam and his descendants, and we find many of the inhabitants of the earth substantially believing satan's falsehood that man does not surely die. "Ye shall not surely die." These five words, the devil's lie, is the only basis for the doctrine of

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man's immortality found in the Bible. We find the devil's lie is the stronghold and basis of many congregations called "churches," and also of the organized bodies of the world. We do not wonder that Christ said when I come again shall I find faith on the earth? (Matt. 18:8). Who will be saved? Those that keep the commandments of God, and the faith of Jesus (Rev. 14:12). Death robs man of all life. Take heed therefore that the light that is in thee be not darkness (Luke 11:35).

Parables are only similitudes or comparisons of a reality. Many persons think the parable of the rich man and Lazarus (Luke 16) teaches that man is immortal. The rich man died and was buried in Hades, only a cold grave. Notice the Bible is divided against itself if the parable of Luke 16 teaches a historic, literal fact. The dead know not anything. There is no work, nor device, nor knowledge, nor wisdom in the grave (Eccl. 9:5-10). Therefore God's word is truth and "ye shall not surely die" is the devil's lie (Gen. 3:4).

Some people think Christ's answer to the thief on the cross teaches that man is immortal. The thief's request clearly shows that he had no idea of going at death with the Savior to a kingdom. The thief's request was, "Lord, remember me when thou comest into thy kingdom," which is still in the future. Matt 25:31 to 35 shows clearly when the thief will be rewarded for his faith and humility. What Christ said to the thief is only the equivalent of what he said to others who humbled themselves in his presence, "Thy faith hath saved thee."

Others think that Christ's transfiguration teaches that man is a dual being. Christ said, "Tell the vision to no man" (Matt. 17:9). Vision, an imaginary sight (Webster). No proof here that dead men are alive.

I find persons who think 1 Thess. 5:23 teaches that man has more than one personality: "I pray your whole spirit, and soul, and body be preserved blameless unto the coming of the Lord Jesus Christ" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and with the understanding" (Mark 12:31-33). Therefore marvelous that any one would claim two distinct personalities, and reject the other five named above as nonentities. When a man dies his thoughts perish; and the whole man, soul, heart, body, mind, strength, and understanding are lifeless—dead (Psa. 146:4). Paul's and Mark's obvious teachings are only that all of our mental, physical, and spiritual powers should be devoted to Christ. The soul God formed dies completely (Ezek. 18:4). Man's intense desire for immortal life proves he is destitute of it.

I have known persons who erroneously thought that Paul teaches that there is an immortal man inside of all men. 2 Cor 4:16: "Though our outward man perish, yet the inward man is renewed day by day." Paul did not use the word "man." therefore the italicized "man" clashes with Paul's teaching that men must renew their knowledge of Christ every day, by patient continuance in well doing, seeking for glory, and honor, and immortality, eternal life (Rom. 2:7). Therefore Paul had no knowledge of an immortal man that could not die, but said be not conformed to this world; but be ye transformed by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God (Rom. 12:2). These are the things Paul earnestly desired renewed in his Corinthian brethren, and he told them we should not trust in ourselves, but in God who raiseth the dead (2 Cor. 1:9). God is not the author of confusion (1 Cor. 14:33). But man's interpolations are spurious and dangerous.

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap (Gal. 6:7). Paul says, "With the mind I myself serve the law of God (Rom. 7:25). To be carnally minded is death; but to be spiritually minded is life and peace (Rom. 8:6). When we die our thoughts perish (Psa. 146:4). The dead know not anything (Eccl. 9:5). Only one way is taught in God's word that dead souls can live again, which is by the resurrection from the dead. Bible testimony in relation to the nature of man is so plain, so often repeated, and harmonious, agreeing perfectly with common sense that no other reasonable conclusion can be made but that man is in all of his attributes mortal, of the earth, earthy, and absolutely dependent on Christ to bestow immortal life upon him. "Prove all things; hold fast that which is good."

The gift of the life to be,
We weave with colors all our own.
And in the field of distiny,
We reap as we have sown.

J. L. CAYLOR.

Fear God and Keep His Commandmeuts

A PLEA FOR WEEKLY COMMUNION

IT is a most lamentable fact that both these injunctions are apparently being overlooked by a very large percentage of the believers. Many seem to think because the commandment to keep the Mosaic law was done away in Christ that the Church now has no ordinances or commandments to observe. Now the commandments that Christ gave and those given by the apostles are equally binding on believers, and a critical reading of the oracles of God given through these, his faithful servants, will bring to view a long list of positive commands which, if we wilfully neglect, greatly compromises our acceptance with God, and evidently will bring on a spiritual deadness which leads into further error of doctrine. God is long suffering and kind toward his children, but can we expect to be the objects of his mercy and love if we refuse to repent of an evil, through action, seek to make amends? Better get a little fear of God in our hearts because of his righteous judgments and our own frailties and weakness of the flesh, for fear of him, because these conditions are the beginning of wisdom. With manifest truth and wholesome candor, one has written, "The wrath of God against sin was incarnate in Christ. It was he who denounced the hypocrisies of the Pharisee,

laid bare the sins of society, stripped men of falsities, and pronounced woes on the heads of evil-doers. It was he who overthrew the tables of the extortionate money changers, he who made a whip of small cords and drove them as thieves out of the temple. Any spirit which exalts love and forbearance out of their relation to justice and hatred of sin, is not the spirit of Christ. It is a weak and flabby sentimentalism without body and without a soul."

Christ says: "If ye love me keep my commandments." The "if" here has the same force as the "if" in "If ye be Christ's, then are ye Abraham's seed," etc. If not in Christ, not Abraham's seed. Can we truly say then that we love Christ if we do not keep his commandments? Did not our Lord on the same night in which he was betrayed call his twelve apostles apart from the world and give them a commandment to do in remembrance of him? Is it not passing strange that the apostolic church met on the first day of the week for prayers and supplications, to lay by material things as the Lord had prospered them, and actually to do an act which would keep afresh in their memory the offering up of the Lamb of God which taketh away sin to all who will look and live? Is it possible that nearly 1900 years later that the church has got so strong and holy that the coming together of believers oftener than once or twice a year, or not at all, unless an addition is made to the church body, is unreasonable and unnecessary? Was the early church under the direction of the apostles, too zealous in these things? They did not seem to think that the keeping of the weekly festival would drift into a dry formality. Could there have been anything more beautiful and fittingly instituted than an ordinance providing for the coming together weekly of those in Christ to give the first of their time, the setting aside the first of material blessings for God's service, to exhort one another, and to render thanks for both spiritual and material blessings, and to commemorate the true passover Lamb as Israel was commanded to do in all generations? Art thou not called fellow-heirs with Israel, O church and house of God? In fact are you not the seed of Abraham through Christ that to whom the covenants of promise pertain? Behold the passover Lamb in Gethsemene! He goeth to the cross knowing that no ram shall be provided in his stead as with faithful Abraham and Isaac. Heareth not thou the voice of thy Redeemer on bended knees, grief stricken, his own disciples becoming offended and deserting him, yet true to them and to you and to me, praying to the Father that if no other way would do to redeem the people of God from the curse of death, he was willing that his Father's will be done. Nothing in all the world can be more pathetic and filled with unselfish love as this.

OPEN COMMUNION A SERIOUS OFFENCE

Another grievous error is sanctioned when strangers to the covenants of promise, those of the world without God and without hope, are invited to sit at the Lord's table for various reasons, but often to escape giving offence to some very good worldly friends, forgetting that giving offence to the church of God is much the graver offence. When offenses come because of the truth and Christ's commandments are unqualifiedly preached and adhered to, the kingdom of God cometh nigh, and from which thou art not far. Baptism following a belief in the gospel and the keeping of the commandments justy admits to the Lord's table. Read the entire chapter of Exodus 12 and you cannot be mistaken about what strangers should expect if the typical ordinances given Israel mean anything. Teachers in Israel, whom the Lord has commanded to feed the church of God, whom he purchased with his own blood, do ye not know that the ordinances and doctrines of the house of God he has committed to you as unto faithful men? Should he come and find you slack in these, what of thy candlestick and thy nakedness? Surely the Lord is coming soon. May he find us walking in his commandments and believing his truth.

J. E. HAMMOND.

The Gospel of the Hereafter

THE NATURE OF MAN

"Lord, what is man, that thou takest knowledge of him! man is like to vanity; his days are as a shadow that passeth away" (Psa. 144:3, 4).

A CONSIDERATION of the nature of man is fundamental. It is the beginning of our investigation and the basis of our belief. Here, all conceptions meet and diverge. According to our understanding of the essential properties of man's being will our estimate be of the possibilities of the future and of his need of deliverance. Physical unity, fortunately, is beyond all controversy. So the dictum **"man, know thyself,"** has both an absolute and a relative significance; and the imperativeness of the consideration is universally admitted.

If the decision rested on a numerical basis the problem would be easily solved. For the idea that man is a spiritual being incapable of death and decay a majority could easily be found. The general agreement on this point is surprising in view of the fact that it apparently runs counter to the testimony of experience. That man is subject to death, and in death disappears like every other form of life, are the sad facts of personal knowledge, but the idea has long been held and widely entertained that the power of death only affects man's body, and that the real self survives. "The soul, secure in its own existence, laughs at the dagger's point." It cannot be destroyed. It is immortal. Therefore man in death is not dead, but, like the butterfly emerging from the chrysalis blossoms out into a more abundant if unseen life.

This conception, if true, guarantees a future life for all irrespective of race or character. It is a gift of nature, a congenital inheritance that comes to all as an inalienable possession. But is it true? Where is the proof? Widespread belief is no evidence; general acceptance is no criterion of truth.

The fact that it is common to most races and to most religions may be no more than a general misconception that has its origin and strength in the pleasing nature of the belief. Some see in "the fond desire and fervent longing after immortality," a proof of its reality, as if it were an intuitive perception that shone with inward light, independent of external corroboration. Instinct is an unreliable guide. Reason can not be satisfied with an inference. No one can build securely on a basis of surmise. If God has revealed man's indestructibility then we can rejoice in our eternal inheritance, that is, if founded on the rock of truth—our true source of knowledge; but if not, and in spite of reliable witness we still maintain it, we build the temple of life on sand.

What has the Bible to say regarding the nature of man? Is he a spiritual being, a child of eternity, an immortal entity tabernacling in flesh? No. The Bible has much to say regarding the soul and much to say regarding eternal life, but the former is never associated with immortality, while the latter is never spoken of as an inherent quality. The terms "indestructible," "never-dying," "immortal" are never once applied to the soul by any of the writers in Scripture. On the contrary, they frequently speak of the soul being capable of death, of being "delivered from death," of being "cut off," in short, of every quality save that of preservation or continuance. Moreover, it is testified that God "only hath immrotality" (1 Tim. 6: 16), that he alone "can lift his hand to heaven and say, I live forever" (Deut. 32:40); and surely if immortality—deathlessness—and endless years are the exclusive prerogative of the Most High it is presumptive madness for man to claim to similar powers. Man's place in the economy of creation is "a little lower than the angels" (Psa. 8:5). The angels are God's messengers, standing in his presence, and executing the word of his command; and Jesus assures us that they neither marry nor are given in marriage nor are they subject to death (Luke 20:35, 36). In the age to come man is to be equal unto the angels, and the promise would be meaningless if he had the same properties of being now. The various orders of created intelligence are clearly defined, and man has not yet reached the highest stage of possible development. Meantime he is on the mortal plane, and while he is the head of the animal creation, and has received dominion over terrestrial things, yet in his physical nature he has linked interests with the lower orders of life. "That which befalleth the son of man befalleth beasts: as the one dieth so dieth the other: yea they have all one breath; so that a man has no pre-eminence above a beast" (Eccl. 3:19). These attributes of physical existence the facts of life confirm, and though we may wish it otherwise it is folly to shut our eyes to the testimony of experience and revelation. "Lord, what is man that thou art mindful of him? He is like to vanity; his days are as a shadow that passeth away."

This teaching is in strict conformity with the testimony regarding man's creation. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Strange as it may seem this verse is taken as a proof of the natural immortality of the soul; and one writer goes so far as to affirm that "it is impossible to doubt but that the writer of the record held that faith." True, he admits that there may be nothing more in the words than an affirmation of the spiritual capacity of man. We beg to say that he is wrong in both conclusions. That man has capacity for spiritual growth and development is beyond question, but the terms descriptive of his creation do not declare it. They merely describe his physical existence, that he was a dust formed creature endowed with life, for the same words are used to describe the lower orders of creation. Thus: "To every beast of the earth, and every fowl of the air, and to everything that creepeth upon the earth, wherein there is life (margin, "a living soul") I have given every green herb for meat" (Gen. 1:30). Properly speaking man is a soul—a soul that lives by breathing the God given breath or spirit of life, and when God withdraws what he has given then all flesh, and man with it, returns to dust (Job. 34: 15). This is the physiological law of man's being: the soul is the animating principle that brings to fruition all life's possibilities, but it neither has nor confers the attributes of indestructibility or of never ending years.

Some would fain negative these conclusions by maintaining that the real self must have an independent existence since the body in life undergoes ceaseless change while personality persists. Is not the body of mature years, it is asked, totally different from that of the child? Yet there is no break in the chain of conscious life. When the "Ego or I" survives bodily change may it not also survive the stroke of death? That cannot be because the principle of growth preserves organic unity, while death disintergrates, and there is no evidence of the existence of the mind apart from the functioning of the brain. Moreover, it proves too much: it ignores the fact that atomic renewal is an organic law inseparable from growth, and is true of universal life. Conscious existence is highest developed in man, but the changes in physical being during the years are as continuous in the animal frame, while, according to its limited capacity, it is still able to preserve its personal identity. There is nothing in nature, in experience, in reason to suggest that the soul is an immaterial essence superior to all physical law, "the permanent being behind all change."

"Thou wilt not leave us in the dust,
Thou hast made man he knows not why,
He thinks he was not made to die;
And thou hast made him: thou art just.

Thus affirms Tennyson, but an inference, a surmise, an inward protest, is no argument in favor of continuity of life. Had God left men alone without light, or knowledge, or hope, or the offer of salvation, the remonstrance might have been justified, though the present gift of life is blessing enough to vindicate the goodness of God. But God has revealed himself in Jesus Christ; and not only is Christ the living pledge of immortality, but relationship to him is the only way to its attainment.

Herein lies "the gospel of the hereafter." The blessings Christ bestows come not by nature but by faith, by grace; and the bestowment of immortality is always conditional. It has to be sought for by patient continuance in well doing (Rom. 2: 7); and the character of the gift and the love of the giver cannot be apprehended aright so long as we harbor false notions of inherent life. One that is deathless needs no Savior; to one that is perishing the hope of salvation is priceless beyond words. If we would see Christ in his true character as the Savior of the world, we must see man as he is on the mortal plane, and see Christ's work in the light of human need. "God so loved the world that he gave his only beogtten Son, that whosoever believeth in him should not perish but have everlasting life". (John 3:16). Then let us "cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2:22).

D. YOUNG.

Signs of the Times

THE night cometh, nor does it seem afar off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities, and our solitudes; upon the power of our strength, and the palaces of our pomp, nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly still the utterance of fear and awe. Men cannot help forboding evil, for who can tell them what can be in the womb of darkness? Yet it is written also, "The day is at hand." The night though dark, well be brief and will be soon succeeded by a glorious day. But still of that day the night will be the forerunner. And this world's night is surely near. Matt. 24:16 says, "Let those which be in Judea flee into the mountain." It also speaks of wars and rumors of wars in this chapter.

For a while it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt. Over the whole earth is heard the distant murmur of dread sound. And is this not the prelude to the last universal war (Ezek. 38; Zech. 14; Dan. 11:40-45; 12:1; Rev. 13: 7; 17:12, 16)? Is it not a near approach of him who, when earth's madness and ambition are at their height, when the summoned nations are gathered at Armageddon, girt for battle and slaughter, himself appears for their discomfiture and ruin? The state of the world is at present very ominous. Distress of nations with perplexity. Men are wondering what is coming on the earth.

Read Luke 21:25-27. This is God's picture of the state of men as the final crisis draws near. These things are attracting the attention of all serious thinkers. There is something in the state of the world so unsettled and pregnant with uncertain evil that every eye is moving in expectation of strange issues, and as if to catch the first sign of their approach. It is the night which shall precede the looked for day, when not only Israel but the whole earth shall arise and put on the garment of beauty to meet the presence of their King. It is no marvel that the world should deny that event. Peter speaks of the world's mocking. "There shall come in the last days scoffers saying, Where is the promise of his coming?" The church also says the Lord delayeth his coming. She slumbers and sleeps. But it is just at this time, in an hour when she thinks not, he arrives. It is often said, "Surely if the time were just at hand more of the people of God would believe it." But it is at the time they are counting on delay that the Bridegroom cometh. This passage ought ever to be in our minds so that none of us may be taken unawares, but be prepared. Then we have nothing to worry about. Let us walk in patient continuance in well doing (Rom. 2:6). If such is our position then the day of Christ will bring us glory, honor, immortality, and joy unspeakable for ever.

The classes who will receive the most attention from King Jesus, are the poor, needy, and destitute. He will redeem them from deceit and violence, and precious shall their blood be in his sight. The labor problem which baffles men today, will be solved by him. Instead of hundreds of thousands of anxious faces and hearts in wonderment as to when work is to be had, or how food is to be procured, the wonderful management of the great King will provide employment, food, home, and education.

The streets of the cities of the nations will be changed. A firm hand will be laid upon the gilt and glitter with which she is disguised. No longer will temptation to sin waylay the young man and maiden as they pass from toil to their homes; songs of drunken revelry will not fill the night air. And for a thousand years his reign shall last, purifying the earth, blessing all mankind with joy, and making this world a veritable paradise of God. At the end, when sin shall have had its history, the last evemy, death shall be destroyed.

Can we picture the scene? All we see are God's redeemed ones, to whom pain or sorrow or death can never come. And as the gaze wanders from mountain to vale, all nature seems to ring with a strange new harmony, and to shine with splendor. It is because God is with men and will be their God. Every creature is saying, "Blessing, honor, glory, and power unto him that sitteth upon the throne." We will see this in reality if we are faithful until the end. Our faith in him, baptism, and a walk through life in his companionship will be the means of giving us each a place in the kingdom of God.

SISTER MEERMANS.

THANK YOU!

Many thanks to the Young People of the Cleveland Church, for the beautiful flowers sent during my recent affliction.

Flowers are the emblem of good cheer,
The crowning glory of the year;
A foretaste of our Eden home,
That Christ will bring when he shall come.

May each, and all of you so live,
Pure as the flowers that you did give;
Then peace shall grace each happy hearth,
And sighs give place to joy and mirth.

JOHN E. HOGARTH.

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Editorial

As surely as the shadow follows the light, so surely the act follows the will.

June 12th, at the home of the bride's parents, Brother Newton Smith and Sister Marie S. Huntley, were united in marriage. Brother and Sister Smith enter upon married life "heirs of the grace of life, that their prayers may not be hindered." They have the best wishes of friends and the prayers and congratulations of all the brethren and sisters for a happy and useful married life.

Universalism ignores faith in the Holy Scriptures in this life as necessary to future salvation, and thus practically is infidelity. Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). John says: "And many other signs truly did Jesus in the presence of his disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:30, 31). Universalism tells the infidel that a belief in the Scriptures is not necessary to salvation; that he will have life, holiness, and happiness in the world to come though he believes not one word of the Bible, and though he may never in this life, "believe that Jesus is the Christ, the Son of God."

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Mr. Huggins:

Enclosed find check for which please send me your twelve lessons, "Bible Lessons on First Principles," and two copies of "The Faith Epitomized."

I take great pleasure in reading The Restitution and your editorials and replies on other articles therein.

If I had any criticism to make if would be that too much valuable room is wasted by writers in articles on non-essentials instead of at this time giving us strong meat, and what to look for in our present position in the next few years before us. History and prophecy are making fast, and the stars of the heavens are falling. Is it not wonderful to see things unfold ?

I wish you health and strength to carry on your glorious work, your noble work, for in all the world there is no greater; and I only envy you in that I have not the ability to do likewise.

Sincerely, H. W. RUSSELL.

Restitution readers who fail to avail themselves of the opportunity to study critically the entire series of Bible Lessons on First Principles by Brother Huggins are, to my mind, overlooking one of the most timely and also scripturally sound works to be found. There is a ring of truth in them throughout, which must appeal strongly to the unprejudiced student who is earnestly seeking the will and knowledge of God. In this connection it must be borne well in mind that God's ways are not man's and his judgments invariably contrary to human wisdom and fancy. Aside from being of great value to the church body, some of whom apparently have wandered away from doctrines and commandment taught and observed by the apostolic church, any one of the lessons would be a peaceable evangelist to put into the hands of your neighbor. Though we had millions to bestow in gifts to loved relatives and friends, they are nothing compared with the means of salvation. The cost of these lessons is certainly small, and if you cannot preach the gospel you can send these out through the mail into a perishing world to those you cannot otherwise reach. Let us work in every avenue possible while it is day, for the shadows of a dark night of destruction rapidly hastens on.

J. E. HAMMOND.

Kept by the Power of God

By S. Roxana Wince

How many pray to be "kept of God." and yet do not use the means that God has provided for that purpose. It is the gospel that is "the power of God unto salvation to every one that believeth," and it is by this gospel that we are kept. It is to be a restraining hand, to hold us back from the committal of sin, and an impelling force to draw us on and ever on in the path of right. The Bible is God's guide-book to man. By it he shows us light, teaches us to go in the path of his commandments, his precepts, his statutes, to choose the way of truth, to lay before us his judgments, to stick to his testimonies; to observe his law with our whole hearts, to be devoted in his fear, and to have wherewith to answer him that reproacheth us.

By it he removes us from the path of lying; turns away our eyes from beholding vanity, makes us walk at liberty, gives us courage to speak of his testimonies before kings, and not be ashamed, to not decline from his law when the proud have us in derision, and not to forget it when the hands of the wicked have robbed us, makes his statutes our songs, causes us to hope, comforts us in affliction, makes us wiser than our enemies, causes us to refrain our feet from evil ways, orders our steps, holds us up and keeps us safe, does not let any iniquity have dominion over us, gives us great peace, makes us long for his salvation.

But how is it to have power to do all this if we do not read it: do not make it "the man of our counsel" ? To make it "the man of our counsel" is to make God "the man of our counsel"; for it is through his word that he communicates with us in these days. And just as solemn and as obligatory are those words upon us as if he were speaking to us face to face. If we sleight them we do it at our peril. Would we, were we standing in his presence ? Would we prefer to read a lie to reading his book ? Would a made-up story have more charms than the truth ? I do not think so.

When I hide his words in my heart, there is a fragrance about them, a beauty in them that nothing in all the world is like. And what keeping power they have! How could I sin with those words, standing out before me ? Do you want to be in God's keeping, dear brother, dear sister ? Read the book of God. Never get too busy to read. If you have no time to read the Bible you have no time to be saved; for God guides and saves through his word.

True he wants us to pray, and hears and answers us when we pray; yet is not his word the inspiration of our every prayer ? Would we have ever prayed had it not been for the book ? Commit his words to memory, repeat them often, and find in them a panoply that satan cannot pierce.

Thr Commandments of God

My Beloved:

Do you fully realize how valuable love is, and how essential it is to salvation ? We read in the Scriptures about the great love of God: that we are to love one another, love our neighbors, our enemies, etc. But how many fully realize the value of this love, and obey these commandments ? Can you hate your brother or neighbor, and still love God and the truth ? Hereby know we the spirit of truth, and the spirit of error.

Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

Beloved, if God so loved us, we ought also to love one another. Herein is love made perfect, that we may have boldness in the day of judgment. If a man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he has not seen ? And this commandment have we from him, that he who loveth God loveth his brother also (1 John 4:6-21). He that saith he is in the light, and hateth his brother, is in darkness even until now (1 John 2:9).

The lawyer came unto Jesus saying, Master, which is the great commandment in the law ? Jesus said unto him: Thou shalt love the Lord thy God with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matt. 22:36-40).

Do the so called Christians, and so called Christian nations, who have been slaughtering each other by the thousands, love their neighbors as themselves ? Do they love their enemies, and bless them, and do good to them that hate them, and pray for them, as Jesus states in Matt. 6:44 ? For if ye love them which love you what reward have ye ? Do not even the publicans the same ? (Matt. 5:46).

My beloved: Suppose that those in the true faith would disobey the laws of God, and would do likewise: we would then not only being murdering our neighbors and enemies, but we would be murdering true followers of Jesus and brothers in the faith. He that taketh the life of his brother or neighbor, is not the only one that is classed as a murderer by the laws of God, "but whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him" (1 John 3:15). He is classed with those that will have part in the lake which burneth with fire and brimstone, which is the second death (Rev. 21:8).

But some will say: "Suppose all in America would object to killing? What would keep a foreign nation from conquering the U. S. and abusing the women and children ?" My beloved, are you of so little faith ? Which is more able to give the greater protection; men with their modern arms and ammunition or Almighty God who created mankind ? Is man greater than his Creator ? Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: which made heaven the earth, the sea, and all that therein is (Psa. 146:3-7).

Therefore I say unto you, take no thought for your life. Behold the fowls of the air: your heavenly Father feedeth them and careth for them. Are ye not much better than they (Matt. 6:25, 26). He that divideth the sea and made the waters to stand as an heap, that the children of Israel may walk through on dry land; and led them with a cloud in the day time, and with a light of fire in the night, and brought streams also out of the rocks, and rained down manna upon them to eat, and gave them the corn of heaven, and rained flesh upon them as dust, and feathered fowls like as the sand of the sea (Psa. 78:13-27). And delivered Daniel from the lion's den. And the three Hebrew children from the fiery furnace (Dan. 6:22; 3:28). Cast out devils, healed the sick, raised the dead (John 11:43, 44). Is not this same God also able to protect those that trust in him during these perilous times? My beloved, are you of so little faith?

As long as the children of Israel obeyed the commandments of God he protected them, but as soon as they disobeyed his laws, he sent the heathen nations to remove them out of his sight. And the Lord sent against them the bands of the Chaldees, and the bands of Syrians, and the bands of the Moabites, and the bands of the children of Ammon, and sent them against Judah to destroy it according to the words of the Lord which was spoken by his servants the prophets. Surely at the commandment of the Lord came this upon Judah to remove them out of his sight, for the sins of Manasseh according to all that he did. And also for the innocent blood that he shed, for he filled Jerusalem with innocent blood which the Lord would not pardon (2 Kings 24:2-4). If all the U. S. would obey the commandments of God, he would protect them as he did the children of Israel. But by disobeying the commandments of God, and following false teachers who teach damnable heresies by reason of whom the way of truth is evil spoken of, they bring upon themselves swift destruction (2 Pet. 2:12).

My beloved, let your light so shine before men that they may see your goods works, and glorify your Father which is in heaven (Matt. 5:16). By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous (2 John 5:2, 3).

My beloved, have a smile and a kind word for everyone; be happy, cheerful and loving. Let your salutations, conversations, and discussions be filled with love, cheerfulness, and meekness. And sanctify the Lord God in your heart; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear (1 Pet. 3:15). By so doing you show forth your love for God, the truth and your neighbor, whom your may convert from the error of his way, and shall save a soul from death, and shall hide a multitude of sins (James 5:20). By this shall all men know that ye are my disciples, if ye have love one for another (John 13:35). Peace be to the brethren, and love with faith from God the Father and the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen (Eph. 6:23, 24).

May our Savior and King soon come and establish his peaceful kingdom on the earth, when all will have love one to another, and righteousness will cover the earth as the waters cover the sea.

Your brother in the blessed hope,

EUGENE C. MILLER.

The Symbols of Rev. 13

Editor of The Restitution:

Having been requested by Brother J. J. Heckman to criticise his articles on those symbols, I will offer a few thoughts on the subject. Brother Heckman takes the position that the two horned symbol represents the papacy, and has met its counterpart in the history of the past. He claims the papacy is a two powered nation like the Medes and Persians symbolized by the ram with two horns of Daniel 8. Now if the papacy fills these specifications Brother Heckmna has scored a point.

Brother Heckman finds the papacy a two horned power after it received the states of the church, making it a civil and an ecclesiastical power, this answering to the two horns of the two horned beast. It seems to me that he has proved too much for on the same principle the Medes and Persians have four horns, being two powers united, each having civil and ecclesiastical power. As far as I know the papacy is represented as a triple power. The pope wears a triple crown, the tiara (Webster on the word "tiara") "Pope Celestin resigns the tiara" (History of the popes, by DeCormenin, vol. 2, p. 30).

It is generally supposed that that states of the church were originally three kingdoms. Again it is said that the triple crown represents the pope's reign in heaven, hell, and in purgatory. In the history of the popes mentioned there is a picture of pope Martin V at the council of Basle wearing a tall triple crown.

There are several marks of the papacy that will not fit to the two horned symbol of Rev. 13:11.

(1) The papacy is the eleventh horn on Daniel's fourth beast (Dan. 7:8). Therefore it is part of the beast from the sea; the two horned beast is from the earth (Rev. 13:11).

(2) The papal horn plucks up three horns by the roots (Dan. 7:8). These were the Heruli; the Ostrogoths, and the Lombards (Barne's on Dan. 8). Barnes says. "It is a remarkable fact that the popes to this day wear a triple crown a fact that exists in regard to no other monarch as if they had absorbed under themselves three separate and distinct sovereignties."

In the papal horn are eyes like the eyes of man, and a mouth speaking great things. The papal eyes are its priests, bishops, and cardinals in all the world. The eyes and mouth are symbols of the papacy. And when this mouth is given to the Leopard beast (ch. 13:5) it proves that the papacy is represented in the leopard beast after the beast receives the mouth; because it then opens its mouth in blasphemy against God and makes war with the saints 1260 years. Three prominent marks of the papacy. The truth here would be readier understood if we recognize the fact that the papacy is a phase of the fourth beast having

the ten horns (ch. 17:3), and all that is left of the beast to go with the false prophet into the lake of fire (ch. 19:20).

(4) His look was more stout than his fellows (Dan. 7:20). In all the great cities the papacy gets more than its share of the political plums, because of its working together, and the fear of its boycotts if offended. It stoutly enforces its demands, its "stout look" is always in evidence.

(5) The papacy makes war with the saints, and prevails against them until the judgment (Dan. 7:21, 22).

(6) Speaks great words against the Most High (Dan. 7:25).

(7) The saints are in his hand until a time, times, and the dividing of time: 1260 years.

(8) Exalts himself above God (2 Thess. 2:4).

(9) Sits in the temple of God (2 Thess. 2:4).

(10) Wears a triple crown (Webster on the word "tiara").

Not one of these maks of the papacy are applicable to the two horned beast; the marks of the two horned beast are not applicable to the papacy.

(1) He came up out of the earth; the papacy, a horn on the fourth beast, came from the sea (another beast).

(2) Lamblike horns, indicating its power to be humane and lamblike: thereby opposite of papal self-exaltation and tyranny.

(3) "He does great wonders." Had power to do them, whereas the papacy did lying wonders quite a contrast between them (another beast).

(4) Has no crowns on his horns; is democratic: while Rome, pagan, Christian, and papal has crowns.

It has become a proverb that drowning men catch at straws. Brother Heckagan gives us what he calls a clincher; it is the following: "And he exerciseth all the power of the first beast before him." R. V.: "in his sight" (Rev. 13:2).

Now Brother Heckman, if I had your learning and ability I could make your position on this question look like you had not the little toe of one leg to stand upon. We are in the time when knowledge is increased; and the two horned symbol is doing great wonders. You know if you only consider that electricity has devoured time and space. Woodrow Wilson, while crossing the Atlantic, was by wireless in touch with Washington; and the eyes of the papacy are her priests, bishops, and cardinals. They are in our country and in all the world. Rome knows all that is being done here: in fact all the word acts in the sight of each other. It is a feature of prophecy to speak in the language of the times in which the prediction is being fulfilled. All men that consider these things know that there is no nation that literally works in the sight of another nation: it is a literal impossibility.

Now I will make a few remarks on Brother Heckman's last article, No. 6, which is forcible and eloquent, and only lacks one element which I will not mention. I wished when I read it that I could write in his style.

(1) He finds the number 666 in the Latin kingdom. To this I must object because the prophecy says, "it is the number of a man, and is the number of his name."

(2) Why look for the number in Greek numerals, when all the papal services are in Latin?

(3) Brother Heckman goes to Dan. 7 to prove that the horn is the papacy, and then proves a parallel between the acts of the horn and the leopard beast, showing that both symbols represent the papacy; which is true only after the beast receives the mouth (vs. 5), but not before that.

I am glad that Brother Heckman has grasped the fact that the papal horn is the same as the beast after he receives the mouth, that is, in its last phase. History will teach us if we consider that when pagan Rome in the fourth century professed Christianity under Constantine that at that time the bishop of Rome did not exercise authority so as to be symbolized by the leopard beast. The change in the religion of the empire necessitated the change in the symbol, from the pagan dragon to the leopard beast. The first act of the papal horn was to pluck up three of the first horns by the roots, which did not occur until well into the sixth century (Dan. 7). The papal rule of 1260 years is not reckoned to commence till 606-610, answering to its full temporal power in 1870 A. D. The wounding of one of the heads of the beast is before the rise of the papacy to power. The healing being done by the papacy, the Christian bishops acting as physicians to the sick empire, and for their pay for their services they took the estate of the seventh head. Then the papacy is not one of the seven heads, but an eighth, and of the seven (ch. 17). Why the beast in not represented with eight heads I cannot say nor understand.

(4) Brother Heckman says: "Thus we see that the leopard beast had power given unto him to make war with the saints." Then the question, "who gave him this power?" His answer is, "the two horned beast should cause some other one to do the killing." "Here one was to kill, the other cause to kill." Here he makes the papal horn and the leopard beast to be the papacy. He has the papacy causing the papacy to kill the saints. And the papacy to make an image to the papacy. Evidently he has too many symbols of the papacy.

A writer in" The Investigator" of Jan. 1895, says: "It is very confusing to be told that the second beast includes the papacy, and yet the image he causes to be made also represents the papacy. And then to make matters still worse, we are told by those holding those views that the false prophet means the popes too."

(5) Brother Heckman says: "And I saw the beast (leopard no doubt) and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army And the beast was taken and with him the false prophet that wrought miracles before him." Now if the leopard beast is the papacy, and the two horned beast represents the papacy, who is it that goes with the papacy into the lake of fire? (Rev. 19:19, 20).

The pen is mightier than the sword. The pen of W. Wilson, the mouth of the U. S. with his fourteen points, has broken Germany and Austria into pieces, as a rod of iron breaks an earthen vessel. And wonder of wonders, they kiss the rod that smote them, claiming Wilson's fourteen points. They too shout for Wilson. Truly Wilson is a wonder, a wise man from the west. Truly the pen is mightier than the sword. And truly the two horned symbol "doeth great wonders."

GEO. FRANCIS.

ANNOUNCEMENT OF A SPECIAL MEETING

Dear Brother Huggins:

Will you kindly put the following announcement in The Restitution for us:

Brother A. S. Bradley will hold a ten day's meet here in Gonzales, Tex., the Lord willing, beginning Aug. 2. We wish to invite all who can come from a distance to meet with us. Any one wishing to come will please write Mrs. E. L. Johnston, Gonzales, Tex., so a home can be provided We are small in number, but strong in faith.

Your sister in hope of the soon coming King,

MRS. E. L. JOHNSTON.

* * *

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8. TITUS 2:13,14.

Golden Text: 1 John 5:4, 5

VICTORY

On to the conflict, soldiers for the right,
Onward with the spirit's sword, and march to the fight;
Truth be your watchword, sound the ringing cry,
Victory! Victory! Victory!

Chorus

Ever this the war-cry, victory! victory!
Ever this the war-cry victory!
Write it on your banners, waft it on the breeze.
Victory! Victory! Victory!

Fiercely it rages, deadly is the strife,
But the prize you will win will be endless life;
Jesus will crown you, your reward will be
Victory! Victory! Victory!

Valiant and cheerful, marching right along,
Every foe shall quit the field, though haughty and strong;
Fear shall oppress them, truth shall make them flee;
Victory! Victory! Victory!

Soon shall the war-fare and the conflict cease,
Soon shall dawn the welcome day of resting in peace;
Foes are subdued, we'll raise to heaven the cry
Victory! Victory! Victory!

* * *

Freedom, Liberty, Victory.

July the fourth is known as Independence Day and is America's greatest holiday, because it symbolizes victory over a foe, a victory that brought forth political freedom and liberty to live under its own constitution and laws.

As a political institution, America is not perfect. Still, we who live within its borders feel that it is the greatest country, the grandest government, and the one nearest to perfection of all governments under the sun.

But there is another freedom, liberty and victory that we desire to call your attention to.

Man, being disobedient to God's commands is a slave to sin. He is not free, for he is under bondage to sin. Isaiah, referring to Christ, says: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

In the 8th chapter of John, many words of Jesus are recorded in reference to which the 30th verse records: "As he spake there words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is a servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed."

By this we see that there is a freedom far more important than political freedom, and that is freedom from sin, through faith in Jesus as the Christ the Son of the living God, the reward of which is eternal life, while the wages of sin is death (Rom. 6:23).

Now if we are in this glorious state of freedom, then shall we also have liberty. Note what Paul in writing to the Romans says: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." And again, in 2 Cor. 3:16, Paul, referring to Israel says: "Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty, but we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the spirit of the Lord."

Now, to the freedom we receive through renouncing sin, and living according to the will of God in Christ Jesus, we must add liberty. This brings us to the place where we desire to show you the result of possessing these two great blessings, freedom and victory. Suppose we turn to first John and reading the first four verses of the fifth chapter we have these words:

"Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. For whosoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

We now have that blessed trinity of freedom, liberty, and victory. Not the earthly kind, which of itself is great and not to be despised; but of a heavenly order, a freedom that liveth forever, a liberty that endureth for all time, and a victory that is everlasting all to be enjoyed here, all to be enjoyed throughout eternity. "Therefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Freedom, Liberty, Victory!

* * *

Man and Freedom

Man was free to begin with as free as the beasts of the earth and the birds of the air. Who, then enslaved humanity? Man himself. So when the man seeks liberty, he seeks to free himself from conditions that he has imposed on his own kind - to free himself from "Man's inhumanity to Man." It is Desire selfish desire for conquest, possession and control that has enslaved mankind. The man that seeks liberty then, should have no place in his breast for selfish desire. If, underneath his feelings of revolt against the Tyrant and the Master, there burns in his own soul the flame of selfish desire, how can he condemn those that aspire to be masters of the world? How would he himself use supreme power if it were his? Would he dominate others with an iron hand, or would he lend his strength to the weak? When a man has answered that question to his own satisfaction, knowing in his soul that he has been truthful with himself, he may justly claim to be a lover of liberty.

* * *

Our Weekly Puzzle

"When this corruptible shall put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

What is the meaning of "corruptible"?
What does "immortality" signify?
Where, in the Old Testament, is written the passage from which part of this lesson is taken?
What is the meaning of the word "victory"?
Who wrote the above?
Where can the passage be found?
Answer in next issue.

Answer to puzzle in last issue:
"Sion" is the Greek form of Zion.

The Old Testament passage from which this is taken can be found in Isaiah 28:16.

The stone is Jesus Christ.

The difference between the two classes mentioned, is, that "you therefore which believe" are those who, having faith in Jesus as the Christ, the Son of the living God, know that he represents God in all of his plans and purposes, and that it is in, and through Jesus that God's blessings shall be dispensed to his people; while the "disobedient" are those who ignore God and his Christ and live selfish and worldly lives.

The passage can be found in 1 Peter 2:6-8.

* * *

Treatment of Morbus Sabbaticus

Last week we printed an article, contributed by Sister Marion L. Hawxhurst, entitled, "Morbus Sabbaticus." This same sister has also given us a remedy for this dread disease, of which if any of our readers are afflicted we trust they will follow the directions and become cured:

On Sunday mornings rise early and thank God that you have been permitted to see the light of another day. Use plenty of cold water on the face, and after acknowledging God as the source of all blessings, and thanking him for providing our daily food, raiment, and shelter, eat a plain but hearty breakfast. Then mix and take internally a goodly sized dose of the following: Will, Energy, Push, Determination, Self-respect, Respect for God's day, Love for God's book Desire to meet God's people in the house of God, Reverence to God, and a desire to be somebody. After stirring well add a little spirit of love for your fellows to insure sweetness. Repeat the dose every five minutes until church time unless relief comes sooner. The above with a short silent prayer every once in a while has been known to effect a permanent cure, even in some of the worst cases.

Whenever the weather is stormy an outward application of storm shoes, rubber coat, and umbrella will be most beneficial. This remedy is prescribed as a preventative as well as a cure. Suppose we all try it.

* * *

Achievement

Every man's soul is a gallery; he can hang it with works of art, he can fresco it with faithfulness and decorate it with beauty, or he can mar the walls with half done and botched work; he can hang it with daubs instead of beautiful pictures, he can blot and bespatter it, he can stain and spoil it. He cannot leave the walls blank, for if he is idle they will grow dingy and grimy, moldy and forbidding; idleness will smite, corrode and blast. Something he must do, and every touch of the brush is indelible. He cannot change or erase it, and begin again. Every indifferent or careless stroke will remain forever, to reproach him for his folly.

* * *

Daily Thoughts

Thy testimonies are my delight	Psa. 119:24
God will not fail thee nor forsake thee	Deut. 31:6
He hath perfected them that are sanctified	Heb. 10:14
Look to yourselves that ye may receive a reward	2 John 8
Thou art good, and doest good; teach me	Psa. 119:68
Given to us great and precious promises	2 Pet. 1:14
He is able to save unto the uttermost	Heb. 7:25

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

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Christ and His Gifts

Is there aught of good that I withhold,
  Rich gifts of jewels, or grains of gold?
Far richer treasures I hold in store;
  Eternal life, I can die no more.
My best, my all I gave for thee;
  Wilt thou accept this gift from me?

'Twas I that was promised in days of old;
  Prophets and seers have oft foretold,
The days of my life, and of my death,
  From my cradle to my parting breath.
I gave my life, my all for thee;
  What hast thou given to man for me?

I trod o'er Canaan's hills and plains;
  I healed their sick, relieved their pains;
I fed the hungry, raised the dead;
  I had not where to lay my head;
I gave my life my best for thee;
  The fruit of my labor I shall see.

On Calvary's cross my blood was shed;
  I am risen, your triumphant head;
To heaven, I your high priest have gone;
  I am the first born, God's only Son.
My life, my all I gave for thee;
  Go preach my gospel o'er land and sea.

At the promised time I'll come again,
  On David's throne, a King to reign;
My kingdom spread o'er all the earth;
  All made immortal in the new birth.
Eternal life I'll give to thee,
  If thou in life hast followed me.

The harvest home, the angels bring,
  Jewels for God and Christ our King;
To heaven's high dome let praise ascend;
  Joy no more can have an end.
My best, my all I gave for thee;
  I claim thy all in return to me.

JOHN E. HOGARTH.

* * *

Heavenly Wisdom and Peace

The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.

The Virgin's Son

An Antidote for Unitarianism

A Sermon by Robert G. Huggins

Text:

Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son and shall call his name Immanual. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.—Isaiah 7: 14-16

THERE HAVE been two interpretations of this prophecy for several years; and it has been conceded by the advocates of both views that this passage of Scripture, which we now propose to make extended remarks upon by way of elucidation, is difficult to satisfactorily explain. The first position, strenuously contended for by Jews, Deists, and Unitarians, is that the text only relates to Isaiah's son and has nothing to do with the Messiah; the second view, which we think is right, is that there are two prophecies, the first one relating to Christ (vs. 14), the second, to Isaiah's son (vs. 16).

THE SIGN

"The Lord himself shall give you a sign: Behold a virgin shall conceive and bear a son, and shall call his name Immanuel." We are assured in Matt. 1:23 that our Lord was the Son spoken of here. But our friends who deny the Messianic character of the prophecy and therefore the divine paternity of Jesus, have a reputation for stigmatizing as spurious any text which does not jingle withe their belief. So it becomes necessary for us to examine the text deliberately and critically. **Oth**, the Hebrew word translated "sign" in the passage, is translated "miracle" in Deut. 11:3; Num. 14:22. Isa: 7:14, with **oth** translated as in these texts, would read: "The Lord himself shall give you a miracle: Behold a virgin shall conceive and bear a son," etc.

Oregon Bible College
Oregon, Illinois

Now here we have a miracle associated with a virgin, with the result that a son is developed. But, say our friends, "away with the miraculous Joseph was the father of Jesus. Isaiah's wife was to have a son; and that is what is meant." The best reply to our skeptical critics is found in the circumstances of the text. Consider, dear reader that the prophet solemnly addressed the house of David in the words, "Hear ye now, O house of David" (vs. 13), that he added an important and significant "behold" (vs. 14): that the "Lord himself" would do something out of the ordinary; that a sign or miracle was to be performed; that a son was to be born, not a son of man, as was usual, but a son of woman: that he was to be born of a "Virgin" (an unmarried female); that the child was to be called Immanuel (God with us) all this, and yet we are told that nothing more was meant than that Isaiah's wife, a married woman, was to have a son!

We have been asked if the miraculous birth of Christ were true, how could an event hundreds of years in the future be a sign at the time when the prophecy was delivered. Ahaz refused a miracle God offered to perform then, so God promised to the house of David a sign to be performed afterwards. **Oth**, a sign, means not only something done at the present to induce faith in something future, but also something done afterward, proclaimed previously in confirmation of something foretold. Let the reader mark this proposition with care, and let him note the following illustrations of its truth: When the Assyrians were marching against Jerusalem in the days of Hezekiah the king, Isaiah prophesied that the city should not be taken and said, "This shall be sign **(oth)** unto you," and then specified several particulars, all of them future (Isa. 37:30). Again: When Moses was commissioned to deliver the Israelites from Egypt, God assured him of success and told him: "This shall be a sign unto you: when thou hast brought forth the people ye shall serve God upon this mountain" (Ex. 3:12). Once more: in Matt. 12: 38-40 our Lord gave to unbelievers a "sign" which could not possibly have been understood by them at the time he gave it. These texts and others which might be quoted, show that a sign or miracle, may be in the future, hundreds of years for that matter, provided that the man or body of men, to whom the declaration of a sign was made, shall exist to see the thing accomplished. As the sign spoken of in our text was promised to the "house of David," it is hardly necessary to say that this house was in existence when our Savior was born and saw the fulfilment of the prophecy in the birth of the Lord Jesus.

THE VIRGIN

When the prophet said, "The Lord himself shall give you a sign," he elaborated his meaning in these subsequent remarks. "Behold a virgin shall conceive and bear a son," etc., intimating a relation between the sign and the virgin. The word virgin is from a root which means "to be hid." Young says **almah**, translated "virgin" in Isa. 7:14 means "concealment, unmarried female." Here we have a clear intimation that the "son" promised was to be conceived by an unmarried woman. Another bit of information worth pasting on the walls of your memory is, that the Hebrew and the Latin, also the Greek in Matt. 1:23 have the article "the virgin," referring to a particular one, "the woman" (Gen. 3:15). When we ask what particular virgin is meant, we are told that she was to be of the "house of David" (Isa. 7:13), that Mary is twice called a virgin in Luke 1:27; and that she was the one who was so "highly favored" (vs. 28) of God as to be selected by him for his handmaid (vs. 38) Since she was so much graced by the Lord in being honored by him as the one to fulfill his Messianic prophecies, she has been called "blessed among women" (vs. 42). Since the "tender mercy of our God" was manifested toward her in the motherhood of "the day spring from on high" (vs. 78), people in "all generations" (vs. 48) have called her blessed, except a few Deists and Unitarians.

Realize it thoroughly, reader: The Hebrew word **almah** translated "virgin" in Isa. 7:14 is a proper and distinct substantive for an "unmarried female" (Young). The rejectors of Christ's Sonship say the word only means a young woman If this were true, virginity would not be excluded But in point of fact this is not true. **Almah** occurs in the Hebrew Scripture six times: it is translated "virgin" four times (Gen. 24:43; Cant. 1:3; 6:8; Isa. 7:14) and maid twice (Ex. 2:8; Prov. 30:16). In every text where the word occurs it means an unmarried female. Even in Canticles where the word "virgin" is applied to the church it retains its primary sense; for all our readers know that the church is a "chaste virgin" (2 Cor. 11:2) to be married to the Lord at his coming (Rev. 19:7). And what we have said of **Almah**, the Hebrew for virgin, is also true of **parthenos**, the Greek for the same word. **Parthenos** is translated "virgin" thirteen times in the New Testament. That it means an unmarried female Paul is careful to explain in 1 Cor. 7:28, 34. Therefore when the prophet wrote, "The Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son," he used words which cannot honestly be interpreted to mean anything else than that a miracle was to be performed upon a virgin which would cause her to conceive and bear a son without the intervention of man. The prophecy was literally fulfilled when the "power of the Highest" overshadowed the virgin Mary. The child begotten in her was of the Holy Spirit. The Greek says "begotten" instead of "conceived," as in our text. See the margin in Matt. 1:20. That the Holy Spirit, God's power in official manifestation, should concentrate itself upon Mary and induce her conception without the agency of man, literally and beautifully fulfilled the ancient prophecies generally, and accomplished Isaiah's "signs" particularly. There is great force and beauty sometimes in the word "therefore," and here is an instance of it: "The Holy Spirit shall come upon thee, the power of the highest shall overshadow thee: **therefore** also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1:35).

IMMANUEL

Not only was the son spoken of in this passage of Scripture to be begotten by divine power and have a virgin for his mother, but he was to have a name suggestive of his divine origin. In the

Hebrew Scriptures names are generally significant of some meaning. Now Immanuel means God with us. This little bit of truth gives the death blow to the claim that Mahershalalhashbaz (Isa. 8:1) was the child called Immanuel. Mahershalalhasbaz means, "In making haste to the spoil, he hasteneth the prey." Jesus is the Greek dressing for **Yahhoshua**, which means (Yah) God (shuah) shall save. Mahershalalhasbaz and Immanuel are as wide apart in meaning as the antipodes. But Jesus and Immanuel are identical in meaning. We have shown the doctrinal identity of Jesus and Immanuel. But those who believe in the human paternity of our Lord, cannot show the least affinity between Mahreshalalhasbaz and Jesus or Immanuel. They cannot reconcile Mahershalalhasbaz with the predicted name of Immanuel. Jesus alone of the human race can wear this great name. And the reason he could properly be called Immanuel was because God was manifested in the flesh (1 Tim. 3:16) in the person of his Son, hence he was Immanuel, God with us. Our Lord was both surprised and grieved at Philip, because he was slow to understand that "he that hath seen me hath seen the Father" (John 14:9). We are sure that Immanuel in Isa. 7:14 is Christ, for the reason that "to him gave all the prophets witness" (Acts 10: 43); and because the prophecy there culminates in these words: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom . . . The zeal of the Lord of hosts will perform this" (Isa. 9:6, 7). The concluding words of this prophecy, "the zeal of the Lord of hosts will perform this," tallies splendidly with our text, "The Lord himself shall give you a sign." Christ was made of a woman" (Gal. 4:4) like the rest of humanity; he was a "stone" (1 Pet. 2:8) from the same quarry; but he was dug out by the "Lord himself." Human agency is excluded when the "Lord himself" "performed this." So Jesus was brought into being "without hands" (Dan. 2:34), without human aid or interference.

The divine begettal of our Lord explains the names and titles which are given to him in the Holy Book. He wears names and titles which are too sacred for any mere man to claim. No mere mortal of the dust could claim to be Immanuel, God with us. What man of human origin could lawfully claim to be "the mighty God, the everlasting Father" (Isa. 9:7)? Upon the Unitarian and Jewish hypothesis that Jesus was merely a man among men, how can he wear the name of "the mighty God"? How can he be called "the everlasting Father?" Can he whom David "in spirit called Lord" (Matt 22:45), be nothing but a mere man? A father is always superior to his son. If Jesus was only David's son by natural generation I ask: Upon what principle agreeable to Jewish genealogy, does David call his son "Lord"? If he was only the natural offspring of David, and nothing more, how can he be David's "root" (Rev. 22:16)? He is called "the Lord of hosts, the King of glory" (Psa. 24:10), Elohim (45:3), and the "Lord our righteousness" (Jer. 23:5). Upon what principle of Unitarianism can the Messiah be styled "the Lord of hosts, Jehovah of armies, their God"? Can a mere man be Jehovah? Where in all the Book of God is a mere man called Elohim, or "the Lord our righteousness, Yahweh of Israel, our righteousness"? Where is the man that can say: "I am the Lord thy God, from the land of Egypt. Thou shalt know no other gods but me . . I will be your King" (Hos. 13:10)? Has there been, is there now, or will there ever be a mere man in all this wide world that can say: "I am the Lord thy God, from the land of Egypt"? In what sense can the uprise of a natural son of David fulfill the promises of God that He would be the Messiah, which as a matter of fact, is a perfect parallel to the memorial name of God assumed at the bush, "Jehovah I will be" (Ex. 3:14). "I will be thine Elohim, your Messiah." Such names and titles as these, and many others similar to them, are unintelligible on the supposition that Jesus was the son of Joseph.

BUTTER AND HONEY

Chemah, the Hebrew word translated "butter" in our text, means curdled milk, cream, cheese. This definition of the word enables us to understand why butter is sometimes spoken of as the cheese produced by churning milk (Prov. 30:33), and at other times as meaning the cream of milk, or simply milk. This is why it is distinguished from cheese (2 Sam. 17:29). Curdled milk makes a splendid drink; and as the acid in it is very cooling, it was highly prized by men who lived in the east (Job 20:17). God called the Land of Promise "a land flowing with milk and honey" (Ex. 3:8). This description of Palestine was not an exaggeration; it was literally true (Num. 13:27; 1 Sam. 14: 55). The bees were so numerous in the Holy Land that they made honey in the carcass of the lion slain by Samson (Judges 14:8). "Wild honey" was so abundant that John the Baptist lived on it and locusts (Matt. 3:4). The locust here mentioned was the large, leaping locust of the east, the food of the poor (Lev. 11:22).

Now, in the wonderful prophecy we are considering, the language reads, "Butter and honey shall he eat." The prophet had just said that a son was to be born of a virgin as the result of a "sign," and that he would be "Immanuel," or God with us. It seems that when he says "butter and honey shall he eat," he wants to impress upon us that while the child would be divinely begotten, and would be a manifestation of God, yet he would be born in poverty, and would eat the same kind of food customary for infants to eat. He would share the same nature of sin and death, and would eat the same food other children ate during his infantile state (Luke 2:52). His human nature in no way militates against his sonship relation. "God sent forth his Son made of a woman" (Gal. 4:4). The words here used, "sent" and "made of a woman" show that he was God's Son while he was in the human nature. In Matt. 21:33-39, we learn that God had sent various prophets as servants to preach the word; but the people misused them. Then it says, "He sent unto them his Son, saying, They will reverence my Son." But because he was the Son, he was also the "heir," and for this reason they killed him. When did God "send" his Son? Not after his resurrection, but before it.

Some try to tell us that Christ was not God's Son until after his resurrection. But the order of our Scripture here is first, God "sent" his Son, second the people said, "This is the heir; come let us kill him, and the inheritance shall be ours." **Then Jesus was the Son and heir before they killed him,** and, therefore, the Son of God in the days of his flesh. An adopted Son, did I hear you say? Why should he be called God's Son in contrast to the prophets who are called servants, if he was only an adopted son as they were? If he was only the son of Joseph, why should God expect the people to "reverence" Joseph's son more than anyone else?

But to return from this digression. We find that Isa. 7:14, 15 is a comprehensive prophecy of the Messiah, "the Word made flesh" (John 1:14). His divine begettal is indicated by the "sign"; his mother by the "virgin"; and his humanity by the food he eats: "Butter and honey shall he eat." Though identified with fallen man in his sinful nature, God, and not man, "prepared" the body of our Lord, as Paul shows by his quotation from the fortieth Psalm in Hebrews 10:7. The prophet Isaiah knew that his prophecy would be "too wonderful" for some people to believe, hence he puts this question to those who do not believe his writings: "Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isa. 53:1). This question shows that the prophet anticipated that some would not accept his "report" as true: it would be "too wonderful for them to believe." What is your report about, Isaiah, that you foresee some will not believe? "The arm of the Lord." When Jesus was born it was said, "He hath shown strength with his arm" (Luke 1:51). Of course he means Jesus: for after the prophet asked the question, he gave such a brilliant prophecy of the Messiah, that hundreds of years after it was written, Philip won a man to the belief and service of Christ by its use (Acts 8:23-36). Let us now go to the 53rd chapter of Isaiah, and see what "report" the prophet made about the "arm of the Lord"—the Christ: "He shall grow up as a tender plant, and as a root out of a dry ground" (Isa. 53:2). How can a "tender plant" grow in "dry ground" without an exercise of divine power? Some of the strongest and hardiest of plants in the vegetable kingdom will grow in a bank of sand. But no "tender plant" will. Dear reader, accept the "report" of Isa. 11:14, 15, and then you can see how the divine energy of our Lord begot and caused to "grow up before him" the "tender plant" of the Lord Jesus, who, through his "root" was fed by the "dry ground" out of which frail human nature was made (Gen. 2:7), yet having an heavenly origin (John 3:13) and perfect character, he was well pleasing to the Father, who raised him from the dead and gave him glory. Believe the "report," make Jesus your Christ, Lord, Savior, and Friend; and when he comes in glory, he will exalt you to share with him the youth and vigor of immortality.

Another Prophecy

We have now explained in logical order the Messianic prophecy of Isa. 7:14, 15. Our concluding thought is this: We have in Isaiah 7:16 another prophecy independent and separate from the one we have expounded. That it is a distinct prophecy we affirm for the following reasons:

1. The Lord directed the prophet Isaiah to take his son, Shearjashub, when he went to meet Ahaz, no doubt with the design that the child's presence would serve some purpose; yet no use is made of his son unless it is made in the prophecy recorded in the 16th verse (vs 3).

2. The prophecy of the Messiah in the 14th and 15th verses was fulfilled seven hundred years after it was uttered; the prophecy in the 16th verse was to be accomplised before Shearjashub arrived at the years of discretion "before the child shall konw to refuse the evil" (vs. 16).

3. The first prophecy is plural, and addressed to the "house of David"; the second is singular, and addressed to Ahaz, for it tells of the destruction of "both kings" (vs. 16); and then continues in the following language which cannot be understood as addressed to anyone but Ahaz: "The Lord shall bring upon **thee** and upon thy people and upon thy father's house, days," etc. (vs. 17).

4. The same word that is translated "for" in the 16th verse is rendered "but" in verse 13: "Is it a small thing for you to weary men, **but** will you weary my God also?" Dr. Kennicott in a sermon on this text which he preached at the University of Oxford, May 19, 1765, said that the old English Bibles printed in 1535, 1537, 1538, 1549 and 1750, translated the 16th verse, "but before **this** child shall know to refuse the evil." "But" distinctly marks the transition from one prophecy to the other.

5. The word translated "the child" in the 16th verse should be rendered "this child." I make this affirmation not only upon the authority of the old English versions before referred to, but the Greek and other ancient translations confirm my statement; for in Gen. 48, when Jacob blessed the two sons of Joseph, he used the same word in the plural form which Isaiah uses in the singular number, "these children." Our translators of the Bible represent the ripest and best scholarship of the world, and they have often expressed the emphatic article by "this" and "that" in the singular number, and by "these in the plural form. To cite a few examples: "There is nothing before our eyes, but **this** manna" (Num. 11:6); "Make **this** fellow return" (1 Sam. 29:4); "I have not sent **these** prophets" (Jer. 23:21); "**This** year thou shalt die" (28:16) When we say that Isa. 7:16 should be rendered "this child," we are hiding behind the best scholarship in the world. The translation is fully vindicated.

6. Shearjahub was the child referred to (Isa. 7:3). His name means, "A remnant shall return." A powerful confederacy had formed against Ahaz, and as the enemy entered the land of Judah the heart of the king and his people was moved "as the trees of the wood are moved with the wind" (vs. 2). It was a time of fear and consternation The prophet first gives the "house of David" (vs. 13) a prophecy of the Messiah. "The Lord himself shall give you a sign" (vs. 14). Though this predicted event was a long distance in the future, it gave them present consolation, as it assured them of the preservation of the house of David. Then the prophet turned to Ahaz with Shearjashub in his arms a child about two years old, and said to him, "**But before this child** shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken by both her kings." This prophecy was soon after fulfilled. The words "this child," are words of action, like when our Lord said, "Destroy this temple," pointing to his body (John 2:18, 19).

The Destiny of Man

If a man die shall he live again? (Job 14.14).

Man's destiny or future after death is a question which engages the attention of every one at some time or another during his earthly career. The destiny of mankind is of grave concern and worthy of contemplation. Whether he will admit it or not, it occupies some thought in the mind of even the most disbelieving and godless. Man is not too busy or preoccupied but what he finds moments to allow himself to dwell upon this apparently obscure and perplexing problem. Many and numerous have been the writings by learned men on this subject, but for a knowledge that will throw a clear light upon the matter, we have but one resource, and that is to the inspired and infallible word of God. It is alone to revelation we must turn, as it is the only source from which we can obtain definite information. Let us see what it tells us regarding him.

Created by the hand of God, and pronounced perfect in the making, he was destined to enjoy life without cessation. What intervened to take from him this felicity and privilege? Sin, in the form of disobedience. "And the Lord God commanded him saying: Of every tree of the garden thou mayest freely eat, but the tree of the knowledge of good and evil thou shalt not eat, for in the day that thou eatest thereof, thou shalt surely die. Now the serpent was more subtil than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And when the woman saw that the tree was good for food, and that is was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

Men are always helped by knowing the truth. The serpent said, "Ye shall not surely die." God said, "Ye shall surely die." The world has [illegible] the serpent's word in preference to that of God's. To prefer a delusion [illegible] because it pleases, to a truth which makes sad, is the deepest and [illegible] of all [illegible]. "If believing what is not true makes the [illegible] better [illegible] then is the [illegible] and earth's base built on stubble." He makes a contribution to humanity who is [illegible] to love and follow at all cost the truth.

Man was formed of the dust of the ground, which material was used for the lower as well as higher forms of life. Yea, all have one breath, so that man hath no pre-eminence above a beast. All go into one place; all are of the dust, and all turn to dust again. "Thou takest away their breath, they die, and return to dust, and in that very day their thoughts perish. If he set his heart upon man, and if he gather unto himself his spirit and his breath, all flesh shall perish together, and man shall turn again unto dust" (Job 34:14, 15).

Whither are we going? Unnumbered millions have perished through war, pestilence and famine during the past four years. Death stalks freely through the earth and claims its victims on every side. Man's heritage is death, and death is the end of life. It is no respector of persons. "The wages of sin is death," and that applies to every mortal being. All sin there is none perfect but the Father.

But may we not present another aspect of the question for your consideration. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved" (John 3:16, 17) Job tells us of his hope and anticipation in the enjoyment of this deathless state and we will use his language: "For I know that my Redeemer liveth and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold and not another; though my reins be consumed within me." And again in Psalms 49:15, "But God will redeem my soul or being from the power of the grave: for he shall receive me." This is his promise to those who love him and keep his commandments.

Man's destiny is not to be an eternal sleep, [illegible] he is to enjoy life after this, a life in which there will be no more death, neither sorrow, nor crying, nor any more pain, but everlasting joy and gladness. It is for all believing and obedient [illegible] "Let him that is athirst come, and whosoever will, let him take the water of life freely." There will be [illegible] victory, [illegible] and attainment in all that is good and desirable. We [illegible] ourselves that [illegible] if we [illegible] the [illegible] walk in the way and do the will of God [illegible] in this world, and that behind the [illegible] death there are things which eye hath not seen, nor ear heard, and which have not entered into the heart of man [illegible] them that love him.

When [illegible] Chrysostom was [illegible] his [illegible] robes, holding a scepter [illegible] copy of the gospels, and [illegible] world [illegible] his own soul?" It is [illegible] one of the greatest [illegible] presented as contrasted [illegible] the insignificance of his [illegible] with the vast importance of his destiny.

MINNIE McILRATH

The Restitution

[illegible]

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Editorial

Happiness [illegible] to the good.

* * *

Why will [illegible] with God [illegible] feeble and powerless." Tradition has marred the glory of God and exalted man to [illegible] the Bible declares he is "a little lower than the angels," "of the earth, earthy."

* * *

To find a distant haven, a friendly shore, the sailor must battle with the raging billows. Would the Christian find the celestial port, he must withstand the surging waves of sin and adversity which threaten to engulf him. Walker.

* * *

Bustard is Very Orthodox

Dr. Bustard is very orthodox, as the following newspaper clipping will show. Without a doubt forgetting that Christ commanded us to love our enemies, do good to them that hate us, and pray for those who despitefully use us, he is reported to have delivered the following applauded address, Jan. 22nd. Editor.

Favors Scaffold for Kaiser

[illegible] Dr. W. W. [illegible] the former German Kaiser is found guilty [illegible] with which he is charged [illegible]

"The same applies to his generals," Dr. Bustard continued. "Those guilty of the sinking of the Lusitania, of the sinking of hospital ships, and other atrocities, should be taken out [illegible] in a boat blown up under them, and their bodies sent to the graves they gave so many innocent victims.

"Those guilty of the [illegible] of Belgium and France should be [illegible] against the devastated walls of the cities they ruined and without the mercy of being blindfolded, face a firing squad to pay the penalties of their crimes."

Dr. Bustard's topic was "Should the Kaiser be Hanged?" He compared Christ's action in driving the money changers from the temple to the action of the United States in "using the lash on those who challenged [illegible] divine right of kings."

Dr. Bustard was [illegible] W. W. [illegible] and other matters [illegible]

[illegible] the rule of sin.

Dr. Bustard [illegible] be judged, [illegible] Germany should get, by what she will do.

"I firmly believe," Dr. Bustard concluded, "that God is trying to speak through the league of nations, the word that will reconstructively [illegible] it ends war for a time, securing peace and bringing all the peoples of the earth into a parliament of man."—The Plain Dealer.

Whatever [illegible] Dr. Bustard [illegible] His effort to justify his position by [illegible] Christ cleansing the temple is unfortunate [illegible]

* * *

Other Papers

Editorial Policy of The Restitution

Correspondents have broached the question of the wisdom or lack of wisdom of publishing a number of papers. We wish to discourage them by taking up this subject. Because we are too few in number to support one paper as it should be supported, makes the multiplication of periodicals a questionable enterprise; but whether it be wise or unwise, the individual right for doing such things [illegible] It [illegible] subject should not have commenced [illegible] place, and [illegible] dities. We [illegible] ference to [illegible] the future.

There is a reason for the publication of a few papers. The reason is more obvious when we state that the policy of The Restitution, since we have been Editor, has been to publish all MSS. which are received, if they are readable. It has frequently been that careless writers have sent us articles for publication written with a lead pencil, so [illegible] and scribbled that they were unreadable. These were tossed into the waste basket, not because they were "rejected," but because we would have to rewrite them before their use was possible. We have the reputation of being "narrow," which [illegible] we are glad to bear for Christ's sake (Matt. [illegible]), but the [illegible] is that we are so "broad minded" that, if a Catholic priest were to write us a good MSS. [illegible] say it fearlessly [illegible] proven, [illegible] the [illegible] "rejected" [illegible] MSS. [illegible] the Editor [illegible] United States. [illegible] other papers so that [illegible] the Faith [illegible] other papers are [illegible]. And [illegible] ing multiplied. Why? Not because [illegible] no room in The Restitution [illegible] for the defense of [illegible] our "open-mindedness" [illegible] publish [illegible] everything, there goes the "narrowness" of excluding every deviation from the gospel of Christ. We have no admiration for an Editor, the [illegible] creature of a party, who knows [illegible] he has hooked and pilfered from his party, and who sneakingly "rejects" every objectionable article by just silently ignoring it. Editors, generally, are only party echoes. They rarely have an idea in advance of the party in whose service they write. They are great in "rejecting" MSS., while we publish all, whether written by friends or foes, and whether they teach truth or error. And yet The Restitution notwithstanding all [illegible] has never allowed the chit-chat of heretics and twaddle of renegades to compromise the truth in any fundamental particular. For while anything sent us is [illegible] sure to appear, if it is not in harmony with the truth [illegible] editorial strictures are sure to appear also. The word of God is better than any editor's opinion, and we therefore are not afraid [illegible] "reject" no MSS. through fear. But this editorial policy makes many people afraid of The Restitution. [illegible] all of goats is not a pleasant sensation for the goats. Exposing error always makes its advocates feel uncomfortable. These are the people who get disgruntled at The Restitution, and who cry "narrowness" in the face of all our liberality and broadmindedness, and who, unwilling to dance to editorial music, prefer a paper in which they can give their [illegible]

* * *

Pre-existence of Jesus Christ

And now, O Father, glorify thou me [illegible] 17[illegible]

The advocates of the personal pre-existence of Christ quote this passage with great assurance, and it [illegible] but we are equally [illegible] posed to their theory on this subject. To understand it correctly, we must learn who offers this prayer. It is Jesus of Nazareth, for the chapter commences thus: "These words spake Jesus." Who is "Jesus"? It is that personage of flesh, blood and bones who was born of Mary. [illegible] understand correctly, [illegible] text [illegible] Jesus [illegible] the [illegible] Jesus who was [illegible] [illegible] say that Jesus is the first [illegible] not exist [illegible] glory before the world was, but that it was the Son of [illegible] the context, but the reverse, for it asserts that it was Jesus in the flesh who had this glory. We must [illegible] the Son of God, not Jesus of Nazareth, [illegible] are two distinct beings, and yet but one person? What better is this than the trinitarian hypothesis which makes three distinct persons but one God? It is only a [illegible] resort to mysterious principles; they must say it is a mystery, but we must believe it. There can be nothing more [illegible] than this, to talk about believing a mystery, is to talk nonsense; for a mystery is not to be understood, and no one can believe what he does not understand. We may and do believe there are [illegible] mysteries, but to tell how they exist is an impossibility, and we can therefore have no faith [illegible] the matter.

If the Bible revealed to us that Jesus of Nazareth was constituted of two persons, that the one was the Son of God who existed before the world was, and the other was the man Christ Jesus and was born of Mary, that the first was either made into the other, or entered and took the other up into him, or that the two were somehow, not explained, made into one person, we would believe it, and call the **modus operandi** a mystery, which we could not comprehend. But as the word gives no such thing but on the contrary minutely informs us how Jesus was conceived and born, we can have no faith in this two-nature, or two-persons-in-one scheme, but must give our hearty assent to the simple truth as revealed in the inspired word about the matter.

It was Jesus of Nazareth who had glory with the Father before the world was. But how did he have this glory? We understandingly and confidently answer, in the immutable purpose of God, and present the following evidence to prove the assertion: "Father, I will that they also whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (vs. 24).

This passage teaches that Jesus desired that his apostles might, as the text reads, be "where I am." Where was that? Where he will be, is evidently the meaning, for they were then where he then was. Where will he be in the future? On the throne of his glory, in his kingdom, and he desired that his apostles might be with him in that glorious reign, and in another place promises that they shall "when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:28). "And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22:30). Here is where Christ desired that his apostles might be with him and behold the fulness of his glory. Is it contended that he is now enjoying the glory for which he prayed at the right hand of God? then we ask, did Christ pray that his apostles might ascend to [illegible] so, and see his glory there? If so why did he tell them on the same occasion, that "whither I go ye cannot come"? (John 13:33), and, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to myself; that where I am (shall be) there ye may be also" (John 14:2, 3). The apostles are [illegible] Jesus [illegible] has not yet "come again," hence he has not yet received them to himself, consequently they have not yet seen the glory that [illegible] was given to Christ, and which he had with him before the world was. The conclusion is therefore inevitable that this glory is yet in the future not so in fact, but in the purpose of God, Christ existed and had glory before the world was. Hence this text does not favor the pre-existence theory.

Patriarchs, prophets and apostles [illegible] this glory, and rejoiced in hope of realizing it in the kingdom. This glory did not precede but it was to follow the sufferings of Christ (1 Pet. 1:11). The sufferings of Christ have not yet terminated, and will not, until his church, for whom he now suffers, shall be freed from suffering by the Lord at his coming in power and great glory. Then the glory given to Christ, which was to follow his sufferings, will be beheld and shared by the apostles and all the glorified saints. O, may this long-looked-for day of glory soon dawn! Editorial in "Expositor and Advocate."

Only Two Papers

Brother Donaldson suggests that there should be but two papers published in the interests of the gospel, as set forth by the Church of God, both papers being printed and issued from the same office.

To my mind the situation suggests a great house on fire, and filled with helpless people who do not know the way out. A fireman arrives on the scene, and proceeds to rescue a few of the perishing occupants; soon other firemen arrive, but are told by the first not to interfere that this is his fire; he found it and was here first.

"But," said the other, "the case is urgent; you cannot save the half of these people, can you?"

"No; but I will save as many as I can, and I do not believe in a plurality of life savers and methods in disasters like this one; you gentlemen will please pass on and not interfere. This is my business."

There was no time for further argument, and as screams of fear and pain rang from the doomed building, they thrust the selfish one aside, and rushing to the rescue saved many who otherwise would have perished.

Dear ones, this old world is on fire; the teeming millions face eternal death. Let us all hasten to the rescue. If a brother thinks he can reach some with a printed sheet, ask him not if it be daily, weekly, monthly, or yearly; criticize only the message therein. If that be sound, grasp his hand and say, God bless and speed you my brother. Have I anything in the shop that will help you in the good work? If so, and I can spare it, it is yours. Let us not be afraid of too many papers, provided always they print the truth. Let us not be afraid of too many preachers, provided they preach the truth. Let the gospel message go broad cast, by pen or voice, and see to it that we hinder it not, but with a hearty God bless and speed you, brother, to cheer the bearer on his way. Let no selfish thought that some rival speaker or publisher may eclipse us place a thorn of jealousy in the heart, or a frown on the brow. Such thoughts are carnal, and have their root in the flesh. Even John was not proof against them, for we read: "John answered him saying, Master, we saw one casting out devils in thy name, and he followed not us, and we forbade him because he followed not us." Dear ones, please notice John's reason for attempting to suppress this rival, "Because he followed not us"—selfishness to the core. Jesus said, "Forbid him not: for he that is not against us is on our part" (Mark 9:38). Dear ones, note how Jesus in mild and gentle reply, rebuked John's selfish act. If Jesus were here with us today, and one of us should say to him, "Master, we saw one printing and circulating a church paper, and preaching in thy name, and he went his own way and followed not us, and we forbade him, because he followed not us." Would our Lord commend this brother, or would his reply rebuke him, as he rebuked John? Submitted in reply to Brother Donaldson's request, and in Christian love to all.

S. H. THOMAS

Evangelist Report for May

Sermons

Omaha, May 4	1
Laird, Colo. May 11 to 18	11
Mount Hope, Colo. May 22 to 24	3
North Laird, May 25	2
Wray, May 29 and 30	2
Total	19

Money Received

Laird	3.00

Expense

Council Bluffs to McCook	$ 4.72
Breakfast	.45
McCook to Laird	1.35
Total	$ 6.52

Salary	$ 100.00
Expenses	6.52
Indorsed	3.00
Balance due	$ 103.52

Baptized	5

Remarks

On May 7th we boarded the train for McCook, where we stopped and had the pleasure of baptizing two, the twin son and daughter of Brother and Sister Larington. This makes six I have baptized in this family. When I come to think back I have not only baptized all of Sister Larington's family except one little boy, but her parents, and all of her sisters and brothers except one, all of her uncles and aunts, and her grand parents.

So her people have quite a record for the truth After making a short visit in McCook with Sister Hamilton, we took the train for Laird, Colo. Two years ago we built up a congregation at this place of 22 members. They were taken into the Nebraska Conference, and are entitled to a part of our time. The brethren hired a hall, and we put forth our first effort in town. The attendance was moderate from an outside view, but some were interested and we baptized three, and are hoping that others may hasten to the city of refuge. On Sunday we went out to the North Laird school house where they hold their Sunday school, and spoke twice. Here we had a splendid attendance and a wonderful interest. I cannot help but feel the Lord has some people at this point, and the brethren are insistent in giving it a trial. There are quite a few Latter Day Saints here, and they were going around (as usual) with a chip on their shoulder telling the people that no one dared knock it off. They asked me if we were of that number. I said, "No, we were not hunting debates, but stood ready to defend the truth and denounce error at all times."

So now they are doing every thing to get around the issue, and instead of their people seeing the facts of a real [illegible] they [illegible] think their excuses plausible. How easy the people are fooled!

I have been so busy, I just could not follow up my articles on the sure word of prophecy; but I promise you to resume soon with some things very needful and profitable. I am now holding a few meetings at Wray. The Seventh Day Adventists, allowed us to use this church, but not one has come to hear us. I believe they are about the most afraid of their position of any people in the land. Again we ask why is it people cannot see their own weakness? If I should refuse to go and hear because I was afraid I would hear something that would shatter my faith, I would know right at once that I was recognizing some weakness in my own position, and would see how impossible it was for that weak position to do me any good. Any position that has to be upheld by evasion, trickery, or assumption, should be abandoned at once. The County Treasurer and his wife are very much interested but when it comes to the test will they have the courage to turn their backs on worldly position and society to take a stand for the truth? How can people for any reason hesitate, and tamper with their eternal welfare?

Our next point is the city of Pueblo, then back to a number of Nebraska points. Brethren are you fully aware of what is transpiring, and what it all means? Let us be up and doing, and watchful. Very often things occur in our experience that are interesting to all if they knew it, and gratifying to those acquainted with the incident. The other day we met at the water's edge to baptize a daughter of Brother and Sister Dimmick, the sixth one in two years, of their family; also another girl who had made the good confession of faith. When I had planted these two young buds, whom we hope to see grow and bloom and become flowers in the kingdom of God, and were about to leave the water, the mother of the last mentioned girl, who stood on the bank and saw her daughter buried in Christ, said, "Wait, Mr. Adams; I am next."

What a hush passed over that little group of believers who stood witnessing the solemn scene, and what rejoicing in their hearts as she walked into the water! Here was the leading of the child which was most impressive.

Now Lela, never lose your lead. Their prayers are now for the father. These are some of the bright spots that smooth the pathway of the laborer in the Lord's vineyard.

During our stay we have enjoyed some pleasant hours with Brother and Sister Halley. How they do like to talk of the things nearest their hearts. Then we pass on to visit Brother and Sister Hammel, and another feast of good fellowship. They are living somewhat crowded up, preparing to build a new house, but what cared we for that? It was the talks concerning eternal things and the good cheer that is the all important matter. Before they get that new house done I hope they will be living in the mansions not made with hands. Then how kindly we were entertained at the home of Mr. Minton's, which now contains two obedient believers. Then we went to Brother Dimmick's, and no one could have the blues in this home with song and music and converse concerning the kingdom of God.

Then we visited Brother and Sister Leasure, and here we had anything but leisure. We had to talk to their neighbors at night, and to them through the day, of the coming of the Lord; and it was all profitable.

We are at Brother and Sister Minton's, and we counted up the other evening, and they have been under our instruction for 30 years, and have seen me baptize all their children but one, and nearly all their grandchildren. We have many pleasant things to talk over which has occurred during this span of years, and sad remembrances we find dotting the way. Then last but not least we visited Brother Dick and family and this visit is another oasis in the desert of our travel toward the kingdom. This congregation has twelve young people, and we are trying to interest them in the Berean work. They are bright and interesting young people, and there is no reason for not having a splendid class here. Sister Dimmick mostly presides at the piano, but if anything hinders her from being present, others can take her place. Pray for these, and their efforts. The editor of a paper in the town sixteen miles east, has been coming to our meetings. God knows whether it is interest or curiosity. May the Lord help them to see the necessity of prompt action, and may they soon be rejoicing in hope.

ALMUS ADAMS.

The Restitution Sunday School Leaf

Lesson XXXV

THE SIGNS

Memory Text: When it is evening ye say, It will be fair weather for the sky is red. And in the morning, it will be foul weather today; for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times (Matt. 16:1-3).

1. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring;

2. Men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of the heaven shall be shaken (Luke 21:25, 26).

3. And as he sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately:

4. Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?

5. And Jesus answering them began to say, Take heed lest any man deceive you:

6. For many shall come in my name, saying, I am Christ; and shall deceive many.

7. And when ye shall hear of wars and rumors of wars be ye not troubled: for such things must needs be; but the end shall not be yet.

8. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows (Mark 13:3-8).

9. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven (Matt. 24:29).

10. This know also, that in the last days perilous times shall come.

11. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy.

12. Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

13. Traitors, heady, highminded, lovers of pleasure more than lovers of God;

14. Having a form of godliness, but denying the power thereof: from such turn away (2 Tim. 3:1-5).

15. And because iniquity shall abound the love of many shall wax cold (Matt. 24:12).

Practical Truths

All times are not alike. Changes are constantly occurring in the affairs of nations. These changes are anticipated by these who are familiar with the "signs," that indicate them. As "coming events cast their shadows before," so the "signs," when witnessed, foreshadow our proximity to the events foretold. The Savior, in our memory text, referred to the familiar signs that indicate the state of the weather, and which at that time were considered so reliable, to illustrate the fact that the "signs of the times" disclose our nearness to certain events foretold by the prophets.

He reproved those in his day who did not understand the signs of the times. This should be a lesson to us. The signs of our times indicate the soon coming of Jesus.

Notes on the Lesson

Signs.—A token, symbol, proof, wonder, constellation, to attach one's name to, mark. **Sky.**—The expanse above the earth. **Discern.** To see, to perceive, to distinguish.

1. Signs in the Sun, Moon and Stars. Are celestial signs. May 19, 1780, the sun was darkened, and the "moon became as blood," at a time when there was no eclipse of either. The darkness was so great during the day candles were used, cattle returned from the field, fowls and birds sought their resting places. Nov. 13, 1833, occurred the falling of the stars, (or meteors) which excited the wonder of thousands of people. **The Sea and the Waves Roaring.** Caused by immense tidal waves. In 1861 great waves dashed with a roar on the island of Sumatra, destroying many lives. Both the great oceans have roared to their full extent. Waves fifty to sixty feet high have swept over the islands of St. Thomas, Grenada, New Zealand, Juan Fernandes, at Japan, Sandwich Islands, New South Wales, along the whole coast of South America, Peru, Lower California, the shores of Texas and Hawaii, and in many other places in 1867 and 1868.

8. Nation Shall Rise Against Nation. This could not have been true then, for there was but one predominant kingdom (the Roman) in existence. It was divided into "nations" between A. D. 376 and 483. **Earthquakes in Divers Places.** These recorded before Christ, 58; to the end of 9th century, 197; to end of 15th century 732, to end of 18th century, 2804; to 1850, 2240; a toal of 6831, 216 of which have been very disastrous. **Famines and Pestilences.** History proves a fearful increase.

10. Perilous Times. Dangerous on account of the prevalence of crime. Statistics shows that crime increases faster than population.

Suggestive Topics and Questions

1. Celestial Signs.—What is a sign? What are the signs a token of? What is the difference between a prophecy and a sign? What "times" are referred to in the memory text? What "times" are spoken of in our lesson? What are celestial signs? Where were they to be seen? After what event were they to be witnessed? When was the sun and moon drakened? Was it occasioned by an eclipse? Why? At the time this event occurred was it regarded as a sign? Do you think that the darkening of sun and moon was a fulfilment of our Savior's prophecy? Did it occur just when the Savior said it would? What prophecies refer to the same event? (Joel 2:30, 31; Rev. 6:11, 12). Is there anything on record that fulfills this prediction prior to 1780? What other celestial sign appeared after this? When did it occur? How did they fall? Where is it described? (Rev. 6:13). Where was it witnessed? What effect did it have? Do you think these signs fulfill the prediction? Can you tell of any other remarkable sights that have appeared in the heavens? Can they be accounted for on natural or scientific principles?

2. Physical Signs.—What are the physical signs mentioned by the Savior? Has there been an increase in the number of tidal waves and earthquakes? How many earthquakes are recorded prior to the birth of Christ? How many since? How many from 1800 to 1850? What does the word "divers" mean? Did any of you ever experience an earthquake shock? What other signs are foretold? Have there been famines and pestilences in many places? Mention some that have occurred.

3. National Signs.—What great nation was in existence in the time of Christ? Was there any other? Could nation rise against nation then? When was the Roman kingdom divided? Has this prediction been fulfilled? How many divisions were made in the Roman kingdom? Can you give the names of these divisions? Ans. Huns. Visigoths. Franks, Vandals, Sueres, Burgundians, Heruli, Saxons, and Lombards. What other signs were foretold? What prophets refer to the same? Ans. Daniel and John. Do the prophecies and signs agree?

4. Moral Signs.—What moral signs does Christ refer to? Ans.: False Christs and abounding iniquity. Who foretold the signs referred to in the 10th verse? Where are they found? Where else does Paul refer to moral evidences of the coming of Christ? (2 Thess. 2:3-12 and 1 Tim. 4:1-3). Is there any evidence that they have been and are being fulfilled? Is the world growing better?

5. The Object, Design and Scope of the Signs.—What was the object of their being given? What do they remind us of? What design had the Savior in announcing them to the people then? What lesson should we derive from them? What is the last sign? How did it affect the world? (Rev. 2:7). How will it affect you and me?

California Conference

The third California Conference of the Church of God will be held July 19th to 27th inclusive, at Long Beach, Cal., in Chappell Hall, 313 West 3rd Street.

There will be three sessions each day. 10 A. M. to 12 noon, will be devoted to Bible lessons; 2 P. M. to 4 P. M. to preaching and question box; 7 P. M. to 9 P. M. devotional and preaching.

An extensive program is being prepared, and we admonish you, brethren, one and all, to prepare for the meeting. Bring your Bible, and may each one be determined to make the meeting a feast of fat things.

J. E. ADAMSON, Secy.,
Pomona, Cal.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

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Encouragement

By S. Roxana Wince

I will not say thee Nay (1 Kings 2:30).

Ask on, my child, ask on!
I will not say thee Nay;
Breathe out thy longings in the ear
Of thine own King today;
Faith cannot ask too much,
Love cannot be too free;
Draw near with humble confidence,
[illegible] out thy trust in me.

Ask on, my child, ask on!
I've blessings to bestow
Rich with my love that when received
Will make thy heart o'erflow:
Sweet flowers that n'er can die,
Rare gems of varied hue
And wondrous perfumes that my heart
Longs to disclose to you.

Ask on, my child, ask on!
Tho' thou art faint and weak
Thy King hath boundless stores of strength
To give to those who seek;
Give but an upward glance,
Lift but thy feeble cry
And swift as lightning's flash I'll send
A plentiful supply.

Ask on, my child, ask on!
E'en as the moments fly,
For time is passing quickly on
And years are rolling by.
And as thou journey'st home
Sing out upon the way,
The King himself hath promised me,
"I will not say the Nay."

I. A. in Restitution, Feb. 12, 1908.

◆

It takes two for a kiss,
Only one for a sigh.
'Twain by twain we marry,
One by one we die.
Joy is a partnership.
Grief weeps alone.
Many guests had Canaan,
Gethsemane had one.

The House of Many Mansions

In my Father's house are many mansions, if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also (John 14:2, 3).

AS WE all know, these words were spoken by Jesus to his disciples at the last passover. He had just been telling them of his near departure and, seeing that they were sad at heart, comforted them with these promises. Orthodox churches take these two verses as a basis of their belief that heaven is the reward of the righteous. Christ never had taught his disciples that they would go to heaven or that anyone had ever gone to heaven to receive their reward. Hence, he would not now contradict himself and the entire Scriptures by promising them a home in heaven at death.

The Father's House

If Christ did not mean heaven by "my Father's house," what did he mean? These two verses are based on the Hebrew style of language, therefore this fact must be considered in studying them. The Hebrew word translated "house" in this particular verse is used many times in the Scriptures to designate a family, a household, or a community of people. The family of Jacob, which went down into Egypt is called "the house of Jacob" in Gen. 46:27. The tribes that descended from Jacob's twelve sons are called by the same term. In Judges 1:35 we read of "the house of Joseph" prevailing over the Amorites, and in other places of "the house of Levi," etc.

As the whole Jewish nation descended from Jacob, the grandson of Abraham, who was the chosen of God, it constituted God's house. Because Jacob had two names, Jacob and Israel, the Jewish nation was sometimes spoken of as "the house of Jacob" and as sometimes "the house of Israel." Later on, when the nation was divided, the ten tribes were called "the house of Israel" and the two tribes "the house of Judah." The whole twelve tribes constituted God's house, and when "the household of Israel" or "Israel" is mentioned, the term generally includes all of them. Besides being God's house, the Israelites were told that they were also to be his kingdom (Exodus 6:3-8; (Ezek. 16:3).

Oregon Bible College
Oregon, Illinois

God's Kingdom on Earth

Did God ever have a kingdom on the earth? We find that the kings of the Jews were divinely appointed (1 Sam. 8:22), and their throne is spoken of as "the throne of the Lord" (1 Chron. 29:23), and "the kingdom of the Lord" (2 Chron. 8:8). When Israel rebelled against God God said, "I have forsaken mine house" (Jer. 12:7). "I will cause to cease the kingdom of the house of Israel" (Hosea 1:4). These prophecies have all been fulfilled; the fleshly house of Israel has fallen. God, however, did not entirely forsake his chosen race, for he sent his Son, as it says in Matt. 15:24, "unto the lost sheep of the house of Israel." Although the house of Israel did not receive Christ, we know that some day the message of the angel will be fulfilled (Luke 1:32, 33; Jer 31:31-33; 3:18).

The Church God's House

This is not the only house which God will have, however. In the meantime, God is taking out of the Gentiles a people for his name, a chosen generation, a royal priesthood, an holy nation, a peculiar people, to be rulers with Christ over his kingdom when it is re-organized. God having taken away from fleshly Israel the right to rule over his house, he intends to give it to this holy nation which he is now selecting (Eph. 2:19, 20). We see from this that the "Father's house" is the restored kingdom of Israel

"Mansions" Mean Dwellings, Abodes

Many mansions in other versions is translated "dwellings, abodes or abiding places." So this refers to the place occupied by the righteous who enter the kingdom. Where will these mansions be (Rev. 5:9, 10; Isa. 18:7; 2:2-4; Micah 4:6; Jer. 3:17, 18; 23:5)? Each one will be given a position in this kingdom which will be based on the amount of works he has done (Luke 17-19). So the righteous will live in the mansions of the Father's kingdom promised for them by Christ: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:21).

Going to Heaven Impossible

Christ could not have meant that he was going to heaven to prepare a place there for his disciples, for in John 13:33 he had told them, "Whither I go ye cannot come." What work did Jesus have to do to prepare a place for his disciples in his kingdom? He began his work by his three yaer's of preaching. It was necessary for the prophecies to be fulfilled. Jerusalem must be destroyed, the Jews dispersed, Paganism overthrown, the Papacy must rise and fall, the Mohammedan power be established, the time of the Gentiles run out, and civilization advance. God is directing and controlling these things to bring about the conditions in which his kingdom will be established. The kingdom, while being prepared continuously, can never be completed until Christ returns and the promise to his disciples, "I will come again," is fulfilled.

The Importance of Christ's Coming

We notice in this verse that Jesus says, "I will come again" before his disciples would be "received unto himself;" therefore they did not go to him when they died. As it was necessary for him to come again before they could enter the house of many mansions, we know that none have entered into their eternal home. When Christ comes back to set up his kingdom, then he will receive his disciples, and "the righteous inherit the earth and dwell therein for ever" (Psa. 37:29). Then will the people, the Father's house and kingdom say, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:9, 10).

The Text Paraphrased

In my Father's family and chosen dwelling place for them, there are many ever abiding places to be filled. I go to prepare a place for you. This work consists in preparing you for the place and the place for you. In preparing you to be ever abiding ones in the Father's house and kingdom. Your place, as I have told you, shall be to "sit upon twelve thrones judging the twelve tribes of Israel" (Matt. 19:27, 28). When the preparations are all made and the work completed, I will come again to dwell here for ever. I will then raise you from your graves, and receive you unto myself, that where I am ye may be also.

MARVEL GIBBS.

Russellism Refuted

Article One

RUSSELLISM is a human invention that has taken the place among believers in the mortality of man and the unconsciousness of the death state that Universalism holds among the so-called "orthodox" believers in the immortality of the soul and disembodied happiness and misery after death. Universalism was invented to flatter the fleshly mind with the conceit that, by the continuance of probation after death, the "immortal soul" would ultimately free itself from suffering and attain to its salvation.

Russellism, having rejected the theory of disembodied existence, confronted itself with the question, What is to become of fathers, mothers, children and friends, who have died "without a chance" of believing the gospel and obeying it? To answer this question by declaring to those bereft of loved ones that, while their dead are really dead, having died "without a chance," they will yet be raised to life again to have a "fair chance"—to this answer ignorant anxiety would certainly insure a world wide welcome that would make the invention as popular among "soul sleepers" as Universalism was among believers in the immortality of the soul.

Russellites condemn the popular sects for holding theories that depend for support upon parables and isolated passages of Scripture that are not clear in their meaning and that seem to the superficial to support theories opposed to the general teaching of the Scriptures. Yet this is what Russellism itself is quite guilty of. Its principle support for the theory of a post-resurrectional second chance is based almost entirely upon Ezek. 16.

Russellites object to the term "second chance" and prefer, instead, "fair chance." This implies that while God has given a "fair chance" to some in this life who respond and to some who do not, he has failed to do so beyond a comparatively few exceptions, and, to make amends for the delinquency, must raise all to whom he is by Russellism put under a debt that is unpaid, and that can only be paid by a "fair chance" in a second life time.

But in objecting to the term "second chance" and yet seeking to support the theory by Ezek. 16 there is a palpable inconsistency; for the very reason why Sodom was destroyed was because her people had been weighed in the balance and found wanting. One of the angels entertained by Abraham said: "I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know. And the men turned their faces from thence and went toward Sodom" (Gen. 18:21,22). Abraham pleaded for Sodom, and the angel agreed that if there were even ten righteous in the city he would not destroy it. But destroyed it was. Who will say that Abraham was mistaken when he said, "Shall not the judge of all the earth do right?" Who? I ask again. If God is indebted to these Sodomites and must raise them to give them a "fair chance," was the terrible punishment meted out to a people who deserved a "fair chance" of a second life time of probation. What an unjust Being Russellism makes God out to be in its desperation to find a passage to sustain a flesh-flattering notion whose presumption challenges the truth of that voice which said. "Cry, all flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth; but the word of the Lord endureth for ever" (Isa. 40: 6-8).

Is the "fair chance" theory an accommodation to the just demands of such creatures as these Sodomites of whose deeds we cannot even read in secret without the blush of shame? Must a fleshly desire to give friends and relatives another life time in order that they may have a "fair chance" seek support in a passage which (to the superficial) seems to prove that God will raise to a future probation such "brute beasts" as those Sodomites, who were fit for nothing but "to be taken and destroyed"? Surely a theory that must go to such a Sodom for refuge feels itself in great straits when it is driven to such desperation as this. Such a thing is so contrary to the general teachings of the Scriptures, and so opposed to the justice of a just God that if the passage under consideration could never be explained, it would have to be left in the realms of mystery rather than view it as teaching that God is indebted in the sum of a second life time for a "fair" or a "second" chance to a people whose very name has been the shame, the horror, the moral stench of ages.

Be it remembered that Russellism will have nothing short of the restoration of the very identical persons who perished in Sodom. With it, it must be restoration in identity, not in kind. Is this due to affection for those wicked persons? It cannot be; for Russellites do not manifest any more affection for the wicked and depraved than do other moral people. Why, then, the eagerness, yea, the desperation to have the identical Sodomites who, because of their abominations, were, by Divine justice, reduced to ashes—why, I ask, the anxiety to have these restored? There is no answer, except that a thought was conceived of by a fleshly wish, and went hunting for a precedent; and the one that suited the purpose best could be found no where else but in Sodom. Rather than fail, it preferred to put God under a debt to the worst specimen of a depraved race to the extent that he must "redeem" them without their possesing an atom of fitness for "redemption," and in spite of their total moral depravity and degradation.

"Redemption," with Russellism, is a physical operation, without the least regard to mental and moral fitness; for their "redemption" is a change of nature to that condition of man which obtained before sin, and which is termed in Genesis "very good." So we are asked to believe that Sodomites, who were consumed by the vengeance of Divine justice, yet deserve and left behind them in the smoke of their own "eternal fire" of destruction a calm upon him who destroyed them, that he must physically restore their disgracefully self-corrupted bodies to the "very good" state that came from the hand of the Creator and that dwelt happily in Eden before sin cursed man and his habitation. In other words, that God is in duty bound to "redeem" them and give them a probation in "very good" bodies.

Now all this shocking inconsistency we must carry with us to Ezek. 16:53 in order to find support for Russelism in the passage. The simple consideration of these hideous facts is enough to convince a reasonable mind that whatever the passage means, or whether it can ever be explained at all or not, it is certain that it does not sustain Russellism, nor commit us to the rank injustice involved.

But, the devotee of this flesh-pleasing theory exclaims, The passage plainly says, "When I bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them," etc. Is not that clear enough to show that God will bring again the captivity of Sodom? Do not be in a hurry. Reflect, reason. To the believer in the immortality of the soul, and the consciousness of the dead, the parable of the Rich Man and Lazarus seems just as clear as this does to you; but you find a way to explain the parable, and then, to reason, it seems entirely different.

Now let us make a comparison. There have been many other wicked people besides the Sodomites, but perhaps not so wicked. The clear declarations of the Scriptures as to their destiny might help us to decide what ought to be the destiny of the Sodomites, reasoning upon the sure basis that the ways of the Lord are equal. For instance, here are wicked rulers, or lords, who had usurped "dominion" over Israel; is there provision made for them to be resurrected to have a "second" or a "fair chance"? If there is plain language in the Scriptures upon any thing, this is unmistakably clear: "Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us. O Lord our God, other lords besides thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isa. 26:13, 14).

Then of the wicked rulers of Babylon the prophet Jeremiah says: "And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not awake, saith the King, whose name is the Lord of hosts" (Jer. 51:39, 57, 58).

We could quote many other passages declaring the same thing, but these will be sufficient for the present as examples of clear declarations that the wicked spoken of are dead, and shall not live, that they are to sleep perpetually and not awake. If language is of any use to convey thoughts, then these are wicked people who will never live again and therefore never have a "second chance."

Now for the comparison. Were these "lords" and these "rulers" and "wise men" of Babylon any more wicked than the Sodomites? If there was any difference was it not in favor of these and against the Sodomites? Let us be fair in making this comparison—fair towards those compared and fair to truth and to ourselves as truthful men. But above all, let us take care that we do not set forth conclusions dishonorable to God, or that will imply that the ways of the Lord are not equal.

Now the question is. If these people spoken of so clearly by Isaiah and Jeremiah are gone forever, and are never to "live" nor to "awake," as "saith the Lord of hosts," upon what principle of justice and righteousness can the Sodomites be raised to a second life in a "very good" nature to be given a chance that these are positively denied? If we can not find (but we can) an explanation of the passage in Ezekiel 16 consistent with what is so clearly declared of the "lords" and "wise men" of Babylon, would we not better frankly confess ignorance of the meaning of Ezekiel's words than set up a theory that God is a respecter of persons to the extent of giving a "second chance" to the more wicked Sodomites and denying it to the Babylonians?

Now let us see what kind of people the Scriptures say the Sodomites were.

Gen. 13:13.—But the men of Sodom were wicked and sinners before the Lord exceedingly.

Gen. 19:24—The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven. Deut 32:32—For their vine is the vine of Sodom . . . their wine is the poison of dragons and the cruel venom of asps.

Isa. 1:9—Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Isa. 3:9—The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves.

Jer. 23:14—I have seen also in the prophets of Jerusalem an horrible thing: they commit adultery, and walk in lies; they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

2 Pet. 2:6.—And returning the cities of Sodom and Gomorrah into ashes condemn them with an overthrow, making them an example unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked.

Jude 7—Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

These testimonies show that whenever the Spirit in the inspired writers emphasized the sins of a people, they were compared to Sodom. Whenever they deserved an irrevocable condemnation and consignment to oblivion, Sodom's fearful fate was at hand as the most forcible example. Whenever God's justice in destroying the wicked was emphasized, his vengeance upon Sodom was used to illustrate.

Now if these very identical wicked Sodomites are the creatures that must be taken as examples to prove a "fair chance" in a second life time, where are there any who will be undeserving of the same "chance"? Would it be possible even to exclude those of whom Paul wrote as follows?—"For if we sin wilfully after that we have received the knowledge of the truth there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries," etc. (Heb. 10:26-31).

Imagine God "raining brimstone and fire" to the utter destruction of a people whom he intends to restore to a future probation! a people whose "vine is the poison of dragons and the cruel venom of asps." Where would be the force of the words which acknowledge that, if it had not been for God's forbearance, Israel would have "been as Sodom" if the same people who constituted that "Sodom" are to come forth to be given another chance under far better circumstances than those in which they merited the fearful fate referred to? The Sodomites are declared to be "suffering the vengeance of eternal fire." Quenchless fire and eternal fire in the Scriptures mean the utter and hopeless destruction of the victims. The wicked Sodomites, like the Amorites, had developed their iniquity to the "full"; God condemned them justly and destroyed them justly. To say that he must restore them to life again and give them another and better chance in a vastly improved situation is to infer, if merit has anything at all to do with God's dealing with men, that vengeance was poured out upon a people who deserve blessings.

We realize fully and thankfully that God is long-suffering and of tender mercy, and we would not minimize this blessed fact, for a moment. But this bright star of God's goodness must not dazzle your eyes to the extent of darkening the justice of the God of mercy. I do not think that Russellism denies that God will ultimately destroy utterly and forever some sinners. They do not go to the full length of the Paton branch of second-life probationists, who advocate the final salvation of all. If, then, they admit, which of course they will, that God will, finally and for ever, destroy some sinners, who will never again be subjects of his mercy, will these sinners be worse than those Sodomites? Can they be? If God's mercy will not, in the future cases of sinners, resurrect or "redeem" the subjects from the oblivion to which his justice will have consigned them, upon what principle can it be claimed that he will do so in the case of sinners whom divine justice has blotted out of existence and held up before the world of ages as having reached the climax of abomination, and as having fully deserved their fate? Surely if Russellism is true, "the ways of the Lord are not equal." But the ways of Russellism are the ways that are not equal; and in an endeavor to establish a theory that will satisfy that which "seemeth right unto men" "seemeth" so because some of their loved ones appear to their limited vision to have been deprived of "a chance" they would have embraced— in this desperate endeavor they represent the mercy of God as in conflict with his justice.—Selected by Brother B F Smith.

* * *

Does God Know?

By S. Roxana Wince

He says: "I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly and they came to pass . . . I have even from the beginning declared it to thee, before it came to pass I have showed it to thee: lest thou shouldst say, Mine idol hath done them, and my moulten image hath commanded them" (Isa. 48:3-5; 46:9, 10; 41:21:25).

"Known unto God are all his works from the beginning of the world" (Acts 15:18). "Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of him with whom we have to do" (Heb. 10:13). "Thou knowest the thoughts of the children of men (2 Chron. 6:30). "He knoweth the way that I take" (Job 23:10). "The Lord knoweth the way of the righteous" (Psa. 1:6). "The Lord knoweth the days of the upright" (Psa. 37:18).

"O Lord, thou hast searched me and known me. Thou knowest my down-sitting and my uprising; thou understandest my thoughts afar off. Thou compassest my path and my lying down, thou art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou knowest it altogether. Thou hast beset me behind and before, and laid thy hand upon me. Such knowledge is to wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me. If I say, surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee" (Psa. 139:1-13).

God does know. He knew that "Abraham would order his house aright;" knew what would happen to his seed in Egypt, and down, down the ages into the millennial years; knew what manner of people would spring from Jacob and Esau, even before their birth; knew that the Ishmaelites would be wild men; knew that "the yoke of iron" would be put upon the neck of Judah by that nation of fierce countenance, or Rome, and that by it they would be besieged and overthrown some 1500 years before it came to pass, and also what dreadful curses would come upon them; knew of Israel's captivity and of the final overthrow of all Gentile kingdoms.

We cannot explain it; we can only say as David did, "Such knowledge is to wonderful for me." But if God knows what some men and some nations are going to do far down in the future, does he not also know what all men and all nations will do? Did he know that even our first parents would fail to stand the test when it came? He knew that Jesus would stand the fiery trial that would come upon him; was it any harder to know that Adam and Eve would not? It does not seem to me. And if we deny God's power to look into the future in one case, how can we prove him able to lift the curtain in another case?

I want to lean upon a God who "knows the end from the beginning." I do not want to doubt his power in the least iota. I can trust an omnipotnet God whose "eyes are in every place, beholding the evil and the good."

I cannot tell how he does it, he can look at things as they are now, through his angelic agents, and by wireless telegraphy, but not so can be forecast coming events. Yet I know he can and does tell what will happen before it comes to pass, and that therefore, he is the living and the true God, and worthy of our confidence, our adoration, and our praise.

We must be careful what we think, what we say, and what we do, for "he knows us altogether."

* * *

A theoretical religion is not sufficient. One must unite a good practice with right theories to obtain salvation.

* * *

Our chain of life is forged with little rings; and little words and acts uplift the soul.

* * *

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Editorial

It was necessary for Cornelius, "a devout man," whose prayers were accepted of God, not only to believe certain words, but to be baptized into the name of Jesus for salvation. For the proof of this affirmation, read the 10 and 11 chapters of Acts. What dispensation has since been proclaimed by God exempting "devout" people in this or any other age from following the same example?

Universalism ignores Christian knowledge in this life as necessary to future salvation. This is a practical endorsement of paganism. No faith in God, none in Christ, and none in Revelation being necessary to future salvation. All must see from this that Universalism is a practical endorsement of paganism; for if the whole world should relapse into idolatry, the final result would be the same!

Many superficial readers affirm on the ground of what Paul says in 1 Cor. 15:1-4, that the gospel is composed solely of the death burial, and resurrection of Christ. They omit from their creed the gospel of the kingdom, which we are commanded to believe (Mark 1:14, 15), because Paul says, as translated in the Common Version, "first of all." But is not "all" an indefinite adjective qualifying things understood? Can there be a "first" without a second? If the adjective "all" stands for what Paul preached in Corinth, by what rule of language can the "first" of all things be made to include "all" things of which it is the "first"?

"In the Day"

Gen. 2:17

In the "True Israelite," a periodical conducted by those interested in trying to lead the Jews to Christ, we find the following on the meaning of Gen. 2:17:

"The true meaning of the sentence, 'In the day thou eatest thereof thou shalt die,' is this: As soon as thou eatest of the fruit of that tree which I forbid thee, thou art guilty of death. Now, Adam, thou knowest the command, and the penalty for its trasgression. Be on thy guard. Adam transgressed the command of God; his life was forfeited; but the Judge delayed the execution of the sentence more than nine hundred years. A similar passage we find in 1 Kings 2:37, when Solomon says to Shimei: 'And it shall be, in the day that thou goest out from Jerusalem and crosseth the streamlet Kedron, know that thou shalt die.' We know however, that Shimei left Jerusalem, and went to Achish, the king of Gath, from whom he recovered his fugitive slaves, and returned. Now this journey to and from Gath must have taken several days, so that Shimei did not actually die on that day, when he left Jerusalem, and crossed the Kedron; but as soon as he did that, he was under the sentence of death. In both cases Hebrew translators say, 'as soon as thou eatest'; 'As soon as thou goest out.'"

Feetwashing Not a Commandment

Many contend that Jesus commanded his people to attend to the washing of feet, in connection with the ordinance of the Lord's supper, as a part of the ordinance itself. It is not so! There is no command or precept about it. The Greek word for "command," or precept, as used by the Savior in this connection, is entolee: meaning "precept, command, law," etc. But the original word used by Christ in John 13:15, when he says, "I have given you an example," is hupodigma: "an example, proposed for imitation or admonition," etc. (Greenfield's Lexicon). And in this case we shall find that the "example" of Christ was for "admonition," for the disciples deserved it. The case was this: The disciples had first been engaged in a "strife" among themselves, to see "which of them should be accounted the greatest" (Luke 22:24), and the spirit of selfishness and rivalry was in direct violation of the true import of the "new commandment." Hence "their Lord and Master" just set them an "example" of humility and love toward each other; they must be servants to each other, and never strive to see "which of them should be accounted the greatest." Thus we see that "love one to another" is the "fulfilling" of Christ's new law or commandment; as we find in Rom. 13:8-10.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

FROM A DELINQUENT

Dear Brother Huggins:

Some time ago I was a subscriber to The Restitution, and I just neglected renewing until I got to where I did not have money enough to renew. So, if you will look up my old account, I will pay up, and start again. Please write me at once.

BROTHER H. S. LASHER

Dear Brother Huggins:

I see by my label in my paper that my subscription expires this month. I enclose $5.00 for two years subscription for myself, and the rest is for the Helping Fund.

Just a few words in behalf of our dear little weekly visitor. I think it grows better with each succeeding issue. The many able writers we have contributing to it make the blessed sun shine where it goes. May the blessed Lord through the Holy Spirit give abundantly of his grace to each writer, that he in turn may be more able to feed the weaker ones in the truth. This is the prayer a brother wishes toward all the chosen ones.

Your brother in Christ.

FROM Mr. J. D. CURTIS

Editor of "The Restitution' Dear Sir:

I am deeply interested in the faith represented by your church. I am enclosing ten cents in stamps to pay postage, and if there shall be additional cost kindly let me know and I will return the price to you. I would like a full list of your tracts, also any publication you have that in a few words defines your faith in organization, origin and practice. I do not know whether you have what may be called a tract on "What we believe." If you have I will be very glad to have a copy of it, together with the other tracts named. Please send me sample copies of your paper. There is one question that often confronts me and I would be glad to have you pass upon it, and that is: Which of the following three does your church claim to be -Is your church in succession from the days of Christ and the apostles; or is it one that may be called of evolution; or is it one of complete restoration? I would be glad if you would help me to determine this as a part of your faith.

Trusting I may hear from you in a very short time, I am your sincerely.

$300 for Exemption in the Civil War

In "The Millennial Harbinger," kindly sent us by Sister Ettie Fry, we notice various allusions to the doings of the brotherhood during the Civil War. In the issue of Feb. 20, 1865, is found the following in reference to the military draft, which shows that our brethren have always, consistently with their belief in the coming kingdom of God, avoided active participation in war.

To those liable to draft who are poor, and of the "household of faith," we would say: Let us know as soon as the draft is over whether you are drawn or not—or as soon as your town or ward has filled its quota, write us to that effect, so that we may know what to do in apportioning the money received for the benefit of the poor drafted brethren.

We will send the "Exemption Blanks" to all our brethren who are liable and intend the pay the $300, if they request it. These "blanks" will be of material service to all who intend to take advantage of the law exempting non-combatants.

As we do not intend to take anything from the Fund to pay for the printing of these blanks, which will cost us some six or seven dollars, and the incidental expenses, postage, etc., connected with it, those who send for them are invited to help defray these expenses. This, all will see, is reasonable and just.

The False Vine and Its Fate

From the fact that the Scriptures speak of a true vine we know that there is a false one. This false vine has had root in the earth for many years, and has been gaining and flourishing; and now we see the fruit almost ripe and the vine ready for the harvest.

This false system has caused untold misery among earth's millions. Is there any remedy for this? No, not so long as the vine flourishes and lodges all kinds of filthy birds in her branches.

But socialists say: "Yes, we can do away with false systems. We will educate the people to socialism. Gradually they will come to where the classes will be on an equality with the masses. Yes, we can do this." So they put forth every effort to bring about the brotherhood of man. As a result we see their leaders killed, imprisoned and persecuted in many ways. Seeing they have not been able to improve conditions, now we see the Bolsheviki, the radical element of the socialists coming into prominence. They intend to bring about an equality by force. We now see them a quarter of a million strong. They see that people have been oppressed by the money grabbers so long that they think it is time to break the shackles and be free. We read the head lines in the newspapers: "Bolshevism Spreading Like Wildfire"; "Bolshevism Threatening the Nation," etc. The prophery is being fulfilled which says: "The sea and waves roaring, men's hearts failing them for fear of the things coming upon the earth. Surely they are causing the earth to tremble. This restless mass of humanity is as a surging sea;

as a lion roars when he sees the prey, so the waves thereof are roaring because their prey is in sight. Yes the prey is in sight. The kings of the earth are fast losing their crowns, and the kingdoms are soon to crumble; but the prey will be the Lord's. It is under the mighty hand of God that the kingdoms of earth are tottering. He says he will roar from on high. He says he will rise up out of his place and punish the inhabitants of the earth because they have forgotten him. The poor and oppressed have long been crying and now it seems that the Scripture which says, "The cries of the laborer has entered into the ears of the Lord of Sabaoth," is being fulfilled. God is the one who will wrest the kingdom from the oppressor and give it to the heir, Jesus Christ his Son, who is soon to be earth's righteous King. This false vine is soon to be gathered and cast into the winepress of the wrath of God, where its life will be entirely crushed out, and it will be supplanted by the true vine. In wresting this power from the oppressor there will be a time of trouble such as never was since there was a nation, and the Lord adds, "And never will be again." The Bible tells us that the heavens (ruling powers) shall pass away with a great noise and the elements shall melt with fervent heat. Do we hear any noise, and is there any heat? We think there is both noise and heat. The prophet when asked what he saw, said, "I see a seething pot." How applicable to this time. Who knows but that the Lord is using the Bolsheviki to overthrow autocracy? Men will soon come to know that "the Lord ruleth in the kingdom of men, and giveth it to whomsoever he will."

Let us not be deceived by the cry of "Peace, Peace, when there is no peace." We will have no peace until Christ, the "Prince of Peace," comes. He alone can calm the troubled sea. May his glorious kingdom soon come.

HANNA M. BARBER.

Who Are Led By the Spirit of God?

For as many as are led by the Spirit of God, they are the sons of God . . . And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Rom. 8:14, 17).

THIS LEADING is essential to salvation, for the heirship depends on being children of God, and being his children or sons depends on being led by the Spirit. The extraordinary leading of the Spirit were by immediate inspiration making men prophets and apostles, and were frequently evidenced by miracles. But the ordinary leadings are such as now occur in the enlightenment and conversion of men. On this great and important subject observe:

I. This leading is done by the instrumentality of the word of God; written by holy men of old "as they were moved by the Holy Spirit" (2 Pet. 1:21). If to hear the written word of Moses and the prophets is the same as to "hear them," surely to be led by the written word of the Spirit is the same as to be led by the Spirit (Luke 17:29). In converting and leading men the Spirit of God is ever present with his written word, the Holy Scriptures. "Where the word of a king is, there is power" (Eccl. 8:4).

The Spirit in the written word
Supplies us with a sure record,
To guide our erring steps aright,
And lead from darkness into light.

When a lawyer enquired, "Master, what shall I do to inherit eternal life?" the Master did not answer, "What say thy feelings, and thy inward light?" but, "What is written in the law? how readest thou?" And when the lawyer quoted the summary of duty from Deut. 6:5, the Master added, "This do, and thou shalt live" (Luke 10:25, 28). Since then the New Testament Scriptures have been added to the Old, enabling us with still clearer light to read what we must do to inherit life. In proving to Sadducees a coming resurrection, our Lord said, "Have ye not read that which was spoken unto you by God, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" This quotation from Exodus 3:6, 15, was written about 1500 years before those Sadducees were born; and it shows the delightful truth that God speaks in the Bible and speaks "to you." How greatly this should endear the Bible to the hearts of every one of us, for

In that Book we can read and see,
God's words addressed to you and me.

Never could the Holy Spirit in any man's heart lead him to contradict the Holy Spirit in the Bible. Therefore when we hear a man claiming to be led by the Spirit, say things that in his own heart seems right, but are contrary to the written word, we know that however sincere, "a deceived heart hath turned him aside" (Isa. 44:20). "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). A self-deceiver is a self-destroyer; and many such have gone out into the world professing to be led by the Spirit; and yet speaking perverse things contrary to the Bible and to one another. Therefore "try the spirits" by the law and the testimony of the written word (Acts 20:30; 1 John 4:1; Isa. 8:20). The "noble" Bereans believed Paul because they had tested even his preaching by "the Scriptures;" not by that inward light which Quakers vainly say every man is born with (Acts 17:11). The Spirit leads no one to neglect or pervert any doctrine or command of the written word.

II. The Scripture contains "that gospel which is the Power of God unto salvation to every one that believeth;" for Paul says, "the Scripture" preached the gospel to Abraham (Gal. 3:8; Rom. 1:16). Hence the Scripture is "able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:15). And this faith cometh by hearing the word which God spoke through the ancient prophets and apostles. They are the true messengers, called and sent of God, and not of men (2 Pet. 3:2; Gal. 1:1; Rom. 10:15-17).

When we believe "through their word," as found in the Bible, we are led by the Spirit which inspired them (John 17:20).

If sinners can be converted and led to salvation without the Scriptures, why are not the heathen so converted and led? And why has no Christian Church ever been found where the teachings of the Bible have never been heard?

The word is the sword of the Spirit (Eph. 6:17). The brightest daylight shining on a printed page adds not a syllable to it, but rather enables us to see what is already there. And the Spirit, ordinarily, illuminates the written word, applying it to our hearts and understandings; not making us wise "above" what is written" (1 Cor. 4:6; Psa. 119; Eph. 1:17-19). As warmth and moisture have an active agency in germinating seed sown in the ground, so the Spirit has an active agency in germinating the written "word of the kingdom" sown in "an honest and good heart" (Matt. 13:19; Luke 8:15).

III.—Among other great truths taught by the Spirit are the following:

(1) That "the gospel of the kingdom" is the only gospel that God has commanded to be preached in all the world, and that "men and women" must believe that gospel in order to be saved (Matt. 9:35; 24:14; Mark 16:15, 16; Gal. 1:7-9).

(2) That the kingdom of which the gospel speaks will be established on the whole earth at the second coming of Christ, when he shall reign on the throne of David in Jerusalem; "and of his kingdom there shall be no end" (Matt. 25:31; Luke 1:32, 33; Isa. 9:6, 7; 26:23; Zech. 9:10). The kingdom is not the church, but the reward of the Church (Luke 12:32; James 2:5; 1:12). The inheritance of that kingdom with "glory, honor and immortality," is the salvation to which we are so so mercifully invited by the gospel (Matt. 5:5; 1 Thess. 2:12).

(3) That when Christ and his redeemed shall have reigned a thousand years blessing all nations, both sin and death will cease and "the everlasting kingdom" be delivered up to the Father, and God be all in all. Thenceforth his will shall "be done in earth, as it is in heaven," that is, perfectly and by every inhabitant (Gal. 3:8; Rev. 2:26, 27; 3:21; 20:6; Psa. 37:9, 10, 20; Mal. 4:1-3; Prov. 2:21, 22; 1 Cor. 15:26, 28; Rev. 21:4; Matt. 6:10).

(4) That immortality, or eternal life, will be given by Christ the Judge of quick and dead at the resurrection, to the righteous only; and therefore we are to "seek for" it by patient continuance in well doing (Rom. 6:23; 2:7; 1 Cor. 15:54; Ezek. 18:4, 20).

(5) That Christ died for our sins, was buried, and rose again the third day, so that "by means of" his death believers might be made righteous and worthy to partake of the eternal inheritance in "his kingdom and glory" at the resurrection (1 Cor. 15:3, 4; Heb. 9:15; 1 Thess. 2:12; 2 Pet. 1:5-11).

(6) That water baptism is immersion, and is only for "men and women" who affectionately, or "with the heart," believe the gospel of the kingdom, which gospel is also called "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12; Rom 10:10; Col. 2:12; John 3:5).

(7) That it is our duty to avoid "the works of the flesh," and to show in our lives "the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:18-23; Eph. 5:9).

These truths of the gospel are believed and obeyed by those who are led by the Spirit and are seeking to attain at last the shining rewards of a blissful immortality in "the everlasting kingdom of our Lord and Savior Jesus Christ" (2 Pet. 1:11).

IV.—Scriptural examples and illustrations of being led by the Spirit in the process of conversion, are "written for our learning." On the day of Pentecost about three thousand souls heard the Apostolic word, and received it gladly, were baptized, and the same day were added to the church (Acts 2:38-42). When the Samaritans "believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women" (Acts 8:12). The Ethiopian treasurer hearing one discourse from Philip believed, was baptized, and went on his way rejoicing (Acts 8:35-39). At Philippi the jailor and all his house heard Paul and Silas at midnight, and were baptized straightway, and rejoiced, believing in God (Acts 16:31-34). At Corinth "many of the Corinthians hearing, believed, and were baptized" (Acts 18:8). Here we have three great acts in conversion, given in their exact order: (1) **hearing**, (2) **believing**, (3) **baptism**. These were true converts, having truly believed, repented, been baptized, and led by the Spirit that spoke to them in the Apostles, and also speaks to us in the Holy Scriptures (Matt. 10:20; John 17:20).

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The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

GOLDEN TEXT. 2 Peter 3:17, 18

WISHING

Do you wish the world were better?
Let me tell you what to do—
Set a watch upon your actions;
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high.
Of the sphere you occupy.

Do you wish the world were wise?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart.

Do not waste one page in folly;
Live to learn and learn to live;
If you want to increase knowledge,
You must get ere you can give.

Do you wish the world were better?
Then remember day by day
Just to sow the seed of kindness
As you pass along the way.
For the pleasure of the many
May ofttimes be traced to one,
And the hand that plants the acorn
Shields the armies from the sun.

A Bed Time Fairy Story

"The Unruly Member"

When I was just a little chap, a little fellow in my frocks, one day when I had had a nap, I woke and found a little box. It was like ivory all inlaid with scarlet cushions soft as air, nothing in gold or silver made, can with it the least compare. Of course I quickly did begin losing what wrapped my box about, and just as I was peeping in, there was a fairy peeping out. The little chap as big as a mouse was chained within, for it appears the box was for his prison house and he had been in it for years.

It was not many inches wide, the roof was low and vaulted too. He just could turn upon his side and that was all he could do. So I took pity on his plight, it was so sad to see him there. I thought it would be only right to let him out to get the air. Oh it was fun to see him go; he was a cunning little elf and he could frisk and frolic so it would make you laugh to split your sides.

But soon found to my dismay that he delighted in a fuss and then with fire he loved to play and that you know is dangerous. Then he would tear and kick and bite as quick as light, as tough as wire. The little rascal loved to fight and never, never seemed to tire. On mischief bent with all his soul he got me into many a bout, and when I found I lost control, I rued the day I let him out. At last I made resolve outright to catch and hold with might and main, and tie the little fellow tight and lock him in his box again. Oh he was slippery as an eel, but though the fight was long and sore, I got the shackles on his heel and chained him firmly to his floor. There bound he lies all in the dark for fear he should more mischief brew. It seems unkindly sort of work, but it's the only thing to do. For since I keep him tied right down within his box and shut the lid, he's just the nicest fellow known and does whatever he is bid. Now all you children go to bed for there's my story through at last; but keep this fairy in your head, and learn betimes to hold him fast.

James 3:5, 6; Proverbs 15:1, 2
James F. Gelletly.

July

July is the seventh month in our present calendar, and consists of 31 days. It originally was the fifth month and as such was called by the Romans **Quinctilis.** The name July is from Julius, in honor of Julius Caesar—who was born in the month—and came into use at his death. At one time the Anglo-Saxons called July "mead month," from the meadows then being in bloom.

To those who previously have not done so, July is the best time in the year to come out on the Lord's side, do his will, and become a son or daughter of the living God. "Behold, now is the accepted time; behold, now is the day of salvation."

Humility

When my soul from sin is purged,
When my evil spirit's scourged,

When my vanity is humbled,
When my wilful feet have stumbled;

When I see in flower's scent
Signs of the Omnipotent,

When in all sweet winds that blow
My Redeemer I shall know·

When I hear the birds rejoice,
Echoing thy melodious voice,

When I gaze on mountain grand,
And I see thy wondrous hand,

When with bowed head I confess,
When I see my worthlessness—

Then, Lord, shall I fully know,
Not 'till then, how much I owe.

Daily Thoughts

Stablish thy word unto thy servant	Psa. 119:38
Their iniquities will I remember no more	Heb. 10:17
He that doeth the will of God abideth forever	1 John 2:17
In the shadow of his hand hath he hid me	Isa. 49:2
Is God's hand shortened at all?	Isa. 59:2
He is not ashamed to call them brethren	Heb. 2:11
Let your requests be made known unto God	Phil. 4:6

The Old And The New

At times we read much, and hear more concerning the Old and the New Covenants; some going so far as to teach that today we are as much under the one as we are under the other. But Paul said, "The law was our schoolmaster to bring us unto Christ." So the way we see it is about like this:

Old	New
Moses	Christ
Law	Faith
Election	Obedience
Works	Grace
Wages	Gift
Temporal life	Eternal life

The Beauty of a Holy Life

A holy life is made up of a number of small things: little words, not eloquent speeches or sermons; little deeds, not miracles or battles nor one great heroic act of mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Siloam that "go softly" in the meek mission of refreshment, not the "waters of the river, great and many," rushing down in noisy torrents, are the true symbols of a Christian life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little foibles, little indulgences of the flesh, the avoidance of such little things as these go far to make up at least the negative beauty of a holy life.

* * *

Providence

As God doth kindly stay
His rough wind in the day
His east wind [illegible] blows

So in the time of need,
When hearts are sore and bleed,
His deepest love he shows;

For all the storms he guides,
On all the winds he rides
What we can bear he knows. —[illegible]

* * *

"What Think Ye of Christ?"

Matthew 22:42

It was Jesus who asked the question: "What think ye of Christ? whose son is he?" That was about 1886 years ago. And now a New York Christian ? clergyman, together with his congregation also supposed Christians has attempted to answer the question by saying that "Jesus may be as good as any philosopher, but no better;" they therefore have formed a "community church" where all philosophers, poets and [illegible] statesmen will equally be studied. [illegible] they [illegible] have given our Lord a place. Surely we are living in the last days.

* * *

A Letter of Appreciation

[illegible] Still [illegible] a person who will [illegible]

This thought has been brought [illegible] through the [illegible] friends. We [illegible] and every [illegible] reader of this page [illegible] little [illegible], but if they [illegible] to encourage [illegible] of [illegible] appreciation [illegible] will be realized.

You may remember that a little more than a year ago we asked those who could, if they would favor us with a short account of their vacation trip. How many do think answered? Not one. And the same answer is correct to every request we have made to interest the younger people in helping make their page more readable. How many, think you, acknowledged the receipt of the [illegible] pictures of interesting places in New York we sent on request some time ago? Draw a perfect circle and you have the answer! And let me tell you some were not [illegible] in the asking either. That same circle will again give the number of our readers who sent in their names for our "Honor Roll" of those who intended buying insurance from

Jehovah and Son

the firm so strongly recommended by "Father" Thomas. Were we looking for praise, or did we expect thanks, we would be so discouraged we never would write another line. But we shall continue, for some of the fathers and mothers have written us exceedingly encouraging letters. And, yes, at times we receive one from one of the younger people, but they are not for publication, although once we did publish quite a few, and we now will print another, not for the praise it gives, but as an encouragement to others.

Hobart, [illegible]

Mr. A. D. [illegible],
127 [illegible] St.,
Brooklyn, New York
Dear Sir:

I received the book "[illegible] of the House of David," for which I thank you very much. It is so nice and such good reading. I have enjoyed answering the puzzles very much. You will certainly receive a great reward for your work in [illegible] the children.

[illegible]

[illegible]

* * *

Our Weekly Puzzle

[illegible] God, [illegible] Christ [illegible] God [illegible]

What is "[illegible]"?
What does "[illegible]" signify?
What is the meaning of "[illegible]"?
What is meant by "[illegible]"?
Who was [illegible]?
To whom [illegible]?
Where [illegible]?
[illegible]

Answer to [illegible] in last issue:

"Corruptible" [illegible] subject to [illegible] in [illegible].

The meaning of "[illegible]" is [illegible] being, life without end.

A corresponding [illegible] in the Old Testament can be found in Isaiah 25:8.

"Victory" means success, triumph.

The passage was written by Paul, and can be found in I Corinthians 15:54 to 57.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

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Larger Hope Antidote

I AM wondering what Noah would think of some of the up-to-the-minute theology preached in these last days. I wonder if he preached the great salvation to the wicked generation of his day and proceeded forthwith to provide a way of escape if they neglected it. I wonder if he thought the Creator was making a bad failure of things when only a very few, so far, had been counted worthy of salvation and such an overwhelming majority actually perished beneath the flood because of their wickedness which God declared was very great. I wonder if he reasoned as some do now, that surely this cannot be. If you teach that the destruction of the antideluvians, Sodom and Gomorrah, was only a temporary and final judgment, and say that these things happened as examples for those who should afterward live ungodly, you thereby destroy the force of the warning, for if these have the promise of a future chance, perhaps other sinners may likewise in some mysterious way escape also. Controverting this, God declares that if the wicked turn not he will whet his sword (Psa. 7:12). Larger Hope advocates may seek ameliorating discipline for the wicked after death, but it will be futile, for the good reason that he shall not be (Psa. 37). Destruction is a strange form of restorative discipline. Perhaps Lot's wife will need to be assiduously warned that she must not look back this time; that the other time it was only a sort of make-believe chance just merely as an example for a lot of ungodly folks that were to live after her; but this time there is no fooling about it because no provision seems to be in sight for a more "convenient season."

And, too, the code of morals of Sodomites and the giants of men who lived in that age will have to be so sharply revised that the discipline will need to be stringent, and will take a lot of patience to get them to walk the narrow way leading to life eternal. The preaching of some of our people sounds as if God has been paying but little attention to the common run of sinners in the past, and will not in the future until the thousand years reign of Christ or some other time. Whenever he needs one to use in his plans he takes one irrespective of heart condition or even a desire on the sinner's part to seek after him. A very different condition from this prevailed when we see the Ethiopian eunuch seated in a carriage utilizing his spare time endeavoring to seek out and understand the meaning of the Lamb led before the slaughter, as the dumb lamb before its shearers. God had Phillip in readiness to carry the message of salvation to him. Likewise God had seen the devoutness, the almsgiving, the godly fear, and heard the continued prayers of Cornelius (Acts 10:2-4). Peter was sent to tell him words whereby he and his house might be saved, which were gladly believed. I am inclined to believe that God recognized something golden about our beloved apostle Paul before the gospel light shone upon him.

It seems to be a difficult task for Larger Hope advocates to find a place for the proposed disciplinary work for the dead out of Christ (or in as they say) to be accomplished. Some say the millennium will be divided into ten periods and the dead raised in as many consignments to prevent too many appearing at one time. Considerable of God's word will have to be daubed spurious to substantiate this theory. Others argue that the work is to be done in some age beyond the reign of Christ in some dreamland of futurity. There does not seem to be any place entirely suited for a just and no-respecter-of-persons trial for this class. Perhaps it is after death and hell are destroyed so that they will just have to be saved whether they repent or not. Better leave this class where God puts them: They shall not rise (Isa. 26:13, 14). They shall sleep a perpetual sleep (Jer. 51:39, 57).

I am inclined to place future probation for the dead in the same catalogue with the perverted gospel of Christ having gone to heaven to repair and brush up quarters for the saints who move in at death. The janitor up there ought to be sharply rebuked for letting these abiding places all run down, as he has. Perhaps God, by an oversight, has neglected the upkeep of these structures as he has some very good sinners on earth who would have died in a saved condition if only they had been given even half a chance.

Let us see if more solid ground can be found upon which to stand. Christ was not an afterthought on the part of Jehovah to prevent total wreck of his plans. Christ was in the mind of the Father before man was created. If man had been obedient there would have been no need of a resurrection. It is the righteous judgment of God that the entire human family, because of Adam's transgression, came into the world under penalty of death. This would have been unfair if a way of lifting the penalty of death had not been provided, and amply so, from the beginning. For a time man's vanity caused him to argue that perhaps the serpent was right, but when death began to make serious inroads among them a few began to call upon the name of the Lord, and by their works proved they believed God in preference to the serpent. Very early in the race we

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find Abel choosing the good. Bible history reveals a few of this class in all ages. It has constituted a little flock of which the world has been unworthy, a seed and a salt in the earth, although few in number and at times almost extinct, but never completely exterminated. Had Noah and his house perished in the flood, this seed would have perished. A weak seed existed in Abraham's day. God has always desired and endeavored to teach man to choose righteousness and glory not in his own strength. System and precision is strongly manifest in all of God's works. The heavens declare it. Man's limited knowledge of the universe proclaims it with a thousand tongues. The laws of life and all nature bespeaks his loving but just solicitude in a most intimate way in the affairs of man whom he created in his likeness, and the earth his destined home. The Bible teaches nowhere that the earth has or ever will be replenished through the resurrection of dead sinners. A seed was preserved through Noah. With the call of Abraham from a world of idolatry, the nation of Israel was established, governed by laws and limitations.

Strangers who sought membership in the congregation of Israel were not barred out but admitted on well defined conditions. It so pleased God that the true seed of Israel of God is made up entirely of those who exercise faith in his promises of which Christ is the head. But Abraham's seed according to the flesh is not to be completely destroyed at the close of the present dispensation. Why not totally destroyed? A remnant seed will be needed to replenish the earth when Israel is established in their own land never again to be pulled up. after their repentance and acceptance. The period of destruction incident to the return of Christ also reduces the Gentile nations to a weak condition through war and pestilence, but not totally destroyed, why? A remnant seed, though weak, will be needed as a foundation for strong Gentile nations who will seek the Lord of hosts during the 1000 year reign of Christ. God's purpose in not making a full end of Israel and the Gentile nations at this time controverts the doctrine of a resurrected mortal seed to replenish the earth. If a complete end of nations were promised literal fire-world burners might flourish. But the word reveals no such plans. Many object that it would be impossible for this remnant seed to develop to proportions taught in the prophecies. Do you realize that it has been but 427 years since Columbus discovered America, and consider what has been accomplished during that time under the rule of man! What think you will happen when Christ takes charge of this world and the Father's will is done on earth as it is in heaven. Christ is the first fruit of the seed promised. The bride is a kind of first fruit. When the first order of resurrection is completed at the close of Christ's reign, when the main harvest is reaped, its subjects will be of the same nature as the first and the kind of first fruits.

How a Bible student can read the book of Psalms and get future probation for dead sinners is more than I can understand. Why should God be angry with the wicked every day and say he will whet his sword against him if he turns not, if the only alternative for him is to keep right on choosing to do wickedly. If life was prolonged a thousand years no one could do good works sufficient to earn eternal life. It pleases God to give it through works of faith. But does this signify that man's ability to choose good and evil is not taken into account at all? The human mind is perfectly capable of appreciating God even before the glorious light of the gospel takes hold of his heart, and provides for him a means of salvation. The God of heaven has zealously guarded in all ages the sanctity and holiness of the means of a life and immortality in Christ. The clouds began to gather in the west one afternoon last week. The earth's surface was dry and parched. A neighbor, a man of the world, was working with me, and as the refreshing rain came down I could not refrain from asking him who it was that so freely, so bountifully sends the rain, the sunshine, the wheat the corn, the innumerable blessings to all alike. The man, a kind and helpful neighbor, but whose goodness if sifted out is based upon selfish motives evidently had always looked upon the rain as a result of natural phenomenon, independent of the Architect of the universe. As an answer to my remark he simply cast a far off look and dropped his head in silence. Oh, that men and women would only recognize God's presence round about them, so near, so willing, so anxious, if they only would in the slightest way reach out after him, to let their lips speak his holy name in fear and reverance, with thanksgiving and praise instead of profane words and wicked deeds. When everything round about is so abundantly, richly, and overflowingly the open manifestations of God's goodness and mercy what shall we think of man who persists in worshipping these gifts more than the Giver?

What does "life in Christ" or "through Christ" signify in the Scriptures? If it is not synonomous with "eternal life," the power to have life in one's self, as the Father gave unto his Son to have life in himself, the written testimony is very ambiguous. Where do we find both conditional and unconditional life in Christ? If this position is not scriptural can we say, then, that all that die in Adam are to made alive (eternal life) in Christ? If so, universal salvation is positively assured. And universal salvation is an open alignment with the serpent's doctrine, "thou shalt not surely die," and makes the teachers of such the children of their father, the devil.

But if the "all" in Christ is a selected or elect seed or body taken from the "all in Adam," to me, harmonizes with the Scriptures throughout. Must we believe that the old Adam's seed which bears no fruit, and by God's judgment is worthy to be burned by fire; I say, can we say in the face of this fact that God is going to preserve this seed through Christ, dig it up by resurrection, transplant it in richer soil where the showers of heavenly blessings are so plentiful as to vouchsafe salvation to all? Not so, my beloved brethren. The seed to stand up again (resurrected) is the seed of Abraham through Christ; for if ye be Christ's then are ye Abraham's seed, and heirs according to the promise. The restoration of dead sinners, who wandered out of the way of understanding, does not constitute an element of the things spoken of by the prophets since the world began to be accomplished during the benovelent and punitive reign of Christ. It is a gathering together of all

things in Christ when the seed of the woman shall triumph gloriously and crush forever the head of the serpent. Life with possible elements of death is not the "life" the Savior talked about, neither do we find him subdividing the term into conditional and unconditional life. It is faith in the gospel that saves, but recognition and belief in God paves the way to it. "Without faith it is impossible to please God: for he that cometh to him must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). When Jesus performed miracles with sinners we hear him saying, "thy faith maketh thee whole"; and, "behold, greater faith than this cannot be found in Israel." Paul wrote words of wisdom and truth to the Ephesians, 4:17-19, when he said: "This I say therefore, and testify in the Lord, that ye hence forth walk not as other Gentiles walk, in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their hearts, who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness." Beware how thou goeth, vain and boastful man, for "he that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16). How our "hearts burn within us" as we try to comprehend in mortal weakness the consummation of the kingdom of God, when sinners and all the unrighteous are rooted out of the earth and no mediator between God and his glorified children is needed, but they shall see him and talk face to face. If such promises as these, which we find in the Book of God, open to the world, fail to stir the inner-most depths of our being and inspire to nobler, godlike thoughts and deeds, how beastly indeed must be our nature! "Oh that men would praise the Lord for his wonderful goodness. Praise ye the Lord."

J. E. HAMMOND.

Russellism Refuted

Article Two

BUT THE challenge will come from Russellism, "What are you going to do with Ezek. 16:53-55?" I am bold to say that if my choice lay between the theory which Russellism bases upon the passage and the testimonies and facts we have already considered, I would cling to the latter, even if I had to confess that the passage in Ezekiel was too mysterious for me to offer any sort of explanation to it. I may be overwhelmed with sorrow by the loss of loved friends and relatives, and I may hope since they had died without "a chance," they may be raised to another life in which the probation they were deprived of in the first life may be vouchsafed to them, yet, with my utmost love for them all aflame and my hopes burdened with deepest anxiety in their behalf, I would positively revolt at the very thought of seeking solace and support in Sodom; I would be ashamed to try to base my hope for the future welfare of my loved ones upon a passage of Scripture which, apparently, (to the superficial view, however) teaches resurrection to "a second chance" of the abominable Sodomites.

Metaphorical Relationships

Now let us carefully examine the passage in Ezek. 16. In verses 2 and 3 of the chapter we read, "Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite; and thy mother a Hittite.' Was this literally true or parabolically true? Literally, and in the racial sense, their father was Abraham, and their mother was Sarah, who were not Amorites nor Hittites. Why then did the prophet say that their father was an Amorite and their mother a Hittite? Clearly, it was to "cause Jerusalem to know her abominations," by comparing her wicked children of that generation with the nations of Canaan whose wickedness was the reason for which the ancestors of Israel were sent to exterminate them. Over four hundred years before Israel entered Canaan God said to Abraham, "The iniquity of the Amorites is not yet full" (Gen. 15:16), from which it is evident that their iniquity was full when the time came for their divinely commanded extermination. By the way, the Amorites had their "chance," and just vengeance waited over four hundred and seventy years for them to deserve their extermination. Will Russellism defy this stern fact and declare that they are to have "another chance?"

But to return to that proclaimed Amorite and Hittite relationship of the wicked generation of the Jews addressed by the prophet. God refuses to acknowledge their literal relation to Abraham and Sarah, and throws them into relationship with a wicked people whom they themselves traditionally abhorred.

This is repeated more pointedly in verse 45: "Thou art thy mother's daughter, that loathed her husband and her children; and thou art the sister of thy sisters; which loathed their husbands and their children; your mother was an Hittite and your father an Amorite." Why is Rome called "Sodom and Egypt" (Rev. 11.8)? Is it not because she is wicked like Sodom, and dark and mysterious like Egypt? Metaphorical relationships in the Scriptures are based upon similarity of characters good or bad. Two persons who are proud are brothers, or sisters, and both are children of pride. If we tell a man that he is a brother to Nero we class him with that wicked, heartless emperor; and so with cities and nations. Unless the characteristic of Scripture is recognized, the chapter under consideration cannot be understood; and it is with those who do not understand this that Russellism is able to succeed, by employing metaphorical language as if it were literal.

Adam Clarke on Ezekiel 16

A note from Dr. Adam Clarke's Commentary will be helpful here. On the words, "Thy birth and thy nativity is of the land of Canaan," he says: "It would disgrace Abraham to say that you sprung from him; ye are rather Canaanites than Israelites. The Canaanites were accursed; so are ye." Referring to the Amorite fatherhood and the Hittite motherhood he says:

"These tribes were the most famous, and probably the most corrupt, of all the Canaanites. So Isaiah calls the princes of Judah rulers of Sodom (chap. 1:10); and John the Baptist calls the Pharisees 'a genertion of vipers' (Matt. 3:7). There is a fine specimen of this kind of catachresis in Dido's invective against Aeneas:

> False as thou art, and more than false forsworn,
> Not sprung from noble blood, nor goddess born:
> But hewn from harden'd entralls of a rock,—
> And rough Hyrcanian tigers gave the suck. Dryden.

This is strong; but the invective of the prophets exceeds it far. It is an essence of degradation to its subjects; and shows the Jews to be as base and contemptible as they were abominable and disgusting.

This will show why "Samaria and her daughters" and "Sodom and her daughters" are called sisters of the generation of Jews (verse 46). These phrases mean the same as "Jerusalem and her children," that is, the people of Jerusalem, the people of Samaria, the people of Sodom. The reason why the term "daughters" is used is because the people are compared to lewd women "mothers and daughters" that "loathe their husbands and their (legitimate) children," and prostitute their virtue by adultery. Hence the metaphor is kept consistent without.

Forcing home the comparison involved in this moral relation of sisterhood to Samaria and Sodom, the prophet says, verse 51: "Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done." Not that Samaria and Sodom were really "justified" in their abominations; but the comparison is made to sharpen the edge of the invective against the exceedingly wicked Jews.

Now we come to the real gist of the question. It was necessary to clear the way by reaching an understanding of the peculiar manner in which the prophet was "causing Jerusalem to know her abominations"" (verse 3). Sodom could not be a sister of Jerusalem geographically, nor historically. She went down in the days of Abraham and Lot, long before Jerusalem and the Jews became mutually identified. Sisters in abomination is the only sense that is reasonable and consistent with the fearful facts the prophet is disclosing to the shame and degradation of that generation of Jews.

Now what sort of a spectacle have we before us? Could a blacker people be painted? Are these the people that Russellism asks us to believe are destined to have a resurrection to a "chance"—call it a "second chance" or a "fair chance," as you please? Is it that the prophet has led us through the "inquity of the Amorites," the sins of Canaan, the idolatry of Samaria, the fearful crimes of Sodom, and the abominations of that generation of Jews to point us out a people who deserve, or are to have undeservedly, another life time of probation? In a chapter in which the wickedness of the people is so strongly thrown into metaphor, would it not be more consistent to regard verses 53-55 as irony? What! irony in the Word of God? some will exclaim. Yes, do not be alarmed. Let us examine a few cases.

Cases of Irony

1 Kings 18:27 And it came to pass at noon, that Elijah mocked them, and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is on a journey,' or peradventue he sleepeth, and must be awakened.

1 Kings 22:15 So he came to the king. And the king said unto him, Micaiah, shall we go against Ramoth-Gilead to battle, or shall we forbear? And he answered them, Go, and prosper for the Lord shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master; let them return every man to his own house.

Job 12:2—No doubt but ye are the people, and wisdom shall die with you.

Eccl. 11:9—Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.

Matt. 25:26—His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reaped where I sowed not, and gather where I had not strawed.

1 Cor. 4:8—Now are ye full, now are ye rich, ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you.

Ironical Words Fit Aggravated Circumstances

Now in these testimonies the meaning is the opposite to what is said, which is a method of making the condemnation as caustic as the subject deserves. Ironical words are evoked by aggravated circumstances; and now we may ask, Is there a more aggravated circumstance to call forth withering irony than the one under consideration? Having gradually led up to the climax in showing wicked Jews what vile characters they had become, and since restoration from captivity was the hope of every Jew, with what searching fire the words of the prophet would burn when he declared that it was as possible for the abominable Sodomites, who suffered the "vengeance of eternal fire,"to be restored, as it would be to restore that fearfully wicked generation of Jews. So in words of biting irony he said, "When I shall bring again their captivity, the captivity of Sodom and her daughters (idolaters), then will I bring again the captivity of thy captives in the midst of them." How these last four words must have burned to the bones! "That thou mayest bear thine own shame, and mayest be confounded (not "redeemed") in all that thou hast done, in that thou art a comfort unto them. When thy sister Sodom and her daughters shall return to their former state (which would never be), and Samaria her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate."

Then to more forcibly show that the one "return" was as impossible as the other, he adds, "For thy sister Sodom was not mentioned by thy mouth in the day of thy pride, before thy wickedness was discovered as at the time of thy reproach of the daughters of Syria and all that are round about her, the daughters of the Philistines, which despise thee round about. For thus saith the lord God, I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant."

To this verse the language, mixed as it is with a well-deserved irony, is consistent with and according to the whole tenor of Scriptures, that the destroyed Sodomites, the condemned idolatrous Samaritans, and that wicked generation of Jews were beyond redemption and their destruction would be irrevocable and eternal..

I am fully aware that opponents will refer to verses 60 to 63, and I will yet show that these are consistent with what I have set forth so far. But before I do so, let me examine another line of evidence to confirm the claim that the prophet spoke ironically.

Illustrative Comparisons

In contrasting the hopeless destiny of some men with the hopeful future that shone before the good old partiarch Job, he says, "So man lieth down, and riseth not till the heavens be no more, they shall not awake, nor be raised out of their sleep" (Job 14:12). What have we here but a declaration based upon the stability and perpetuity of "the heavens"? This is not a reference to political heavens: for the fact of their insecurity and instability would give no force to the comparison Job is making. His reference is to the "heavens that declare the glory of God," whose ordinances can no more fail than God's covenant be broken. Therefore of these heavens he says, "till these be no more, they shall not awake." To paraphrase the statement for comparison with the message in Ezekiel under consideration. When the heavens are no more, these men I am speaking of shall awake, etc. When will the heavens be no more? Never. Therefore these will never awake. When will Sodom be restored? Never. Therefore you wicked Jews whom I (Ezekiel) am addressing shall never be restored.

Another illustration may be found in Jer. 31:35: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed (not every generation) of Israel shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."

Now, throw these statements of comparison into the form of question and answer: When will "those ordinances depart"? Never. Therefore, Israel will not cease from being a nation for ever.

When will man be able to measure the heavens and search out the foundations of the earth? Never. Therefore God will never cast off the seed of Israel.

Now let us put these in a verbal form similar to the words of Ezekiel in question. When the ordinances of the heavens depart, then the seed of Israel shall cease forver. When will that be? Never. When I restore the wicked Sodomites, then I will restore you wicked Jews. When will that be? Never. Selected by Brother B. F. Smith.

Wine

When I read the article some time ago about the boy who refused the stimulant, I thought, "What a beautiful character!" It really had an uplifting influence over me to think that even though he were not in the truth, yet he had been trying to build a character during his life, We may call these things trivial, but it is the watching of our every act in small things that prepares us to overcome the greater things.

The Bible says, "If meat makes my brother to offend, I will eat no meat as long as the world standeth." Now dear brethren, if some think it wrong to drink strong drink, why try to make them believe it is right? We know there is no harm in not drinking it, and it is taking a chance to drink it. Our God knew the depraved appetite of man, and we read, "Woe to the man that giveth his neighbor strong drink." He does not say "that giveth him enough to make him drunk."

What the church needs in these last days is exhortation to godliness. I greatly feel the need of it. When I see an article in the paper along the line of exhortation I certainly appreciate it. It is good to mix with doctrine.

Let us walk in the Spirit and overcome the desires of the flesh.

HANNA M. BARBER.

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Editorial

We have been edified this week by the following visitors: Sister Jessie Kauffman, of Springfield, O., and Sister Sanford and daughter, Sister Edna Anderson, of Aurora, Illinois.

◆

The longer you read the Bible, the more you will like it, it will grow sweeter and sweeter; and the more you get into the spirit of it, the more you will get into the spirit of Christ. (Romaine).

◆

We complain that we have "no time." An Indian Chief of the Six Nations, once said a wiser thing than any philosopher. A white man remarked in his hearing, that he had not time enough. Well, replied Red Jacket, gruffly, I suppose you have all there is! He is the wisest and best man who can crowd the most good actions into now. (Emerson).

◆

Optimists are jubilant over the official cessation of the war. They confidently expect the league treaty to not only stop all wars, but to prevent them as well. All this they expect from a treaty in which God is neither recognized nor mentioned! The day on which the document was signed, the earth was burdened and disgraced by twenty-three wars!

◆

Questions, but no Answers

The "Messenger" reports a discussion which was recently held between "Rev." Ira C. Moore, and John J. Mullens. Mr. Mullens, denying the doctrine of the endless torment of the wicked, asked the "Rev." Mr. Moore "many questions which to this day," says the report, "remain unanswered." Some of these "unanswered" queries we submit for the edification of our readers.

1. If "forever" means "eternal" in all cases you must resurrect "Jonah and the whale," and kindle a fire inside the whale and then make the whale immortal to keep him in. Can you do it?

2. If the spirit is the real man, why does the body have to die for what the spirit does; and why punish both the spirit and body when only one is responsible?

3. If Abraham's bosom is the home of the saved, what became of the righteous prior to the birth of Abraham?

4. How will you harmonize the doctrine of eternal torture and pain with Rev 21:4 which reads "Neither shall there be any more pain"?

5. As "the dead know nothing" (Eccl. 9:5), can there be punishment without knowledge?

6. Will you please tell to this intelligent audience when the spirit becomes a conscious thinking entity?

My opponent says **Kolasin aionion** and **Basanos** have the same meaning, which I deny. **Kolasin** is translated variously (Acts 4:21) Here punish is from **Kolasin** but does this convey the idea that these men thought to punish the disciples eternally? Again in 2 Pet. 2:9, "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." Is there anything here to indicate that the wicked will suffer eternal torment? No, but just to the contrary: they are reserved, are kept unto the day of judgment, to be punished. 1 John 4:18 "Fear hath torment," kolasin. Is there anything here to lead one to believe in eternal torment? "It is derived from **kolazoo**, which signifies to cut off—to cut off an individual from life.'

Thus he was whipped upon his own ground, for when we go to Matt. 24:46 we have **kolasin**, a cutting off from life. Then when he says **kolasin** means eternal, we say very well, eternally cut off from life.

◆

The Third Trumpet

Editor's Sermon Notes on the Apocalypse

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter (Rev. 8:10, 11).

1. Symbols Explained

1. A Blazing Star (Shooting Star)

1. Stars represent ruling powers; light, their edicts, commandments, and laws (Gen. 1:14, 18; Num. 24:17; Luke 1:78, 79; Rev. 1; 22:16, Phil. 2:1g; Psa. 119:105; Hos. 6:5).

2. Sometimes a star denotes a destroying, inconstant, meteoric power (Dan. 8:9, 10, Num. 24:17-19; Jude13). Facts about shooting stars worthy of note:

- (a) They have no fixed place in heaven.
- (b) They shine by native light.
- (c) They are visible only while they fall.
- (d) Their motion is rapid.
- (e) Their duration brief.
- (d) Their brightness, while it lasts, intense.
- (g) Their extinction instantaneous.
- (h) When their light is extinguished, nothing remains; the bodies which emitted the light are no where to be found.

2. The Third Part of the Rivers and Fountains of Waters

1. Politico-geographical-topographical arena of the trumpet: blending of the literal symbolical (2 Kings 19:24. Rev. 16:1-7; 17:9, 10, 15).

3. The Name of the Star

1. Wormwood (Greek **apsinthos**), the name of a river in the Illyrian Third ruled by Attila. Rivers often designate countries.

- (a) Nile, Egypt (Ezek. 29:2-4).
- (b) Euparates, Turkey (Rev. 16:12).
- (c) Mississippi, United States.
- (d) Thames England.
- (e) Arsinthos, Illyrian Third of Roman Empire.

4. Bitter Waters Kill Many

1. Wormwood, God's judgments turned into gall (Jer. 8:14; 9:14-16; 23:14, 15; Amos 5:6, 7; 6:12).
2. Drinking poisoned waters refers to the bitter draught of death which was often caused by hemlock or other poison (Psa. 75:8; Matt. 16:28; Luke 22:42; Heb. 2:9; John 18:11).
3. "Drinking the cup," "tasting death," etc., are symbolic expressions for God's judgments (Job 21:20; Psa. 11:6; Isa. 51:17; Oba. 16; Jer. 25:15-38; Rev. 14:9, 10).

3. Historical Application A. D. 450

1. Attila king of the Huns, "the terror of the world" (Gib. 3:142).
2. He possessed the Sword of Mars; acquired the empire of Scythia and Germany (Gib. 3: 145, 146).
3. Battle of Chalon; 162,000 killed (Gib. 3:191. 194).
4. Attila fulfilled the third trumpet in his invasion of Italy, the Illyrian Third, the north of which is the "rivers and fountains of waters" (Gib. 3:195, 196, 197).

Trinitarian Confusion

Will some orthodox clergyman please explain the doctrine of "the trinity," and prove the existence of such a God as they require us to worship. Scripture testimony will be taken as evidence, or logical reasoning from nature. I have taken some pains to try to inform myself on this subject, but with no satisfactory results. I enquire of "Rev. Dr. A.," and am informed that God is not an organized located person. O no! God is not a person! Then Dr. "B." argues with neighbor Unitarian, that the Father, Son and Holy Ghost, are three distinct persons. Yes, God is a person, his Son is a person, the Holy Ghost is a person.

Again we hear "Rev. Mr. C.," preaching that the Father, Son and Holy Ghost, are all one person. Dr. A. says God has neither body, parts, or passion. "Rev. Mr. D." says, the soul is a part of God. A. says God is not a located being; he is everywhere in general, and in no place in particular. Then we hear D. speaking with great solemnity, of our deathless spirits being summoned to appear in the presence of God, and of wicked spirits being banished from his presence.

Now let us see what we have learned thus far:

1. A. says God is not a person.
2. B. says they are three persons.
3. C. says they are one person.
4. A. says God is without parts.
5. D. says the soul is a part of God.
6. A. says God is everywhere present.
7. D. speaks of being banished from his presence.

But what perplexes me most is this:
A. B. C. and D. all claim to agree,
That three are one, and one is three!
'Tis a puzzle to me, I can only see,
That one is one, and three ones are three.—L. Sheets in "Bible Expositor."

◆

The Third Epistle of Peter

The authorship of this epistle is uncertain. That it was written by Walter Scott, a coadjutor of Alexander Campbell, is our surmise; but be the author who he may, his burlesque is both entertaining and instructive—Editor.

CHAPTER I

The Style and Manners of Living

NOW YE who are called and chosen to go forth to all nations and among all people, in time present and in time to come, to preach the Word, see that ye take unto yourselves marks, yea, many outward marks, whereby ye shall be know of men.

Be ye not called as men are called: but be ye called Pope, Archbishop, Archdeacon, or Divine, or Reverend, and Right Reverend, or some like holy name; so may ye show forth your honor and your calling.

And let your dwelling places be houses of splendor and edifices of cost; and let your doors be decked with plates of brass, and let your names, even your reverend titles, be graven thereon; so shall it be as a sign.

Let your garments in which you minister be garments not as the garments of men, neither let them be "seamless garments, woven throughout," but let them be robes of richest silk, and robes of fine linen of curious device and costly workmanship: and have ye robes of black and robes of white, that ye may change the one for the other; so shall ye show forth your wisdom and humility.

Let your fare be sumptuous, not plain and frugal as the fare of the husbandman who tilleth the ground; but live ye on the fat of the land, taking "good heed for the morrow and wherewithal ye shall be fed."

And drink ye of the wines of the vintage brought from afar, and wines of great price; then shall the light of your spirits be the light of your countenances, and your faces shall be bright, even as the morning sun shall your faces glow in brightness; thus shall ye show forth your moderation and your temperance in all things..

Let the houses in which you preach be called churches, and let them be built in manner of great ornament without, and adorned with much cost within; with rich pillars and paints, and with fine altars and pedestals, and urns of precious stones, and cloths and velvet of scarlet, and vessels of silver.

And let there be rooms for the changing of robes, and places for the precious metals and mitres.

And let the houses be divided into seats for the congregation, and let every man know his own seat; and let the first seats in the front of the altar be for the rich that pay by thousands; and the next for the poorer that pay by hundreds; and the last for those that pay by tens. And let the poor man sit behind the door.

And let the seats be garnished with cushions and crimson cloth, and with fine velvet; for if the houses of players and vain people who deal in idle sayings and shows of mockery, be rich and gorgeous, how much more so should be the houses that are dedicated to him "that is meek and lowly of spirit."

CHAPTER II

The Choosing of Ministers

When ye go out to choose holy ones to be of our brethren, and to minister at the altar, choose ye from among the youth, even those whose judgements are not yet ripe, and whose hearts know not yet whether they incline to God or Mammon.

But ye are wise, and ye shall know the inclinings of their future spirits and ye shall make them incline to the good things which the church hath in store for them that are called, even those that shall be called of you.

Then shall ye have them taught exceeding many things. They shall not be ignorant fishermen, or husbandmen, or men speaking one tongue, and serving God only by the knowledge of his law.

Nay ye shall make them wise in the things of your wisdom; yea, exceedingly cunning in mysteries, even the mysteries which you teach.

Then shall they be fitted for the "laying on of hands;" and when the Bishop hath done his office, then shall they be reverend divines.

But if any man believe that he is called of God to speak to his brethren, "without money and without price," though his soul be bowed to the will of the Father, and though he work all righteousness, and "speak as with the tongue of an angel"—if he be not made a Divine by your rules and by the hands of a Bishop, then he is not a Divine, nor shall he preach.

He that is chosen of you shall give you honor, and shall be honored of men and honored of women: and verily he expects his reward.

CHAPTER III

The Perfomance of Preaching

When ye go to the church to preach, go not by the retired way, where go those that would shun the crowd, but go in the highway, where go the multitude, and see that ye have on the robes of black, and take heed that your pace be measured well, and that your march be stately.

Then shall your "hearts be lifted up," even as the hearts of mighty men shall they be lifted up. And ye shall be gazed upon by the multitude, and they shall honor you and men shall praise you and the women shall glorify you, even by the women shall ye be glorified.

And when ye go in, go not as the ordained, prepared only with a soul to God and with a heart to men, and a spirit filled with the Holy Ghost; but go ye with your pockets full of papers and full of divine words; even in your pockets shall your divinity be.

And let your sermon be full of "the enticing words of man's wisdom," and let it be beautified with just divisions, and tropes, and with metaphors; and with hyperbole, and apostrophe, and with interrogation, and with acclamation, and with syllogisms, and with sophisms, and throughout let declamation be.

And take good heed to your attitudes and your gestures, knowing when to bend, and when to stand erect; when to lift your right hand and when your left, and let your motions be graceful, and in your attitudes and in your gestures let your grace be. Thus shall ye be pleasing in the eyes of the people and graceful in their sight.

Let your voice at times be smooth as the stream of the valley, and soft as the breeze that waves not the bough on its bank; and at times let it swell like the waves of the ocean, or like the whirlwind on the mountain-top.

Then shall ye charm the ears of your hearers, and their hearts shall be softened, and their minds shall be astonished, and their souls shall incline unto you; and the men shall incline unto you and likewise the women; yea, unto your sayings and unto your persons shall they be inclined.

And be ye mindful not to offend the people; rebuke ye not their sins; but when ye rebuke sin, rebuke it at a distance; and let no man apply your saying to his own case; so shall he not be offended.

If a brother shall rise up the banner of war against brother, and the Christians against Christians, rebuke them not; but be some of you on the one side, and some on the other; and tell the one host that God is on their side, and the other host that he is on their side, so make them both to kill. And even among swords and lances let your black robes be seen.

Preach ye not "Peace on earth and good will to men," but preach ye glory to the victor, and victory to the brave.

If any man go into a foreign land and seize upon his fellow man, and put irons on his feet and irons on his hands, and bring him across the great deep, into bondage; nay, if he tear asunder the dearest ties of nature, the tenderest leagues of the human heart; if he tear the wife from the husband, and force the struggling infant from its mother's bleeding breast, rebuke him not!

And although he sell them into foreign slavery, to toil beneath the lash all their days, tell him not that his doings are of Antichrist; for lo! he is rich and giveth unto the church, and is esteemed pious; so shall ye not offend him, lest peradventure he withdraw himself from your flock.

Teach them to believe that you have the care of their souls, and that the saving mysteries are for your explaining; and when you explain your mysteries, encompass them round about with words as with a bright vail, so bright that through it no man can see.

And lo! ye shall blind the judgements of men (and more especially of women) as with a band of iron; and ye shall make them blind in the midst of light, even as the owl is blind in the noon-day sun; and behold ye shall lead them captive to your reverend wills.

CHAPTER IV

The Clergy's Reward

"In all your gettings" get money! Now, therefore, when ye go forth on your ministerial journey, go where there are silver and gold, and where each man will pay according to his measure. For verily I say ye must get your reward.

Go ye not forth as those that have been sent, "without two coats, without gold or silver, or brass, in their purses; without scrip for their journey, or shoes, or staves;" but go ye forth in the good things of this world .

And when ye shall hear of a Church that is vacant and hath no one to preach therein, then be that a call unto you, and be ye mindful of the call, and take ye charge of the flock thereof, even of the golden fleece.

And when ye shall have fleeced your flock and shall know of another call, and if the flock be greater, or (rather) if the fleece be greater, then greater be also unto you the call. Then shall ye leave your old flock, and of the new flock shall ye take the charge.

Those who have "freely received, let them freely give," and let not men have your words "without money, nor without price," but bargain ye for hundreds and bargain for thousands, even for thousands of silver and gold shall ye bargain.

And over and above the price for which ye have sold your service, take ye also gifts, and be ye mindful to refuse none, saying, "Lo! I have enough" but receive gifts from them that go in chariots, and from them that feed flocks, and from them that earn their morsel by the sweat of their brow.

Yea, take ye gifts of all, and take them in gold and in silver, and in bread; in wine and in oil, in raiment and in fine linen.

And the more that the people give you, the more they will honor you, for they shall believe that "in giving to you they are giving to the Lord;" for behold their sight shall be taken from them, and they shall be as blind as bats, and "shall know not what they do."

And ye shall wax richer and richer, and grow greater and greater, and ye shall be lifted up in your own sight, and exalted in the eyes of the multitude; and "lucre" shall be no longer "filthy" in your sight. And verily ye have your reward.

In doing these things ye shall never fail, and may abundance of gold, and silver, and bank notes, and corn, and wool, and flax, and spirits, and wine, and land, be multiplied unto you, both now and forever. Amen!

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: Micah 6 8 [illegible] 13,14.

GOLDEN TEXT: Galatians 6 2

O WORSHIP THE KING

O worship the King,
  All glorious above,
And gratefully sing
  His wonderful love;
Our Shield and Defender,
  The ancient of days,
Pavilioned in splendor,
  And girded with praise.

Thy bountiful care
  What tongue can recite?
It breathes in the air,
  It shines in the light,
It streams from the hills,
  It descends on the plain,
And sweetly distills
  In the dew and the rain

Frail children of dust,
  And feeble as frail,
In Thee do we trust,
  Nor find Thee to fail,
Thy mercies, how tender,
  How firm to the end,
Our Maker, Defender,
  Redeemer and Friend

The secret of happiness is not in doing what one likes—but in liking what one has to do.

Daily Thoughts

Make me to understand thy precepts	Psa. 119:27
Call ye upon him while he is near	Isa. 55:6
Boldness to enter into the holiest	Heb. 10:19
He that is slow to anger appeaseth strife	Prov. 15:18
I will make darkness light before them	Isa. 42:16
I have graven thee upon the palms of my hands	Isa. 49:16
He ever liveth to make intercession	Heb. 7:25

* * *

Our Weekly Puzzle

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What is the meaning of "approved"?
To whom was the above written?
What kind of a "workman" was he?
What is it to be "ashamed"?
What is the significance of "dividing"?
Who wrote the above, and where found?
Answer next issue.

Answer to puzzle in last issue:

A "mediator" is one who "goes between" those who are at variance, endeavoring to make peace.

"Ransom" signifies the amount paid for the release, or freedom, of one held captive. In the case of our lesson, mankind was prisoner of sin and as such estranged from God. Jesus acted as a "mediator" to bring man back to God, paying with his life the "ransom"; therefore through the perfection of Jesus our own imperfection is covered, providing we have faith and love.

"Testified" means to tell publicly what we know to be true.

"Due time" means the proper time, or the time set, or agreed upon.

The lesson was written by Paul to Timothy and can be found in 1 Tim. 2:4-6.

* * *

Believe me, the talent of success is nothing more than doing what you can do well and doing well whatever you do without a thought of fame. If it comes at all it will come because it is deserved, not because it is sought after. And, moreover, there will be no misgivings, no disappointments, no feverish exhausting excitement.

* * *

Commonplaces

"Commonplaces," you say. Yes; commonplaces, which word means two things—truths that affect us all; and also truths which, because they are so universal and so entirely believed, are all but powerless. Surely it is not time to stop preaching such truths so long as they are forgotten by the overwhelming majority of the people who acknowledge them. Thank God, the staple of the work of us preachers is the reiteration of commonplaces, which his goodness has made familiar, and our indolence and sin have made stale and powerless. (A. Maclaren).

Facts About Conditional Immortality

Man is "feeble," "frail," "corruptible," and "mortal"; for God "only hath immortality" (Psa. 38:8; 39:4; Rom. 1:23; 1 Tim. 4:16; 1:17).

Man must "seek for . . . immortality," for only through Christ can it be obtained. (Job 4:17; 2 Chron. 14:11 (margin); Rom. 2:7; 6:23, John 3:16).

Christ hath brought life and immortality to light through the gospel" (2 Tim. 1:10).

Study the above. Know your Bible, and "always be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

This word "fear," means—as you will see if you read the marginal reference in your Bible—reverence. There is nothing about God that we need "fear" him. But his every attribute commands respect and reverence, for "God is love."

* * *

Tannahill said:

Mid thy wanderings let honor aye be thy guide,
O'er thy actions let honesty ever preside;
Then though hardships assail thee, in virtue thou'lt smile,
For light is the heart that's untainted with guile.

To have a clean mind, to have a pure heart, to have a truthful tongue; means we live a purely moral life, which of itself is no mean thing. Jesus, wishing to commend Nathaniel said, "Behold, an Israelite indeed, in whom is no guile." Would you not like the Master to say this concerning you?

* * *

Truth

Pilate once asked Jesus our Lord, "What is truth?" For one, I firmly believe that Jesus answered the question, although we have no record as to what the answer was. But in other parts of the New Testament we find expressions, some by Jesus, that clearly set forth an answer to the question so that we may not be left in doubt. John records that Jesus said, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." In another place the same author said, "I am the way, the truth, and the life;" and still again the Master remarked, "Sanctify them through thy truth; thy word is truth." Numerous other passages might be quoted, but we feel that the above is foundation enough on which to build the belief that primarily, Jesus himself is the truth, also that the truth is the word of God, for it teaches the things concerning Jesus the Son of God. Therefore my beloved children, if we would be true disciples of the loving Master, let us diligently study our Bibles and learn the things that will give us a saving knowledge of, and faith in Jesus Christ, then shall we not only know the truth, but we shall live in the truth and we indeed shall be free.

* * *

People sometimes attempt to carry out their plots under the cover of night, but fail to exclude themselves from the All-seeing-Eye.

When the poet said:

New occasions teach new duties,
Time makes ancient good uncouth,
He must still be up and doing,
Who would march abreast of truth,

he did not refer to the truth of which we speak above. For "our God changeth not;" with him "there is no variableness, neither shadow of turning." And concerning the Savior the same is true, for it is written, "Jesus Christ, the same yesterday, and today, and for ever." What a blessed assurance!

* * *

A Prayer

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me.
Let me be, when I am weary,
Just a little bit more cheery;
So that those about me may see
That I to the good Lord belong.
And through fervent prayer and song
Bring many to acknowledge him.

* * *

Remember What You Read

The story is told that a young man once went to an intimate friend, and this is the account of the conversation:

Question.—"What plan would you recommend to a young man for preserving the results of his reading? Have you yourself pursued any plan to develop the power of retaining the subject matter you read? Have you any plan for marking books, journalizing or copying the pith of what you read?"

Answer.—"No; but I think a common place book a very useful thing. I would advise every young man to get into the habit of keeping something of that sort. The great point is to read nothing without reflection. Dr. Macaulay, who used to preach in New York, told me that when a boy he began to read enthusiastically, but at the foot of every page, he stopped and obliged himself to give an account of what he had read on that page. At first he had to read it three or four times before he got his mind firmly fixed. But he rigorously compelled himself to conform to the process until now, he said, after he read a book through once, he could almost recite it from the beginning to the end.

"It is a very simple habit to form early in life, and is invaluable in acquiring accuracy and thorough knowledge of the material with which a man has to deal."

And my dear young friends, as we have nothing more important than to acquaint ourselves with a knowledge of God's will. Suppose we read our Bible according to the above method, and see if we can not improve our minds as well as our understanding. For there is little use in reading if we do not understand what we read, and have a memory to retain it.

Doing Right

Everything on earth has its price, and sooner or later we pay for all that we have. When we complain that doing right takes so much toll of effort, sacrifice, and the loss of what we call "success" we have only to look about us to see that evil-doing is more costly still. Its demands may come in on the installment plan, but they will be all the more exorbitant because of that.

* * *

The Hidden Man of the Heart

Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit (1 Pet. 3:3, 4).

The above language from the apostle Peter has been deemed positive proof of immortality of the soul and its continued conscious existence after death. It is assumed that the hidden man of the heart is the soul and that it is not corruptible, etc., which is deemed demonstrative of the position named above. But it is evident Peter is not talking about the nature of the soul, but of the true adorning which should characterize all true Christians. That this is the case will be seen from all modern translations.

Wakefield: "Now let not your ornament be that outward ornament of plaited hair with braided gold or of costly raiment, but the hidden man of the heart with the unperishable ornament of a meek and gentle mind."

Improved Version, printed in 1809: "But let it be the hidden person of the heart, in the incorruptible ornament of a meek and quiet spirit."

McKnight: "But let the hidden man of the heart be adorned with incorruptible ornament of a meek and quiet spirit."

Douay Bible: "But the hidden man of the heart is the incorruptibility of a quiet and meek spirit."

Wesley: "But the hidden man of the heart in the incorruptible ornament."

It will be seen from these various translations that it is the ornament that is called incorruptible, and this adorning is to be something peculiar to the child of God. If it refers to the soul of man and not to the adorning which should become the Christian, then all men both saints and sinners have the ornament and Peter's exhortation was superflous.

As to the hidden man of the heart we think Peter means no more by this than Paul does when speaking of Christ "dwelling in our hearts by faith" and with Christ "formed within the hope of glory." The inward man is possesed only by the righteousness; the Bible does not speak of wicked men having the inward man. Hence it does not refer to the soul in any sense. The word "heart" means the mind, and the hidden man dwells in the heart or mind by faith, and what better ornament than a true Christian character formed within us, can we aspire to? We conclude therefore that Peter is not talking about souls but about the true ornament which Christians should have. May that adorning dwell in each of us.—H. V. R.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. JULY 22nd, 1919 NUMBER 28

"Sing, O Ye Heavens" !

TO MRS. LILLIE GILLETT

By S. Roxana Wince

Sing, O ye heavens, exult O ye earth !
With harp and with cymbal, go forth in your mirth,
And ye mountains break forth in victorious song,
For the Lord hath brought comfort, withheld for so long.

From poor accursed Judah, all "scattered and peeled,"
And trampled and crushed by the tyrant's proud heel,
He now will have mercy; his afflicted restore,
And give them the wastes to be theirs as of yore

O ye wastes of fair Salem, "bring forth into joy"
And sing altogether, let praises employ
Your tongues from this moment that God has redeemed
Your long trodden Zion that comfortless seemed.

It rises! it shines! it shakes off the dust !
Gives "beauty for ashes," for doubting gives trust,
For spirit so heavy, gives "garment of praise,"
"Oil of joy for your mourning," and hope newly raised.

That with "sins all remitted," God's favor again
Will place you once more 'neath his own peaceful reign;
Will give you the Savior, your prophet foretold
With trees of sweet healing and city of gold.

And "as life from the dead," to the world let you be
When glad tidings you bear to the Isles of the sea.
And to nations who "never the fame and the glory have heard,"
Of him, your loved Captain, Redeemer and Lord.

May 5, 1919.

Safety First

An Appeal to Commonsense

Text: Two ways there are, one of life and one of death; but there is a vast difference between the two ways (Teaching of the Twelve Apostles).

OUR TOPIC is suggested by the sign boards on the streets of the larger towns and cities, and to us there is much in it. "Safety first," is as much essential from a religious standpoint as a worldly; and as the ways are only two, right and wrong, we should get to where we know our bearings. In the cities we are required under penalty to keep to the right hand side of the street, and are safe so long as there. We might go quite a while on the left side without endangering our safety, but if followed far enough, the left side will finally bring disaster. The same in the spiritual world destruction will come to those on the wrong way; for we are told, "Broad is the way that leadeth to destruction," while, "Narrow is the way which leadeth unto life" (Matt. 13:14).

To make this subject plain and vivid before the reader's eye we will take some of the theories that are now taught as truth, and contrast them with the truth, and show that even if they are safe, the person who acts as the word teaches is as safe as they.

UNSAFE	SAFE
Atheism	Believe God, teach and do his commandments
Infidelity	
Universalism	
Predestination	
Future probation for the dead	
Faith alone	

(1) The Atheist teaches that God is the invention of a weak brain, and that the only evil that exists is between man and man. The only sin that men can commit is to sin against his fellow creature; and death is an eternal sleep. Now if he is right, and we who worship God are mistaken, what is his advantage over us ? Nothing; he even casts away all hope of a future existence, and cannot look beyond the tomb for anything. Hence he can only look with horror and dread at his approaching dissolution. We who believe God, teach and obey his word, can have the cheer imparted to us by the hope of a future life, and if we are right we have lost nothing; while on the other hand, if we are right, he has lost all, and we have gained all. We are safe either way, if the Atheist is safe.

(2) Infidelity in many instances believes in a supreme being; but not the God of revelation. As his God has not revealed himself to humanity, except through nature, he has given no laws pertaining to morality, and hence, it is with him like the Irishman, "One man is about as good as another." As another Irishman puts it, "a sight better." He has nothing to promise as a reward for well doing, and goes though life as an evil doer. If he is right then the obedient believer will get as much as he in the end; and if he is wrong, and obedience is essential, the believer has gained while he has lost all. It pays to take the safe side; for in either case we are are as well off as the other fellow.

Oregon Bible College
Oregon, Illinois

(3) Universalism teaches that God will save every man that will be or has been born upon earth—Adam and Eve included. Now if he is right, then he will save the obedient believer as quickly as the most wicked reprobate; and thus we see the obedient believer is safe if Universalism is true: but not so on the other hand. The man who lives without faith in God, and refuses to become his servant in this life will be condemned, if faith and obedience happen to be stepping stones into the kingdom. Those who refuse to take the steps must fail to get there, and thus are not absolutely safe; while those who take the steps are safe even if Universalists are right.

(4) Predestinarians tell us God by divine decree has from all eternity chosen those, and only those, whom he wishes to bless in the future, and all others must be damned with eternal damnation. If this theory is correct some of us must be eternally condemned, it matters not how hard we try to get eternal life; but if he is mistaken, and God demands a willing obedience from his creatures, and gives them his admonitions to take heed to his injunctions, then we who do not neglect, but go ahead and obey to the best of our ability, asking his aid, will be called if it is his purpose to call us in some mysterious way; and thus we are as well off as the fellow who sits down, and awaits the call. But if his call is recorded in the word, and we have heeded it, while the other fellow has not, then we have gained while he has lost; and we have two chances to his one!

(5) Future probation for the dead who have not availed themselves of the opportunity of being saved in this life is very zealously taught throughout our land. Sinners are often neglected that it may be given in large doses to church members. Hundreds are depending for salvation on the promises of such men as C. T. Russell. He even went so far as to teach that gospel salvation is not now offered sinners, or rather has been withdrawn from the world. Others feel so badly over the poor deluded church members of the popular sects that they think it is very cruel not to hold out to them hope. Tracts are scattered far and wide teaching this doctrine, its advocates calling their opponents narrow, bigots, selfish, etc. It seems that as God has not made it plain that the resurrected sinner will be placed on probation, that those who wish to be like him and follow him completely in all things, should leave the subject as he has, and give sinners the advantage of being safe by accepting salvation now. If there is a future probation for dead sinners those who now believe and obey the gospel will be safe; and if there is not those who die in their sins are like Jesus told some people in his day, "If ye believe not that I am he, ye shall die in your sins," and explained by Ezekiel, "Die for them" (John 8:24; Ezek. 18:26).

(6) Faith aloneites teach that only believe, and you are saved. Now if they are right those who do not only believe, but obey as well, are safe; for God will not condemn a believer who tries to obey him, if he is just; but if he is in earnest about obedience being necessary to our salvation, then the faith alonite is left out, while the obedient is saved. Again the man who does all is absolutely safe, even if the man who depends on faith only is right.

Safety first takes no chances, allows no one's salvation to be endangered by some promise made him. Bible writers never hold out hope for any but those who believe and obey God. Jesus never promised the wicked of his day another day of salvation. Paul cautions Christian Gentiles not to walk as other Gentiles, whose understanding was darkened, and who were alienated from the life of God through their ignorance (Eph. 4:17-19). If I had a voice that could drown the thunders of the Niagara Falls I would use it thundering out the words, "Safety first"; and absolute safety at that. If you were sick, and several doctors were called to your bed side, one saying, "I think my remedy will cure"; another, "mine is good, but there is some doubt"; and then in stepped a third saying, "I know mine is safe"—whose remedy would you take? The one which was certain. Now be as wise in this question of salvation, and believe God, obey his word, and let the guesses about universal salvation and future probation for dead aliens alone. Make yourself safe by getting others in the way of safety.

J. J. HECKMAN.

Russellism Refuted

Article Three

NOW WE must fulfill our promise and return to examine the rest of the chapter in question, from verse 60. Here we evidently have words that promise a restoration of Israel. But let it be observed that the prophet having used words of hopelessness for the people addressed, begins the change with the word, "Nevertheless." Notwithstanding that I have consigned you abominable ones to the richly deserved oblivion of the Sodomites, "nevertheless" there will be some who will constitute the nation of Israel, with whom "I will remember my covenant." Yes, but he says "with thee," when speaking still to the same people. Granted, and here is an apparent difficulty, but one easily explained by comparing Scripture with Scripture; and we should not do justice to our subject if we did not prove several things here.

1. Prophecy addressed to an existing generation of a nation speaks of what will happen to future generations of that same nation, not including the one spoken to.

2. Prophecy sometimes pronounces condemnation upon a nation, which is not fulfilled upon the existing generation addressed, but is fulfilled upon the generation many years after.

3. Prophecy sometimes declares blessings and cursings for a nation, when the one directly belongs to the generation spoken to; and the other to a generation long in the distant future.

Now if we depended entirely upon future fulfilments of prophecy to prove these propositions, we would be liable to the charge of assumption, but if we have precedents, wherein such prophecies have been already fulfilled, then shall we have

solid historic foundations for our propositions; and the past facts will be a safe rule to guide us in our interpretation of prophecies yet to be fulfilled.

Above Proposition Illustrated

In proof of the first proposition we refer to Deut. 28:49-51: "The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance . . . And he shall eat the fruit of thy cattle and the fruit of thy land, until thou be destroyed." Read to end of verse 53. Here is a prophecy fulfilled A. D. 70, in the destruction of Jerusalem, about fifteen hundred years after it was spoken. Of course the generation of the nation to which it was spoken had no existence when the prophecy was fulfilled. Yet they were directly addressed in the words, "against thee," "thou shalt not understand," "eat the fruit of thy land," "until thou be destroyed," etc.

Our second proposition is sustained by the same passage; for the judgments described did not overtake the same nation, that nation consisting of another generation of individuals. We may add in further evidence verse 64: "And the Lord shall scatter thee among all people." Verse 65: "And among the nations shalt thou find no ease." It is clear that the identity of individuals is out of the question, and that it is the identity of the nation that is maintained, the nation consisting of different individuals in different times.

In proof of our third proposition we may first contend, upon the strength of the precedent already discovered, that, since the curse predicted did not overtake the generation spoken to, the promised blessing, included in the same prophecy, need not be realized by that generation. Hence we may read chap. 30:1-10 with this view: "And it shall come to pass, when all these things shall come upon thee" (verse 1). They did not come upon them in the sense of individual identity. "And the Lord thy God bring thee into the land which thy fathers possessed and thou shalt possess it" (verse 5). Not that generation, but the one existent when the time comes. It is an historical fact that the national curse did not come upon that generation; and this is a criterion for the conclusion that the national restoration did not and will not come upon that identical generation; but will come upon the identical nation.

Now with these facts to show Scripture rules of interpretation of prophecy concerning a nation, we may return to the chapter under consideration in Ezekiel, and we shall find it in perfect harmony with these facts. Verse 60 can now be read as applying to the identical nation, but not the identical generation which up to this verse had been condemned, and whose destiny had been scathingly declared to be that of Sodom. "Nevertheless," although thou, the nation of Israel consisting of this generation, hast become abominable, do not imagine that my purpose to restore thee as a nation has been frustrated. "I will remember my covenant with thee (the nation) in the days of thy youth (when the nation shall renew its youth) and I will establish unto thee (not you individuals) an everlasting covenant. Then thou (the nation) shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger (the Gentiles of that age who "shall serve thee" (Isa. 60), and I will give them unto thee for daughters, but not by thy covenant (the Gentiles will not be of the "first dominion," for it is to be "the kingdom of Israel"). And I will establish my covenant with thee; and thou shalt know that I am the Lord: that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame (the nation shamed by the wicked generations that have disgraced it) when I am pacified toward thee for all that thou hast done, saith the Lord."

National Restoration Not Individual

It will not be out of place to refer here to other Scriptures in confirmation of national identity without involving individual identity. To Abraham it was said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs and shall serve them; and they shall afflict them four hundred years; . . and afterwards they shall come out with great substance. . . . But in the fourth generation they shall come hither again" (Gen. 15:13-16). By the words "thy seed," and "they" the same race of people is kept in view, while there is no individual identity. Some of the people who constituted the "seed" suffered exile and slavery, while others received the blessings of deliverance and restoration to the home of their fathers. Both the exile and the restoration in this case are matters of history, and therefore serve as a key to events now future, decreed in similar language. To one generation of the seed when in Egypt, if a prophet had been sent to "show them their abominations," as Ezekiel was, he might have said "When I bless your Egyptian oppressers with a home in the land of milk and honey, then I will bless you with restoration to the home of your fathers." That would mean that, on account of their "abominations" they, that wicked generation, would never be so blessed. Then if the prophet had added, "Nevertheless, I will fulfill the covenant I made with thy father Abraham, to bring thee out after four hundred years, and bless and multiply thee in the land of thy fathers," the meaning would have been that this blessing would be bestowed upon the generation in existence at the end of the "four hundred years." This fully illustrates the case in hand in Ezekiel 16.

In this case we have a "scattering" and a "gathering"—the former for one generation and the latter for another, but both for the same nation. Now let us look at a case in which only the "scattering" has taken place, and the "gathering" is yet future; and here we shall find the destiny befitting the abominable generation addressed by the prophet Ezekiel in the first event, and the blessings of restoration that will be befitting the prepared generation when, after the "rebels are purged out" they will be gathered into the land of their fathers. A case of this sort will be found in Jer. 31:10: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered **Israel** will gather **him**, and keep **him** as a sheperd doth his flock."

Does this mean that the same individuals that were scattered will be gathered? Common sense and the historic precedents we have given show that the same individuals are not subjects of the two events. Not even all the individuals of the generation existent at the time of gathering will be gathered and "kept as a shepherd doth his flock"; for Ezekiel says: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you; and I will bring you out from the people and will gather you from the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you said the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will **purge out the rebels** and them that transgress against me; I will bring them forth out of the country where they sojourn, and **they shall not enter into the land of Israel**; and ye (the nations) shall know that I am the Lord" (Ezek. 20:33-38).

Not only does this passage illustrate and confirm the position we are establishing, but it refutes Russellism in another error, in its emphasiz- the words "restitution of all things," and "all Israel shall be saved." This shows that the "all" is not to be taken in the individual sense, but in the tribal and national the nation will be complete, consisting of all the tribal sons of the family—the "whole house of Israel."

Should Russellism persist in claiming that the wicked generation condemned by Ezekiel will be resurrected and, with those living at the time, be restored—basing this upon the words "bring again thy captivity" then it is refuted by this passage; for they surely were "transgressors," and here it is declared, "I will purge out the rebels and them that transgress: **they shall not enter into the land.**"

Emphasizing the words of Peter in Acts 3:21—"the restitution of all things"—some claim that every human being that ever lived will be the subject of "restitution." If the words "all things" are relied upon to sustain this extreme view, there is no reason why we should limit the "restitution" to human beings. Too much stress laid upon verbal forms often deceives. It is by carrying extreme claims to the conclusions to which they lead that their absurdity is revealed; and it is this that has led many to believe in the restoration of Sodom. If Sodom is among the "all things" why not Babylon? Why not spiritual Babylon, which is to be the subject of the words, "Thus with violence shall this great city Babylon be thrown down, and shall be found no more at all" (Rev. 18:21)?

Regardless of the absurdity of making the "all things" mean the restitution in the future of every identical thing of the past, Russellism will press these words into service to prove Sodom's restoration, and thereby console itself with the argument that if Sodom is to be restored, their lamented friends who they imagine, died without a chance they would have accepted if they had been given an opportunity, will be restored to live a second time, when the probation they missed during their first life time will be secured to them. Nothing, therefore, will do for Russelism but that in the passage under consideration Ezekiel meant that Sodom would be literally restored. Selected by Brother B. F. SMITH.

The Signs of the Times

In the Sunday School Lesson 35, the teacher dwells on the signs, and among the rest the signs in the sun, moon, and stars. His 9th item reads: "Immediately after the tribulations of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (Matt. 24:29).

Here we have important data which is necessary in guiding us as to when we should look for the signs in the sun, moon, and stars. It is the writer's belief that a mistake has been made here causing darkness in regard to the signs of our Lord's return.

These signs were to occur "immediately after the tribulation of those days." Now our first point is to ascertain what is the tribulation spoken of, and who are the parties to receive the tribulation?

Matt. 24:20, 21 reads: "But pray ye that your flight be not in the winter, neither on the Sabbath day: for there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This tribulation has reference to what came to pass at the destruction of Jerusalem, and history as well as prophecy bears testimony to the fact of it being the greatest in history.

Mark 13:19 reads: "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." Luke 21:22 reads: "For these be the days of vengeance, that all things which are written may be fulfilled." This vengeance refers to what is written in the prophets as to the punishment of the Jews for their rejection and crucifixion of their Messiah. These signs were to occur immediately after the tribulation, the tribulation being not yet ended.

The time to look for the signs is not yet, because the pogroms or tribulations are not yet ended on the Jews. Now this being the case, there must be something radically wrong with the Adventist view of the signs.

First, the signs are sydbolic, not literal. This is proved by Rev. 6:12. All the other seals being symbolic so must the sixth seal be. God would not otherwise deal with his people. The white horse, the red, the black, and the pale are all symbols; and so is the cry of the martyrs; therefore the signs in the sun, moon, and stars must be symbolic too. We all remember how it was repeated, "This generation shall not pass till all these things be fulfilled."

It is now about 86 years since 1833 when the stars fell; but they were not stars, only meteors, never associated with the sun and moon, as heavenly bodies. In the Encyclopaedia Britanica the time of meteoric showers are tabulated. Nov 13, 1833, and Nov. 14, 1866, are noted, and they

seem to occur more or less at periods of about 33 years, or three times in a century.

The dark day, May 19, 1780, to be a sign of the end of the world, surely should have been world wide so all people could see the sign, whereas it was confined to only a portion of New England. People living in Palestine, where the prophecy was made, would be unable to learn of the event for a long time after its occurrnce. Steam and electricity were not used in 1780 as they are now.

The same objection holds good in relation to the falling of the meteors. It appears to the writer that the proper understanding of one verse of Holy Writ, Matt. 21:29, proves that the signs are not literal. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."

What are these powers of the heavens that are to be shaken? Paul in Heb. 12:27 says, "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." The things to be shaken are not the sun, moon, and stars that God made when he brought order out of chaos; but the political and ecclesiastical heavens.

GEO. FRANCIS.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO SEARCH THE SCRIPTURES DAILY
SLOGAN WE STAND FOR UNITY, TRUTH AND RIGHTEOUSNESS

NATIONAL BEREAN CONFERENCE

The Sixth Annual Conference of the National Berean Society convened at Dutton, Mich., with the Michigan Bereans, June 20, 1919.

After the devotional exercises conducted by Sister Selina Hill, of Blanchard, the report of the Secretary and different committees were heard.

The Corresponding Secretary reported 238 letters written, 150 received.

The Treasurer reported money received $172.28, disposed $74.36, leaving balance on hand of $97.92. This assures the society enough money to pay for the new booklets, which will be published soon and and ready for use by Oct. 1st.

The report of the Literary Committee shows an increase over last year both in interest and articles contributed as follows: Illinois 12, Nebraska 6, Minnesota 3, Iowa 2, Oklahoma 2, Michigan 1, Florida 1, Missouri 1.

The Tract Committee reported 2747 tracts distributed in 19 states.

The Social Corresponding Committee wrote 150 letters during the year. This committee writes to new converts, shut-ins, lonesome, isolated, etc. If any one wishes to receive social letters let them write to the chairman of this committee, whose name will appear in the next report.

Through the efforts of the Organization Committee two new societies were formed, one at Dayton, O., and one at Piedmont, S. C. These societies meet every week and study from Berean booklets. Good reports were also received from other points in Ohio.

The talks from the different states on "What the Berean Work has Done in My State and What it Can Do in Yours," brought forth such encouraging reports that we know no work was too hard that brought such results. Increased activity in church work, good leadership developed in those that are shy and lack self-confidence, increased interest in Bible study, training in systematic giving with an increased spirit of helping that follows and greater enjoyment were some of the things reported as results of the Berean work.

The question of dues was thoroughly discussed. One reason the society insists on payment of dues is the training that is received in systematic giving. It has been found that the societies that pay their dues regularly have money to help when calls are received and respond most readily when extra money is needed.

Brother Hanson's able paper on "Literary Work" will appear later in the Berean column. Look for it.

Election of officers resulted as follows:

Leila E. Whitehead, Illinois.	President
Mrs. Grace M. Marsh, Iowa, ...	Treasurer
Frank E. Siple, Illinois, ...	1st. Vice President
Clyde E. Randall, Minnesota ..	2nd Vice President
Evelyn K. Harsch, Illinois.	Corresponding Sec.
Harry A. Sheets, Michigan, ...	Recording Sec

The report of Committee Chairmen will be announced later.

Harry A. Sheets, Rec. Sec.
Blanchard, Mich.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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C. E. Anderson	1.00
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Anna Doane	1.00
S. H. Michell	3.00
D. B. Wilson	4.00

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The Restitution

FOUNDED A.D 1852
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ROBERT G. HUGGINS..........................Editor

ARTHUR E. GRIFFITHS ...... **Treasurer and Manager**

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While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

To make a success of the truth we must admit, submit, commit, and transmit.

Our visitors this week have been Brother and Sister Ernest Blyth, of Columbus Ohio, and Sister Esther Ingham, of Rochester, N. Y.

The tendency of the natural man is toward coveteousness and greed. Therefore if the truth does not make us generous, it bestows upon us no blessing.

Never think that you can make yourself great by making others less. If you could, you ought to be ashamed of building up your glory on the ruins of another.

"I find it impossible to avoid offending guilty men; for there is no way of avoiding it but by our silence, or their patience; and silent we cannot be because of God's commands: and patient they cannot be, because of their guilt" (Martin Luther).

If the powers that signed the league of nations can withdraw from it at discretion, its conditions are not obligatory, and we have another "scrap of paper." On the other hand, if the league of nations is superior to the nations, then we have exactly what the allies went to war to prevent the Kaiser from obtaining world wide dominion!

Our address during the vacation season will be as follows: July 21 to 28, care H. W. Russell, 36 Lakeview Park, Rochester, N. Y.; July 28 to Aug. 4, care W. W. Coy, 325 Roosevelt Ave. Salem, Ohio; Aug. 4 to Aug. 8, care W. C. Heacock, 333 Smith Ave., N. W., Canton, Ohio.

On Sunday morning, July 13th, the following were inducted into Christ by baptism: Mr. Wm. Campbell, formerly Presbyterian, the husband of Sister Campbell; Jean Campbell, their daughter, formerly Campbellite; and Mrs. Annie A. Mott, formerly Methodist. Our new sisters and brother rejoice with us in the truth of God's kingdom, and we pray that their light may grow brighter and brighter until the "perfect day" come.

The Fourth Trumpet

Editor's Sermon Notes on the Apocalypse

And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was dakened, and the day shone not for a third part of it, and the night likewise. And I beheld, and heard an angel* flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound (Rev. 8:12, 13).

I Symbols Explained

1. The Third of the Sun, Moon, and Stars Smitten

1. Sun, moon, and stars are prophetic symbols taken from the natural world (Psa. 84:11; Jer. 15:1-5, 9; Amos 8:9; Isa. 60:2, 19, 20).
2. In the moral universe, the Israelitish, the Egyptian, the Chaldean, and Idumean kingdoms and empires have their suns, moons, stars, and constellations, as well as the natural world (Ezek. 32:6-11; Isa. 13:9-19; 34:21-23).

II Historical Application, A. D. 476

1. In the earlier years of Constantine's reign, the Roman Empire was divided among three emperors: Constantine, Licinius, and Maximin; hence the thirds of the text.
2. Barbarians demanded of Orestes that a "third" part of Italy be divided among them (Gib. 3:255, 256).

3. Emperorship of the West was "abolished" (Gib. 3:257).
4. Seat of Empire was transferred from Rome to Constantinople (Gib. 3:258).
5. Extinction of the Roman Empire in the West during the reign of Orestes (Gib. 3:258).

III Symbols Explained (Resumed)

1. Judgments Grow Severer: the Wind-Trumpets Merge into Woe-Trumpets

1. An eagle flying through midheaven: the saints proclaiming the gospel message, warning the inhabitants of the earth of coming judgments (Rev. 7:3; 4:7; 6:1; 12:14. Ex. 19:4; Deut. 32:10-12; Isa. 40:31; Rev. 14:6).

*Eagle, not angel, is the correct reading of this text. The Codex Sinaiticus, the Codex Alexandrinus, the Codex Vaticanus, and the Syriac all read eagle.

Report of the Lawrenceville Meeting

On June 21, 1919, we had the pleasure of meeting with the Lawrenceville brethren for a week's meeting. When we arrived we were glad to learn that Brother and Sister Robison were there, and that Brother Robison had been able to speak for the church on the preceding Sunday. We found the brethren very anxious for a good meeting, and that means a good meeting. On Saturday afternoon we went to the water and baptized Sister Johnson, wife of Brother Geo. Johnson, and Brother and Sister E. T. Poole, son and daughter-in-law of Brother Walter Poole, of Springfield.

On Sunday, June 29th, Brush Creek Church came over for an all day meeting. The weather was ideal for such a meeting. The writer spoke in the forenoon, and Brother Robison in the afternoon. We ate dinner in the grove. A table 75 feet long was filled with good things, and there were so many diners that one had to fill his plate and then give way to some one else.

The meeting closed July 3rd. Those who had been in the meetings held it had been good to be there. Lawrenceville has some good workers. Brother David Beck has proven himself a true shepherd. During the meeting we had the pleasure of hearing Sister Robison speak. She spoke on Thursday evening July 1st, from 2 Pet. 1:16. We left for home on Thursday, arrived on Friday, and found all well.

J. H. ANDERSON.

2 Tim. 4: 5

An Appeal to the Brotherhood

I HAVE before me The Restitution of June 10th. In editorial notes I read this: "Already our copy file begins to look depleted. To keep The Restitution up to its high standard of excellence we need articles from every contributor and every reader."

On the same editorial page I saw the names of eight who are "special contributors" to the paper. Naturally I looked for articles from their pens. I found one. When Brother Huggins asked me, several years ago if he might place my name among them, I asked what he expected of me. He answered one article at least every month, and more would be welcome. It seems strange to me that the paper belonging to the Church of God, which is composed of the elect of God, must borrow sustenance from other papers. Now do not misunderstand me. I have by the kindness of friends other papers which I prize highly and which are a source of strength to me for which I wait eagerly and read with pleasure and profit; but to me The Restitution seems to belong especially to our family, and I always look with longing eyes for some word from members of that family. I do believe if those who are over us as teachers and to whom we look for guidance, for strength in our weakness, for admonition and encouragement in these days of special trial, could realize how we who are "all alone," away from our Father's family need their words, they would write more often. I know many are not so young and vigorous as they once were, and many must work for their daily bread, and the summer days are hot and debilitating: but still we need them. A little letter through our paper would cheer us and make us more earnest and courageous to go forward.

It seems to me that in every age special testing has been given to the saints to show their allegiance to "the Great King." That the past few years has been a time of great trial in which many have "fallen away," the history of the church shows. Because of this the apostle exhorts us to not forsake the assembling of ourselves together; and to exhort one another, and so much the more as we see the day approaching. We who are isolated are denied the precious privilege of meeting brethren face to face, but we are not cut off from their exhortation. Those who sit constantly under the teaching of pastors, those who sometimes can attend meetings, those who are able financially to go any time they wish where there are those of "like precious faith," can have no realization of the hungering and thirsting of those who are always cut off from these aids to perfectness. To whom much is given from him much is required. Brethren have a duty in this respect (Rom. 15:1; 1 Thess. 5: 11-14; Heb. 12:12). There are many lone ones belonging to Christ whose touch with brethren comes alone through The Restitution. Brethren, those of you whom God has gifted, write for us often, and give us those things which make for our edification and uplifting in the way. Time is too short and the work of God too imperative to fill the columns of our paper with foolish questions which do not edify.

FLORA A. WOOD.

The one person who escaped imprisonment and death in this judgment on Judah was Jeremiah the man of God. He was saved because he did the will of God and trusted him. It is ever so. "They that trust in the Lord shall be like Mount Zion."

A Correction

Brother Huggins:

Brother J. J. Heckman claims that his position is misrepresented in my answer to his article on Rev. 13, and by examining a letter he wrote to me March 25, 1919, I find his position stated as follows:

"Daniel's little horn is the Christian Roman Empire instead of the papal power itself, and the false prophet is the two horned beast, or the catholic power of the pope." Therefore I hasten to acknowledge that I am at fault, and apologize to Brother Heckman. The point is in representing Brother Heckman as holding that the horn, the leopard, and the two horned beast represent the papacy. My memory of his position was at fault. I did not intend to mistake his position.

GEO. FRANCIS.

Indiana Conference Report

The Annual Conference of the churches of God in Indiana met at North Salem church July 4 to 6, 1919. The president, Floyd Stilson, presiding at every session.

The speakers were Elders Lindsay, VanVactor, and Croy.

Six of the churches responded to roll call by delegate and reports, one other by written report only. After the usual reading of the minutes, and all the reports, we proceeded with the business of which the following are the principal items:

Owing to the fact that no chairman was appointed on the Song Book Committee (due to oversight perhaps), no work has been done the past year toward getting out a new song book; therefore a motion was made and carried that the committeeman of the Iowa Conference act as chairman of the committee appointed from each of the other state conferences on the song book work. This action of our Conference to be communicated to the other State Conferences, that they may also take action.

Indiana is in much need of evangelistic work, the fact being very forcibly presented before the conference by Brother Richard Railsback. After some general discussion it was voted that Brother Railsback be given the power as a committee of one to take charge of the raising by subscription of $1500 or more for an evangelist for the coming year.

The question next brought up for discussion was that of a permanent place to hold the Annual Bible School and Conference. The president appointed a committee of seven which represented the seven churches represented in conference. This committee reported on Sunday afternoon that after due deliberation and investigation it was their decision that North Salem was the best location. The Conference accepted this decision and further ordered that the executive board be granted the privilege and power to carry out the work of planning and providing accommodation, etc., using their own discretion and wisdom in the matter.

The following resolution was presented by Brother David VanVactor, and recorded in the Secretary's book:

"Whereas Brother Asa O. Roose has passed under the power of death since our last meeting, and whereas by his death this Conference suffers the loss of one of its officers and substantial members and supporters:

"Be it resolved, that we deplore and mourn his loss, and that we extend to his bereaved family our sympathy and condolence. Be it resolved further that this be published in the Conference paper and a copy sent to the bereaved family."

The business meeting closed after the election of the following officers:

President, Wm. Huffer; First Vice President, Floyd A. Stilson; Second Vice President, Leroy Austin; Secretary, Flora Prior; Treasurer, Marshall Logan.

At the close of the Conference a very hearty vote of thanks was extended to the members of the North Salem Church for their kindness, goodness, and entertainment of their guests throughout the Bible School and Conference.

FLORA H. PRIOR, Secretary.

The Restitution Sunday School Leaf

Lesson XXXVI

THE BIRDS OF THE BIBLE

Memory Text: Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? (Matt. 6:26).

1 And it came to pass at the end of forty days that Noah opened the window of the ark which he had made.

2. And he sent forth a raven, which went forth to and fro until the waters were dried up from off the earth.

3. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground (Gen. 8:6-8)

4. Gavest thou the goodly wings unto the peacocks, or wings and feathers unto ostrich? (Job 39:13).

5. As the partridge sitteth on eggs and hatcheth them not, so he that getteth riches and not by right, shall leave them in the midst of his days (Jer. 27:11).

6. Doth the hawk fly by wisdom and stretch her wings toward the south?

7. Doth the eagle mount up at thy command and make her nest on high?

8. She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place? (Job 39:26-28).

9. I am like a pelican in the wilderness: I am like an owl in the desert.

10. I watch, and am as a sparrow alone upon the housetop (Psa. 102:6, 7).

11. These are they of which ye shall not eat: the eagle and the ossifrage, and the osprey:

12. And the glede and the kite and the vulture after his kind.

13. And every raven after his kind.

14. And the owl and the night-hawk, and the cukoo, and the hawk after his kind.

15. The little owl, the gier eagle, and the cormorant.

17. The stork, the heron after her kind, the lapwing and the bat.

18. But of all clean fowls ye may eat (Deut. 14:12-20).

Practical Truths

All Bible knowledge is useful. Some of the birds mentioned in the Bible are familiar to the children. Who has not watched the circling flight of the eagle or the lofty, steady flight of the swan and crane? What boy or girl has not felt the soft, sweet influence of the turtle dove as he coos to his mate in the nesting time? The swift-winged swallow, the little brook and the meadow of the old homestead, are memories dear to many of us. In sunny June time the most pleasant sounds that greeted my boyhood ears, were the song sparrow's laughing notes upon the hillsides where the wild strawberries grew. And so we have all come to associate these birds of the Bible with the teachings of the prophets and Jesus. Jesus said, "Consider the ravens" (Luke 12:24); and what a lesson of God's care for his people is taught in his parable of the hen and chickens. Let us study the kinds of birds and their habits and draw lessons of God's care and love from the songster of the forest.

Notes on the Lesson

Behold.—Look at, consider. **Feedeth them.**—Supplies them with food. God has care over even the birds, and men are so much better than birds, will he not take care of us? Why not trust him?

2. Raven. A bird of a black color allied to the crow but larger. The ravens fed the prophet Elijah with bread and meat at the brook Cherith during the famine in the days of Ahab.

3. Dove.—A bird of the pigeon family. They are gentle and inoffensive in disposition and character. Frequently mentioned by the Bible writers. Hezekiah says, "I did mourn as a dove." When David was in trouble and surrounded by wicked men, he said, "Oh that I had wings like a dove, for then would I fly away and be at rest." Jesus says his disciples should be "harmless as doves." Turtle doves were used for sacrifices under the law; and the spirit which came to anoint Jesus at his baptism was in the form of a dove.

4. Peacock.—A bird about the size of a turkey, and belongs to the pheasant family and the order of gallinae or scratchers. They are beautifully marked with black spots and very brilliant colors. In a wild state their wings are large and strong. They seem proud of their beauty and strut about and make a display like the turkey. Peacocks were imported by King Solomon from Tarshish during the palmiest days of his reign (1 Kings -0:22).

5. Partridge.—A grouse-like bird, having the feet bare, gray in color, mottled with brown, found in Europe, Asia and Africa. They are not found in America the partridge of America is the quail.

Hawk. A bird of the falcon family and of order of Raptores, or birds of prey. The beak is curved, the head covered with feathers, and the talons strong and sharp. There are more than thirty kinds of hawks and falcons in North America. The true falcon has a tooth in the upper mandible.

7. Eagle.—A rapacious bird of the falcon family, remarkable for its strength, size and graceful figure. The eagle is noted for its strength of sight and endurance of wing. Its nesting place is generally among the crags and peaks of the mountains, and its flight is sublime.

9. Pelican. A web-footed water fowl belonging to the order Natatores, or swimmers. It is larger than a goose or even a swan. It has an enormous bill, on the under side of which is attached a pouch capable of holding three or four quarts of water. It is found about the Mediterranean sea, and is an aquatic bird, and lives upon the products of the sea. When we understand this we can feel the force of David's words, "I am like a pelican in the wilderness," and certainly a pelican would not be able to live where no water was and where his favorite food could not be found. **Owl.**

The owl family is large and belongs to the order Raptores, or birds of prey. They are wakeful by night, and rest during the day. They have large heads, large and staring eyes, and cat like expression. Their plumage is soft and their flight noiseless. There are over forty kinds in America. In the desert they could find nothing to live upon. So David says, "I am like an owl in the desert."

10. Sparrow.—The sparrow family are all perchers and singers, and are very numerous. They are plucky little fellows and thrive almost anywhere. They have a rounded bill, a plump body, and are generally of a dull brown color, variously striped and marked. Our Savior took notice of them and used them to illustrate God's care for us. "Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father." They are very social, hence David's reference to them in his lonliness "as a sparrow upon the housetop."

11. Ossifrage. From ossibone, and frangere to break—a bone-breaking bird, the sea eagle or bald eagle. In the text, however, the bird referred to is supposed to be the Lammergier, a kind of vulture; color black, marked with white and found in Europe, Asia and Africa. **Osprey.**—A name applied to the bald buzzard, fishhawk and fishing eagle.

12. Glede.—Falcon family, and a rapacious bird, found in Europe and Asia. **Kite.**—Same as above. **Vulture.**—A large rapacious bird which feeds upon dead and decaying animals which they scent at great distances. They make no nest but lay their eggs upon the bare ground or upon a rock.

14. Nigh-Hawk. It is probable that a bird of prey is here referred to and not the night-hawk of the U. S., which is allied to the goat-sucker. **Cuckoo.**

This bird derives its name from its song or note which sounds like cuck-oo. It builds no nest but lays its eggs in the nests of other birds to be hatched by them, like the fly-catcher of North America.

15. Swan. A web-footed bird like the goose but larger, with long neck and graceful movements. There is a tradition that it sings but one song, and that is at the close of life.

16. Cormorant. A sea-raven.

17. Stork.—A large wading bird with long bill and legs, allied to the heron. **Lapwing.**—Belongs also to the wading family and noted for its large lapping wings. **Bat.**—Bats are a numerous order and include five distinct families. They are mammals and not birds, although they can fly.

18. Clean fowls.—The Bible makes a division into clean and unclean. The reason God prohibited the eating of these birds called "unclean" is, is it safer for human life to eat clean birds and beasts. The unclean birds do not sing.

Suggestive Topics and Questions

1. The Kinds of Birds.—What two divisions does God make of the birds? Ans. Clean and unclean. Can you mention some of the unclean birds? Why are they called unclean? Which of them feed upon decayed carcases? Are such birds clean? Are they wholesome food? Do you think it was for "health" reasons that God forbade their use? Do any of the unclean birds sing? What animal is here put among the birds that is a mammal? Is a bat good to eat? What other animal can fly that is not a bird? Ans. The flying squirrel. What can you say of the doves? Tell the story of Noah's dove. To which class does the peacock and ostrich belong? What comparison is made with the partridge? Where does the Bible speak of the swallow? (Jer. 8:7; Prov. 26:2; Isa. 38:14; Psa. 84:3). How do you explain the migration of birds? (Jer. 8:7).

2. God's Care for the Birds.—What is meant by the expression, "Behold the fowls of the air," in our memory text? Do they sow and reap? Who feeds the birds? Are men better than birds? Will God feed and clothe us? From whence comes every good gift? (James 1:17). What does David say about trusting in the Lord? (Psa. 37:2).

Closing Thought.—God has given us instructions even in regard to diet which if we follow will lead to health and long life. The average of life is longest with the Jews, and is no doubt due in part to sanitary obedience. From the heavenly Father's care for the birds we may also learn a lesson of faith and trust.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8. TITUS 2:13,14.

GOLDEN TEXT: Psalm 104:31

MY MAKER AND MY KING

My Maker and my King!
To thee my all I owe:
Thy sovereign bounty is the springs
When all my blessings flow.

Thou ever good and kind!
A thousands reasons move,
A thousand obligations bind
My heart to grateful love.

The creature of thy hand,
On thee alone I live;
My God, thy benefits demand
More praise than I can give.

O, let thy grace inspire
My soul with grace divine;
Let all my powers to thee aspire,
And all my days be thine.—A. Steele.

"He That Glorieth"

Recently we read in one of our local papers a letter written by a visitor from the west, in which he asked the question, "Is America God?" Then he proceeded to state why the question was asked. He, with a friend, had entered a certain well known church to listen to a sermon by the pastor, a world famous preacher. During the services certain hymns were sung, all givng praise to God, one especially acknowledging that it was from God that every good gift was received and every blessing sent. During the singing of these hymns some of the audience stood, some remained seated, each did as he desired, no one noticing them. Toward the close of the service an American flag was carried across the platform, at the same time the organist playing "The Star Spangled Banner." Every person except two in that vast audience stood in honor of the flag! Ushers immediately approached, who told the two sitting ones they must stand. They explained that they loved the country and revered the flag, but being of a faith different to that of the worshippers, they could not take part in the services of the church. They were told. "You must either stand or leave the building." They elected to do the latter.

The writer of the letter did not take exception to the forcing of the men to stand, but what seemed strange to him was, why was the flag honored more than God? Why was the national anthem revered more in the house of God than the anthem giving God praise for bestowing on man every good and every perfect gift? And why should such things be? In the Acts (12:23) we read of Herod being given, and taking to himself, glory that belonged to God with the consequence that Herod was struck dead. And in the first chapter of 1st Corinthians we read of contentions, where some said they were of Paul, others Apollos, others again of Cephas, and still others of Christ. And Paul asks, "Is Christ divided?" and ends the chapter, after showing how the weak and foolish things of this world were chosen by God to confound the wise and mighty. And why? "That no flesh should glory in his presence." "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. that according as it is written, He that glorieth, let him glory in the Lord."

Yes, brethren, we have but one thing wherein to glory; and if you will turn with me to Jeremiah 9:23, 24, we will find out just what it is: "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and

righteousness, in the earth: for in these things I delight saith the Lord."

Ours is a great and grand country. The Stars and Stripes is the emblem of that greatness and that grandness. Still when I read, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," and "He that glorieth let him glory in the Lord," then it is for me to choose the greater part, and with Joshua affirm, "As for me and my house we will serve the Lord."

Our Weekly Puzzle

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

What is the meaning of "forbid"?

What does "glory" signify?

What is meant by "the cross" as here used?

What does the writer mean by the world and himself being crucified to each other?

Who wrote the above? To whom written? and where found?

Answer next issue.

Answer to puzzle in last issue:

The meaning of "approved" is no fault can be found with; satisfactory.

The lesson was written to Timothy.

He was a "workman" in the vineyard of God. He worked with God (2 Cor. 6:1).

To "be ashamed" is to be confused through a knowledge of guilt.

The significance of "dividing" is knowing how to place things of a kind together, or to sever into proper parts.

The lesson was written by the apostle Paul, and can be found in 2 Timothy 2:15.

Good Nature

A little thing, a sunny smile
A loving word at morn—
And all day long the day shone bright.
The cares of life were made more bright,
And sweetest hopes were born.

Daily Thoughts

God be merciful to me a sinner	Luke 18:13
O Lord, hear me: for I am poor and needy	Psa 86:1
Come and let us return unto the Lord	Hosea 6:1
A contrite heart, O God, thou wilt not despise	Psa. 51:7
The Master is come, and calleth for thee	John 11:28
The spirit also helpeth our infirmities	Rom. 8:26
A bruised reed shall he not break	Isa. 43:3

In the wonderful and mysterious workings of Providence some are humbled and others exalted; sometimes the needy are satisfied with good things while the rich are sent away hungry.

The Boy

Blessings on thee little man,
Barefoot boy with cheek of tan!
With thy turned-up pantaloons
And thy merry whistled tunes;
With the sunshine on thy face
Through thy torn brim's jaunty grace;
With my heart I give thee joy—
I was once a barefoot boy!

Jesus said, "Suffer little children and forbid them not, to come unto me: for of such is the kingdom of heaven."

You can take several meanings from the above passage. I'll not argue with you. But this I'll say without fear of contradiction, that the boy of today is the man of tomorrow, and ofter the "barefoot" boy makes the best man. When we through age, and infirmities, must lay the burden down, it is the more youthful one who must carry the load: it is "the boy" who must relieve us and finish the work we have commenced. But "the boy" must be educated; he must be taught in "the way of the Lord." Therefore to those churches which have not a Bible School, I make appeal that they immediately organize one. To those churches already supporting Bible Schools, I appeal that they nourish them in every possible way. Truth must never be sacrificed, still the school itself, the officers, the teachers, the mode of teaching must be attractive. Love must abound. Our every word, our every act must show we are living in close fellowship with our God and with his Christ. Nothing will so touch the heart of a boy as for a man to stoop down and again be "a boy" with him. Cast off your reserve, throw away your pride, and remember that once you too "were a barefoot boy," and you have won your boy for all time. Try it.

No Hypocrite

"God knows I'm not what I should be nor am I e'en the thing I could be. But twenty times I rather would be an atheist clear than under gospel colors hid be, just for a screen."

The above is a quotation from the Scotch poet Robert Burns who, we all know was not a saint; still at the same time neither was he a hypocrite. Referring to myself, I do not know but that I can say a hearty "amen" to Robert's confession, as also to his disdain for hypocrisy.

The ruin of the ancient and glorious temple was a sad one, but it is a still sadder sight to behold the summit covered with stones where once the beautiful temple of character, with its big thoughts and aspirations, stood.

A distasteful duty is doubled by procrastination. We suffer not only the unpleasantness of the actual doing, but the scarcely less discomfort of prolonged dreading.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 71 CLEVELAND, O. AUGUST 12th, 1919. ● NUMBER 30

Here And Hereafter

Life's journey stretches o'er earth's mede
  That man must work it is decreed;
When he fell God cursed the earth,
  And sorrow now is mixed with mirth;
Though man may boast of his estate,
  His days are few, sad to relate;
His years are run, "three score and ten,"
  He drops his load perchance e're then;
Death lays him low and seals his fate,
  He cannot reach the immortal state.

But if in Christ we have a part,
  And serve him here with honest heart,
Then when the final trump shall call
  And wake the righteous, one and all,
The curse removed, and sin all gone,
  The glorious white robe then put on;
No sorrow there shall e're be known,
  When Jesus comes to claim his own,
Then choose what your lot shall be,
  For time, and for eternity.

J. E. HOGARTH.

Russellism Refuted

Article Four

THE PASSAGE in Ezekiel having been shown to be of no support to Russellism, the principle prop relied upon by the advocates of that theory is removed. Indeed, the illustration we have given, of how prophecy has been fulfilled in relation to nations, may be applied to all their misinterpretations and perversions, and are sufficient to expose the sophistry of the arguments invented to support the flesh-flattering doctrine.

New Testament Evidence Explained

But we are asked to explain those passages in the New Testament, which compare Sodom with Jerusalem and other cities, and which Russellism distorts in an effort to satisfy the wish which became father to the thought. The fleshly mind is prone to conclude that a thing is true which it first only wishes were so; and consequently "man has sought out many inventions." "There is a way that seemeth right unto a man but the end thereof is the way of death." A theory, therefore, which gratifies the fleshly mind may always be viewed with suspicion.

The passages to be considered next are the following:

> Matt. 5:15. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.
>
> Matt. 11:21-24. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

Russellite Judgment Artificial

In order to make those passages fit the theory of a future probation, Russellism found it necessary to invent an artificial "judgment." So the future day of the Lord, when all nations of the earth are to be blessed, they converted into a day of judgment, and the "judgment," after being subjected to the same ingenuity, came from the Russell pottery shaped into "probation." Applying the foregoing Scriptures in accordance with this new invention, we are to suppose the Savior saying, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! etc.; it shall be more tolerable for the Sodomites in the future day of your probation than for you." To accept this, one's conscience must be sufficiently elastic to believe that the restoration to a "fair chance" is a "woe," and that in the probation which this "fair chance" provides for, the "woe" of the citizens of the towns denounced by Jesus will exceed that of the Sodomites.

There is a strange confusion here, for Russellism was invented to secure a lost privilege that of a "fair chance" that was missed in this life. To prove a restoration to the enjoyment of this privilege we are referred to Scriptures which pronounce a "woe" that will overtake the probationers at the very time they are enjoying the second life "fair chance" privilege; and the "woe" of some of those who suffer the invented probationary "judgment" is to exceed even the "woe" that Sodom is to suffer a second time, for surely it has suffered one "woe."

Who would ever have thought that any one would have had the presumption to divert the

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fearful judgments which Jesus pronounced upon Chorazin Bethsaida, etc., from being executed during the existence of those cities, and withheld them till post-resurrectional times, when they would be executed "woefully" in the form of a "blessedness" of a "fair chance" to obtain the boon of life eternal dispensed in milder form upon Sodomites than upon others?

"The land of Sodom" had received its judgment; not in the form of a probation, but in fire stroyed them all." This dreadful fact was kept in stroyed them all." This dreadful fact was kept in memory all the way down the ages, and it became an example. To describe the wickedness of any particular people, it was compared with that of Sodom. To describe the punishment inflicted or to be inflicted, that of Sodom was brought down, and thrown forward to any coming event of dire punishment, for comparison, and to cause a realization of the intensity of the sin and to emphasize the degree of judgment to be poured out for such sin. This was what Jesus did in the words of the Scriptuers under consideration. Woe to that city which shall refuse to hear you: for its day of judgment for this shall come, it shall be worse than that of Sodom. Bring the judgment down in your memory and compare it with the judgment that shall overtake the cities in question and the comparison will show that it is more tolerable for A than for B, or more tolerable for B than for A the latter shall be worse than the former, dreadful to human memory though the former be.

This view is objected to by some because the future tense is used "shall be more tolerable." But in view of the fact that the "woes" or judgments were future in relation to the cities denounced, what other tense could have been used? Sodom's dire punishment was a past thing, as a matter of literal fact, but it was a present thing in thought with subsequent generations; and since Jesus was making it a matter of comparison with future events, it became a future thing in thought—to be thought of in comparison with an actual judgment to be poured out. It is the thing in question, therefore, that governs the tense, the thing compared with it being subordinate to that which was being emphasized, namely, the coming "woes" upon those denounced.

Russellism Against Itself

Now it was the imagination that many had died without a "fair chance" who, if given such "chance," would have been saved, that gave birth to Russellism. How strange, then, and what straits the inventors must have felt themselves put to, that they should be compelled to refer to passages which show that more than a "fair chance" had been given. It was because "mighty works" had been done and were to be done, in some instances by "signs and wonders, and divers miracles," without effect, that Jesus denounced those in question. In one of the passages, the twelve disciples are declared to have been given "power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1). Thus armed, they were commanded to visit various cities. "And whosoever shall not receive you, nor your words, when ye depart, out of that house or city, shake off the dust of your feet. Verily I say unto you It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Did they not have "fair chance" enough? If not, who has? They were without excuse, and yet we are asked to believe that the denunciation of the Savior meant that they were to be given more than a "fair chance" again, another chance under a "judgment" whose terrors are to be only a moral training under more favorable circumstances and with an improved condition of nature that will make it comparatively easy for them to secure the salvation which they refused in their first life time, despite the fact that its preachers were proved to be of Divine authority by "signs and wonders, and divers miracles and gifts of the Holy Spirit." Viewed from every point it is clear that there is no soundness in this flesh-flattering theory, and the fact that it has deluded so many is not because it is true, not because it is reasonable, not because it is scriptural, but because "the people love to have it so."

The Judgment Day A Probation

Mr. Russell's claim is that the "judgment day" means a "trial" day, or a day of future probation. In writing of the benefits of that day, as compared with the "first trial," he says:

> The trial of the race, which resulted in the loss of the blessings at first conferred, is really turned into a blessing, by reason of the ransom from its condemnation and penalty, which God has provided . . . Man, by reason of present experience with sin and its bitter penalty, will be fully forewarned, and when, as a result of the ransom, he is granted another, an individual trial, under the eye and control of him who so loved him as to give his life for him . . . we may be sure that the wilfully disobedient only will receive the penalty of the second trial (Millennial Dawn, Vol. I., p. 146-7).

Here are set forth the advantages which future probationers will have over those of the present. "The blessings of the first," which were lost, we suppose he means by our first parents, are to be restored by a "ransom for all" back to the Edenic state. It is this bright future for those addressed by Jesus in the Scriptures under consideration that we are asked to see in the words, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! . . . it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Those against whom the apostles were to shake off the dust of their feet because they refused to listn to the message of love, and blasphemed the Holy Spirit, spurning the "mighty works" performed before their eyes, were assured, according to Russellism, that they would have a resurrection which would effect a "ransom" to Edenic conditions, when "the blessings of the first trial" would be conferred upon them; and "by reason of present experience of sin and its bitter penalty will be fully forwarned." These future advantages, these "blessings," this "ransom" all of this we are asked by Russellism to read into the words of Jesus: "Verily I say unto you It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." One cannot help wondering whether Russellites would not have tried to use language more nearly expressive of what they say Jesus meant when he used these words. If Jesus was in these words, foretelling a "ransom" and "blessings" for these rejecters of Holy Spirit-confirmed truths, what a strange selection of words he made! But he meant no such foolishness, and the only strangeness in the case is the presumption of Russellism in insulting common sense in asking sensible people to detect such absurdity in the forceful words of woe the Savior uttered against a people who, instead of deserving "another trial" and the blessings of a "ransom," richly deserved the punishment foretold by him who well knew what he was saying.

The word in the original Scriptures rendered "judgment" in the passages in question, is **krisis.** When this word is used threateningly, it is clear that it means punishment to be inflicted. For example, Matt. 5:21, "Whosoever shall kill shall be in danger of the judgment;" Heb. 10:26, 27, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" Jas. 2:13, "For he shall have judgment without mercy, that hath showed no mercy; and mercy rejoiceth against judgment;" 2 Pet. 2:4, "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," etc.

In this same threatening sense the word is employed in denouncing the wicked in the passages in question. Can any one change these Scriptures to mean probation under the "blessings" of "ransom"? Such a suggestion is nothing less than an insult to serious, sensible minds. Selected by Brother B. F. Smith.

◆

The Story of Rehoboam

No. 1

Rehoboam's capital was at Jerusalem. The disruption occurred at Schechem, which was the first capital of the northern kingdom and the metropolis of Ephraim. It was 30 miles directly north of Jerusalem between mounts Ebal and Gerizim. Here were located incidents in the lives of Abraham, Jacob, and Joseph. Close by, as part of the larger town, was Jacob's well and Sychar where Jesus talked with the Samaritan woman, and there is now the seat of the Samaritans, the smallest religious sect in the world, about 170 in number. The name "Rehoboam" means "Enlarger of the people," expressing the hope of his father for his son. The son disappointed these hopes, and became the "Diminisher of his people."

His age on becoming king was probably 21. His father was Solomon, his mother was Naamah, a young heathen princess of the kingdom of Ammon on the borders of the desert east of Jordan. She was one of the many wives of Solomon by means of whom he made alliances with the surrounding nations. She was so attractive that he built on Olivet, opposite the temple, a sanctuary in which she could worship the national god Molech. Rehoboam's training was doubtless according to the eastern custom. His father was probably too busy with his kingdom to pay much attention to him. Such a home where interests clashed and rivalries flourished, where cowives and no wives and half brothers and sisters were evidently always on the look out for their own interests. This surely must have been a poor place to rear children. Rehoboam's mother would naturally bring up her son in her own vicious religion. Since he was a son of a favorite princess he would no doubt be waited on and petted and treated in every was as a superior being, with no business interests, no hard tasks and indoctrinated in a heathen religion.

On the other hand, the temple of the true religion was close by, always in sight, and he must often as a boy have wandered near it or within its courts. His father's early life and his grand father's character and achievements would tend to draw him toward better things, and open the door of opportunity to a better life. That he was a young man of fair natural abilities is shown by his conduct during the first three years of his reign. As a son of such parents, he was probably a handsome young man. But morally he was proud, selfish, insolent, conceited and narrow. It has been said that Solomon had a thousand wives, but only one son, and he was a fool. Even the wisest man cannot bequeath his wisdom to his children. Much of what we are we owe to our mothers and the home atmosphere they create. A grateful people has erected monuments to the mothers of Washington and Lincoln. Rehoboam's ruin was his mother's monument. It has been said that every great man is the son of his mother. The same remark might be made of every wicked man. But after all, the course Rehoboam took, depended on his own choice. What a man chooses, that he will become. Some one says: Boys will be boys: he forgot to add boys will be men, and it depends on themselves what kind of men.

Have you ever heard the story of the man who could have fought bravely if he had had a better sword, and the king's son who picked up the broken fragment that the grumbler had thrown away, and with it fought so successfully that he turned defeat into victory.

Not your environment makes you, but that part of your environment to which you attend, makes you. One of the first things boys ought to learn is the reason they have so many temptations so many "thou shalt nots"; "not smoke," "not drink," "not swear"; etc., is that they have the opportunity to overcome, and to be manly. All who would become strong and useful, must gain these powers largely through victory over temptation. It is a chief factor in education. No one ever became a great commander in time of peace.

The Kingdom Rehoboam Inherited

Solomon's kingdom extended from the Euphrates on the north to the boundary line of Egypt on the southwest, including the whole strip of territory lying between the desert on the east and south, and the Mediterranean Sea on the west, except the narrow strip occupied by the Phoenicians, who were in alliance with Solomon. The twelve tribes occupied a country having only about 13,000 square miles, about the size of Holland, or of Massachucetts and Connecticut together. But Solomon also ruled over a large extent of neighboring territory so that his entire kingdom covered about 60,000 square miles, about the size of England and Wales, a little less than all New England, and larger than Denmark, Belgium, Holland and Switzerland together. The temple was a splendid building with its courts, its magnificent ceremonials, representing to the world the glory of Jehovah and his religion, Jerusalem was made into a magnificent city. The palace was a wonder of architecture. Water-works brought supplies to the city through costly aqueducts requiring no small engineering skill. Great fortresses protected the country. The tower of David, near the house of the forest, shown with a glory beyond that of any other fortress, from the number and variety of its glittering ornaments. Five hundred golden bucklers, all shields of mighty men, hung round it (1 Kings 10:16, 17; 2 Chron. 9:15, 16).

Its commerce was widely extended; its ships sailed as far west as Spain, perhaps beyond, along the coast of France to the British Isles, southward along the African shore, probably to the gold coast, down the Red Sea, and without a doubt to some part of India. There was inland commerce with Egypt by caravans across the Arabian desert (1 Kings 9:26-28; 10:22; 2 Chron. 8:17, 18; 9:21). Gold was accumulated in great abundance and the "king made silver to be in Jerusalem as stones and cedars made to be as sycamore trees that are in the lowland for abundance" (1 Kings 10:27).

His revenues amounted to 666 talents of gold annually, or ten to twenty million dollars. The possibilities of a good wise king, sincerely devoted to the kingdom of God, were very great. He might have made his kingdom a light house of truth and religion for the whole world. The wealth belonged to the kings and nobles, and the common people gained very little advantages from it. The burdening of the people with forced labor stung them with injustice, and burnt out the feeling of patriotism and set men against the religion that allowed it. The allied countries under Solomon were ready to fall from the empire, like ripe fruit, under an inefficient king, and become enemies instead of allies and friends, and the divided kingdom would be weakened for resistance. The northern tribes were jealous of the southern. They had the best country, but the capital and the temple were in the south with many fold attractions. The seeds of division had been planted long before and were now growing rapidly.

CHAS. FANKBONNER.

If a man be endowed with the "one talent" and use it not, why should he crave "the ten"?

Self mastery is the greatest victory we may ever hope to gain.

A Quiet Hour with God

By S. Roxana Wince

"A quiet hour with God means conquering hours with men."

JESUS knew this. "He went up into a mountain apart to pray." "He went into a solitary place and prayed." "And he withdrew himself into the wilderness and prayed." And in nearly every instance, these quiet hours of seclusion followed the great meetings by the Sea of Gennesaret and throughout all Galilee, when at a low estimate there must have some times been at least 10,000 persons present, and when all that were sick were healed

But why did he take counsel with God after the meetings were over instead of before? That he might be ready for the next time? Or that the words already spoken fall into good and honest hearts? Both. And the Father heard him always. The Jews, he knew, would not be converted then; but there would be some of the light-bearing tribe of Benjamin of Galilee who would believe and who would carry the gospel of the kingdom of God into all lands. God would give it to him to conquer these, and through these to enter "the regions beyond" until the gospel of the kingdom had been preached to all nations and the end would come.

He had just been praying when the disciples came to him and asked him to teach them how to pray. He had prayed before he was tempted of the devil. He prayed that wonderful prayer recorded in the seventeenth chapter of John, just before he went over the brook Cedron with his disciples to be betrayed into the hands of his enemies. Never before nor since has there been such a prayer. Surely that was a "quiet hour with God that meant conquering hours with men." Yet he did not pray for the world; he prayed for those whom God had given him out of the world to whom the words given him by the Father had been committed, and not for these alone, but them also which should believe on him through their word, that they might all be one, and the world come to believe and know that God had sent him and had loved his disciples as he loved the Son.

That prayer was made for us, dear brothers and sisters, just as much as it was made for impetuous Peter and the beloved John. He has manifested the Father's name to us and we are his; his joy is to be ours; we are to be kept from the evil and "sanctified through the truth," though the prayer was made so long ago.

And as Jesus spent quiet hours alone with God that he might have "conquering hours with men," so also must we. Never must we be too busy to pray, not even about the Lord's work. To go into his work without prayer is to go without him and meet with defeat. Over and over again he has commanded us to pray, and we must keep his commands if we would abide in his love, and be the fruitful branches he intended us to be. What good is a branch that bears no fruit, brings no other men and women to a knowledge of the truth?

"If you love me," he said, "keep my commandments." And to be able to do this we must "love one another as he has loved us," even though we be called to give up even life itself for our brother's sake and for the truth's sake. To die for the truth is to die for our brethren, is to die for the world, for it is said of the martyrs that

From their scattered dust
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

The Jews thought they had done with Jesus when they had him crucified and laid away and sealed up in Joseph's tomb. Little did they dream what was to grow out of that death, that those "dejected, faint-hearted Galilean fishermen" were, by that death and resurrection, to be transformed into invincible heroes, that nothing could separate from the love of God in Christ, and that this same spirit would actuate all his after followers down to the end of the age, and that though multiplied millions should be put to death as Jesus had been, it would only be to have other millions spring up in their stead to stand up for him and his cause, and to bless the words by carrying his words to the uttermost bounds of the everlasting hills.

If we "abide in loving, spiritual union with Jesus," praying as he commands us to pray, loving one another as he commands us to love, then will the Father be glorified through us, the precious fruit will be given us, we will not be "barren and unfruitful," but will reap golden harvests of souls, to make us as true disciples of our Master and Lord. "When ye stand praying forgive." "Watch and pray that ye enter not into temptation." "When ye pray believe that ye receive." "Watch and pray for ye know not when the time is." "Pray for them which despitefully use you." Pray for your enemies. It is the only way to keep hate out of our hearts and to let pity and love and the desire to save them come in. It is the only way to be like Jesus. "Men ought always to pray and not to faint."

Saul of Tarsus prayed, Peter prayed, Silas prayed. Many were gathered together and prayed. Paul said, "I pray that your love may abound. We give thanks praying always for you. Continue in prayer and watch in the same with thanksgiving, withal praying always for us, that God would open to us a door of utterance to speak the mystery of Christ for which I also am in bonds." "Pray for us that the word of the Lord may have free course and be glorified." "Pray without ceasing." "I pray to God that ye do no evil."

We are not to restrain prayer (Job 15.4). "The effectual fervent prayer of a righteous man availeth much." "God heareth not sinners." "Let my prayer come before thee." "I have heard thy prayer." "Pray ye therefore the Lord of the harvest, that he will send forth laborers unto his harvest."

Surely this prayer is needed now, for "the harvest is plenteous, but the laborers are few." Let us unite in prayer that laborers be sent, nor stop until our prayer is granted.

"Pray for the peace of Jerusalem."

"Brethren, pray for us."

"The prayer of the upright is his delight."

"Thy kingdom come. Thy will be done on earth as it is done in heaven."

"Come Lord Jesus. Come quickly.

Responsibility in the Truth

The following was written by S. A. Chaplin, and appeared in The Restitution of 1888. Hanna Barber.

"But ye are an elected race, a kingly priesthood, an holy nation, a purchased people that ye should declare the perfection of him who has called you from darkness into his marvelous light" (1 Pet. 2:9, Macknight's translation).

Election is to honor and rulership. Fitness for exaltation will be the sole, and at the same time, the absolute prerequisite for kingly crown or priestly coronal in the coming ages. To be called out of the world into the church in this world is one thing, but to be chosen out of the church to the royalties of the world to come is quite a different thing. How few realize what the saintship is that to which royalties and priesthood of God's everlasting kingdom will be awarded.

To be merely saved is one thing, but to be glorified with Christ, and to sit with him in his throne is a very different matter. It is one thing to sing about crowns, and another thing altogether to win them.

The prize of royalty in ages yet to be was the object of Paul's ambition, and the crown awaits him when the Lord comes. We are in the race, and the fadeless diadem is the stake.

How to Win Success

Have Confidence in Yourself and Do Not Lean Upon Others

Power is the goal of every worthy ambition, and only weakness comes from imitation or dependence on others. Power is self developed, self generated. We cannot increase the strength of our muscles by sitting in a gymnasium and letting another exercise for us.

Nothing else so destroys the power to stand alone as the habit of leaning upon others. If you lean you will never be strong or original. Stand alone or bury your ambition to be somebody in the world.

The man who tries to give his children a start in the world so that they will not have so hard a time as he had is unknowingly bringing disaster upon them. What he calls giving them a start will probably give them a setback in the world. Young people need all the motive power they can get. They are naturally leaners, imitators, copiers, and it is easy for them to develop into echoes or imitations. They will not walk alone while you furnish crutches; they will lean upon you just as long as you will let them.

One of the greatest delusions that a human being could ever have is that he is permanently benefited by continued assistance from others.

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Editorial

Busy and away from home, the Editor has not been able to write any editorials this week.

At the last moment the Editor has been able to supply a few notes on his visit at Rochester, N. Y. Next week a fuller account will be given.

Editor's Visit at Rochester, N. Y.

This year our vacation began Monday, July 21st. For reasons which need not be stated now, we planned a visit to Rochester, N. Y. Accordingly, on the morning of July 21st, we started on our trip accompanied as far as Buffalo by Brother A. E. Griffiths and Sister Alice Chapelle, both of whom were going there on their vacations. Here our congenial brother and sister left us, and we made the rest of the journey alone.

On arriving at Rochester we went immediately to the home of a friend, Mr. H. W. Russell. This home is composed of Mr. and Mrs. Russell, "Babe," a son, and Sister Russell, the mother of Mr. Russell. This home was literally and emphatically "ours" during our visit in Rochester. Mr. Russell had a season of freedom from business, and he gave us constant personal attention and unrestrained use of his automobile. Professional visits and pleasure trips were many. Rochester is a city of great beauty, and its environs are more beautiful still.

With The Christadelphians

We were not in the city long until we came into touch with the Christadelphians. During the week we met them frequently, and the hospitality of Mr. Russell permitted us to meet a representative number of them one evening at his home. We attended their meeting on Sunday morning, and enjoyed a quiet, sane and sensible "lecture" by C. C. Vredenburg. As a class Christadelphians are austere and intellectual. "The spirit of truth" they usually possess not, while they have the truth itself. Pugnacious intellects, spiritual pride, quarrelsome hypocriticism make swelled heads and shrivelled hearts. The Christadelphians in Rochester, however, we are glad to say are rather more cordial and agreeable than usual; but the absence of children and young people in their Sunday morning meeting suggested that intellectual dryness had driven them away. Christ attracted children. Any spirit that repels them is not the spirit of Christ. God pity the man or woman of whom children are afraid!

With The Megiddo Mission Band

The Megiddoites is another sect of big heads and little hearts. With all their bigotry they are more hospitable than the Christadelphians. The Bible commands hospitality, love of enemies, and so on. It must be recorded to the shame of the Christadelphians that we were in their midst for a week without receiving an invitation from one to call at his home! The Megiddoites, erratic as they are, are not driven into inhospitality by covetousness. We had very enjoyable visits at the home of Mr. and Mrs. Burrows, Mr. and Mrs. Phillips, and with a half-brother, Gilbert Biers, and a half-sister, Esther Ingham. Eunice Ingham and Mr. Snyder, both devout Megiddoites, added much to the pleasure of our visit by spontaneous hospitality, welcome, and good cheer.

How Modern Religion is Obtained

Description of a Southern Revival

LONG PRAYERS were condemned by Jesus: long faces and groaning religion are all the fashion at the present day. What a lamentable condition the so-called religious world is in! Modern gospel, modern conversion, and modern religion, are as dissimilar to ancient gospel, religion, and conversion as light is to darkness. Indeed, there is no ancient gospel needed now to convict or convert sinners. All that is needed now is, first, a good warm room; second, a good leader or superintendent; third, a good set of prayers; fourth, a good set of singers, thank-the-lorders, ameners, and groaners; and a good [illegible] set, and the work they call "the Lord's work," is begun. A better name for it would be "Bedlam broke loose," for the "work" is characterized by howling, wailing, screaming, screeching, groaning, crying, laughing, stamping of feet, slapping of hands pounding the backs and shoulders of the "penitent," calling on God to send down fire, fire, fire; to come a little nearer, to give them another touch, to get to himself a great name in this place. They tell God what he has promised, and call on him not to break his word. They tell the sinners, before whose mind there is no testimony, to believe on Jesus, to give their hearts to God, to exercise faith, to look to Calvary, and see his bleeding side and so forth. At length the subjects of their operations begin to be impressed: one begins to groan, another to cry, and a third is struck down with the "power." The operators, seeing this, shout out, "the Lord is here! The Holy Ghost is doing his work; we know it, we feel it, we feel it!" But there must a change both in will" and in acts. How is this to be effected? By singing. "Arise, brethren, and sing! sing in the spirit, brethren!"

> "Arise my soul, arise, shake off thy guilty fears,
> A bleeding sacrifice, in my behalf appears."

The spiritual doctors now begin to visit their patients. They ask the sinners, "Brother, how do you feel?" He replies, "I don't know that I feel any different." "Don't you," says the medicine man, "want religion?" "O yes!" "Then give your heart to God and continue to pray." Another says, "Brother how do you feel?" "O, I feel bad because I don't feel worse." "Thank the Lord says the parson, "pray on brother, and you will get through." He then turns to another and says, "Sister, tell us how you feel; do you think you feel any better?" "Yes," she replies, "I feel my load is removed; I think God for Christ's sake has spoken peace to my poor never-dying soul. I feel a hope in me that I would not give for worlds like this." She begins to shout, and others follow; another "feels a hope," another, and another; and so the fire begins to spread, and all begin to shout, and one universal pow-wow is the result. They have "got religion," or religion such as it is, has got them.

After this religious spree is over, the next thing is to get the converts into the church. The pastor then enquires, "Do you feel it your duty to be baptized?" "No, I never felt it my duty yet." "Well," rejoins the accomodating divine, "just as you feel, brother, we do not believe it to be a saving ordinance, but you will give us your name won't you?" "Oh yes, if you please." "Thank the Lord one more is added." The inquiry proceeds. A number want to be baptized, and come down to the water. The clerical ignoramus begins his work. "My dear brother," says he, "do you believe that Jesus Christ is the Son of God?" "Yes." "Thank the Lord!" he exclaims, "for the good confession. "How do you wish to be baptized?—by sprinkling, pouring, or immersion?" "Sprinkling, if you please, sir." "Thank the Lord!" says Balaam, "that is just as good as pouring." Now another to this says, "do you believe that Jesus Christ is the Son of God." "Yes." "Thank the Lord, how do you wish to be baptized?" "By pouring." "Thank the Lord, that is just as good as sprinkling." Now another says the divine, "do you belive that Jesus Christ is the Son of God?" "Yes sir." "Thank the Lord for the good confession! How do you wish to be baptized?" "By immersion sir." "Thank the Lord! that is just as good as sprinkling or pouring, but we think it to be very indecent, and absolutely ridiculous for females to be immersed in this age of refinement! But just as you feel." Thus all are accomodated; a quiet is put upon all their consciences by an appropriate dose from the clerical pill-bags! This is termed faith in kind, but not in degree, by modern lovers of what they call Christian union.—L.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Editor:

After years of studying on the plan of life and salvation, the question comes to me when was the Church of God founded and by whom? I am ignorant in regard to this question, and as I read so many good, able writings from different ones in the church, I feel sure there is someone who will be able to answer all enquiries pertaining to the church. It is my desire that some good hearted person will answer these questions through The Restitution, as I need just such things here in order to hold my own with so many false doctrines. I have never heard any preacher of our faith speak on this line, and friends, I feel so lost without hearing the gospel. The Latter Day people claim their church has been founded eighteen hundred years but I fail to find the record in God's word; but I do find on record Church of God and of the first born, and churches of God. Where are those other churches who have so great power? I can not find them recorded in God's word. Therefore I can not accept their doctrine. In fact if the Church of God can be wiped out then I am through, but I am sure there is no one save God, or his Son can do this, and he tells us his word shall not come back to him void.

Now friends, I am not as yet in the church, but I say unto you who are in Christ, go on to victory and pray that we may become all one family in the kingdom of God and of his Christ.

I am yours in search of the truth,

SI HERREN.

FROM SISTER BAGGARLY

Editor of The Restitution:

I am left in bad circumstances. My companion was taken with the flu the twentieth of December 1918, leaving me with a little girl two years old, and now I have a little boy two months old. I am left without any support, I am in poor health and in debt seventy-five dollars. I wish to ask the brethren of the Church of God everywhere to help me to pay my indebtedness, for which I shall always thank those who see fit to help me and my poor children. My father boards us all, which is quite an item in these times of high prices. My address is

Mrs. T. B. Baggarly,
315 National Ave.,
Winchester, Va.

Dear Brother Huggins:

I know the above sister to be a worthy sister of the church. Please give this a place in your valuable paper and many thanks.

Your sister in Christ Jesus.

Mrs. M. F. Cook.

Orthodox Vagaries

Preexistence of Christ Absurd

I WAS invited to attend a Bible study; I found it to be a "one man talk." In the course of his remarks the speaker said, "Jesus existed with his Father ages before the world was formed in the beginning." He further said Jesus being of the nature of God, immortal, could not die for the sins of Adam's race, therefore God took away his Son's life, deprived him of his being. He did not tell us how an immortal person could be deprived of his never ending life, neither did he explain how the holy child born of Mary could be the Son of God (whom he said existed eternally), when God had destroyed the life of that Son.

I asked him these questions. He seemed angry and replied that was a mystery which we could not understand. Before there was time for further questions he said, "We will be dismissed." Before dismissing the people he prayed at me to a great length. Of course I could not answer that form of argument. Into such absurdities does error lead those who will not receive the word of God but love a lie. Think of this statement made to bolster the doctrine of the personal preexistence of Christ. He died twice according to this man: once God took his life from him; and once Pilate caused his death.

A noted teacher in one of the sects said Jesus was the angel of the Lord so often spoken of in the Old Testament, and that after Jesus' birth of Mary we heard no more of the angel of the Lord. I wanted to ask him if he never read Acts 5:19 or Acts 12:7.

Teachings Heard in a Tent

A few evenings ago I went to hear a lecture given in a tent. The speaker took for his text, Romans 9:15. He made this statement: "One might pray for a thousand years, he could not change God's mind. I thought of James 5:16, Gen 20:17, Numbers 11:2; I Kings 13:6; John 9:31-33.

A Bookseller's Theology

A traveling bookseller called at my house a few days ago. He told me that in a little while the Lord was coming in the air and then God was going to rain upon the earth fire and destroy every living person left upon the earth, every green tree, every blade of grass, completely destroying all animal and vegetable life. He further told me that before God began this destruction Jesus would take up to himself a few. I asked him where Jesus would take them, as the earth was in such a condition it could not be a resting place for them. He replied, he will take them to heaven where God is. I asked him if he would please read it to me in the Bible. This is what he quoted, which he said was in 1 Thess. 4:16, 17, and he finished with the words, "To meet the Lord in the air." He will take me to his Father's home in heaven." I said to him, "I have read that passage and these last words are not recorded. You are adding to God's word, which is a dangerous thing to do." He absolutely gave these words as a part of the quotation. I then asked him if he would please read Zechariah 14th chapter and harmonize it with his declaration that all people left on the earth and all vegetation was utterly consumed by fire. He read the chapter through. Space will not permit all his comments. When I asked him to notice particularly the 16th verse, he said: "Oh, those are the wicked who are resurrected at the end of the thousand year reign of Christ who come up to take the camp of the saints and are destroyed forever," referring me to Rev. 20:9. Well, my part of the conversation ended right there. I did give him some tracts. Whether I violated the command given us in Matt. 7:6 I have wondered since. When we see to what absurdities, to what unrighteous declarations those are forced who love not the truth, how we should love and praise our God that we have the willing mind which he promises shall know of the doctrine whether it be of God (John 7:17). We should be careful not to be carried about with divers and strange doctrines (Heb. 13:9), but be able by sound doctrine to exhort and to convince the gainsayer (Titus 1:9). And how doubly careful we should be to adorn the doctrine of God our Savior in all things (Titus 2:10). The "all things" is our daily life, our every act and word. May God help each and every one to be faithful unto the end. Yet a little while, and he that shall come will come, and will not tarry. And then our confidence (in God's truth) shall have great recompence of reward (Heb. 10:35.37).

FLORA A. WOOD.

Conference Report

The North West Conference of the Church of God was held at Felida, Wash., June 13-15, 1919. Brother Darby talked to us a few minutes Friday night from 2 Timothy, 4th chapter, telling us of the importance of striving to win a home in the kingdom rather than earthly gain.

Saturday morning our regular business meeting was held led by the president. The minutes were read and accepted. The treasurer's report stated that we had on hand $176.92, and had paid out during the year $18.32. It was accepted by the Conference. The Evangelist's report stated that 38 discourses had been delivered during the year, including one funeral The Conference voted to pay Brother Darby the amount due him for his services. It was also moved and seconded that we pay Brother Darby $2.50 per day for his work instead of $1.50 as he had charged. He was also asked t choose an evangelist for the coming year.

Brother Jim Wolfe gave a report from the Felida Church and Sunday School, and Sister Morgan from the Corvallis organization. Both were favorable and encouraging. In the election of officers it was voted that the same ones be retained for the coming year. Sister Palmer suggested that each member pick out some individual and bring them to the truth.

Brother Belshaw, Brother Jim Wolfe and Grace West were appointed on the resolution committee and they adopted the following:

Resolved, that we as brothers and sistesr of the Church of God, pledge ourselves to work more zealously for the Master and his kingdom, and that each and every member strive to bring at least one into the fold during the coming year.

Resolved, that we extend to Sister Palmer and family our deepest sympathy in their sad bereavement in the loss of husband and father, and to the church in the loss of a dear old brother;also extend to Brother Harlan and family our loving and sincere sympathy in the loss of a dear wife and mother, citing them to our Redeemer who hath said, "I am the resurrection and the life," knowing that if we are faithful as they, we will all meet again in God's kingdom.

Resolved, that we extend to Brother Horace Prosser our thanks and appreciation for his splendid letter "The synopsis of Paul's life," and that it be published in The Restitution.

Resolved, that we extend to Brother Darby our thanks for his untiring efforts during the past year

And lastly, be it resolved that we extend to the brothers and sisters of Felida our sincere thanks for their generous hospitality during our stay there.

Signed Chas. H. Belshaw,
J. W. Wolfe,
Grace C. West.

Saturday afternoon we had a social hour of prayer and song led by J. W. McIrwin on the subject of "Hope."

Sunday morning we had Sunday School followed by a sermon by Brother Darby on restitution and the restitution age. He talked to us again in the afternoon on obedience. After the services we went down to a beautiful little stream and baptized Charles Lapp, Ida Lapp and Clarence Lapp.

Sunday night the resolutions were read and accepted, and a finance committee appointed which consisted of Brother Belshaw, of Eugene, Sister Morgan, of Corvallis, and Brother J. W. McIrwin of Felida. Then Brother Darby talked to us on restoration from the 65th chapter of Isaiah, after which we partook of communion and extended to our new members the right hand of fellowship Then came the goodbyes and many eyes were dimmed with tears yet a smile when we thought of our wonderful hope of reaching the land where there will be no more parting and all tears will be wiped away for ever.

A. W. Darby, President,
Grace Cramer West, Secretary.

"Thy Will be Done"

HOW UNREASONABLE: how inconsistent with ourselves; even we who are Christians. God does the very thing we ask him to do, and yet we complain of him, or grieve immoderately and almost inconsolably, because he does it. We ask that his will may be done, which implies, that our will, if it be in contrariety to his, should not be done; and this we sometimes in so many words express: "Not as we will, but as thou wilt." Well, God does his will, the very thing we wanted him to do; and yet we complain that he does not our will, the thing we deprecated his doing. We complain that he hears our prayer, and grants us the desire of our heart. Was ever complaint so unreasonable? If, when we asked him to do his will he had done ours, there would have been some semblance of reason for our complaint. Will we say that we never meant, in our hearts, what the terms of petition expressed that we never really desired his will should be done? Will any one acknowledge that he has uniformly been a hypocrite in the use of the Lord's prayer? Certainly, then, he ought not to complain that God has detected and chastised his hypocrisy. But if he were sincere—if he desired what he asked for, then if he complains, he complains that God has gratified his desire. How perverse it is in a creature to say to God, time after time, when craving good or deprecating evil, "Nevertheless, not as I will, but as thou wilt;" and then, because it is as God wills, and not as he wills, to think hard of God.

Every one who prays, "Thy will be done," is aware that the will of God does not always coincide with the inclinations of his creatures. It were wonderful if it should wonderful indeed, if the will of an omniscent and infinitely perfect being should uniformly fall in with the capricious desires and inclinations of those who are finite, fallible, and sinful. Our own inclinations do not agree with each other. We are the subjects of conflicting desires; the will of God could not coincide with our inclinations without coinciding with contraries. Well, the prayer, "Thy will be done," which we all consent to use, recognizing this want of coincidence, begs that in all such cases, God will cause his will to be done rather than ours. It is a most reasonable request; no wonder God should comply with it. And yet we complain that in such cases of disagreement, he does not carry out our inclinations instead of his own will. It is well, in view of such perverseness, that we have to do with a God of infinite patience. How very slow to anger our God is.

But I have not stated the case yet in all its strength. Complaint against God would be altogether unreasonable, if he caused only his will to be done. But while he causes his own, he causes our will also to be done; for it is our will, as we have told him over and over again, that his will should be done. Why should he not gratify the inclination of ours, that his will should be done, as well as any other inclination which we have; for example, the inclination to retain a certain earthly enjoyment? He cannot gratify our every inclination, for the gratification of one would be the denial of another. He must name a selection. It is not his fault that we have warring inclinations. He did not make us so; it is one of the inventions we have sought out. It belongs to us as marred by ourselves. Will it be said that God selects the less worthy inclination to gratify? I think not. What worthier inclination can we have than that God's will should be done?

It is the pain of having an inclination crossed, of which we complain? But let us complain of ourselves, that we have inclinations which need to be crossed. And besides, would it give us no pain were we to discover that, in a particular instance, God submitted his own will to our inclination, and suffered us to be gratified in a certain respect when his judgment was against it?

Fellow-Christians, we must give up the use of that petition, "Thy will be done," or else act more consistently. It will not do to be daily asking a thing, and daily lamenting that the thing is granted. If we would have our will done, let us alter the petition, and say, "Our will be done.' Let us be sincere if we are nothing else. Let us tell the Lord the very desires we have, however wrong they may be. That is better, certainly, than to have such desires and tell him the contrary.

But I would by no means advise the alteration. I think we had much better keep to the old form, and pray as the Lord taught his disciples. Yes, let us go on to say, "Thy will be done." It is our heavenly Father whom we address. Surely, his children need not fear to have his will done. Let us consent with our whole heart that his will should be done, and towards us as well as towards others; and not merely in some things, but in all things; for why should not all his will be done, as well as any part of it? If we do so by and by we shall have no inclination contrary to his will. We shall be incapable of cross or disappointment. Every thing being as he would have it, would be also as we would have it.

If now a part of his will be hidden until events disclose it, yet in other respects it is already revealed. We know, for instance, that it is our Father's good pleasure to give us the kingdom; and that it is our Savior's will that we should be with him where he is, that we may behold his glory. him where he is, that we may behold his glory. isfied, when we awake in his likeness. In this expectation we should be satisfied now. Let us suffer God to reign, and let us not aspire to be his counsellors. He taketh no counsel of any. W Nevins.

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A Conference Letter

Robert G. Huggins, Editor:

Enclosed is a letter by H. J. Prosser, of Newport, Ore., written to and read at the North-west Conference, and which I was requested to send to you for publication.

J. W. Woolf.

Dear Brethern:

You know how strangely a man or a woman who is in love will act. All else is nothing. The persuasion of friends, the advice of wisdom, the call of fame, all are thrown aside in the wild desire to win the object of adoration.

I am going to tell you about a man in love. Paul of Tarsus was in love with the Lord Jesus. Very few men have started out in life with fairer prospects than did Paul. He was brought up at the feet of Gamaliel, skilled in all the logic of the law. As a young man he went forth from the greatest schools of learning to meet the issues of life. He tells us, that all these advantages were counted as nothing that he might "win Christ" (Phil. 3:8).

Yes, he was a lover. And now let us look at some of the things he did for the one he loved. Twelve years have gone, Paul is at Lystra (Acts 14:12121). A cripple has been miraculously cured. He was adored as a god, but afterwards the Jews stirred up a mob against him. Gathering up the broken stones of the streets, this mob hurled them in a perfect storm at the brave apostle until they thought he was dead. Then one catches him by the hair another by the feet, another by the head, and they drag him to the wall of the city and throw him over on the rocks below.

Let us go along the crooked path down to where he lies. There he is by that thorn bush garments all torn—hair matted with blood and dust, face all cut and bruised. See he is breathing, he is not dead! Take your handkerchief and wipe the blood out of his eyes and off from his face. Let him lean against my breast, there, that is better.

Now I am going to talk to him: "Paul don't go too far in this matter They will certainly kill you sometime if you continue to be so outspoken." Hear his answer, Phil. 1:20: "As always, so now also, Christ shall be magnified in my body, whether it be by life or by death." There is no use trying to do anything with such a man as this: he doesn't know anything but Christ and him crucified (1 Cor. 2:2).

Well ten years have passed away, let us try and find Paul and see if years of work and tent-making have lessened the love he formerly bore his Master. This is the city of Philippi in Macedonia: that low, dark building which you see before us is a prison. What! somebody singing in this dismal place? Listen, the voice is like Paul's I am going over there and talk to him. What! shoulders bare and bleeding, flesh torn into ribbons! O Paul, do you remember what we said to you ten years ago at Lystra? Would it not have been better for you to have taken my advice? You have the truth, but don't be so outspoken: they will surely kill you some day. Listen, Rom. 8:18 "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. We are children of God. We are joint heirs with Christ: if so be that we suffer with him that we may also be glorified together.

Brethren, what a manly Christianity. How such experiences ought to shame the weak and sapless profession of our days!

One more glimpse we must take of this lover of Jesus. And at the same time let us ask ourselves, do we love him who is the Christ? Again we enter the walls of a prison in the voluptuous wicked city of Rome. Do you see that block of wood hollowed out in the centre and leaning against it a round bladed axe with a short handle? Tomorrow morning at ten o'clock the old man whom we came to see will bow his hoary head upon that block and the executioner with one blow will sever it from his body, and the life of the grandest man that ever spoke the language of earth will be ended. Yes, it is a dark, gloomy dungeon and you can see him over there sitting on that stone. He is writing a letter. That damp moldy straw in the corner is his bed. A chain is fast to one ankle and to a ring in the wall. His gray hair and beard and his bent form shiver slightly at the damp chill of the place. Let us look over his shoulder and read as he writes: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing." Myriads of heavenly eyes are looking at this scene. To the eyes of that aged one the dungeon, the iron grating, the darkness is swept away and he sees only the jasper and gold of the City of God. He is hearing voices we never hear.. He is beholding visions our eyes have never beheld. Some one is in that cell with him we never saw. God give us men a time like this demands. Strong minds, great hearts, true faith, and ready hands.

Affectionately,

H. J. PROSSER.

The Apostles' Creed;

or the

Seven Pillars of Wisdom's Temple

Eph. 4:4-6

The One God

The one Eternal Uncreated Substance which is essentially Power, Incorruptibility, and Life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name of Ail Shaddai, "the strength of the mighty ones," and from his interview with the angel at the bush by that of Yahweh or Yah, "He who will be" (Gen. 17:1; 35:11; Exod. 6:3; Psa.68:4).

The One Lord

Jesus, Heb, Jehoshua, "I-shall-be-the-Powerful," the Head of the the Ecclesia, the Anointed King of Israel and the Future Ruler of the whole world (Eph. 5:23; John 18:37; Matt. 2:6; Psa. 2:8; 67:4).

The One Spirit

The divine substance of the Eternal Uncreate, focalized and intensified in his servants for the revelation of his word and the display of those signs and wonders by which they were to attest the authority of their mission, and to establish, strengthen and settle believers in "the truth as it is in Jesus" (Exod. 4:12-16; 2 Tim. 1:21; Eph. 1:11-13, Mark 16:20).

The One Faith

The Glad Tidings concerning the Kingdom of God, of the Divine Purpose to establish a Dominion of Righteousness in all the earth (Luke 8:1; Dan. 2:44; Jer. 33:14-16; Zech. 14:9).

The One Hope

The Second Appearing of Christ on earth to confer Immortality on his dead and living saints, and to set up his kingdom (2 Tim. 4:1-8; Rev.2:7; Matt. 25:46; Acts 15:16).

The One Baptism

The Immersion in water (for the remission of sins) of such as having believed the things concerning the Kingdom of God and the Name of Jesus Christ, seek to be brought into the bond of the covenant and to take on the Name and Service of the Lord Jesus (Acts 2:38; Mark 16:16; Gal. 3:27-29).

The One Body

The Ecclesia of baptized Gospel-believing subjects of the "One Faith" and the "One Hope," in whom the word of the Christ dwells richly in all wisdom, and who by patient continuance in well-doing, seek for glory, honor, and incorruptibility at his appearing and his kingdom (Acts 8:12, 13; Col. 3:16; Rom. 2:7; 2 Tim. 4:1).

We may not be able to dissipate the forces which war against us, but we can strengthen the forces which range themselves for us. We may not be able to change the conditions in which we must live, but we can train ourselves to be more brave and patient in their endurance: to keep our spirits above them, instead of constant irritation against them.

"He giveth power to the faint, and to them that have no might he increaseth strength" (Isa. 40:29).

Be sure and explain every text of Scripture in harmony with the context to obtain a correct understanding.

Hope renewed is strength gained.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. AUGUST 19th, 1919. NUMBER 31

Things Hoped For

Brighter and better days are on the dawn.
The time the King long waited for is near:
Shadows of a heavenly shape and beauty
Forecast themselves upon the world and tell
Of substances that follow fast behind.
The years have pregnant grown with destinies,
And now are withering in the pain of travail:
Events undreamt of struggle to the birth.
Which shall strike dumb with a awe a slumbering world. The Rainbow.

The Wine of the Sacrament

WRITTEN FOR "THE NORTHERN INDIANIAN" FORTY YEARS AGO

By S. Roxana Wince

And he took the cup and gave it to them saying, Drink ye all of it; for this is my blood of the new covenant which is shed for many for the remission of sins. But I say unto you, I will not henceforth drink of this fruit of the vine until that day when I drink it new with you in my Father's kingdom (Matt. 26:27-29).

For as oft as ye eat this bread and drink this cup, ye do show the Lord's death till he come (1 Cor. 11:26).

THE IDEA is prevalent in the minds of many, that because a large part of the churches of Christendom have been wont to use fermented wine in the sacrament, that Christ so ordained when instituting the supper. But if we had no other proof than what is contained in the texts quoted above, it would be enough to show the utter untenableness of this position. The wine represented the blood of a new covenant, was symbolical of new things, new doctrines, new ordinances and a new life; it must be fresh and new. It stood for the pure, fresh blood of the newly slain. It would be out of all harmony to take some sour corrupting substance to symbolize that cleansing, healing fountain, to which all the dying sons of men are invited to come according to the terms of the gospel.

Fermented wine does in no sense represent the shed blood of him who died that we might live. Fermented wine destroys; the blood saves. That the Savior did not use fermented wine is shown from the fact that he would drink the fruit of the vine "new" with his disciples in his Father's kingdom. Christ was our passover; nothing therefore that savors of leaven can be used to represent him. No leaven could be used in the passover feast. This was the law: "In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses, for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a stranger or born in the land. Ye shall eat nothing leavened; in all your habitation ye shall eat unleavened bread" (Exod. 12:18-20).

"Chomets," sick or sour wine would be put away. It is the Hebrew word for leaven. Dr. Isaacs, an eminent Jewish rabbi, says, "The Jews do not, in their feasts for sacred purposes, including the marriage feast, ever use any kind of intoxicating drinks." "All fermented substances were prohibited during the paschal feast of the Jews."

The last supper was instituted "on one of the days of unleavened bread when no other kind could be eaten in the land of Judea," and that the bread might the more fitly symbolize the body of Christ that was broken for us, and which saw no corruption, the early Christians mixed it with new wine and oil, thus properly picturing the flesh of the Son of God, that he gave for the life of the world.

They who eat the bread that came down from heaven "shall live forever." Whatever represents it must have in it no elements of putrefaction, else is the beauty of the symbolization destroyed. And if the bread, representing the flesh must have in it no elements of decay, so must not the wine; for "the blood is" most emphatically, "the life." "Without shedding of blood there is no remission." "By his own blood he has obtained eternal redemption for us." All these precious thoughts must be embodied in that which we use to represent them.

The freshly expressed juice of the grape is healthful and life giving. The thick boiled wine of the ancient Jews was equally so. It was in truth grape juice, made into jelly. It was the custom during the first seven centuries to use this thick wine diluted with water, in the communion services. Raisin wine, or the juice boiled from raisins, was also used, and is still so used by some of the Syrian churches, down to the present day. Fermented wine has no place in the Lord's supper.

The rewards of life are for service. And the penalties of life are for selfishness.

Oregon Bible College
Oregon, Illinois

The Story of Rehoboam

(Concluded)

REHOBOAM seems to have been the natural heir to the throne. Judah accepted him. But as in the case of Saul, David, and Solomon at least in Jerusalem the people had a voice in the selection of their king. Accordingly the tribes were summoned to meet at the old northern capital, Shechem, to confirm the successor of Solomon. The northern tribes were determined to obtain a charter of rights that would relieve them of their burdens as the price of their submission. For Solomon had forced them to give unpaid labor upon his great buildings, and these free and independent Ephraimites were reminded of their ancestors' slavery in Egypt. They were shrewd enough to send for their brilliant sympathizer, Jereboam, whom Solomon had banished to Egypt. They were ready to enforce their just demands. Rehoboam, apparently attended by a small force, goes to confer with them. Jereboam is their spokesman, and this is the condition on which they will receive him as king: "Thy father made our yoke grevious: now therefore make thou the grevious service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee."

Rehoboam, asking for three days in which to consider and to consult, applied first to the older men who had been his father's counsellors.

Be a servant unto this people and speak good words to them. Be what every good king ought to be, and grant their reasonable request. A true king or ruler is one who serves. The elder men who had seen Solomon in all his glory told Rehoboam how he might be greater than his father. Rehoboam next consulted the young men, his comrades, those who had grown up with him, inexperienced like himself. The overbearing advice they gave shows that these youths belonged to what you would call the aristocratic idlers, who had no sympathy with the people, but mere wild, conceited, and overbearing in their selfishness. They believed the people were made for the king. They gave their advice not only because they believed it, but because they knew it agreed with Rehoboam's wishes. Their advice may be read in 1 Kings 12:10, 11.

Rehoboam's answer to the people was given in the words of the young men, expressing the bitterness of slavery he would inflict on them. The kingdom lost. All Israel saw that the king hearkened not. Josephus says that they were struck by his words "as by an iron rod." "What portion have we in David?" What have we northern tribes to do with David's son Rehoboam or David's tribe, Judah? We all have a chance to get into the kingdom; we may throw it away half of it or all of it, in the same way. Rehoboam did foolishly in following his head-strong will. We may take the advice of our Lord Jesus and become kings and monarch of all the possibilities God has placed before us. One's character, already formed, is a powerful factor in all emergencies of choice and decision. There is no time to prepare a new character. Rehoboam had formed the habit of taking bad advice when it fitted his inclinations. Be faithful in little duties and you will be faithful in great emergencies. We do not need to make our decisions unaided. Our first duty and privilege is to go to God for help, but to obtain his help we must go sincerely, otherwise the asking is hypocrisy and a sham. Pride in the form of self-conceit is the one assailable stupidity. "Seest thou a man wise in his own conceit? There is more hope of a fool than of him.'

Rehoboam reigned seventeen years. On his return to Jerusalem he assembled an army of 180,000 men to compel the receding tribes to return; but a prophet forbade the movement in the name of the Lord. To go would be to fight against God, and therefore bring only disaster to the whole nation, who as it were fell away from their alliance with the Israelites. Rehoboam had no experience in war or in government. A small kingdom was quite sufficient for such a man. Even David was king for seven years over Judah before he ruled the larger kingdom. Rehoboam obeyed the letter rather than the command, for during his whole reign and long after, there was a quarrel and war between the kingdoms

There were three years of prosperity and true religion (2 Chron. 11:16, 17). Many of the best people of the northern kingdom, such as set their hearts to seek the Lord God of Israel, came to Jerusalem, and strengthened the kingdom of Judah and made Rehoboam strong three years (2 Chron. 11:13-17) Among them were the priests and Levites from all parts of Israel, who had been dismissed fom their offices by Jereboam. Rehoboam's goodness was but as the cloud and morning dew.

As soon as he was firmly established, he returned to his old ways, and forsook the law of the Lord. His character and his kingdom were symbolized by the change from shields of gold, which Solomon had made for his palace armory, but which Shishak took away, and which Rehoboam replaced by shields of brass (1 Kings 14:26). This deterioration continued two years, when God used another instrumentality for making Rehoboam good. Read 2 Chron. 12:1-12. The Lord delivered them. Rehoboam continued to reign; and though his kingdom was not destroyed, yet it was far from what it might have been, for he did evil, because he prepared not his heart to seek the Lord.

CHAS. FANKBONNER.

"The Kingdom of God within you"

THE APPLICATION of this phrase to the reign of Christ in the heart, or in the skies, or to the church, is objected to in the first place, because the proper rendering of entosumor eime is, "will be be among you."

2. If "within you" is correct, then Christ's throne is in the Pharisee's heart! or if the kingdom is the church, it is in their hearts, or within them somewhere, for it is them that he addresses and them only.

3. If Christ reigns in the wicked Pharisees' heart, why not in the heart of every ungodly man? or if the kingdom of God is within them while sinners and "God is no respecter of persons," may not that Kingdom be in every sinner's heart?

4. If the phrase "Kingdom of God is among you," then was it not "set up" before Pentecost?

5. The fact that the Kingdom of God is among you, will be true when the time comes which Christ refers to. For he says, "Neither shall they say, lo here, or lo there." Why? Because the Kingdom of God is among you; i. e., it is in existence and in operation at that time. No one can be ignorant of its presence, therefore they shall not say, lo here or lo there. In the form of a syllogism, it stands thus:

1. When the Kingdom of God is among men, they shall not say, lo here, or lo there.
2. Men have been and are now saying, lo here and lo there; i. e., it is here in our hearts, or it is the church, or there, beyond the skies. Therefore the Kingdom of God is not now among men.

6. That the Kingdom of God was future from the time the Savior spoke, is clear from the 20th verse. The Pharisees demanded of him, when the Kingdom of God should come, implying that they looked for it as a future event. He answers in accordance with their question, and teaches that it is future, for he says, the Kingdom of God cometh not, or will not come with observation, i. e., with parade or show of men, not heralded with display and worldly pomp.

7. He tells his disciples, verse 22, that the day will come when they would desire to see one of the days of the Son of Man, and should not see it, referring doubtless to the persecution they should suffer, which would cause them to desire to see one of his days, which refers to his coming and Kingdom. They should not see that time as they would all fall asleep long before that time. "And they shall say, see here or see there, i. e., that here is Christ's coming and Kingdom or there; go not after them, nor follow them" (vs. 23). Would not the disciples stand as good a chance of knowing whether Christ's days i. e., the time of his reign, etc, was in their hearts or in the church, as any one else? How could they be deceived then? The advice is to us as well as to them, and we are not to follow men's lo heres or lo theres, for his coming and reign will be too clearly demonstrated to allow a mistake. See the 24th to 27th verses. But these disciples shall see his days, but not during their lifetime, but at the resurrection, as it implied in the 37th verse. In the figure of a body and eagles, he represents the gathering of the saints to him at his coming.

8. If the Kingdom of God is now among men, it does not exert as much influence or demonstrate as much power, as Belgium, although it has been over 1800 years in existence. T. W. Smith.

It was in making education not only common to all but in a sense compulsory on all that the destiny of the free republics of America was practically settled.

National Berean Society

Lenta B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH AND RIGHTEOUSNESS

THE CHANGED CROSS

It was a time of sadness, and my heart,
Although it knew and loved the better part,
Felt wearied with the conflict and the strife,
And all the needed discipline of life.

And while I thought on these, as given to me,
My trial tests of love and faith to be,
It seemed as if I never could be sure
That faithful to the end I should endure.

And thus in longing trusting to his might,
Who says, "We walk by faith and not by sight,"
Doubting and almost yielding to despair,
The thought arose, My cross I cannot bear.

Far heavier its weight must surely be
Than those of others, which I daily see,
Oh! if I might another burden choose
Methinks I should not fear my crown to lose.

A solemn silence reigned on all around,
E'en nature's voices uttered not a sound,
The evening shadows seemed of peace to tell,
And sleep upon my weary spirit fell.

A moment's pause and then a heavenly light
Beamed full upon my wondering sight;
Angels on silvery wings seemed everywhere,
And angel's music thrilled the balmy air.

Then one more fair than all the rest to see,
One to whom all others bowed the knee,
Came gently to me as I gently lay,
and "follow me," he said, "I am the way."

Then speaking thus, he led me far above,
And there beneath a canopy of love,
Crosses of divers shape and size were seen,
Larger and smaller than my own had been.

And there was one most beauteous to behold,
A little one with jewels set in gold;
Ah! this, methought, I can with comfort wear,
For it will be an easy one to bear.

And so one little cross I quickly took,
But all at once, my frame beneath it shook;
The sparkling jewels they were fair to see,
But far too heavy was their weight for me.

This may not be, I said, and looked again
To see if there was any here could ease my pain;
But one by one I passed them slowly by,
Till on a lovely one I cast my eye.

But Oh! that form so beautiful to see
Soon made its hidden sorrow known to me;
Thorns lay beneath those flowers and color fair,
Sorrowing I said "This cross I may not bear."

And so it was with each and all around,
Not one to suit my need could there be found:
Weeping, I laid each heavy burden down,
As my Guide gently said, "No cross, no crown."

At length to him I raised my saddened heart,
He knew its sorrows, bids its doubt depart:
"Be not afraid," he said, "But trust in me
My perfect love shall now be shown to thee."

And then with lightened eye and willing feet,
Again I turned, my earthly cross to meet;
With forward footsteps, turning not aside,
For fear some hidden evil might betide.

And these in the prepared, appointed way
Listening to hear and ready to obey—
A cross I quickly found of plainest form,
With only words of love inscribed thereon.

With thankfulness I raised it from the rest,
And joyfully acknowledged it the best
The only one of the many there
That I could feel was good for me to bear.

And while I thus my chosen one confessed,
I saw a heavenly brightness on it rest:
And as I bent, my burden to sustain,
I recognized my own old cross again.

But oh! how different did it seem to be
Now I had learned its preciousness to see!
No longer could I unbelieving say,
"Perhaps another is a better way."

Ah, no! henceforth my own desire shall be,
That he who knows me best should choose for me,
And so, what'er his love sees best to send,
I trust its best, because he knows the end.

"For my thoughts are not your thoughts, saith the
Lord:
For I know the thoughts that I think toward you,
Thoughts of peace and not of evil,
To give you an expected end" (Jer. 29:11).

And when that happy time shall come
Of endless peace and rest,
We shall look back upon our path,
And say, "It was the best." Sel. by May Moore.
Bartley, Neb.

SANCTIFIED THROUGH TRUTH

John 17:17-19

The social correspondent for the Bereans has asked me to write an exhortation for its columns. I choose this topic because of its great need in the church body, which seems to be about as much at sea as the children of Israel were near the close of their journey through the wilderness. If there ever has been a time since the days of Joshua and Caleb when faithful and uncompromising servants of God were needed, it is now. In the last two or three decades false doctrine, and principles of unrighteousness as its natural outgrowth, has multiplied at an alarming rate. The world is unthankful and unholy and strides on to ruin and destruction with rapid acceleration. Only the promised return of the Christ prevents the total destruction of all flesh. The people of God are not surprised at this condition. The world sneers at the warning as it did in Noah's day, and because of the prevalence of parallel wickedness shall not know until the day of distruction suddenly comes. And in the church, unity will never come so long as one error is preached to rectify another error, or when fundamental truth is smotheed out, whatever the purpose may be. We will do well do bear in mind that Jehovah never has paid much attention to numbers in accomplishing any desired work through man's instrumentality. It is faith that justifies, and the truth with the atoning blood of Christ that sanctifies. Justification precedes, but does not guarantee, sanctification. To sanctify is to set apart, and when we are called by the gospel, the setting apart begins. Suffering does not depend so much upon the amount of dross, but rather the stubbornness in the candidate to yield. Progress depends upon willingness to crucify self-pride, walk in humbleness before God and man, and recognizing the hand of God, whether it be in approbation or chastisement.

If a theory or even a circumscribed tenet of doctrine be championed which runs counter to the truth the continued advocacy of it brings condemnation and ultimate destruction. The law of Christ is explicit relative to the Christian's attitude toward the world, its govenrmental functions, etc., and those who have thought Christians owe nothing to the state, which is ordained to hold in check or restrain evil-doers until the time comes for the power and dominion to be given to the restored seed of the woman, have need to exerise great caution in arrinving at conclusions. Christ's yoke is easy and his burden is light. It is the incorporation of false ideas into the doctrines of Christ, and the burden of upholding them which brings on unnecessary suffering and grief. The self-made laws of the Gentiles provide for the right of petition and redress for established bodies which, if made use of, may bring temporary humiliation in the sight of men; but if it be according to the will of God through Christ it will come to light as the noonday sun and the honor and praise of the truly wise shall fill the heart with joy and gladness. If the Christian's life, property and all are placed at the disposal of the powers of darkness, what has he left for Christ? Is it not the part of wisdom and godly fear to be careful what we teach our brother lest he and ourselves come into condemnation. God is a God of oneness, a God of truth. He put truth into clean, willing vessels and guards it zealously. We are vindicated or condemned, in a measure day by day, in proportion to the truth or error in us. We can wriggle and squirm all we please, but Jehovah's estimate of the value of the children of men is registered in them by his measuring stick of truth. The following stanze and chorus of the hymn, "A Clean Heart," is beautiful and true when divested of the application orthodoxy gives to visions:

Yea, may as this heart is clean
May larger visions yet be mine
For mirrored in its depths are seen
The things divine, the things sublime

[illegible]
[illegible]
[illegible]
[illegible]

J. E. Hammond.

LITERARY WORK

Literary work among our Bereans should be encouraged to the utmost. The past year the work among our Bereans has been very good still there are lots of members who have not even tried to write an article. We find we must impress upon the president of the various state Berean societies the necessity of writing articles. So often we receive a letter from some member who has been asked to write an article informing us they cannot write anything worth while; of course they cannot if they take that attitude, and do not try to write. Our state president of each Berean Society should insist upon every member in their state to write an article at least once each year. They all follow the Berean booklet and anyone can write an article from one of these outlines. In Illinois our state president insists that each Berean write an article. She appointed a committee. It is the duty of this committee to ask by person or letter each Berean in the state for their article. The chairman of the committee receives a list of the names of the Bereans of the state from the president. Each member of the committee does the writing or asking whenever it may be one month, receiving the names from the chairman of the committee so that no member is asked twice in the same year. This means that one member of the committee is working at a time, and each member has to work only every third month. Although many articles are received, many more could be written, if the Bereans would respond more often to the call of the committee. If the chairman of each Berean Class would insist upon each member writing an article frequently, and have them read in class, each Berean would become accustomed to writing, and they would find it would not be so difficult, besides they could always send this article for our column, and when they were asked for an article it would be ready.

Of course we will not all become great writers, but how do we know if we will be able to write or not if we do not try. Some of us do not think we can write at all become the best writers, often we try and find it more easy to write each time we try. Practice makes perfect, and we cannot expect to write big articles if we do not start early to write small ones and acquire the habit of expressing our thoughts in words.

In James 1:22-27 it reads: "But be ye doers of the word, and not hearers only deceiving your own selves. For if any be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass. For he beholdeth himself, and goeth his way and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Now Bereans, does this not mean us in our literary work as well as anything else? Remember our literary work is the binding together of a small family or church. Many of us live at great distances, but through our literary work we are reading each others writings which is good news to us, because we have the same hope and faith. It gives us different suggestions and thoughts on certain subjects, and keep us studying so we can find out more truth.

Every year some of our faithful writers lay down their pens, and if our literary work is allowed to stop who will take their place? Therefore let us as Bereans do our best to make the rest of 1919 and the first half of 1920 the best year our literary work has experienced. Once started with this determination, each year the work will be carried on with greater success.

Wm. A. Hanson.

We desire to thank all for the kind words and tokens of love received for our Sister Jennie Cox. Sister Cox is now at her home in Ripley, Ill.

An Appeal

To the Brethren, Sisters and Friends of the Truth in Indiana, Greeting:

We all know (or ought to know) that we are greatly in need of having more evangelist work done in our state. I therefore suggested to the Conference, and now I suggest personally to you, that we raise a fund of two or three thousand dollars for that purpose. Let us put a little business into the work by giving $50 and $100 instead of $5 and $10. This is for those who can do this without distressing themselves. If we wanted land or an automobile, or in fact anything else that we really wanted, some would pay much more. Christ said, "Be ye followers of me as dear children," and we learn that he went about seeking to save them that were lost. Are we following his example? Somebody brought the gospel to us, and it is our duty to carry it to others; for faith in, and obedience to the gospel brings salvation; and we all want to be saved and share with Christ in his glory. In order to get the good work started as soon as possible, I suggest that all who can do so send their money or pledge to our Conference Treasurer, Marshall Fogar, Plymouth Ind. May our heavenly Father bless us all in our effort to send out the word of life.

Yours for the Master,

R. C. RAILSBACK.

It is not what you do but what you get done.

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Editorial

We regret to report the loss of Brother Long, who has returned to Roll, Indiana.

During the week we had the pleasure of spending several pleasant days at the home of Brother and Sister Heacock, of Canton, Ohio

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This week we have to report the temporary loss of Sister Meldrum, who has gone to Scotland on a protracted visit. On the other hand, we have gained Brother Eugene Miller, who has returned from Camp Meade, Maryland.

We spent last Sunday with the brethren in Salem, Ohio. Other visitors were Brother Ashford Lehman, of Canton; Sister Huggins, of Cleveland; Sisters McCave and Russell, of Atwater; Brother Franks and Sister Heacock, of Canton; and several interested friends from different places. After the morning meeting we drove to the home of Brother and Sister Townsend and all had dinner together at their beautiful country home.

Editor's Visit at Rochester, N. Y.

Concluded

A Megiddo Meeting Described

Sunday evening we attended the Megiddo meeting and heard the pastor, the Rev. Maud Hembree. The church is plain but comfortable, and we were among the auditors unknown and unrecognized. On the rostrum sat Mrs. Hembree, to her left Mrs. Nichols, to her right Mrs. Skeels. Behind these dignitaries was a band, composed almost entirely of women. We tried to make ourselves feel devout and reverent, but in spite of our effort we felt just like we were at a Woman's Suffrage Convention. After the band had played a song and a lesson had been read from the Bible, Mrs. Hembree prayed, omitting the name of Christ entirely from her petitions. Whether this omission was intentional or accidental we do not undertake to say. Mrs. Hembree was formerly a Catholic, Mrs. Nichols, a Christadelphian; Megiddoism therefore is a compound of Nicholism, Catholicism, and Christadelphianism a bad mixture, certainly.

Mrs. Hembree's Sermon

Mrs. Hembree is rather intellectual and, as a speaker, is superior to the usual woman speaker. You could trace some coherence in her address, and method was evident throughout, except in occasional impertinent digressions. The address was conspicuously a most admirable and worthy exposition of Unitarianism. The name of Christ was as completely ignored in the sermon as it had been in the prayer. Any body can die like Christ died, but to live like he lived was the desirable thing, and other Unitarian platitudes, were given out copiously. Sinners were told to quit sinning, and that "a thousand Calvaries could not atone for one sin"! The death of Christ was declared to be a pagan invention, his blood was declared to be a "common thing" (Heb. 10:29), and the Savior was sacrificed to make room for "good works." Salvation by good works, instead of by the Savior, was the burden of the sermon by Mrs. Hembree.

An Interview With Mrs. Hembree

After the sermon we were about to go when Miss Eunice Ingham asked us to remain and meet Mrs. Hembree. Upon being introduced Mrs. Hembree abruptly remarked, "You do not believe the truth at all." This was, to say the least, an unfortunate remark, as it showed that either Mrs. Hembree lacked diplomacy, or was a woman of temper. Cousin Eunice was perceptibly embarrassed by the remark and the people from all parts of the church gathered around us like boys to see a dog fight. They were evidently anxious to see a fight, but their expectation was doomed to disappointment. We were face to face with Unitarian bigotry. Loud-talking, narrow-minded Unitarians cannot provoke the serenity of our southern courtesy. In a very quiet way we talked with Mrs. Hembree a few minutes.

Our Conversation With Mrs. Hembree

"Mrs. Hembree, you say I do not believe the truth; will you illustrate your accusation by citing an instance?" we asked.

"Yes," she replied, "you believe we are saved by the death of Christ."

"I do," was our reply. "The Unitarians say he 'died because he was killed.' Is that your explanation of the death of Christ?"

Here a chorus of voices came to the rescue of Mrs. Hembree. Several talked at the same time. If our judgment is not at fault, and if phrenology does not lie, Mrs. Skeels is the substance behind the shadow. When she nods her head the others move; when she shakes her head they remain still. Mrs. Skeels intervened in the conversation to say, "We are not Unitarians. We believe that Christ is the Son of God." Turning to Mrs. Hembree we asked,

"Do you believe that Christ is literally and really the Son of God?" We said "literally and really" because the Megiddoites spiritualize away almost everything.

"Yes, we do," Mrs. Hembree answered frankly.

"May I ask you, then," I continued, "what Christ's sonship has done for you, which could not have been done were he the son of Joseph?"

"He died as our example," responded Mrs. Hembree.

"That is exactly what Unitarians say. Is that all you say was accomplished by the death of Christ?"

"We are not Unitarians; the record is plain that he is the Son of God."

"My question has nothing to do with the record," I continued. "We both accept the record, and believe that Jesus is the Son of God. I therefore recur to my question. What was accomplished by the death of the Son of God which could not have been accomplished had he been only the son of Joseph?"

There were mutterings again about "the record" but no answer to the question was given. The saving merit of good works had been hit on top of the head, and there was confusion among the advocates of good works. The question was too deep for Unitarians to answer. Entreating them not to get caught in the snares of Unitarianism, we bid them adieu.

Baptism Obsolete With Megiddoites

Rejecting Jesus as Savior, and "boasting" (Rom. 3:27) that each man can save himself by good works, the Megiddoites say with the Unitarians: "Stop giving emphasis to the death of Christ: it can be matched by the death of scores of thousands of other martyrs." The only kind of death which they will allow that Jesus died which has any bearing upon our salvation is a "death to sin" (which, by the way, means that Jesus was a sinner!). "Baptism into his death" therefore must be abolished somehow, and this is the way Megiddoites render baptism obsolete, "Baptism ceased with the gift of the Holy Spirit." It does not seem to occur to them that because the official authority with which the apostles, as the legates of Christ, were clothed to enact a law ceased, that therefore the law remains. No; they reason it the other way. The official authority with which the delegates were invested, who made the Constitution of the United States, perished when it had accomplished the work for which it was given; or rather having accomplished the object of its mission, it devolved back to the sovereigns who delegated it.

Now Megiddoite friends, did the Constitution of the United States perish with the delegated power that made it? Instead of perishing then, it only commenced to be! A Constitution once enacted continues in force until the power that made it shall repeal it; or until it is subverted by a greater power than that which made it unless is shall run out by limitation, having attained the end for which it was instituted. The law of Moses survived the delegated power with which Israel's great legislator made it, nearly fifteen hundred years; and would be in force today had it not been repealed, or run out by limitation. This is equally true of all laws and constitutions, the constitution of Christ not excepted. They remain in full force until overthrown by a greater power; or until the same power that made them shall unmake them. This statement is as valid when applied to one commandment, however small, as when applied to the whole constitution. The smallest commandment being vitalized by the same authority which gives legality to the greatest commandment, must be guarded with the same inviolability, unless it be repealed by the same power that made it. Campbell's translation of Matt. 5:18 enforces this legal fact in a most impressive manner "For indeed I say unto you, heaven and earth shall sooner perish than one iota or one title shall perish without attaining its end."

The Mosaic law survived the death of Moses and the cessation of his official commission. The same is true of the law of Christ as enacted by himself and his legates. Neither the cessation of the delegated power with which the apostles were invested to teach and enforce the law of Christ, nor their death, in any way impaired the force or weakened the law of God. Like Moses Christ was a legate to enact his Father's law. He transferred this power to his apostles, making them his legates or ambassadors (Mark 16:15, 16; 2 Cor. 5:20). Megiddoites are right in saying that the delegated power which established the new covenant ceased with the gifts of the Holy Spirit, after it was founded; but they err in claiming that the law established ceased when it was enacted! Baptism is in the law of Christ, enforced by as positive a commandment as can be found in the New Testament. This commandment stands or falls with all the commandments of Christ (Matt. 28:20). If it has become obsolete, the whole law is void. We repeat once more, it does not follow because the official commission and the gifts of the Holy Spirit by which the apostles confirmed the law of Christ, ceased, that therefore the law itself was abrogated. As well may it be claimed that because the miraculous power by which the word of God was confirmed (Heb. 2:3, 4) ceased when it had attained the end for which it was given, that therefore the word of God ceased with it.

No Saving Merit in Good Works

It is a mistake for a man to moralize on morals unless he has Scripture to back him up. People care very little what any man thinks; his personal opinion is worthless. Now the good works advocated by the Megiddoites are mostly taught by the precepts of men" (Isa. 29:13) instead of the precepts of God (Isa. 28:13). That is, their morality is taught by the traditions of men, which Christ says render their worship of God vain (Matt. 15). "The commandments of men" (Col. 2:22) govern them in both faith and morals, particularly in morals. Marriage, wine, tobacco, amusements, etc., are utterly condemned; and to indulge in any of these things means forfeiture of membership in their church. Yet they quote not one Bible text condemnatory of these things. We may and do have opinions on all of these questions, and conduct ourselves accordingly; but the Megiddoites enact opinions into laws. They agree with a poet who wrote,

Tobacco is an Indian weed,
And the devil sowed the seed:

but they repudiate the word of God which says the Lord created "every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen. 2:5). They base morality upon externals rather than internals, and are "Shouting Methodist" with the "shout" left out. They are the descendants of the scribes and pharisees. "All their works (in which they boast so much) they do to be seen of men."

In closing let us suppose that Jesus Christ and his legates held the doctrine of Rome, Unitarians, and Megiddoites: let us suppose they believed men could merit eternal life by their good works: let us suppose that they intended to teach us this doctrine in the Gospels and Epistles. Tell us, we beseech you, if upon this supposition (which is exactly what the before-cited opponents pretend) they ought to have affirmed what they have. Tell us, we pray you, do you believe yourself well and sufficiently instructed in the doctrine of the merit of good works, when you are told, "When you have done all these things ye are unprofitable servants" ? Again, when the example of a miserable publican is proposed to you, who prays, "God be merciful to me a sinner" ! who smites his breast, and dares not lift his eyes to heaven; when he is placed in opposition to a pharisee glorying in his works; and when you are informed the first went down to "his house justified rather than the other"

when you are told. "If it be by grace, it is no more of works, otherwise grace is no more grace; if it be works, it is no more grace, otherwise work is no more work" when you are told, "you are saved by grace through faith, and that not of yourselves, it is the gift of God" when you are assured you are "justified freely by his grace, through the redemption that is in Christ Jesus, not of works, lest any man should boast" when you hear that "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" when you are taught to believe "the wages of sin is death, but the gift of God is eternal life" tell us, we once more entreat you, can you persuade yourself that Jesus Christ and his apostles, by all these affirmations and declarations, intended to teach that man acquires justification and a right to eternal life by the merit of his works ?

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

MINNIE McILRATH

Dear Restitution:

In a recent number of The Restitution there appeared an article the contents of which left a deep impression upon the writer, a paragraph of which is quoted herewith: "I do believe if those who are over us as teachers and to whom we look for guidance, for strength in our weakness, for admonition and encouragement in these days of special trial could realize how we who are 'all alone' away from our Father's family, need their words they would write more often."

What a note of sadness runs through these lines, and how doubly blessed are we who make up the number of the ecclesia in Cleveland in that we are privileged to enjoy all the things denied them, and what greater effort we should all make to hearken unto the appeal to make The Restitution a more helpful and up-building medium for our people, never lacking material to make up its pages.

It is to be deplored that there should be any isolated members of the Church of God. In these perilous times when the days are so fraught with signs indicating the near approach of the Master, we stand more than ever before in need of the association and up-lift which comes from contact with the brethren. It acts as a stimulus to go bravely on in spite of the dangers from without and the temptations from within. In our struggle to be overcomers, how it cheers us to meet with those of like precious faith, whose responsive touch of fellowship thrills and strengthens us.

So our hearts go out to the lonely and isolated ones dwelling apart from the assembly and who are so dependent upon the Church paper as a medium of communication from the brethren scattered abroad, and for the exchange of spiritual thought.

The time is very short indeed; let us try to brighten the hours of the dear ones who live apart because circumstances have so ordered their lives. God bless them and keep them from the evils of the world until he comes.

* * *

HANNA M. BARBER

Dearly Beloved in the Lord:

I sometimes wonder if we who are running for the prize of the high calling really appreciate this great privilege. Yes, it is surely a great privilege to be among those who are called of God according to his purpose. To be able to understand the deep things of God in these last days, is wonderful. How happy we who are called the sons of God should be at all times. In everything we should give thanks, and do all that we do to his glory. With the eye of faith we can look through clouds of darkness and see the light that shineth. Without faith we cannot see the light.

Dear brethren, we have an aim in life, a glorious hope to look forward to; a mark to reach. Let us joyfully keep our eye on that mark and keep pressing forward. Our time is limited, and we must not look to the right hand or to the left. Our path is laid out straight and we must not wander out of it, else we might lose sight of the mark altogether.

Yes, we have an aim in view. Not like the aimless mass of humanity that we see surging through the streets, parks, etc. They seem not to know where they are going or why they are here. They loiter along the way and gaze at everything they see, looking for some kind of amusement. Little do they think of their Creator. "O, that men would praise the Lord, for his wonderful love to the children of men."

We are begotten of the spirit at the beginning of our race, and we must not die spiritually. We must live and grow and, in order to do this, we must eat spiritual food. Thousands are starving because of the high prices of food in these last days, but this spiritual food is free to us: "without money and without price" we can get all we want. If we continually feast on this food we will live spiritually until we come to the birth. Glorious day when Christ will come: for then we will be born of the spirit. Then we will be like him and reign with him 1,000 years, after which he will deliver the kingdom to the Father, who will be all in all.

Let us strengthen one another in the most holy faith, and try to see that none who have named the name of Christ depart from the strait and narrow path that leads to life eternal.

May the Lord help us to overcome all the difficulties of this life, and win the victor's crown.

Report of the California Conference

The Conference just ended was largely attended by brethen from the southern and central part of California and Arizona, the latter state being particularly well represented.

Some of the speakers were chosen from outside of our own membership because of their special ability to talk on the subjects chosen.

The Question Box proved to be an enlivening feature of the program.

At the business meeting some changes were made in the officers, J. E. Adamson being chosen President, V. W. Pyatt, Vice-Pres., Earl H. Taber, Secy., C. I. Allard, Treas., A. Grace Steffa, Cor. Secy.

It is the intention to carry on the work next year with more vigor and along broader lines.

A. GRACE STEFFA, Cor. Secy.
420 E. Holt Ave., Pomona, Cal.

NEBRASKA MEETING

The Nebraska State Bereans of the Church of God will meet with the Nebraska State Conference at Omaha, Neb., which begins August 27th. The Bereans will have the afternoon of Saturday August 30th for their program. Considering all the handicaps growing out of the war and the flu, we have some very interesting reports to make. We are preparing a splendid program, and we earnestly desire the presence of all Bereans of the state and other states to meet with our Bereans.

Let us remember we are nearing the end, and let us make all needed sacrifices to get together again, and better prepare ourselves for the coming of the Lord.

Mrs Myrtel Adams, Secy.,
3824 Jaynes St.,
Omaha, Neb.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:13,14.

GOLDEN TEXT: Philippians 2:9

TRUST IN GOD

As we linger faint and weary
Trav'lers through this vale of tears,
Darkness gathering all around us,
And our courage yields to fear;
Then how joyous is the message,
"Cast thy burdens all on me,
In the hour of sore temptation
As the day thy strength shall be."

When by sickness we are wasted,
Or fierce trials bring us low,
When by trusted friends forsaken
And we sink beneath the blow,
Then the words of love how precious
"Fear not put your trust in me;
If you love and serve me ever,
All shall work for good to thee."

How much love our heavenly Father
On his children has bestowed;
Calling us his sons and daughters,
Fitting us a bright abode.
When we reach those heavenly mansions,
Free from sorrow, care or pain,
We shall know that all our trials,
Were to us eternal gain.

Words of comfort, O how cheering
To the lonely pilgrim band,
Pressing on through mist and darkness,
To that bright and better land.
Courage then, we'll press with vigor,
O'er the strait and narrow way;
For behold! o'er yonder portals
Shines the dawn of endless day.

Trust In God

"The Lord is my rock, and my fortress and my deliverer: the God of my rock; in him will I trust: he is my shield and the horn of my salvation, my high tower, and my refuge, my Savior; thou savest me from violence. I will call on the Lord who is worthy to be praised: so shall I be saved from mine enemies."

When David spake the above words they had a three-fold significance.

First, they acknowledged God as the source of all his victories.

Secondly, they were in thanksgiving to God for his love and merciful kindness.

And thirdly, in them David declared his utter dependence on the Lord and avowed his future servitude. And these three conditions, when well mixed together, melted, and moulded into one word gives us TRUST.

It is the attitude of trust that God calls us to have for him. God wishes us to rely upon him, to lean upon him, to acknowledge his power, his strength, his willingness, and having tested him and found him both able and worthy to offer praise and thanksgiving for his wonderful kindness to us, the unworthy sons of men.

But we are not to stop here. We are commanded to show our appreciation of his love and grace in providing for us a Savior in the person of his only begotten Son, by so living that our friends and neighbors will know that we have been accepted of God, and are his sons and daughters. Our faith in God must be absolute; our acknowledgement of Jesus as "the Christ, the Son of God must be sincere; our acceptance of Jesus as our "wisdom, our righteousness, our sanctification, and our redemption," must be genuine; our hope of the soon return of Jesus to establish the everlasting kingdom of his Father must be without a doubt; our love for our God, our love for his Christ must be so perfect that their love for humanity will be so reflected in us that we will do good to all with whom we come in contact, causing them to shout praises to our God who has loved us, and redeemed us.

This is my conception of what God demands from us if we are to be partakers with Christ of the future blessings of God. David was not ashamed to acknowledge what God had done for him, also to proclaim to the world his dependence on God and the promise of his future obedience. Are we greater than David? Can we afford to do less? I feel that you each will agree with me when I say that there is but one way to please God, and that is by doing his will. "Therefore my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

* * *

August

August, originally called Sextilis, as being the sixth month in the pre-Julian Roman year, received its present name from the Emperor Augustus. The preceding month had been called July after Julius Caesar, and the senate thought to propitiate the emperor by conferring a similar honor upon him. August was selected, not as being the natal month of Augustus, but because in it his greatest good fortune had happened to him. In that month he had been admitted to the consulate, had thrice celebrated a triumph, had received the allegiance of the soldiers stationed on the Janiculum, had concluded the civil wars, and had subdued Egypt. As July contained thirty-one days and August but thirty, it was thought necessary to add another day to the latter, in order that Augustus might not be in any way inferior to Julius.

Have you as yet made that good confession and and come out on the Lord's side? If not, the present month is the best of all the year to do so, for "the present moment is our own, the next we never saw;" and no one knows what lies between the present moment and tomorrow.

* * *

Our Weekly Puzzle

Herein is our love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in the world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love. We love him because he first loved us.

What does "perfect" signify?
What is the meaning of "boldness"?
Who is the "he" in "as he is, so are we"?
What does "fear" mean?
Who is "him" in "we love him, because he first loved us"?
Who wrote the above? Where can the passage be found?
Answer next issue.

Answer to puzzle in last issue:

The passage from which "Be ye holy, for I am holy" is taken, is Leviticus 11:44.

The meaning of "respect of persons" is to have a "preference for one person over another without a just reason;" and this God surely condemns. Of God it is written, "Who will render to every man according to his deeds." See also Rev. 22:12.

"Sojourning" means "dwelling in a place for a short time only." God wishes us to understand that our permanent home is in the future, and shall be with him, and that our present home—our life on earth—is but temporary, that we must not get attached to the things of this world, but long for the coming of Christ and the life that he shall bring.

"Fear," as used in the lesson, signifies "reverence." It is one of the many words where the meaning has completely changed between the time of the translation of the Bible and now.

The passage was written by the apostle Peter, and can be found in 1 Pet. 1:16, 17.

* * *

God's Love

Could you with ink the ocean fill,
And were the sky of parchment made,
Were every stick on earth a quill
And every man a scribe by trade

To write the love of God above
Would drain the ocean dry;
Nor would the scroll contain the whole,
Though stretched from sky to sky

* * *

Daily Thoughts

The unsearchable riches of Christ	Eph. 3:8
Cleanse thou me from secret faults	Psa. 19:12
Wisdom and might are his	Dan 2:20
He shall come unto us as the rain	Hos. 6:3
The trial of your faith more precious than gold	1 Pet. 1:7
Trust in the Lord, and do good	Psa. 37:3
I will instruct thee and teach thee in the way	Psa. 32:8

* * *

A Loving Word

A loving word is always a safe word. It may, or it may not, be a helpful word to the one who hears it; but it is sure to be a pleasant memory to the one who speaks it. Many a word spoken by us is afterwards regretted; but no word of affectionate appreciation to which we have given utterance finds a place among our sadly remembered expressions. Looking back over our intercourse with our fellow workers, we may regret that we were betrayed into a harsh or hasty or unloving word of censure or criticism in this intercourse; and we may wish vainly that we had the privilege of saying loving words that we might have spoken.

* * *

Sea Butterflies

The sea is like a garden green,
The spray like daisies white;
And one full rose alone is seen,
The great red sun at night.

A-fluttering in their lovliness,
The ships against the skies,
And just as any one can guess—
The garden's butterflies!

* * *

May we want less than we deserve,
Be grateful for what we may receive
And have courage for whatever comes.

* * *

An Essay From 13 Year Old Mary Lee

Matthew 11:25, 26

When we hear people spoken of as wise, we sometimes wonder if they really are. So many times this description of knowledge is used incorrectly. A person may know a great deal, but he may not know the important things or know them at the right time. In the dictionary the word wisdom is expressed as "knowledge properly used."

* * *

BIBLE CURIOSITIES

The 66 books or sub-divisions comprising the Old and New Testament Scriptures contain: 1189 chapters, 31,093 verses, 773,692 words, and 3,586,489 letters.

The shortest verse in the Bible is the 35th in the 11th chapter of John.

The longest verse in the Bible is the 9th in the 8th chapter of Esther

The middle verse in the Bible is the 8th in the 118th Psalm.

The 21st verse of the 7th chapter of Ezra contains all the letters of the alphabet except "j."

The 8th, 15th, 21st, and 31st verses of the 107th Psalm are alike.

Every verse in the 136th Psalm has the same ending.

The longest chapter is the 119th Psalm.

BROTHER ROCKER.

* * *

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We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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* * *

How wonderful, believer in Christ, that those who have been shapen in iniquity, born in sin and shame, and have reveled therein, should be changed into his image and shall "not be ashamed before him at his coming" (1 John 2:28).

* * *

When a man begins to plume himself and talk of his wings it is time for others to take note of his hoofs and horns.

* * *

Bluntness of speech may be the opposite of a virtue. Truth is no less a truth when wrapped in the mantle of charity.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O August 20th, 1919. ● NUMBER 32

The Last Prayer

Father, I scarcely dare to pray,
  So clear I see, now it is done,
That I have wasted half my day,
  And left my work but just begun.

So clear I see that things I thought
  Were right or harmless were a sin;
So clear I see that I have sought,
  Unconscious, selfish aims to win.

So clear I see that I have hurt
  The souls I might have helped to save,
That I have slothful been, inert,
  Deaf to the calls thy leaders gave.

In outskirts of thy kingdom vast,
  Father, the humblest spot give me;
Let me the lowliest task thou hast;
  Let me repentant, work for thee. Selected by Sister Avery.

Sunday Morning Address

Delivered Aug. 3rd, 1919

By

Brother W. S. Tomlinson

Putting on the Lord Jesus

IT IS recorded that our Savior said, "Every scribe instructed unto the kingdom of God is like unto a man that is an householder, which bringing forth out of his treasure things new and old." "Who then is a faithful and wise servant, whom his Lord hath made ruler over his household to give meat in due season."

It would seem from this that one who essays to speak for God and Christ, must not only have a message to deliver, but he must also give it at the appropriate time. It seemed to me as if the words of our brother last first day were very timely. I was deeply impressed with the thought that Jesus had to work out his salvation. Because he loved righteousness and hated iniquity, God exalted him. Therefore I decided to call your attention to duties devolving upon us as children of God.

As a foundation for a few remarks along the line indicated, your attention is directed to the 11th 12th 13th and 14th verses of the chapter read, Romans 13. That they may be more impressed upon our minds I will read them again: "And that knowing the time that now it is high time to awake out of sleep; for now our salvation is nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ and make not provision for the flesh, to fulfil the lusts thereof."

It seems as though these words were the summing up of what the apostle had said in this and the previous chapter, and I trust you will read and ponder them at your leisure, for only by so doing can we get into the writer's spirit. After reminding us of the duties and obligations devolving upon us as the called of God, he would have us understand the time we live in, and if we knew the time, then, we ought to know that it is now high time, full time, that now is the day of salvation that we have no claim upon the future; tomorrow will come, but it may not come for us; therefore we ought to "awake out of sleep." What the emergency, do you ask? Why, the salvation we registered a claim to, when we believed and obeyed the gospel, is nearer now than it was then. If we were wide awake then and in earnest then, we ought to be more so now.

Of the kind of sleep we are to awake from, it is only necessary to say that it is a spiritual drowsiness, moral obtuseness, a blunted or dulled condition of the moral perception which is so deadly an enemy to vital godliness. Such a condition will keep anyone from perceiving the imminence of the time, and the need of making necessary preparation. From such a state of carnal security the apostle would have us awake. On awaking from natural sleep there is usually some work to be done, some duties to perform; and as in the natural so in the spiritual. As we prepare ourselves for our daily work by putting aside our night clothes and putting on day apparel, so the apostle would have us, as children of God, "cast off the works of darkness and put on the armor of light." What he means by casting off the works of darkness, we may learn from the figure here used and

Oregon Bible College
Oregon, Illinois

also in his other writings. In Eph. 4 he says, "Put off concerning the former behavior the old man, which is corrupt according to deceitful lusts"; and in Colossians we are told to "put off the old man with his deeds." Romans 6:6 says: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed."

Works of darkness, then represent the course of life of those who are alienated from the life of God through ignorance. Such a course of life is unbecoming to a follower of the Lord Jesus. Oh, beloved, let us who are of the day cast off the works of darkness, cease from the practice of them, detest them, abhor them, have no more to do with them. The injunction to cast off the works of darkness is immediately followed by the command to put on the armor of light, which we understand to mean the renewed mind which results from a transfer of the affections and sympathies from the things of this world to the things of Christ. Light is the symbol of intelligence. James 1:7 informs us that God is the Father of lights. Jesus said he was the light of the world (John 8: 12). In Eph. 5:8 the saints are styled "lights in the Lord," and that to which we are called is the inheritance of the saints in light. Darkness has been called negative and light positive. Wherever light enters it makes itself known and felt.

We witness an illustration of this every day of our lives with the return of the light of day. Nothing in nature is so cheering as light. As natural light becomes visible through the eye, so spiritual light is said to enter through the eyes of our understanding. It is only by letting in the light that we can comprehend spiritual things. Then we get the mind, spirit, and disposition of him who said. "I am the light of the world." Light dispels darkness, and if we truly put on the armor of light the darkness in us must vanish. Introduce the light of life into one being and he is a changed creature—not physically of course, but mentally and morally. His mind has been changed: he has been converted. This same apostle says, "If any man be in Christ he is a new creature; old things have passed away, behold, all all things are new." The armor of light so changes one that those with whom he comes in contact, begin to inquire. Is this so and so. You know how it was with the apostle Paul after his conversion: those who heard him speak said, "Is not this he who persecuted the church ?"

Having put on the armor of light, the apostle proceeds to define the course of action we ought to pursue: "Let us walk honestly, as in the day;" and then as if drawing us to himself I imagine him saying, "the night is passed for us; being children of light we belong to the coming day. It is now broad daylight and there is work to be done." Did not the Master say, "Occupy till I come" ? The world only sees the religion of Jesus as they see it in his professed followers. We ought to be living epistles read and known of all men. Don't carry on the works of darkness any longer, it will surely be detected by your brethren. You are only deceiving yourself if you do. You ought to show by your conduct and action that you belong to the coming day. Yes, you ought to walk as if that day had actually come.

After mentioning some things prominent among the works of darkness immediately follow the words, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof." This is the climax of his argument. He did not tell us at once to put on the Lord Jesus, but step by step he has led us up to it. First, we were to awake because of the time; then he would have us put off night-clothes and put on the armor of light; and then to have us complete he would have us put on the Lord Jesus Christ.

Throughout the Scriptures the figure of clothing or "putting on" is frequently used in reference to both good and evil. Man in the first place tried to cover himself with fig leaves and then God stepped in and clothed him with skins. After this the figurative use of clothing is very frequent. In 2 Chron. 6:41, we read, "Let thy priests be clothed with salvation." "I put on righteousness, and it clothed me" (Job 29:14). "Let them be clothed with shame" (Psa. 35:36). "The Lord is clothed with strength" (Psa. 93:1). "Let thy priest be clothed with righteousness" (Psa. 132:9). "He hath clothed me with garments of salvation" (Isa. 61:10). "Put on thy strength. O Zion; put on thy beautiful garments. O Jerusalem" (Isa. 52:1). "Bring forth the best robe and put it upon him" (Luke 15:22). "Put on the armor of light" (Rom. 13:12). "This corruption must put on incorruption" (1 Cor. 15:53). "Put on the whole armor of God" (Eph. 6:16) "Put on the new man" (Col. 3: 12). It shows that something in addition to what we had, or were before, is to be taken on as a garment; something to make us appear or act differently from what we did before; something suitable to some office or service. The king put on his royal robe: the priest his priestly robe, the soldier his military uniform: the robe or clothes altering for the time being the individual, and investing him with a different character, suitable to some service or office. Clothing is not merely to cover uncomliness and shame, but also to give weight and dignity, and to represent an office. We are told to put on Christ. He is represented as a robe. He covers us so that no part of our former selves is seen, and in looking at us God only sees us in Christ. That is the reason of our being made accepted in the beloved.

But there is another phase to the subject that ought to be carefully considered. You may have already thought of it and are ready to ask, How is it that Paul could say in the beginning of this letter to the church at Rome, that they were called of Jesus Christ, beloved of God, called to be saints, and invoke upon them peace from God the Father, and the Lord Jesus Christ; and then to these saints or sanctified ones and himself included, say: "Let us cast off the works of darkness, and let us put on the armor of light." Now what does he mean ? Does he mean the sanctified ones were sanctified before they cast off the works of darkness ? Then what does he mean when he tells these sanctified ones to put on the Lord Jesus Christ after reminding them in the sixth chapter that they had been baptized into Jesus Christ ? We must answer one question at a time. You know in the commission given to the apostles it is distinctly stated that he who believes the gospel and is baptized shall be saved, provided, as elsewhere stated, he maintains his confidence and patient continuance in well doing. To the Galatians it is said, "As many of you as have been baptized into Christ have put on Christ" (Gal. 3:27) The same Paul put away the sins of the past by baptism into Christ. With this fact definitely settled that Christ is put on at baptism, we must seek to find out what he means when he tells a company of baptized believers to put on the Lord Jesus Christ. It seems to me we can find an answer to this question in his own writings. In the 7th chapter of this same letter he confesses that although he delighted in the law of God after the inward man, there was another law of his mind. To the Galatians he wrote, "Through the law I am dead to the law, that I might live unto God. I am crucified with Christ: nevertheless I live: yet not I, but Christ liveth in me." Young's translation of Col. 3:5 is, "Put to death then, your members that are upon the earth." This is what made Paul cry out, "O wretched man that I am! who shall deliver me from this body of death ?" a body doomed to die—an organism not yet changed, whose members warred against the law of his changed or converted mind. Keep in mind also that it was this same Paul who said, "I keep under my body, and bring it into subjection"; and then connect this with the words of Jesus in Matt. 15 where he shows that all that defiles one is from the heart—the mind and affections, and then you can see the nature of the warfare the Christian has to wage, and the powerful and persistent enemy he has to contend with, is the flesh.

If like Paul, our hearts were right when we were baptized, then like him we were justified by faith and have peace with God; like him we must keep our bodies under; like him we must fight the good fight of faith. And here is another lesson of great importance: besides the legal standing obtained by baptism into Christ, and the transfer of ourselves to him; that condition must be maintained. So I apprehend that the putting on of Christ enjoined in our text, is his moral excellence, his godlike disposition, his pure mind, his holy character, which involves a life-long putting on of Christ, a growing up into him and becoming more and more like him.

In view of the nearness of the salvation we expect, and in view of the intense interest Paul manifested to arouse the sleepers, would it now be to our eternal interest to ask, How do we stand; are we awake or asleep ? What if the Master should return suddenly, as he said he would, and find us with our lamps gone out and no time to buy more oil ? If we are not deeply solicitous this morning to be covered from head to feet by the Lord Jesus, I am afraid there is something the matter. If we are not striving daily to live to him, it is evident that we are not dead to sin, and the flesh is asserting itself, and that too right on the brink of salvation when there is barely time to be made complete in Christ.

Deeply conscious that I must wage a constant warfare with myself, that my way and my will must be subjected to Christ's or else I will never be made meet to partake of the inheritance of the saints in light; my heart goes out in love and sympathy for you all in this same conflict, this war against the flesh: and I pray that we may never become indifferent to any of the means given us to stablish, strengthen, and settle us in our blessed hope. May God in mercy add his blessing to whatever of truth may have been said. Amen.

* * *

Paul's Desire

To Depart and be With Christ

Phil. 1:23

In this verse and the two preceding it are those often quoted to support the belief of inherent immortality, especially the belief of entering into happiness at the time of death, let us consider them together. They read:

"For me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not.

"For I am in a strait betwixt two, having a desire to depart and to be with Christ; which is far better" (Phil. 1:22, 23).

By reading this first chapter of Philippians from the beginning, we learn from it some of the facts relating to the circumstances at that time, grasp the close relationship established between the church at Philippi and Paul and his fellow workers, feel some of the depth of gratitude and earnest desires Paul shows he felt. This not only clears up some of the seeming difficulty, but we reach the thought of what is really meant by "laying down our lives for the brethren" referred to by John (1 John 3:16).

The Circumstances

By the 7th verse we find that these Philippian brethren shared both in Paul's labor and in the dishonor he bore for the gospel's sake. He writes: "Ye are all partakers of my grace": "both in my bonds and in the defense and confirmation of the gospel." Notice how close this relationship had been by reading the 4th chapter of Philippians, verses 10 to 16 inclusive

We go on to the 12th and 13th verses of chapter one, and he explains that the things which happened to him, the bonds, imprisonment, persecution and "the loss of all things" which he suffered, turned out to be for the furtherance of the gospel, as it gave it more publicity, for the brethren had preached, or witnessed to it with greater boldness despite the bitter opposition then existing (vss. 14 to 18 inclusive).

Paul's Point of View

The furtherance of the preaching of the gospel and the faithfulness of those believing it was Paul's purpose in life. The consequences, being cast into prison, or the possibility of facing a death sentence did not in the least affect him as to that purpose. The way Paul looked at these results was that "Christ is preached and I therein do rejoice, yea, and will rejoice. For I know;" he was perfectly confident, "for I know that this" the antecedent, the increased preaching of the gospel—"this shall turn to (result in) my salvation, through your prayer and the supply of the spirit of Jesus Christ" (vss. 18, 19).

Yet, with his strong confidence, we see Paul recognizing the need of his brethren, their co-operation in his labor, their prayers; notice his fervent desire is: "According to my earnest expectation and my hope that" (1) that he might not be ashamed in anything; (2) "that with all boldness, as always, so now also" (though in bonds) "Christ shall be magnified in my body, whether it be by life or by death" (vs. 20).

Paul is determined, there is no question in his purpose, under either of these two possible conditions, it is to magnify, to honor Christ; but he now comes to a point where there is a question in his mind, he looks at both sides of it, verse 21: (1) "For me to live is Christ," to live, his cause shall then be magnified; (2) "and" for me "to die is gain" to Christ—his cause shall then be magnified. "But if I live in the flesh," that is, if I continue to live in this present condition and times, "this," this what? This same purpose—to preach the gospel, to extol the name of the Lord, "this is" (or shall be) "the fruit of my labor yet what I shall choose I wot not. For I am in a strait betwixt two." Whether it be by life or by death, he weighed the two possibilities, the gospel would be promoted and Christ exalted in either case; which should he ask the brethren to pray for? "Having a desire to depart, and" having a desire "to be with Christ." And we need not wonder at his desire. His life filled with suffering, he would welcome even death, which would give him rest from the conquest. To be with Christ in his kingdom to Paul meant being faithful to death; he did not know just what might await him in the unknown future trials, should his then present life be continued, so in his meditation he earnestly desired to be with Christ. To depart as a faithful witness from a scene of trouble into peaceful rest appealed to Paul, but, counterbalancing his desire there was one thing more to be considered.

Paul's Decision

Once more Paul looks at the question, "For me to live is Christ" to live, and with an unselfishness that he alone could show in love for his brethren he quickly turns from his desire to a triumphant decision (vs. 24). "Nevertheless to abide in the flesh is more needful for you." That settles the matter with Paul, no longer a wish or a doubt of choice, but in this most trying time he "esteems his brethren better than himself." "To abide in the flesh is more needful for you. And having this confidence, I know." Certain now what to pray for, and assured that the prayers of the church and his own would be granted, he says, "I know that I shall abide and continue with you all for your furtherance and joy of faith" (vss. 24, 25).

That Paul did continue his work with the church a little longer we know, for about two years later we find him saying, his whole work completed, "For I am now ready to be offered, and the time of my departure is at hand." From the rest of the verse we see that to Paul "to depart" from the conflict of life—to die meant the completing or the laying down of his work: to be with Christ to live in immortality to him meant the taking up of a greater work in glory and honor, for he continues: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8). Risen in immortality not only Paul's, but the desire of the faithful of all ages shall be fully satisfied, for have they not the promise that "when Christ who is our life shall appear, then shall we also appear with him in glory"?

JENNIE SALISBURY.

Christian Sonship

NEITHER because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is they which are the children of the flesh, these are not the children of God, but the children of the promare counted for the seed (Rom. 9:7, 8).

"Now to Abraham and his seed were the promises made." Who is the seed? "And to thy seed which is Christ" (Gal. 3:16). Hence the fulfilment of the promise can come only through Christ. "For ye are all the children of God by faith in Christ Jesus." "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise" (Gal. 3:26, 29).

Whether Jew or Gentile, all must come into the heirship through Christ, and not through natural descent. The Scripture says all are under sin (the whole world, "that the principle of faith through Christ might be given to him that believeth" (Gal. 3:21, 22).

All who accept Christ in this gospel age compose the body of Christ, and are joint heirs of the promise, and all one in Christ, by faith in the gospel. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life" (John 3:16).

"He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand."

What a blessed assurance to know that when we have given up all for Christ we belong to his body, and are one with him, therefore secure. "No man can pluck them out of my hand:" these are Christ's own words. "Beloved, now are we the sons of God." From the moment we believe him and have been made new creatures by his precious blood we are his for all eternity. We have been given this free gift of salvation: we know we belong to God; we have his word for it. "No man can pluck them out of my hand." "For sin shall not have dominion over you, for ye are not

under the law but under grace" (Rom. 6:14).

What a mistake to think we must still work and strive to perfect ourselves in good deeds in order to be worthy. We are saved by the grace of God, but not for our goodness or worth. Not that we are free from sin. "If we say we have no sin, we deceive ourselves and the truth is not in us;" but because of our faith we are saved and have life everlasting. "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God" (Eph. 2:8). Thank God we do not have to work for salvation, but our reward is another thing to be considered. "According as our work shall be." O that I might make greater sacrifice from day to day in the service of my Lord! "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). It is the Holy Spirit that draws us toward God. The desire to accept Christ and belong to him, is the work of the Spirit striving with us. It may be years before we give ourselves up to the still small voice, and present our bodies a living sacrifice unto God. Then comes the joy and peace derived from the hope of a future, glorious life of bliss which defies description. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things that God hath prepared for them that love him." And as we study the Holy Book the meaning of the Scriptures is made clear to us by the spirit, and we wonder we have never understood it before. "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." But ye who are the sons of God, and are led by his spirit, have the mind of Christ; and and these things are made clear in a most wonderful way. Brethren, we may all serve God in some way, and thus earn our reward. The most lowly and ignorant among us may give the glad tidings to the world. When we carry our Bibles let us carry them in plain sight, for the world to see that we are the followers of the Lord. I consider that, in itself, a sermon. Let us not be careless or neglectful in our service to God. We can each one of us, do some kind act, or speak a word of cheer and comfort to the needy ones all around us; and he who knows and sees all things will write our names in the Lamb's book of life. The good we do our fellow men, no matter how small the service, will be rewarded. "Will there be any stars in my crown?" Dear ones, we may all have a few stars in our crowns. Praise God! "For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward."

"And behold I come quickly, and my reward is with me, to give every man according as his work shall be." "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city."

JENNIE McNEE.

Our capacity for loving may be safely gauged by our ability to forgive.

Bereans—Attention!

The Berean books are ready for use the first of October. The Bereans have tried for years to have all of the societies begin the same book at the same time. In this way it is much easier to estimate the number of books needed for each issue.

This can never be done unless some of the societies are willing to sacrifice a little in giving up an unfinished book. If you have had ten cent's worth of use from your book, will you do this?

There has come a complaint from societies which meet every two weeks, that they study so much of the time in first principles. These are necessary in each book on acount of beginners in the work.

As the books can never be finished by such societies in the given time, it has been suggested by the book committee that they skip the lessons that are repititious and take the lessons that interest them most.

Enough societies meet every week to warrant ninety lessons for two years' use. Please order now and begin in October.

LEILA WHITEHEAD, PRES.

Nebraska Conference Notice

The 33rd Annual Conference of the Church of God in Nebraska will be held in the Eagle's Hall, Florence Addition, Omaha, Neb., Aug. 27th to 31st. We will have the use of the entire building, the lower rooms being fitted up for dining purposes. Good speakers will be in attendance and Bible lessons each day by competent teachers. Sleeping rooms will be free, and meals reasonable, cheaper than at home. We urge every one that possibly can to attend this meeting. It will be full of good things for every one.

CARRIE M. FREE, Sec.

Berean Booklet Announcement

The new Berean books are now ready for distribution. They contain ninety lessons, enough for two years' study, and the price is fifteen cents. Send for them to the Corresponding Secretary, Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill. Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee.
Mrs. F. V. Blakely, Chairman.

The gold and silver belong to the Lord, therefore be careful how you spend his money.

Unless you give up everything for Christ you will soon give up Christ for everything.

The Restitution

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Editorial

Editorials are omitted this week for the sake of making more room for contributed articles.

Brother and Sister Clarence Doll report the death of their son Harold, Aug. 12th, 1919, at the age of four years, five months, and fourteen days.

Cleveland Miscellanies

Brother and Sister Charles Moore, two faithful and valued believers, have moved to Garrettsville, Ohio.

Brother Harold Baker, whose ill health has been previously reported, has moved into the suburbs of the city in the hope of finding rest and help.

Sister Jackson has had an operation, and will be in the hospital for several days. With her we indulge the hope of her complete restoration to health.

Visitors since last report: Brother Alfred Smith, of Monroeville, Ohio; Brother Alfred Titman, of Detroit, Michigan; Sister McClure, of Pittsburg, Pa., and Brother Franks, of Canton, O.

Sister McClure, formerly of our body, but who has lived in Pittsburg, Pa., for the past year, is now moving to Columbus, Ohio. We commend her as a worthy Sister to Brother and Sister Ernest Blyth, who are residents of Columbus.

Conscientious Objectors

ONE of the things hard to account for is the attitude of Christian governments in perpetuating the sufferings of Christian men in government prisons, who had conscientious objection to war, and who were averse to taking any active part in its deadly doings. England has made a record with these men that ill comports with the attitude which one might expect a Christian government to show to Christian subjects. And we are sorry to admit that our own government has followed a like course and made a similar record.

It is well that strong men in England are uttering a protest, and it is to be hoped that the agitation will be heard in Downing Street, and in Washington.

Dr. Jowett, formerly of New York, but now minister of Westminster Chapel, London, recently had this to say in one of his sermons:

"It ought to be possible to find a tribunal that can distinguish between treachery and principle. This is not a day when England can afford to shut her consciences in prison. There are men now in prison, serving long terms at hard labor, before whom I would take off my hat, and they are placed alongside of life-long criminals, often in solitary confinement. A tribunal can be found which will discriminate between the coward, seeking shelter from danger, and the idler refusing to share the burden of task, and the men—with martyr's blood in their veins who suffer because of their conscience. I would be false to myself and to my congregation if I failed to urge immediate action by our government looking toward their release."

The Editor of the "Gospel Messenger," the organ of the Brethren, has this to say concerning the experience of men in their own body:

"A number of our own people, with martyr blood in their veins, are suffering imprisonment.

"We have a godly elder—a good, righteous man, of high standing, an honor to any country—who said unthoughtedly that it is wrong to furnish money to buy bullets, with which to kill people. He was arrested, tried before a court, and sentenced to ten years' imprisonment in the Federal Prison at Fort Leavenworth, Kans. The authorities, later on, recognized the enormity of the sentence, and reduced it to one year and one day. Perhaps, under the war excitement that then prevailed, the brother's assertion was not a wise statement to make. But think for a moment of the severe punishment inflicted! A crazed murderer, who killed his wife, was sentenced to five years' imprisonment for his crime. Here was a good, God-fearing, honest, intelligent man, with a long life of righteousness behind him—he is about sixty years old—sentenced to ten years of cruel imprisonment with criminals of the worst character, simply because he expressed an opinion he held. He never committed a crime. Surely the sentence for saying those few words was beyond all reason—too severe.

"God will not hold us guiltless if we fail to lift our voices against such action by our government, and do our best to have our good people released from prison. Some of our conscientious brethren, who could not bear arms, contrary to the doctrine of our Divine Teacher, are in prison today. Honest, godly men are compelled to associate with criminals of the darkest dye. We most sincerely hope that our government will release these good men, who are just as true and as loyal as are those who took up arms to slay others. They felt it were better to obey Christ and suffer imprisonment than to violate his divine law, his teaching and his example of peace.

"In the War of the Revolution our church held the same views, conscientiously, as we now hold against going to war. One of our leaders, Elder Christopher Saur, was arrested and taken before General Washington, at Valley Forge, Pa. When he explained his faith to the great general, he at once released him, believing that a man had a right to his conscientious faith. In the Civil War our people were relieved from service because of their being conscientiously opposed to war. This privilege was afforded them on the part of the Federal Government, as well as on the part of the Southern Confederacy. A small sum of money had to be paid, but no one suffered as some have suffered in this late war."

Forecasting from this what the probable outcome of general military training would be, a writer in the "Chicago Tribune" says:

"Human beings will always and increasingly have conscientious objections to military service, and society must decide their fate. If military training is made compulsory, let us clearly understand before hand all that it implies. There will be rebellious boys who won't put on the uniform. What are we going to do with them? Are we willing to destroy them body and soul? Shall their verdicts differ with the temper of their judges, and their jailers have free rein to torture them in jail, or shall they suffer a definite prison sentence and still be treated like human beings?"

We hope some one who has access to the facts, or who can get the sworn testimony of those who have suffered, and suffered in truth for conscience sake, will yet place this matter in its true light before the reading public in both Great Britain and this country. It would serve as a restraint on the whole business of future militarism, at least where there yet remains a true Christian conscience that still beats to the spirit and the standards of primitive Christianity. F. L. Piper, Editor of "The World Crisis, Aug. 6, 1919.

Ingratitude

Ingratitude seems to be the most popular sin in the world. We find it in the home as is evidenced in the child toward the parent; in the church as in brother to brother, and in the world as toward God, its benefactor. The sacred page is replete with instances of man's ingratitude for benefits conferred. He is prone to forget his mercies and benefits and to murmur at the least chastening. The daily bread that nourishes him, health that makes life joyous, friendships which cheer, these he considers as his birthright, and it hardly occurs to him that they should be received with thanksgiving.

It is but human to take all our blessings for granted and as a matter of course. "If you search the world around, among all choice spices, you shall scarcely meet with the frankincense of gratitude. It ought to be as common as the dew-drops that hang upon the hedges in the morning: but alas, the world is dry of thankfulness to God."

In reviewing the history of the Israelites from the time of their enslavement in Egypt, we find multiplied evidences of their ingratitude to Jehovah for all his tender solicitude and provision of their material as well as spiritual welfare. Any blessing vouchsafed to him was one of the "sure mercies of David." The Jews often forgot the benefits bestowed upon them by God and transferred the honor due to him to the strange gods of their idolatrous neighbors, and as a punishment for their ingratitude they were placed under a foreign yoke. Always a stiff-necked and haughty people, they stand today as a living monument of God's mercy and forbearance.

The estimates of gratitude and ingratitude do not vary much from age to age. Coming down through the centuries to the time of our Lord's ministry, we find this same display of ingratitude. And it came to pass that as he entered a certain village on his way to Jerusalem, he met ten lepers. They petitioned him to cleanse them, and he responded by telling them to go and show themselves to the priests. As they journeyed, they were made whole and went on their way rejoicing. But only one returned to thank and praise him for his act of compassion and mercy. Where were the nine? Gone on their way remembering no more the thing which had been done unto them. The incident suggests that ninety per cent of those who are recipients of God's blessings are more or less lacking in gratitude.

It is not alone our material wefare that God has made provision for, but he offers to a dying world the gift of eternal life through his Son, and how is it received? With scorn and indifference on the part of the majority of mankind. It is only the few down through the centuries that have accepted of his offer and in whom gratitude abounds for his great love and thoughtfulness of them in making it possible to enjoy life for evermore.

The worldly mind takes everything as it comes without any thought of its divine source; the spiritual mind attributes everything to its heavenly origin. "Where does the corn come from?" From the ground, says the materialist. "From the

Father of [illegible]" says the Christian, and there is a world of difference between the two view points. The spiritual mind sees in every fact a blessing and in every possession a gift, and in every happening a divine influence.

It is in praise we draw near to him. Oh, that men would praise him for his wonderful goodness and his mighty acts in their behalf! Let us not be wanting in this respect, dear brothers and sisters, but daily lift our hearts in gratitude to him who is the author of all good and the source of every blessing, for we of all peoples have most cause to be grateful.

MINNIE McILRATH.

Church Notes

Deacon Rich was not particular how God's house looked, inside or out, but had to have everything up to date around his own home.

Brother Howler always insisted on the adoption of his views on all occasions brought up before the church, and never gave in for the majority. "The old guard dies but never surrenders," was a favorite quotation of his.

Brother Fuss never attended Sunday School. However, he admitted that it might be all right for little children, and old women of both sex.

Sister Scold never sent her pastor word when she was sick; wasn't he supposed to find out himself? But for weeks afterward, Sister Scold would tell all the neighbors how her pastor, mind you, had neglected her during her illness.

Brother Grumpy never encouraged his pastor, Brother Faithful, but was constantly speaking of the good doctor's faults to others. No sermon ever helped Brother Grumpy, and if it had he wouldn't let the preacher know it for fear it would give him a swelled head.

Brother Selfish never tried to bring anyone to church with him. He wasn't taking any chances on overcrowding the edifice.

Brother Ichabod never showed his face inside the door—unless it was to attend a funeral.

If Brother Slack did come he was sure to come late.

If too wet or too dry, too hot or too cold, Brother Easyman wouldn't even think of coming.

Whenever Brother Touchy saw any one taking hold and helping carry on any of the church work, he was sure to find fault and accuse them of trying to show off.

Brother Gloomy generally stayed away from prayer meeting, but when he did come always had a frown on his face, and was as silent as a sphinx.

Brother Spout never prayed for his pastor or fellow members. Perhaps he thought it might hurt them.

Sister Pride treated the pastor very coldly if he didn't call at her home as often as she thought he should. Of course, the pastor had nothing particular to do and could have called oftener!

If a stranger showed her face in the congregation, Sister Straightlace was careful not to shake hands with her or to invite her to come again.

Brother M. T. Head refused to subscribe for The Restitution. He found it cheaper to borrow his neighbor's copy.

Brother Pope wanted to run the church. The present church encumbents had been elected by the devil, and a change was needed!

Brother Lazy believed in letting the pastor do all the work. Wasn't that what they hired him for?

Brother Tightwad, the treasurer, saw to it that the pastor's salary was always behind. He believed that a preacher ought to board in heaven though he had to live on earth.

Sister Faintheart always occupied one of the rear seats. She wouldn't go up in front for fear people might think she was conceited.

Sister Fearful never joined in while the congregation was singing. She was afraid she would be heard if she opened her mouth.

Brother Crusty made a practice of bringing his telescope to the services. No, he wasn't interested in the stars of the heavens, but in the faults of heaven's ambassador. Brother Crutsy didn't pose as a carping critic, but he had made a study of elocution and knew something about homeletics, so naturally he was the proper person to diagnose the faults of the pastor, and instruct the people as to what a sermon should be and how it should be delivered.

Brother Smallman never spoke to any individual about the truth. Why should he do personal work? Didn't he help pay the pastor?

Brother Stingy always left his pocket book at home. However, he was willing his fellow members should give as much as they pleased to the benevolence of the church. Nothing mean about him. No, sir!

When he thought everything was working harmoniously, Brother Stinger would try to "start something"—and he generally succeeded. He didn't believe in letting the church go to the "bow-wows," and die of dry rot! He was a regular Samson. You remember Samson killed a thousand Philistines with the jaybone of an ass. Well, in every church row since then, the bone of contention has been the jawbone. And Brother Stinger surely had some jawbone. R. R. Jones.

The Restitution Sunday School Leaf

Lesson XXXVII

THE CREATION OF MAN

Memory Text: So also it is written, "The first Adam became a living soul. The last Adam became a quickening spirit" (R. V. 1 Cor. 15:45).

1. And God said let us make man in our image, after our likeness.

2. And let them have dominion over the fish of the sea,

3. And over the fowl of the air, and over the cattle, and over all the earth,

4. And over every creeping thing that creepeth upon the earth.

5. So God created man in his own image, in the image of God created he him.

6. Male and female created he them; and God blessed them (Gen. 1:26;28).

7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.

8. And the Lord God said, It is not good that man should be alone; I will make him an help, suited to him.

9. And the Lord God caused a deep sleep to fall upon Adam, and he slept.

10. And he took one of his ribs and closed up the flesh instead thereof.

11. And the rib which the Lord God had taken from the man, made he a woman, and brought her unto the man.

12. And Adam said, This is now bone of my bones and flesh of my flesh.

13. She shall be called woman, because she was taken out of man (Gen. 2:7, 18, 21-23).

14. And the Lord God took the man and put him in the Garden of Eden to dress and to keep it (Gen. 2:15).

Practical Truths

We have in our lesson for today a statement from the Bible showing us where man came from. If the Lord had not made this revelation of man's origin we must have been left to uncertain conjecture. Reason would teach us that man must have had a beginning somewhere. Men of thought have tried to account for man's existence in various ways, and after all speculations are duly weighed no theory is as satisfactory as the plain, simple statement of the Bible that God created or made man. Paul says that God made the world and all things therein, and that in him we live and move and have our being.

Notes on the Lesson

Living Soul.—Adam, although a living soul, was of the earth, earthy. A living being is not necessarily an immortal being; so a living soul may still be a soul subject to earthy conditions. **Life-giving Spirit.**—The second Adam was different from the first Adam, in that his nature became spirit, and deathless after his resurrection. The contrast is between the two Adams as regards their natures; Adam the first was an earthy, while Adam the second became an heavenly.

1. Image.—Image necessarily refers to the form or shape. As a metaphor it may signify the resemblance of one character to another. **Likeness.**—Likeness, may refer both to the form and mental capacity or character. In this passage however, it cannot refer to character, for Adam had no character at creation. Character was a subsequent developmnet.

2. Dominion. The right of possession and use; to control; the power to control his environments.

5. Created.—Formed out of material already existing. Brought into being.

6. Blessed. Conferred the possibility of happiness and prosperity upon them.

7. Breath of Life. The breath contains the life and is imparted to the blood in the lungs; hence "the life of all flesh is in the blood." We cannot live without breathing, and life being brought to us in the breath it is called the "breath of life."

8. Lord God. This term does not always refer to the Almighty. Sometimes used to signify angels.

9. Deep Sleep.—When any difficult or painful surgical operation is to be performed men are put by their physicians into a "deep sleep" by the use of powerful opiates. So, too, the Elohim caused a deep sleep to fall upon Adam, that the operation might be painless. A difficult operation was this about to be performed—taking out a rib, cutting it loose at the breast and backbones and then closing up the wound. It was successfully done, and out of the rib woman was formed.

14. Garden of Eden.—Where the Garden of Eden was located has long been a matter of great interest to Bible students. Dr. John Thomas says: "It laid somewhere between the Gulf of Persia and the junction of the Euphrates and Tigris" rivers. It is a singular fact that the origin of human languages find a common centre in this part of the world, showing that the first human pair here had their creation.

Suggestive Topics and Questions

1. How Formed.—Who created man? What is meant by the word "created"? What is your idea as to how man was made? Was man developed from lower animals or separately created? Do we find any other statement in the Bible that God created man" (Deut. 4:32; Isa. 64:8). What does Paul say upon this subject in his discourse at Athens? (Acts 17:24, 25).

2. The Material Used. What kind of material was used in making man? What do you understand by the phrase "dust of the ground," in verse 7? Is this creation of man literal or figurative?

3. The Dominion. Over what was Adam to have dominion? (2, 3, 4). Was this dominion taken away when Adam sinned? To whom will the whole world be given in the future? (Psa. 2:7, 8). How far will his dominion extend? (Psa. 72:8). Who will share this dominion with Jesus? (Dan. 7:27).

4. The Blessing.—Where in our lesson is it said that God blessed Adam and Eve? (6). What did ths blessing consist of?

5. The Image of God.—What is the image of God that man was made in? Was it personal image or the image of form, or was it a mental or spiritual image? In the case of Jesus, was it the image of person and form? (Heb. 1:3; Phil. 2:6).

FINDING FAULT

Addison says: "What an absurd thing it is to pass all over the valuable parts of a man and fix our attention to his infirmities!" But that seems to be the habit. About the first thing we try to find in a man is his faults. They are apt to transcend his virtues, even if the virtues are mountain high. It is a deplorable habit, for it not only does great injustice to the person criticized, but it hurts the critic himself. It lowers his views of life and confirms the habit of seeing the worst side of human experience and losing sight of its bright side. No man can be a moral man, or a religious man of any faith, who is constantly searching for the faults of people. The first duty a man owes to his neighbor is to look for the bright side and he will then find, in most cases, that the dark side is much smaller than he suspected. The thing to attack is the sin, for we will discover that that is greater than the man who is guilty of it. Selected by Brother Knapp.

* * *

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6 8 TITUS 2:13,14

GOLDEN TEXT: Isiah 66:2

GOD KNOWS THE WAY

God knows the way. I'm sure I cannot tell
What paths he chooses; but I know 'tis well.
If trials come to haunt me night and day,
He knows the way.
O, days are long, and years are slow indeed,
The pastures dry wherein we daily feed,
But plenteous grace and blessing doth abound,
When light is found.

The world seems old, and all its pleasures tire,
Our lives are surfeited with their fulfilled desire,
We pant for water brooks and healing springs,
Where nature sing.

O, God of heaven and earth, look down we pray,
Upon thy suffering sheep, lost and astray,
Let us abound in measures of thy grace,
Show us thy face.

Draw us still nearer as the days go by,
Hear our supplications as to thee we cry:
May thy deep love impart faith day by day,
Show us the way.

We know thy matchless power to heal defend,
Sustain our faltering courage to the end,
Help us to say, when tempests would us sway,
God knows the way.

* * *

Our Father's Love

Like as a father pitieth his children, so the Lord pitieth them that fear him.

The above is a quotation from Psa. 103, and simply is one of many passages comprising the whole that bespeaks the tender love and compassion our heavenly Father has for those who put their faith in him.

We all have earthly fathers, and we know the pity they have when everything does not go just right with us. At this moment my mind is filled with the many sacrifices my father made for the sake of his little family, and how great the number must be of those I never knew. I know that my experience was different than yours. Your father, too, made many sacrifices so that his boy, his girl, would have an easier time in passing through this world than he had. In this all fathers—worthy the name—are alike; they willingly would sacrifice any pleasure, any gain, that the doing without would be of advantage to their children.

Sometimes a father's love is shown in correcting a child. A father's greatest ambition is that his son shall grow to be a leader of men; and when a father sees his boy travelling the wrong path he firmly but in love, uses such methods as in his judgment will make the boy retrace his steps till he again walks on the road of right and justice, thus regaining the respect of his fellows.

If our natural father, whose insight is limited and power weak, will make sacrifices, what think you of our heavenly Father who knoweth all things, and whose power is unlimited? He has promised to care for us. He has offered to carry our burdens; he has invited us to cast all our care upon him; and of him we read that "he is able to do exceeding abundantly above all that we ask or think." And have you an idea that he never made a sacrifice on our behalf? Then what think you of Jesus? Was it not a sacrifice on the part of the Father to give his only begotten Son to suffer death, that through his obedience and righteousness our disobedience and unrighteousness might be blotted out and we receive the gift of everlasting life? The Father suffered, the Son suffered, that our suffering might cease. Then let us give our hearts, freely and fully, to God through faith in the Lord Christ "as our wisdom, and righteousness, and sanctification, and redemption;" knowing that while we are in this life we will at times stumble and fall, but as we do, God in his love will endeavor to bring us back to him, even though at times he will find it necessary to use chastisement. But as in the case of our natural father this was done for our good, so also with our heavenly Father; it is but an act of love and affection, and if we heed, will "work for us a far more exceeding and eternal weight of glory." As Paul says: "We have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?" "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us." "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them."

* * *

If killing time were a criminal offense many of us would have cause to fear the hangman's noose.

* * *

Victory over all the evil of the world is certain to him who walks in the spirit

Our Weekly Puzzle

If ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

In the first line we read, "If ye be risen with Christ," and a little further down it states, "For ye are dead," Do these statements contradict each other?

What does "affections" signify?

When shall Christ appear?

Who wrote the above? To whom written? Where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

"Perfect" signifies "complete, faultless."

The meaning of "boldness" is "without fear, courageous."

The "he" in "as he is, so are we," refers to Jesus Christ.

"Fear" means "to be afraid;" "to doubt."

The "him" in, " We love him, because he first loved us," refers to our heavenly Father, God. He is love.

The passage was written by John, and can be found in 1 John 4:17-19.

* * *

Daily Thoughts

What wilt thou have me do?	Acts 9:6
Order my steps in thy word	Psa. 119:133
Ye that love the Lord, hate evil	Psa. 97:10
The Lord will go before you	Isa. 52:12
God, whose I am and whom I serve	Acts 27:13
Thou art acquainted with all my ways	Psa. 139:3
All things are possible to him that believeth	Mark 9:23

* * *

He That Glorieth

In 1910 the population of the United States was about 98,000,000 and of this unmber 111,498 were sentenced prisoners in penal institutions. Add to this the figures recently published by the federal government showing the great number of our countrymen unable to read or write, and we readily can see and understand the foolshness of glorifying in anything of our earthly nature. God is all powerful; he also is all wise, as well as all loving. As subjects of the eternal King, as sons and daughters of the Father of our Lord and Savior, as future companions of Jesus Christ to spend eternity in the presence of God, our duty is to glory in the Lord. The earth, and the things pertaining to the earth are for the earthy. Our citizenship is heavenly and therefore we are not to glory in earthly things, but, as Paul says, "He that glorieth let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

Be Brief

Moving water only is pure. The well that is not fed by springs is a breeding place for disease. To be something, move, act, do something. Oblivion with her smother-blanket waits for the man who has nothing to say and says it faultlessly.

Think of this when next at the prayer, or conference meeting. Have something interesting to say. Come prepared to say it. Say it in a few words. The longer you speak, the less you'll say, and the less impression you'll leave on your hearers. Speak, but be brief.

* * *

What Are You?

What a lamentable thing it must be for a person who claims to be Christian and yet never has been a "worker together with God," who never has labored in the vineyard of the Lord! I do not say who is not now a worker, for many a person who at one time or another was active, now, not through choice, but through necessity, may be passive in all things save influence. I remember seeing a business sign which read, "I am not a Has-been nor a Will be; I'm an Isser, I am." This inspired the following:

I'd rather be a Could Be,
If I could not be an Are;
For a Could Be is a May Be,
With a chance of touching par.
I'd rather be a Has' Been,
Than a Might Have Been by far;
For a Might Have Been has Never Been,
But a Has Been was once an Are.

So if you have not labored for God, if you are not now working with God, make up your mind that you will do your part in making known God's plan of salvation as revealed in the person of Jesus Christ, and do it now. You know there is something you can do. So get busy and do it. Remember that in this case

That a Can Be will be a Will Be,
Which is almost as good as an Are.

2 Timothy 2:15

* * *

A Card

Believing that a rest and change of air and scene is beneficial, Sister Donaldson and myself will vacation for the month of September in the mountains, stopping at the Campbell Inn, Roscoe, Sullivan Co., New York. Those desiring to write us during September will kindly address care of the above.

* * *

The happiness of our life depends upon the character of your thoughts. Think true and you'll speak true and act true.

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VOLUME 71 CLEVELAND, O., SEPTEMBER 2nd, 1919. ● NUMBER 33

Use Me, Lord

O use me Lord! use even me;
  Just as thou wilt; and when, and where;
Until thy blessed face I see;
  Thy rest, thy joy, thy glory share.—Selected by Sister Avery.

Fate and Hope

We spend our lives in honest toil,
  To gain a living from the soil;
The race we run is not for greed,
  But to supply our mortal need:
"Diligent in business" is the command,
  In shop, in factory, or on land.

What e're your task or lot may be,
  Prepare yourself for eternity;
No safe retreat here can we find,
  To leave the cares of life behind,
No hope of everlasting rest,
  Till Christ shall come and call the blest.

Then he shall cleanse this mundane sphere,
  From sorrows that make life so dread;
Then all shall be full happy there,
  When we are free from sin and care.
Thus, if in life, sin we elude,
  We'll rest in joy and quietude.

J. E. Hogarth.

Who is My Neighbor?

JESUS ANSWERED this question very conclusively, when he brought before the questioning lawyer the picture of a man who, going down from Jerusalem to Jericho, fell among thieves who stripped him of his raiment, wounded him and departed, leaving him half dead, and of how the priest and the Levite, though seeing him, passed by unpitying on the other side. And of how the merciful Samaritan, though hated he might be, by that wounded Jew, "had compassion on him," and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast and brought him to an inn and took care of him. And on the morrow, when he departed took out two pence and gave them to the host and said unto him, "Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee."

It is a beautiful picture. But I wonder if any of us have grasped its real meaning? Read the hidden lesson it is meant to convey. There are worse thieves than those wild Bedouins, who on the Jericho road, hide behind the rocks and spring out to plunder the weak caravan, or the lone traveler; and, there are men who are wounded in other ways than by saber cuts. To be enticed by sinners into the wrong paths is to get hurt far more seriously than to be struck and bruised by a club. Yet men injured in this way are our neighbors, our friends. But our priests and our Levites pass by on the other side; the wounded men may die for all they care. They have neither wine, oil, nor money to spend on such cases.

And we? Do we love God in such way that though the wounded have no dealings with us and hate us, we can love and pity them enough to try to save them? Can we give God this sort of service? Do we?

Do we go to the sinning neighbor, with the wine and oil of the gospel, and pour it freely on his wounds, take him home, and teach him and pay all outgoes until he is completely healed? But what cowards we are! We can go to a meeting and beseech sinners to come to Christ (if there happen to be any there), but to do parlor preaching, to bring up the subject of personal salvation with casual acquaintances on the car in the street, anywhere we may meet them; to bring home their eternal interests to our own dear kindred, is not so easy. We fear the rebuff, the "mind your own business" exhortation, even though we know that it is our bounden duty to seek and to save the lost.

I feel the burden of this work upon me. Every day it presses upon me more and more heavily. Why? Well, there never was the danger in putting off "the day of salvation" as there is now. If I believed the truth and had not yet obeyed it, I should not want to wait a single hour. "1909 A. D. was the 6000th prophetic year of the world." Be wise. These are the days of the automobiles, iron chariots, lanterns, electric, red, rushing jostling each other in the streets, etc. and so premonitory of "his appearing" (Nahum 2:3-5), to wit not only them, but all our cars and carriages etc., are by law so equipped. "From Adam to Nathan's confirmation of the kingdom to David 2963 years thus bisecting the period to 5926 A. M. or 1928 A. D.

Oregon Bible College
Oregon, Illinois

What does this portend, in that Jerusalem is only to be trodden down during the times of the Gentiles. It means the second return of Israel and Judah, the restoration of Jerusalem to the kings of the east; our race and the second advent of their King to rule them and the rest for a golden age. Ponder over this!"

1916-1917 is the 1335th year of the Hegira. That number brought us to the end of Esau's or Turkey's days, and the taking out of her hands for ever of the land, the city and the people that she so proudly said "should be hers to have in possession" (Ezek. 35:10-15; 36:5; 25:14; Obad. 10-20).

"Four cycles of all the planets in their courses at 1444 years each are 5776 years. Add two epacts of adjustment between 2520 Solar and Lunar years to wit. 150 years, and reach 5926. A. D. or 1928 A. D., the astronomical end of all the times!"

We have been living since 1909 A. D. under the 7th and last vial (Napoleon poured out the first). A vial is 19 years in duration, 1909 added to 19 is 1928. The seventh vial has been poured out upon "the air" and so 'the Prince of the Powers thereof has been shaken terribly and have great wrath and but short time to do his worst and fail!'"

The second Advent is the only salvation now in sight for a helpless world.

We all know or ought to know that when the outer and greater planets in their periodic cycles come nearest to the sun, that there will be earthquakes, cyclones, floods, tidal waves, storms, pestilences, and wars, and general unrest, upset of prices, etc. "Jupiter and Saturn rule these cycles." And if one, two, three, or more come into perihelia at the same time, things will be all the worse. Jupiter was in perihelia in 1904, in 1916, and will come into perihelia again in 1928. Saturn reached her nearest point to the sun in 1914. Neptune will end its current perihelian passage in 1923, and Uranus in 1924, four great plantes holding the balance of power. No wonder there is serious troubles on the earth that will not end until Jesus comes! And I am telling you about these things, so you may know that he is very near and may get ready. We dare not put off his coming a single year. It is near, even at the door!

Rome plotted in this war to regain her temporal power, but all her plotting has come to nought. She is being destroyed by the words of Christ's mouth that have gone out for "the breaking in pieces of the nations" and a writer in the Menace says, "The Vatican will be vacant inside of two years."

O bride of Christ, take heed! Keep oil in your lamps and keep awake and watching. And you who are not in Christ had better make haste! There is no time to dally.—S. ROXANA WINCE.

* * *

A quiet way and few words with an intelligent, alert and gentle manner, puts everything in a proper attitude for a not forgetting and not regretting manner of service.

* * *

Few people make a practice of the practice that makes perfect.

Christ Our Example

Teach me thy way O Lord, I will walk in thy truth: unite my heart to fear thy name (Psa. 86:11).

THIS MORNING Brother Huggins gave us an inspiring exposition of Heb. 9:11, 12. He emphasized the sacrifice of Christ, the preeminence of his office as High Priest, and the absolute necessity of the shedding of his blood, to make atonement for our sins.

Paul's words come home to our mind with much force: "For as often as ye do eat this bread and drink this cup ye do shew the Lord's death till he comes.' If Christ had been any other than the Son of God his death could not have saved us. Peter makes this plain: "For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps . . . . who his own self bare our sins in his own body on the tree that we being dead to sin, should live unto righteousness, by whose stripes ye are healed"!

The Death of Heroes

The philosophy of the at-one-ment is a profound study. It is the basis, the eternal foundation upon which our salvation rests. The Scriptures to my mind, nowhere suggest that the death of Jesus, was a substitute death for my death, that his death appeased God's wrath against me because of my sin. Many wise, good men have blessed the world with their living and with their dying, before the birth of Christ, and since his resurrection heroes, especially during the past five years, have poured forth their lives on the battlefield, a free libation for their country's good; martyrs confessing Christ, have gladly gone to the stake willing sacrifices to the truth. Philosophers in the solitude of their damp dungeons have drunk the cup of death. Hebrews 11 records many dying in agony and suffering extreme torture. I have read 2 Macc. 7:18-31 and 7:9, 11, 14, 29, 36, giving the account of the torture and death of the Jewish mother and her seven sons and God's faithful priests because they would not violate the law of Moses. I love the Jews, though most people despise them.

Philosophy of Christ's Death

Wherein, then, does the death of Christ transcend all these? Can I make this plain as my mind understands it, and my heart rejoices in the hope because of it. God's law is perfect, it is just, pure, and honorable. Adam and his posterity have failed to keep it, involving himself and all his descendents under the sentence of death. Now God has interposed by begetting a Son in his own likeness and disposition, but born through the channel of sinful flesh. This being known as Jesus of Nazareth, became a member of the human race, but God in his flesh as manifested. God demanded of him the same that he demanded of Adam, viz., to observe faithfully and righteously his law, the law of obedience to him. Man in his puny wisdom has thrown into God's face the accusation, "That God gave a law that it was impossible for man to keep." It is an awful thing to make God a liar. Now God's demand upon Christ was that he prove to the universe that God his Father is not only honorable but that it is possible for one of Adam's race to keep God's law in its every requirement. This Jesus did, and in doing so gave up all he possessed, even his life.

Christ's Death a Sacrifice for Sin

Paul says Jesus gave his life a sacrifice for sin, in other words, sin personified in man slew him (Acts 3:14-18). Paul agrees that he who is dead is free from sin. The law of our land inflicts upon a murderer the punishment of death; after that penalty is paid the murderer resting under it is for all eternity suffering the decree of the state, death. A million years from now, if dead, he will still be lying under and suffering (though not consciously) the sentence of the state.

Suppose after the physician in attendance pronounces him dead, and the state authorities verify and confirm it some one, having the power, should raise him again to life! He is free; the state, although he committed murder, has no claim upon him. Christ, not because of his sins, but for our sins, laid down his life in death. He committed no sin, hence death could not hold him. Paul says so in 1 Cor. 15:3, 4. He then, of all the human race is the only one whom God could justly raise from the dead, because death could not hold him. Sin or death had no claim.

How The Death of Christ Benefits Us

Now Paul in Gal. 3:24-29 points out the way by which God has made it possible that others of the same race may also possess life from the dead again. Now notice Jesus actually won his life by giving us his own in death. When we are baptized into Christ's death we also win our life through faith. Hence you see the deep significance of meeting the first day of every week to show the Lord's death until he comes.

Now you see it is not the good works of the flesh that saves us; it is the good works resulting from living the life that he lived and its sacrifices. In Christ we behold, as in a mirror, what manner of beings we should strive to be. Paul says which is "Christ in you, the hope of glory."

In God's sight mark this point well Christ is our actual and possible self. In his virtues we behold our defects; in his greatness, our littleness; our weakness in his strength.

Happiness in Christ

Beloved, I am always happy when I look upon Christ. "Behold the Lamb of God that taketh away the sin of the world." As I behold him, the qualities which shine forth in him reveal to me the inner man. The new mind begotten by the word of truth. The new man at present unformed, but daily being transformed by the renewing of my mind by the spirit of the truth. Beloved, listen: "Beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory." Beloved, let us confess to each other. I will conclude this article in the spirit of prayer. Let us mutually repeat it together:

Our United Prayer

Dear loving Father who art ever near to us, though we see thee not. We pray for grace to realize thy presence, and to walk wisely and circumspectly before thee in the light of thy truth. There is no place where evil doers may hide themselves from thy searching eyes.

Praised be thy glorious majesty, O Lord, for thou fillest the heavens and the earth. We earnestly desire that thy grace may have its perfect work in us. Thou judgest not according to outward appearance, but in true knowledge of our hearts. Our secret thoughts and motives, and the hollow ground of every false show of reasoning whereby men deceive themselves are open in thy sight. Look into our hearts dear Father, not in anger, but in mercy. Show us in how many ways it has been our unworthy part to rely on vain speculations instead of seeking counsel of thy Spirit of the truth at all times and under all circumstances; to think favorably of evil practices; and to palliate what could not be defended or explained away.

Pardon our many sins. Thou knowest them all. Dear Father, we realize they are deeply rooted, and grievously offend. We pray for the spirit of purity, that we may choose the better part that shall not be taken from us.

We pray, dear Father, that in the journey of life we may shun all things that offend thee, that we may pursue and delight in the search of that knowledge which will make us wise unto salvation; that we may become stewards of good things, and bearer of the glad tidings of the gospel. Help us to adorn the doctrine, and thus follow in the steps of our Divine Master.

Dear Father, we pray for humility that we may be sustained with the comforting assurance that what thou seest and approvest is not our work but thine. For these and many other mercies make us more humble minded, as having thy gifts in much weakness, yet confident that every good work shall prosper therein, if we are striving only in thy strength. For Jesus' sake, the all-righteous Savior, mercifully receive these our united supplications, and send an answer of peace. Amen.

GEO. B. ALLRDIDGE.

* * *

Russellism Refuted

Article Five

The Fallacy of Obligating God to Man

RUSSELLISM starts with a perverted mind, placing great value upon mortal man, and assuming that God is obligated to man. There are some lazy people in the world who say, and act accordingly, that "the world owes them a living;" and, quite as unreasonably, Russellism is based upon the conceit that God owes the entire race of Adam a "chance" to earn eternal life. Since many die without this "chance," there is, they suppose, a delinquency; and since there is no release, it being absolutely necessary to pay the debt and make amends for failing during one life time, a "ransom" must take place by resurrection to a better nature and better environments, and thus give the subjects an incomparable better chance than they would have had if, unfortunately, they had been reached in the first life time. Should the masses of idiots, Hottentots, heathen of all classes, and nominal Christians ever become the subjects of this Russell "ransom," will they not have good reasons to be glad they were not found out and put under the "much more severe trial" of having to "withstand satan, the prince of this world, with all his wiles and ensnarements"? while in the world's "judgment day" to come "Christ will be reigning, and satan will be bound that he may not deceive the nations." Had they been discovered with the first "trial judgment," they would "have suffered persecution for righteousness sake," while in the second "trial judgment" all "stumbling blocks and snares will be removed." It would be quite interesting to hear Russellism explain how, with "stumbling blocks removed," "satan bound," men no longed subject to his "wiles and ensnarements," and with "Christ reigning" how, in conditions so vastly better than those of this life, the words of Jesus are to find a fulfilment: "It shall be more tolerable for the land of Sodom than for you." If these words can be conjured into a promise of the blessing of a probation under conditions incomparably better than those of this evil first life time, who would not pray to escape the first chance and to be allowed to await a passive "ransom" by resurrection to a probation, when all lines will lead in pleasant places and it will be easier to succeed than to fail?

No doubt Russellites will answer this by saying that if we are not put on trial in this life, the reward we shall obtain by the second life "trial" will not be so great. This means that throughout the endless ages, Russellites, whom the "first trial judgment" reached, will be superior to all those who are not put on "trial" now, but who will succeed under the second "trial judgment." Here the question arises, How came this thing called "first trial judgment" to succeed in finding Russellites and putting them on "first trial judgment" and to fail to succeed in finding others? Is there no partiality in thus finding the few Russellites at the eleventh hour, and in not finding the rest of Adam's race till they are given a second life? And then, why should Russellites be given a better reward than those who succeed in the second life time? Is it that the merit is in those found, and consists in being found? or is the question of who shall be found for "trial" in the first and who in the second life time an arbitrary matter, regardless of merit, with this "trial" hunting things Russell's imagination has invented? In any event, the only thing it has succeeded in doing is in becoming confounded in its own confusion, and in deluding many who, in their distress in the loss of loved ones, became an easy prey to this cunning imposition.

When our first parents fell, and thereby forfeited the right to probation, they had no claims upon God for any opportunity for another probation either in this life or in a future life. They passed deservedly under the sentence to return to the dust from whence they were taken. Justice could make no further claims in man's behalf, and if any plan of ransom was intended to be revealed, it would be by the love of God.

Perhaps Russellism will agree with us thus far. Let us suppose so, and then we may also agree that if a plan of redemption is offered to man by the hand of love, it should be broad enough to meet the requirements of the newly formed fallen situation. Had God left man for six thousand years in the plight in which sin had placed him, and withheld the revelation of his plan till Russellism was "due" and ready to receive it, then there would be some excuse for the claim that the larger part of the race had died without an opportunity which was "due" to them; for, of course, it was as much due to them as it was to the few Russellites who claim to have been the recipients of it. Justice might then have said, Here is an opportunity offered in this late day to a few, while from millions, during thousands of years it has been withheld. If it is right to offer it now to Russellites, it is right that it should have been offered to all from Adam down to Mr. Russell. But Russellism declares this was not done, and therefore there has not been strict justice without partiality. The miscarriage of justice can never now be fully remedied because the millions are dead. The only thing that can be done now to offset the what? Oversight? Delinquency! Call it what you like the only thing that can be done now in fairness "fair chance" to those who preceded Russellite times and the ignored contemporaries of Russellites, is to try again. This can only be done by the resurrection to a second life time, and perhaps the failure (?) of the past will thereby be measurably remedied in the future.

Is there any reasonable person willing to view God's dealings with man in this haphazard, partial manner? I think not. Russellites would not, of course, express it in the way we have, because the theory requires a cunning manipulation of words to hide its folly; but the facts are just as we have stated them in plain language, free from the art of that verbal decoration which is so well calculated to "deceive the hearts of the simple."

No Favoritism To Russellites

God is no respecter of persons. He did not withhold his offer of the most superior degree of his ransom for a few who would conceitedly call themselves the favored "little flock." He made known his plan of redemption in "due time," and that time was immediately upon its having become necessary, and the plaster was there and then put upon the wound, and was large enough to cover it; and the fact that the remedy was not effectual co-extensively with the race as men multiplied, is not due to any defect nor difficulty in the remedy, but to the degeneracy and apostasy of mankind.

Here are the parents of the human family in a fallen state, needing redemption. The dimly revealed plan of redemption provides a "seed of the woman" who "shall bruise the serpent's head." That "Seed" was Christ. But he, personally and as an actual sacrifice, was not due for over four thousand years. To wait that length of time would be fatal to the millions who in the interval would go down under the sentence, "Dust thou art and unto dust shalt thou return." Now is the time to set the redemptive plan in operation. Here are the sick patients, apply the remedy. How? By

means of types of the "Lamb of God who is to "take away the sin of the world." In this manner he can become the "lamb from the foundation of the world" by means of the one faith being "once for all delivered to the saints."

Was the "one faith" delivered to our first parents? If it was, then God delivered it to the race the very same race which fell, and the plaster was put upon the wound, and became a remedy to the extent of restoring man to a state of probation, by which he could ultimately become cured of the physical disease with which sin had afflicted him. Restored to communion with God by the sacrifice of Christ provisionally operating through the typical "Lamb slain from the foundation of the world," the plan of redemption had done its work, and was to be an ever present thing for every generation of the race if they would retain it; and was adequate to the salvation of every soul of them if they would have it. The fact that they did not was no fault of, nor discrepancy in, the Physician nor his remedy; but it was in the anestatizing generations of mankind. God having extended the hand of love where it was needed and when it was needed, by once for all delivering the "faith" the "one faith," "without which," in all ages, "it is impossible to please God," and therefore impossible to secure its ransom there was no reason, so far as God's part in the matter was concerned, why Adam and Eve could not be saved, why their children could not, and why their children's children throughout all generations should not be saved why salvation could not be universal. But there was a Cain, and the Cains multiplied, and the vast majority of the race retained not God in their hearts, and forsook his "once for all" delivered saving "faith;" and now is Russellism going to have the audacity to impose upon God the duty of creating all the depraved, brutish and apostate masses of moral and physical corruption again and per force usher them into sound "very good" moral physical natures by a process in which they will be as passive as a machine in the hands of a mechanic, and then deliver, the second time, that "faith which was once for all delivered to the saints"? Verily they offer us a god who is as fickle as themselves. Away with the "wizards who peep and mutter: should not a people seek their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:19, 120).

Was The One Faith Delivered to Adam And Eve ?

Our application of Jude's words, "the faith once for all delivered to the saints," to our first parents may be objected to by some. We must therefore give our reasons for this application. Dr. Young renders verses 3 and 4 thus: "When 'making all haste to write at once to you of the common salvation (or safety) I had a necessity to write you, exhorting to agonize-openly for the faith once-for-all given-over to the saints,' i. e., out of the earth.'"

The "common salvation" is the salvation common to all men, for all the Adamic race is in the same fallen state, and all need the same salvation from that state to life and glory. This "common salvation" was "once" given, and given "for all." The "one faith" is the gospel good news of eternal life and everlasting inheritance. The gospel preached by Jesus and his apostles was the same as that preached to Abraham, for Paul writes this to the Galatians when he says, "And the Scripture, foreseeing that he would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). That there is only one gospel he declares in chapter 1:8 "But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

This gospel, under the name of "faith," is defined in the words, "Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report" (Heb. 11:1, 2). In verse 5 we are told that "by faith Enoch was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God.' Then the apostle adds, "But without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This faith, or gospel, "cometh by hearing and hearing by the word of God" (Rom 10:17). From the "word of God," therefore Abraham received the faith, also Enoch, the one hereby becoming "a friend of God" and the other "walking with God." Sel. by Brother B. F. Smith.

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BIBLE CURIOSITIES

No. 2

The shortest chapter is the 117th Psalm.

The word "Lord" occurs 7736 times in the Old and New Testaments.

The word "God" occurs 4370 times in the Old and New Testaments.

The word "boy" and "boys" are mentioned three times as follows: Gen. 25:27; Joel 3:3 Zech. 8:5.

The words "girl" and "girls" are mentioned twice as follows: Gen. 25:27; Zech. 8:5.

The name of "God" is not mentioned in the book of Esther, or in the Songs of Solomon.

The 19th chapter of 2 Kings and the 37th chapter of Isaiah are practically alike.

BROTHER ROCKER.

o

DONT FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Brother Franks	$ 3.00

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Editorial

Editorials are omitted again this week to conserve space for the abundant and able contributions of our writers.

As we go to press we hear of the death of Brother A. R. Underwood, of Plymouth, Ind., the former Editor of The Restitution. Particulars next week.

Brother Anderson's Tour in the South

On Wednesday July 30 as we were preparing to start to South Carolina for a meeting we received a telegram from Brush Creek, Ohio, stating that Sister Antonides had died, and asking us to come and conduct her funeral at Brush Creek, Friday, Aug 1. Sister Anderson was expecting to go South with us, so we told her to get ready and we would meet her at Spartanburg, S. C., the next Tuesday.

Early Thursday morning we left for Ohio, and arrived Friday morning in time for the funeral. A short service was held at the home, and then we went to Brush Creek where we spoke words of comfort to a crowd of about 300 who had come to pay their respects to Sister Antonides. We spent Saturday and Sunday with Brother Antonides, preaching Saturday evening and Sunday morning for the Brush Creek Church.

We left Ohio Sunday afternoon and arrived at Hendersonville, N. C. Monday afternoon. Monday night we spent with Brother and Sister L. C. Patterson. We can truly say we were happy to meet them. Tuesday morning we took the train for Spartanburg, where we met Sister Anderson and the baby. From Spartan burg we went to Greenville, S. C. From Greenville we went in Brother C. Reames' Reo to the church where we arrived in time for evening service. The meeting had begun on the preceding Sunday, and we found the attention and interest good. On the last day of the meeting we went to the water where the pastor baptized Mr and Mrs. Furman Gentry, Mrs. Pearl Garrett, Geo. Stone, Miss McElrath, J. Elrod, and Mrs. Relmond Anderson, wife of our sick brother. A sadness was cast over the meeting by the sickness of our Brother J. H. Pack, who lives near the church. However, when we bade him farewell on the last day of the meeting he was some better.

On Monday, Aug 11, we stopped over with Dana Adventist Church in Henderson Co., N. C., and spoke to them on the restoration of Israel and some other subjects we thought they should understand. We were well treated at this place. On Wednesday we left them, and the next day started for home where we arrived on Friday and found the family well.

I. H. ANDERSON.

Wartime Theology

Following article was sent to the daily press, but was refused. Editor.

Sir:

The great European War has had tremendously far-reaching effects. It has altered conditions in almost every civilized land. Cost of living, food and clothing, and the material necessities of life are not what they were. These, however, are but a transitory phase of human affairs; people soon become accustomed to them, and they cease to occupy the mind to the exclusion of things which make for the character of the nation.

Perhaps, no one thing in all the history of the war has been so noticeably affected by it, as current religious thought. True, the advance made in commercial and scientific affairs has been phenomenal, but it must be conceded that only comparatively small proportions of the world's populations are directly concerned; whereas the appeal of religion applies to every responsible individual. The effect of the war on scientific problems, has been to discard theory as much as possible and get to bed-rock facts to eliminate waste in thought as well as material. Start from an established fact, and one's thoughts will not run riot; start from theory and there is no limit to the imagination, and comparatively seldom is there any practical result. The great achievements in the world, and the great facts of life and knowledge, are admittedly the outcome of earnest, deliberate search for the truth on the part of the few. Possibly because religion is so universally recognized as belonging to all mankind is the explanation of the general lack of definiteness in which it is held and the utter inability of the majority to give any reason at all (valid or otherwise) of a basis of their belief. One of the most remarkable cases in point brought forward by the war is the incessant statement by ministers and clergy that a soldier who dies in battle at the hands of a German is not dead. It would be just as reasonable and quite as much in accord with facts for them to state that black and white are identical. Surely business men who are earnestly solicited to attend church require in their religion as in their business, that which will stand the searching scrutiny of common sense. Notice the following taken from the obituary notice of the brother of one of our local ministers:

> Not dead, oh no, but gone beyond the shadows
> Into the full clear light,
> Forever done with war and sword and conflict,
> Where all is calm and bright.

Can they prove it? No! Why should not a man be able to give sound reason for the hope that is in him respecting religious belief as well as in his business? Where else than from the pulpit will such self-contradictory statement as that when Britisher or Canadian dies he is not dead, but actually living in heaven be complacently listened to? The Bible, which the ministers profess to teach, emphatically denies such statement in the plainest of language, and makes the possibility of "living again" absolutely contingent upon resurrection from the dead. St. Paul makes this abundantly clear. For proof, let any unbiassed person read 1 Cor. 15:12-20, noting especially the change of the last mentioned verse in the Revised Version.

If the Britisher or Canadian does not die when "killed" in action, what happens to the German who not infrequently falls by the hand of the man to whom he has given a mortal blow? By contrast, the "orthodox" minister would send him to the "orthodox hell"; but let the minister hunt his Revised New Testament through, he will fail to find that the "Rich man" or anyone else, lifted up his eyes in the "hell" referred to. The story of the Rich man and Lazarus is so palpably a parable, that it amounts to deceit for any well educated person to attempt to bolster up the Methodist doctrine of eternal torment from it. St. Paul says, "How shall we that are dead to sin, live any longer therein?" The answer is obvious we cannot! Unless life and death are two actual opposites much of the Bible would be impossible of understanding. If "there is no death" what force have the words, "Reckon ye also yourselves to be dead unto sin"? Present day professors (not teachers) of the Bible destroy its plain and obvious meaning by their denial of the dictionary significance of such words as "perish," "destroy," "life," "death," and "resurrection" indeed this last mentioned has no place in their teaching. John 3:16 is the gospel epitomized, but taken in its literal sense, as translated, it gives the direct lie to current theology. Rom. 6:23 is no less emphatic.

Where else than from the pulpit are men and women asked to believe that the Bible throws arithmetic to the winds, by teaching the bewildering doctrine of the trinity? Christianity is no force unless we make it so. It rests on solid foundation.

Yours faithfully,
R. H. JUDD.

Faith and Obedience

FAITH IS that quality in a believer which enables him to grasp the unseen and the future. Paul says faith is 'the substance of things hoped for, the evidence of things not seen. By it the elders obtained a good report. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house by the which he condemned the world, and became heir of the righteousess which is by faith

How do we obtain faith? Paul in Rom. 10:17 says faith cometh by hearing the word of God. There are so many faiths now, as well as in Paul's time. Can we keep any of them and then expect our reward? Let us go to the word of God and see. In 2 Tim. 4:7 Paul says: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but to all them also that love his appearing." "I have kept the faith." That sounds as though there was a certain faith. We read in Eph. 4:4-6: "There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one Lord and Father of all, who is above all, and through all, and in all." What constitutes the one true faith? It began with the promise that the seed of the woman should bruise the serpent's head, and includes the covenants of promise, and the things concerning the kingdom of God and the name of Jesus Christ, and all kindred truths. Paul says in Gal. 3, "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ, have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." If we are children of God by faith in Christ, we must believe what he taught, and what he sent his apostles out to preach. He told them to go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be condemned.

What is the gospel? It is the good news of the kingdom of God: that Jesus is soon coming back to this earth to raise the dead saints and change the living, and re-establish God's kingdom which is now overturned, and remove all sin and suffering and rule the world in righteousness. That is the faith we must have; not that we are going to heaven at death and receive our reward as our friends tell us. That is a man-made faith. Jesus says, "Behold I come quickly, and my reward is with me to give to every man according as his works shall be."

Will faith alone save us? No, for James says, "Faith without works is dead." Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." Faith and obedience must go together. Paul says in the 6th of Romans: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness? But God be thanked that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."

We cannot inherit eternal life without obeying God's commandments. Adam disobeyed and brought death upon all humanity, where we all would have forever remained, if our merciful heavenly Father had not provided a way of escape, by a resurrection from the dead. We must accept the great plan of salvation, as he has revealed it in his holy word, through Moses and the prophets and Jesus Christ and the apostles. Christ was obedient unto death, even the death of the cross; and being made perfect, he became the author of eternal salvation unto all them that obey him. Faith in the gospel, and obedience by baptism are the first steps for eternal life. In 2 Peter 1 we read, "Simon Peter, a servant and an apostle of Jesus Christ to them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God and Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness through the knowledge of him that has called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this giving all diligence, add to your faith virtue and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Paul says in Heb. 10:25: "Forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as ye see the day approaching." Paul knew that in the last days there would be so many things to draw us away from the truth, that we would have to take an extra effort to keep ourselves unspotted from the world.

W. B. TOWNSEND.

◆

Reflect upon your present blessings of which every man has many not on your past misfortunes, of which all men have some.

Evangelist Report for June

Sermons

Wray, Colorado, June 1-5	5
Laird, Colorado, June 8	3
Pueblo, Colorado, June 11-20	4
Reno, Colorado, June 21-30	14
Total	26

Expense

Wray to Denver	$ 2.86
Lunch	.20
Denver to Pueblo	1.25
Pueblo to Rocky Ford	.86
Total	$ 5.17

Money Received

At Laid	$ 20.00
At Pueblo	25.00
At Reno	17.00
Total	$ [illegible]

Baptized	9
Churches set in order	1
Berean classes organized	1

Salary	$100.00
Expense	5.17
Endorsed on order	90.00
Amt. due	$ 15.17

Remarks

The month of June has been one of activity. It seems like old times, after so much delay on account of flu, etc. It now lacks but two days of being two months since I left home, and truly they have been months of hard work. I had thought by hard work I would catch up, but not so; the work has increased, and there seems to be no end of it.

I was at Wray, Col., when I last wrote. While there Sister Barber, of Pueblo, requested me to come and see what could be done there. So it was decided to comply with her request. I arrived there the 11th, and Sister Barber got busy at once, to find a place to hold the meeting; and to her surprise everything was occupied. One hall could be secured for Saturday night only. This meeting was well advertized, but only about 15 came. We tried in the home, and after Sister Barber had walked for blocks, and spent several hours going to the doors and asking people to come, and getting many promises that they would, she came back quite elated and thought we would have fair attendance. I said, "Sister Barber, you will feel quite disappointed if you should find out they told you that to make you feel good, and get you to pass on." My experience has been such as to make me look for that result. So we settled down in anxious waiting.

Finally, two ladies came, and how pleased Sister Barber looked, when she thought her efforts were bearing fruit, and my pessimism was to be turned into a triumph of her labors. But imagine the look that came into her earnest countenance, when those ladies asked her to sign a petition for a paving project and they departed, and not another one came!

Then after several days of effort, we sat down and compared notes to see if we could possibly discover why I was there, and if the effort had been a complete failure. This I was not willing to admit, even in the darkest hours. God knew Sister Barber's willingness to spend time and money for the cause in Pueblo, and the work was his, so could not be a failure. And so it proved. Now let us see if it was, and if we do not believe God directs the work.

In the first place, when we advertized in the daily paper, that I was to lecture in a certain hall, on "What Do These Things Mean?" a man saw it, and came to the meeting, who proved to be a brother in the faith, and had known of me by reading my reports and articles in The Restitution some years ago; and now he and Sister Barber have started a Bible Class. Who can tell what the result will be? It will benefit them at least, and that much good came out of the meeting at Pueblo.

But it is a small part of it, for while there a letter came from Sister Krogh, of Blair, begging me to go and see her sister Eva who was not far from Pueblo, and whom I had baptized years ago at Blair. I looked it up and found I was only 50 miles from them, so it was arranged that I go and visit them, with the object of holding at least a few meetings. So I arrived at Rocky Ford on the 21st, the place where I had to disembark, and drive across to Reno, the place of the meeting. When I stepped off the train I was filled with joy to see Brother Grimsley approaching to greet me. We got in the car and were soon on the way to his home. Along the way he kept stopping and telling the people they were going to have meeting in the church that night. They have built a neat little church in the country, and there was no one to say we could not preach strange doctrine in it.

In due time we arrived at their home, and how strange it seemed to meet Sister Grimsley away out there under such circumstances. I had not met her for several years. How it brought back old memories when I used to visit in her parents' home so often when she and all her brothers and sisters were under the parental roof. I baptized every member of that family, and spent many happy moments in their home. But now those parents both sleep, waiting the call to come forth, and inherit the kingdom they loved to talk about so much in life. The children are separated, but what a happy reunion when Jesus comes!

Well, after greetings, and some hurried inquiries about friends, we began to prepare to go to the church, wondering how many would be out. Imagine our surprise when nearly the whole neighborhood was there. The next day (Sunday) at eleven found them all there again, and Brother Grimsley invited them to his home in the afternoon, and they could ask questions. At three o'clock they were all there and requested that we give them another talk, which we did. At night we were back to the church. The interest was splendid from the start. One man had a number of men helping him repair beet [illegible] along the railroad tracks, and he had to drive fifteen miles to get back to meeting, but he never missed a meeting, and finally moved ten miles still farther away, and yet never let it hinder him. He was there every night on time. Finally, when we were convinced that they had heard the gospel in its purity, and understood it sufficiently to make a start for the kingdom, and when invited to heed the call, nine responded. The man who had come so far each night, his wife and two daughters being among the number. Brother Palmer, his wife, and her sister were among the number. Brother Palmer was formerly a Baptist, and is the section foreman on the main line of the Santa Fe, a splendid family. One brother getting somewhat up in years had studied to be a Methodist preacher, but had never gotten very far; but was posted quite well as to reading the Bible, but not as to its meaning. He also yielded obedience. After the baptism and communion service Sister Thimzan (pronounced Timmonz) invited all to stay for supper, and we held our evening service at her home, and we proceeded to set the church in order, after which we organized a Berean class. They paid their money right there to put them in the National Society, and connected themselves with the Nebraska State Bereans, and have written to the Nebraska State Secretary for their books.

Brother and Sister Grimsley are rejoicing, having a little band of believers to meet with. May the Lord bless these dear ones in their efforts to serve him. They have musical talent, and other good qualities to fit them for work. On the National day they conveyed me to La Junta where, after good byes and come again soon, we departed for other fields.

Now we go back to our Pueblo meeting. While there a letter came from home containing one from Sister Johnson, of Briggsdale, Colo. She saw by The Restitution I was going west, and she wondered if it was possible to make them a visit. We looked it up and found it not far out of our way on our return east, so decided to heed the call after corresponding with the chairman. We arrived here Saturday, began our meeting yesterday. The people express themselves as greatly pleased at what they heard. The Lord only knows what the result will be. They have a good Sunday School with Sister Johnson as Bible teacher, and they will not go without hearing some truth. Sister Johnson was a member of the congregation we built up north of Holbrook, Neb., and moved from place to place, till she and her husband seem permanently located here, and we hope her call will mean in time a congregation here. We will have to tell you the result in our next report. You can see what we mean by the work increasing. Several Nebraska points are kindly waiting for us to respond to these calls of former Neb. members, and they have our lasting gratitude for so doing. It makes an added strain on us, when we know so many are waiting, and we feel like closing a meeting and answering the next call, but when we consider that people cannot learn the truth in a few days, we just have to curb our anxiety and stay for the results. May the good Lord bless all, and may we see these results in his everlasting kingdom. ALMUS ADAMS.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSE: [illegible]

GOLDEN TEXT: Isaiah 40:29

"GIVE US OUR DAILY BREAD"

"Give us our daily bread."
Claiming no right we come,
No money in our hand;
Before thee we stand dumb,
If thou a price demand;
Owning our weakness and our need we pray:
"Give us our daily bread."

"Give us our daily bread."
Thy promises we plead,
Not for ourselves alone,
But each his brother's need
Remembering with his own.
Our Father, thou; thy waiting children, we:
"Give us our daily bread."

"Give us our daily bread."
We ask no future good,
No anxious care we take;
We bless thee for our food;
We sleep in thee to wake;
As, day by day, we empty-handed come,
"Give us our daily bread."

"Give us our daily bread."
Not bread alone, dear Lord,
But our soul-hunger fill.
Give faith to trust thy word;
Give strength to do thy will.
Remember all our weakness, all our need,
"Give us our daily bread."

"Give Us This Day Our Daily Bread"

The above, as I no doubt you fully know, is one paragraph of our Lord's model prayer. Every time we utter it we make supplication to our heavenly Father to give us sufficient natural food to keep us in health and strength so we will be able to attend to our earthly duties, as well as to serve him and give him honor and praise.

If our prayer to God is honest and sincere, if we truly look upon him as "Our Father which art in heaven" then, when we voice our desire that he give us our daily bread, we do more than make supplication; we acknowledge him as the source from which our every blessing comes. We acknowledge that it is "in him we live, and move, and have our being"; we acknowledge with James "every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." But it is this attitude that is pleasing to the Father. We are commanded to ask for such things as we need, and are told that if we ask in faith they will be granted unto us. But it is our dependence on God, it is our acknowledgement that we cannot get along without him, it is our admittance that we are nothing and God is all. It is our worship that he demands. For he hath made us and not we ourselves. We could not live were it not for him, and we must acknowledge that it is in him that all goodness, all strength, all power, and all glory dwells.

Then again, we must have a greater hunger than for the bread that merely sustains this natural life. We must at all times realize that this life is transitory, that this life merely is a state to fit us for that greater, that eternal life that will be granted unto those who through faith and obedience, will, with Jesus enter into the presence of the Father at the coming and appearing of him, who, when his apostles asked him to eat the natural food, said, "I have meat (food) to eat that ye know not of," and continuing, "My meat (food, or appetite) is to do the will of him (God) that sent me, and to finish his work." This is the real object of our being placed on this earth. We are to finish the work commenced by Jesus our Lord, even as his work was to finish his Father's; and our greatest work is to do the will of God, remembering at all times the words of the Master, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled," and, "Labor not for the meat (food) which perisheth, but for that meat (food) which endureth unto everlasting life, which the Son of Man shall give unto you: for him hath God the Father sealed," knowing and practicing at all times that the kingdom of God is not meat and drink (satisfying the cravings of the natural nature); but righteousness, and peace, and joy in the spirit of him that is holy." That we may have strength to do this, O Father, "Give us this day our daily bread."

Our Weekly Puzzle

Beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

What is the significance of "ignorant"?
What is meant by "one day and a thousand years being the same to the Lord"?
What does "slack" mean?
What is the meaning of "long-suffering"?
How does "a thief come"?
Who wrote the above? To whom written? Where can the passage be found?
Answer next issue.

Answer to passage in last issue:

The passages referred to are in the sweetest and most absolute harmony. Christ died a physical death, and had a physical resurrection. If we, fully believing in Jesus as our Savior and Redeemer, make public confession of our faith through the ordinance of baptism, we then "have been buried with Christ," and we arise (resurrected) to "walk in newness of life." Then are we "dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

"Affections" are "attachments, fondnesses, love."

Christ shall appear in God's own time. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

The passage was written by the apostle Paul to the saints and faithful brethren of Christ at Collosse," and can be found in Colossians 3:1-4.

"In thee my trust abideth,
On thee my hopes rely,
O thou whose love provideth
For all beneath the skies!
O for a heart to love thee
More truly as I ought,
And nothing place above thee
In deed or word or thought."

Daily Thoughts

Love is of God	1 John 4:7
God will be your reward	Isa. 52:12
Before they call I will answer	Isa. 65:24
While they are yet speaking I will hear	Isa. 65:24
The hope of the righteous shall be gladness	Prov. 10:28
That I may win Christ	Phil. 3:8
The Lord will give grace and glory	Psa. 84:11

The Muddy Stream

We must admit that we do not know much regarding the circulation of The Restitution, but we imagine that it has many more readers in towns villages, and hamlets than it has in large cities; and, if this is correct, then the majiroity of our young readers will know that game fish do not like mud, for every country boy is a born fisherman and what he don't know regarding trout, etc., isn't worth while for a city chap trying to find out.

The muddy mountain streams disappoint fishermen whose picturesque camps are pitched along the beautiful creeks and small rivers, as the fish in these streams only travel when the water is clear.

After the recent successive showers all the streams were overflowing their banks, and worse yet, were of the color of the dusty country roads. It was interesting and useful to notice a crystal stream, pouring out of the rocks, which kept its purity for a long time as it leaped from rock to rock, but lost it entirely in sixty seconds when it joined itself to the company with the swollen and soiled creek reaching up to it and sweeping on to the river.

To be born pure and sweet amid the beauties of nature and to run along for a time without a stain and then suddely plunge in the giddy, noisy, and at times wicked company of the world and become part of its tainted life and entirely lose identity, seems a most horrible downfall.

The shifting currents of life must be watched closely and guarded carefully, lest they engulf us and endanger our now and hereafter.

Walk in the light! thy youth shall be
Peaceful, serene, and bright:
For God, by grace, shall dwell in thee,
And God himself is light

Some seem to live their lives accursed,
And many moans and wails attest
That they forever make the worst
Of the best.

In others' lives there is expressed
For hope and happiness a thirst,
And they appear to make the best
Of the worst.

Perhaps the chameleon believes that the surfaces it crawls over are changing color to match its moods.

If you haven't time enough to do what you know you shold do, take eternity.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Sister Lydia Pearson was born Nov. 19, 1858, and died July 29, 1919, at the age of 60 years, 8 months and 10 days. She was united in marrige to Brother H. Antonides Nov. 19, 1884. Sister Antonides was the mother of three childen, Lorenza, Clara, and Della. Della died when a babe. Sister Clara is married and Lorenza is still at home. Sister Antonides was baptized by Elder F. L. Austin, Jan 28, 1897. Since that time she has been a faithful member of the Church of God.

The funeral service was held in the Brush Creek Church Friday, 2 P. M., Aug. 1, 1919, by the writer, who spoke words of comfort to about 300 people who had ceme to pay their respects to Sister Antonides. Sister Antonides lived to see both her children obey Christ in baptism. In their great sorrow they are held up by their faith in God and their hope of a resurrection.

May God bless and help them, is our prayer.

J. H. ANDERSON.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defence of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. SEPTEMBER 9th, 1919. NUMBER [illegible]

Just Now

Just now, O Father, while we stray,
And wander from thy paths away,
While weak and blind we slip and fall,
We turn our eyes to thee, and call,
Oh, lead us back, our feet set right,
To walk again in thy blest light.

Just now, O Father, when we fail,
And efforts seem of no avail;
When hope and courage ebb away,
Then Lord, to thee we turn and pray,
Make whole our faith and in our night
Renew our [illegible] to onward light.

Just now, O Father, as we fret,
In tribulations thee forget,
But hearken, Lord, bend low thine ear
That thou our humble prayer may hear
Give peace, and help us by thy grace,
Our trials patiently to face.

In thy sure mercy, Lord, we trust,
For thou rememberest we are dust;
Our very frame thou knowest well,
Our every need thy wisdom tell.
We fear not then, but know that thou
Wilt care for us, just here, just now.

BUELL W. NUTT

* * *

The Church of God

By A. E. Griffiths

IN A recent number of The Restitution the question was asked: "When was the church of God founded, and by whom?" As this question is one of general interest, perhaps it will be good subject matter for discussion.

Many different theories have been put forward on this subject, but fail to convince on the insufficiency of scriptural proof. Some writers claim that the truth died out with the rise of the papacy and was restored at the Reformation. This is erroneous on the face of it; for Luther did not preach the truth. He simply reformed the Roman church, so his doctrine was Rome still. Calvin also is credited with restoring the truth, but quite as erroneously; and it has even been suggested that Dr. Thomas restored it; but no one can restore what is not lost. We must thankfully admit that Dr. Thomas did much to revive interest in the truth, but at the same time it was in existence all down the ages; therefore the only answer we can give to the question is that the Church of God has always existed, and its founder is God whose name it bears.

Meaning of Word Church

The word church used in the New Testament is translated from the Greek "ekklesia," a compound word meaning "ek," out of, and "klesis," to call or invite, therefore signifying one body of persons separated from others of a similar nature. When we get this idea in our minds we can realize the meaning of such texts as: "Unto the church of God which is at Corinth, to them that are sanctified (set apart) in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ our Lord, both theirs' and ours'" (1 Cor. 1:2). Again: "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called (invited) and chosen and faithful" (Rev. 17:14).

We can see now that the word church signifies a body of people and does not apply to a building of bricks and mortar, and that body of people as it now exists was inaugurated by Christ and his disciples; but it existed prior to this, even to the time of Adam, of which we will speak later.

Christ's Reference to Church

The first reference we have in the New Testament is in Christ's words: "And I say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). To paraphrase this verse it would read: "And I say unto thee, that thy name in future shall be Peter, and upon your confession that I am the Son of God, which you have just made, I will build my church, or take out the body of people that I require for my purpose, and death shall not interfere with my plans." This gives us a more concise interpretation of Christ's thoughts when he uttered these words.

Disciples' Reference to Church

After Christ's death, resurrection, and ascension we find his disciples after they had been endowed with the Holy Spirit, continuing the work he had begun, and just after Peter's notable sermon on the day of Pentecost it is recorded, "And the Lord added to the church daily such as should

Oregon Bible College
Oregon, Illinois

be saved" (Acts 2:47). In the 41st verse of this same chapter we find that "the same day there were added unto them about three thousand souls," showing clearly that the element or substance of the church was individuals who were suitable for God's purpose and were invited or called out from the rabble of humanity, or population; and if they were faithful and obedient to God's word, they should inherit the promises when the time came for them to be fulfilled.

Falling Away of the Church

We thus have clear evidence that the church as we know it today was established in the first century A. D.; but we also find that there was a falling away even in the days of Paul. In writing to the Galatians he says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel" (Gal. 1:6). Again, "O foolish Galatians, who have bewitched you that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?" (Gal. 3:1). Here we have evidence of those who had been contemporary with Christ, and doubtless in some cases even witnessed his miracles, turning away from the truth and being seduced with fables. There was always a strong element in opposition to the truth, which was particularly obvious in Christ's own days. He had very few followers, and when it came to the crucial test at the last even his most faithful supporters deserted him.

This falling away should not surprise us when we recall Paul's words: "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2: 3). This reference clearly points to the papacy and harmonizes with the little horn of Dan. 7:8, which history corroborates. Thus we can account for the period known as the Dark Ages, when it was a death penalty to be found in possession of any sacred writings. Some have argued that during this period, prophetically designated the 1260 years, the truth was extinct and the church of God ceased to exist for that time; but we cannot accept that definition. Isaiah says: "So shall my word be that goeth forth out of my mouth, it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

Vicissitudes of the Church

It is not feasible to suppose God's word did not exist during the Dark Ages, for his plans and purposes were being accomplished all through that era, which fulfilled prophecy confirms. When we need evidence of this sort it is always safe to rely on Daniel for light. He says: "And I beheld the same horn (the papacy) made war with the saints and prevailed (suppressed, not exterminated) against them, until the Ancient of Days came, and judgment was given to the saints of the most high, and the time came that the saints possessed the kingdom" (Dan. 7:21, 22). Notice here that Daniel clearly states that the little horn shall prevail against the saints, i. e., the papacy shall make war against the ones professing the truth or the church of God until the Ancient of Days comes. Or in other words, until the second coming of Christ for which we are all looking forward. Now it is a matter of impossibility for the papacy to make war against the church of God, if the church of God is not in existence. This is just ordinary common sense, and does not require a very erudite mind to grasp it. And so Daniel clearly proves that the church of God will exist all down the ages until Christ comes to set up the kingdom of God.

This thought is confirmed in the Revelation of Christ to John: "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. These are the two olive trees and the two candlesticks standing before the god of the earth" (Rev. 11:3, 4).

Here are two witnesses; one representing the apostate, and the other the true church, both existing contemporaneously for 1260 years, exactly the same period that Daniel states, proving overwhelmingly that the church of God as inaugurated by Christ has been in existence ever since his time, and that its founder was God, because Christ was God manifested in the flesh (John 1:14). And now we will look into its pre-existence.

The Original Church of God

All through the Scriptures we find the word of God as existent. Its observance fluctuates considerably, and it was disobeyed more than obeyed; but it always was to be found somewhere in however small a degree. We must remember that those people who obeyed the word before the days of Christ will have the same promise granted them that we are looking forward to. The only difference between us is that they believed the Savior was to come and bring salvation, while we believe he has come and brought it, the one belief being prospective and the other retrospective. That being the case, we know that all the ancient worthies mentioned in Heb. 11 believed in Christ and were therefore constituted by God his people. Moses says: "Now therefore if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation" (Exod. 19:5, 6).

The word holy means "separate," "set apart," which harmonizes perfectly with the word "called" used in the New Testament, and designates the church or body of believers. So the Israelites in the days of Moses were the church of God under another name, and were God's people then just as we are his people today.

We find even earlier reference than this to the same body. Back before the flood in the days of Adam and Seth we read, "Then men began to call upon the name of the Lord" (Gen. 4:26). The marginal reading for this verse is, "Then began men to call upon themselves the name of the Lord," which is exactly what a believer has to do today to constitute himself a son of God; and these men whom we have just mentioned are called the sons of God in Gen. 6:2. Therefore if we constitute the church of God in these days by taking on the name of the Lord, so did men in the days of Adam, proving that the church of God was founded in the days of Adam by God himself, and it is impossible to date anything earlier than that.

Its antiquity and continuous existence are evidences of its divine origin, and we look forward to the day when it will be gathered together as one body to glorify God in the glorious age to come.

Astronomic Reflections

Dear Brothers and Sisters:

BROTHER ADAMS left home May 7th, and returned Aug. 1st. During his absence he baptized seventeen persons and set one new church in order.

It may seem a small matter to the indifferent worldling this setting of seventeen souls on the path that leads to eternal life, but to us who have in some measure grasped what eternal life means with its fathomless weight of glory, it is an achievement, the worth of which is beyond the telling. We count our present lives in years of 365 days. Such a year is scarce the tick of a watch on the calendar of eternity. A normal human life of three score years and ten is but a single day of the Annus Magnus of Great Year that will serve to measure history for immortals.

Shall I tell you about this great year? The story may help you to appreciate what Brother Adams and others are doing, and to give to their necessities all the more cheerfully and gladly. Years ago a certain Colonel Howard Vyse had his curiosity excited by discovering that "to an observer stationed down the entrance passage of the Great Pyramid and looking up and out towards the northern sky, the region in his field of vision was very closely circumpolar," and he asked "the elder Herschel whether that passage had ever pointed toward a polar star, and if so, when, and to what star?"

Herschel studied the question deeply, and then answered, "Yes; about the year 2070 B. C. a Draco, then the polar star did, at its lower culmination, shine directly down the axial line of this passage." This fact fixed in the mind of Herschel the date and age of the Great Pyramid. Professor Smyth also fixed on the date 2170 B. C.

Professor Totten says "The meridian of the Great Pyramid at midnight of this year (2170 B. C.) contained not only the north star at its lower culmination and of course the pole itself and the zenith, but some 90 degrees away from a Draco above the pole and towards the south, passed Alcyone, the chief star of that traditionally honored group the Pleiades," and that "at the very point of this overloaded meridian crossed the equator, it also intersected the ecliptic. In other words, it passed through the vernal equinox or the zero hour of Right Ascension! It is from this point as an initial one that astronomers have always reckoned time. It corresponds to the XII hour mark upon an ordinary clock, or to the XXIV point upon a siderial chronometer marked off into 24 hours."

"It is the meridian which contains the most noticeable star group in the heavens, likewise passed through the vernal equinox from and to which all distances upon the celestial sphere are estimated and counted!

In 2170 B. C. the Pleiades were heralded at the autumnal equinox," they (the Pleiades) could be seen from sunset until daybreak, "and in 2170 B. C. when spring began, the sun and Alcyone rose to their highest in the southern skies at the same instant of time." So that year 2170 B. C. marks the dawn of an astronomic cycle than which we know at present of but one other that is grander. With reference to it the celestial machinery is so delicately adjusted that it cannot recur for 25,827 years. This is the Pleiadic cycle, the Annus Magnus, the Great Year that we have been after. It is a long period, more than four times as long as the period of man's existence upon the earth. But there is a longer period or cycle still. The word Pleiades is Hebrew. It means axle or point around which our universe revolves. Alcyone, the name of the brightest star in this beautiful constellation, is very ancient Arabic and means the centre. It is the central star of the group, and of our universe as well, for "all the stars within reach of our telescopes appear to be moving in majestic circles around this notable constellation and the average revolution of our celestial system (i. e. of all the stars in sight) occupies the stupendous period of 10,770,083 years! which is but another year, of the eternal years, that are to measure the lives of immortal beings.

Professor Totten also gives what he calls "the universal year," a period of 9,433,105,134 etc. years, but the manner of obtaining this number is beyond my ken, and power to explain. He says, "it is equal to 365.24 by 25,827 years." No wonder the poet sang,

When we've been there ten thousand years,
  Bright shining as the sun,
We've no less days to sing God's praise
  Than when we first begun.

The Jews: Past, Present, and Future

THE PAGES of sacred writ furnish us with the most authentic history of the origin of the Jewish race. Glancing retrospectively into the past, let us say about 1500 years B. C., we find that a few people, a number living as slave in the land of the Pharaohs. At that time the population of the world were idolaters. This small group were the only people extant who believed in, and worshipped the God of heaven, and because of this, he set his heart upon them and desired to make of them a great nation. "For they were an holy people unto the Lord and chosen to be a special people unto himself above all people that were upon the face of the earth. He did not set his love upon them or choose them because they were more in number than any people, for they were the fewest of all people; but because the Lord loved them, and because he would keep the oath which he had sworn unto their fathers, that he brought them out with a mighty hand and redeemed them out of the house of bondage, from the hand of Pharaoh, king of Egypt."

For this purpose he raised up a deliverer and leader through whom the yoke was to be lifted and who by God's guidance was to bring them to the land promised them for an everlasting possession a land filled with good things and flowing with milk and honey. A code of religious laws were given them which they were to obey and follow in their worship of Jehovah, and ordinances were established to guide them in their material welfare and progress. For a time all went well. Jehovah's laws were scrupulously enforced and obeyed, and he alone was the supreme object of their love and worship. However, this state of things did not continue; they fell into the ways of their idolotrous neighbors by setting up images of wood and stone to worship in the place of the living God and intermarrying among heathen, which things caused them to forsake the true God and his ways, and which acts brought speedy disaster and punishment in their wake.

From time to time prophets appeared who were instructed by God to warn them of judgments to follow if they did not serve and obey him. In some instances these men were stoned and killed or thrown into prison and their warnings disregarded, and after an interval of 1500 years Jehovah decided to send his Son, conceived by his power and born of a woman, who was to deliver his people from their sins. "He came but unto the lost sheep of the house of Israel" to show them the new way opened through him that they might have life, but his own received him not; and after three and a half years of ministry, which ministry consisted in preaching the gospel of the kingdom and in the performance of many miracles to prove his power and divinity, and they clamored for his life and pronounced their own doom in the memorable words, "Let his blood be upon us and our children."

A brief period elapsed (the year 70 A. D.) when the destruction of Jerusalem by Titus occurred, and they were driven from their land outcasts for this national sin and scattered among the nations. These afflictions and persecutions have been the most virulent in the history of mankind. Not a single so-called Christian people or nation has kept itself clear from the reproach of inhumanity to the Jews. To afflict them has been held to be a merit. The times when religion has been most rife and the conscience most sensitive have witnessed the [illegible] outrages and the most frightful [illegible]. But it appears that in times of their most terrible sufferings they turned to God and longed for the promised Messiah. This deliverer however was to be born among the people. At no time have the Jews ever looked for a man from heaven or the Son of God. A study of the history of the Jews from the time of their dispersion will corroborate this assertion and [illegible] Zionists [illegible] a man from [illegible] heaven, but one from their midst [illegible] a savior, and who will lead them [illegible] them as a nation once more.

Two thousand years ago they looked for one who was to be a redeemer of Israel. He came, [illegible] instead of a [illegible] comes with [illegible]

lay his head. Instead of identifying himself with the exalted and rich, he sought rather to affiliate himself with the poor and lowly of heart, and as a consequence he was not received only on a part of the few. Always the minority yielding obedience and homage down through the centuries. Few in number in their original state in Egypt, we can trace the analogy down to our present time, in the few in number who accept and obey and worship the true and living God.

Multitudes of the once exalted chosen race have perished and are perishing without pardon or a hope of eternal life, still outcasts from his favor. "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that were sent to thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings and ye would not. Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord."

"Blindness in part is happened unto Israel until the fulness of the Gentiles be come in. For out of Zion shall come a Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins. As concerning the gospel they are enemies for your sakes, but as touching the election, they are beloved for the fathers' sakes. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief."

One is impressed by the multitude of Jews numbering as they do about fourteen millions, despite the decimation and persecutions to which they have been exposed for so many centuries. Think of the cup that has been pressed to their lips for almost two thousand years. The bitterness has passed into their souls and utters itself in scorn and poisoned mocking. Truly they have drunk its dregs, and still they refuse to heed the voice of Jehovah, "This is my Son, hear ye him."

We find in the book of Ezekiel a prophecy concerning the Jew still unfulfilled and future. "The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley which was full of bones. There were very many bones in the valley and they were very dry. [illegible] these bones live? Behold, I will cause breath to enter into them and they shall live and know that I am the Lord." They were an exceeding great army, and represented the whole house of Israel. "O my people, I will open your graves, and bring you into the land of Israel, and shall place you in your own land." Thus saith the Lord. He will remember his holy covenant with Abraham, Isaac, and Jacob to redeem them [illegible] "He shall [illegible] for the peace of Jerusalem."

MINNIE McILRATH

[illegible] the acceptance of his word.

[illegible]

When Ye Think Not

[illegible] think not the Son of Man [illegible]

JESUS MADE this statement to his disciples, not alone to those few of them who were then living and present with him, but also to those who should succeed them in the years to come. While they were waiting and praying, longing and yearning for the return of their absent Lord, fixing their hopes on this day or that, only to meet bitter disappointment as the dates come and go. We are in our eager longings apt to forget that our Lord has plainly stated that his coming will be unexpected even to those who love him most earnestly and sincerely.

In Matthew 25 the ten virgins represent the [illegible] their [illegible] condition at the coming of the Lord. Some were wise and some foolish, but as the Lord tarried they all [illegible] slumbered and slept. [illegible]

[illegible]

[illegible] instead of the [illegible] while the world [illegible] with a sneer, "No [illegible] watching and waiting.

But dear ones, have we [illegible] "The night is far spent, the day is at hand." [illegible] the Lord tarries they slumbered and slept, [illegible] while all is quiet and at rest [illegible] unexpectedly the [illegible] cry is heard, "Behold, the [illegible] cometh." [illegible] the din and horrible confusion of a world war [illegible] may rather be expected during the lull that follows the storm. "While they slumbered and slept." May not the present peace be that time?

The foolish [illegible] world fondly hug the delusion that the [illegible] principles of democracy have triumphed, and that we are now entering an unlimited period of world peace, result of the wis- [illegible] and [illegible] the Lord tarries, the ten virgins are wearily continuing the cares and business occupations of life and many begin to doubt that the Lord will [illegible] come, and are setting themselves to sleep and slumber. But to me, dear ones, the time of alertness and expectation was not during the din and roar of battle, but rather now, during the calm that has followed. We know that the present lull in the storm is of necessity but temporary, and that the hopes of a permanent world peace, brought about by man's efforts, is but a fleeting [illegible] that to Jesus, the Prince of Peace, will belong the triumph and glory of procuring a peace to the world that will last.

In view of these facts, dear readers, let us not be found among those who slumber and sleep, but rather let us be alert and watching; for it is my [illegible] conviction that the world's hope of permanent peace will soon be rudely shattered. But [illegible]

S. H. THOMAS

Bereans—Attention!

[illegible]

This can not be done unless some of the [illegible]

[illegible] societies [illegible] study [illegible] in the Word.

As the [illegible] it has been suggested [illegible] the book [illegible] the lessons [illegible] and take the lessons that interest them most.

Enough [illegible] to warrant [illegible]

LEILA WHITEHEAD, PRES.

Berean Booklet Announcement

The new Berean books are now ready for distribution. They contain eighty lessons, enough for two years' study, and the price is fifteen cents. Send for them to the Corresponding Secretary, [illegible] K. Hansen, [illegible] Ohio St., Chicago, Ill. Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee,

Mrs. F. V. Blakely, Chairman

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Editorial

It is a mistake to speak of the "kingdom above," and that we are destined to reign in the skies. God has said that the kingdom and dominion "under the whole heaven shall be given to the people of the Most High" (Dan. 7:27).

You ought not to sing, "With thee we'll reign, and with thee we'll rise, and kingdoms gain beyond the skies. The redeemed of all ages are to sing just the reverse of this: "We are made unto our God kings and priests, and we shall reign on the earth" (Rev. 5:10).

European Entanglements

European entanglements have been so complicated for centuries that Europe itself has been impotent to solve them. Unfortunately for America, intoxicated with the idea of "making the world safe for democracy" we have abandoned the Monroe doctrine, the stay at home policy of our forefathers, and with undiplomatic minds have entered into the quarrels [illegible] of the whole world. But take the disputes of Europe alone. Following are a few of its problems: to get the Roumanians out of Budapest; to depose Hapsburg Joseph as ruler of the Magyars; to oust Von Der Goltz in the Baltic provinces; to defeat Petlura, the Ukrainian autocrat; settling affairs in Silesia, also the Polish Lithuanian controversy, the Fiume dispute, etc. Then there is the controversy concerning Albania, the Thracian controversy, and the dispute about the ownership of the Aland islands. Europe, a hot bed of factions and quarrels, constantly in wars, turns to America in their extremity and as their only hope. But America cannot, or at least has not, been able to control the little sister nation south of her—Mexico! Truly Europe has no helper. She is reaping the harvest of her crimes, and conditions will continue to grow worse until the kingdom of God rules the world from Jerusalem.

Jews to Unite Workers in Palestine

Petah Tikwah, March 12. (By Mail) Jewish workers of all Palestine recently concluded their first joint convention here. It was a significant session, marking the birth of the Zionist Socialist Federation of Labor, under the name of "United Labor."

In this, the largest and oldest Hebrew colony, just north of Jaffa, more than eighty delegates from every part of the Holy Land met to organize the country's Jewish labor forces. They represented 2,000 "producers," not only agricultural workers, but teachers, office, business, trades, and professional men. Fifty delegates were sent by the thousand legionaries in the Jewish battalions, who have recorded their intention to settle in Palestine and are to be discharged here.

Enthusiasm at Convention

Enthusiasm was high in the convention. Buxom Jewish "farmerettes," but a few years from the Russian Pale, had their share in the lively debate. The Yemenites, a zealous, red-faced little group, more than once clamored for their "rights." Only the fresh-faced tillers from Galilee were calm, among their comrades from Judea, many of them sallow and thin, with the marks of the ghetto still upon them.

The attempt to unite all the workers in the country was not entirely successful. The "Poale Hazir" organization, which with the "Poale Zion" represents Jewish labor in Palestine, refused to send delegates to the convention. It is opposed to the proletariat against capitalism line of federation and is striving to fuse all classes of Jewry in a "back to the land of labor" movement. The "Poale Hazir," however, did take part in the agricultural conferences that preceded the convention.

Federation's Platform

The new federation hopes to organize 15,000 "producers" in the country soon through the Poale Zion Verband [illegible] international congress of Jewish workers to consider the labor and colonization problems of Palestine. Its platform is: nationalization of all the soil; the recognition of a minimum wage; the use of the Hebrew language now threatened by the influx of Yiddish-speaking newcomers; and land grants from the government for the Jewish legionaries who remain here.

Outside of the Workmen's club house, where the convention was held, Petah Tikwah lay quiet, dusty, with war-swept look. The numbers painted on its worn houses in the Rue Rothschild and the Rue Herzel still bear witness of those November days in 1917, when Petah Tikwah was part of the British front and Tommies were billetted behind its doors.

Changes For Better Apparent

Nature is beginning to revive here. The orange groves gleam green and golden in the sunshine. The almond trees are heavy with fragrant pink bloom. But the man-made streets are dilapidated, the people shabby. And yet the new spirit in the land is evident everywhere in the piano tunes that come from every second window, in the light step of the passer by, in the Hebrew and French street signs that the colonists never dared to post under the Turkish eye. The World-Herald. Selected by Brother Adams.

Trinitarians at the Bar of Reason

Following article by Brother Judd was sent to the daily press, but was refused as usual. Editor.

To the Editor:

Sir: The Methodist Book and Publishing House is admittedly doing good work in issuing some very excellent publications, and very deservedly has a wide reputation among other denominations as well as their own. The general aim and object they pursue is good, yet it is sadly counterbalanced by much that is detrimental to their cause and to Christianity at large. Indeed, much that they teach is not Christianity, and one is painfully surprised to frequently come across statements that are utterly false, lacking in reason and commonsense and above all contrary to Scripture. Only the dire necessity of attempting to bolster up a false creed the dying creed of the Middle Ages could induce men of such mental calibre as Mr. Briggs to publish the rubbish that occasionally appears in their publication. Objection may be, and sometimes is taken, when these things are mentioned in connection with the names of such well known men. But we can see no valid objection to this. Paul certainly had no such scruples when he publicly accused such men as Mark, Hymeneus, and Philetus. He attacked the doctrine, and the men who attempted to advance the doctrine, by reason of the standing in the church they had attained. He was loyal to the truth even if it meant seeming disloyalty to his friends.

What calls for present protest is the fact that these things are presented for serious truth, and are [illegible] Sunday School libraries for young people. In the "Senior Berean Lesson Quarterly," published in Toronto for the Methodist denomination, the subject for April 27th was "The Holy Spirit." This necessarily required a consideration of the doctrine of the Trinity. The article is evidently editorial, and meant to carry the weight of the teaching of the Methodist Church on this matter.

The writer says: "When we speak of one God in three persons we do not abandon our reason, or suggest that God can be divided." Then why so speak of God, for it surely carries the suggestion? It is because they do speak so that we feel compelled to object. After charging older theologians with "stating truth in terms unpalatable to reason," and saying God never asks us to do violence to our nature, and that faith contrary to reason is false," he actually pens the following:

"There is one God, one only God, who reveals himself to us in three ways so different that we call him by three different names. When we think of God as the maker of the world, and giver of all good gifts we call him Father; when we think of God as dwelling in Jesus Christ who loved us and gave himself for us, we think of the same God, but call him the Son; when we speak of God speaking in our conscience, encouraging us, making us strong to do right, we think of the same God, but call him the Holy Spirit."

How any thinking mind can accept such nonsense as an elucidation (?) of the doctrine of the Trinity is beyond comprehension; and beyond the ability of Dr. Briggs or any other person to harmonize with either Scripture or reason.

How can God be both Father and Son? How can God be "dwelling in Christ," if God and Christ are the same?

These are some of the self evident questions which every one, big or little, to whom these periodicals are addressed have a right to demand a reasonable answer. Many such instances can be quoted in Methodist literature, containing a line of reasoning which they would scorn to use in connection with their business, but can see no shame in introducing to the young in the name of religion. To foist such teaching upon the young is reprehensible in the extreme.

Yours sincerly,
R. H. JUDD.

Russellism Refuted

Article Six

So far we can be sure that the one faith of the "common salvation" was known by means of the "word of God" in the days of Enoch, and that by it, "without which it is impossible to please God." Enoch "had this testimony, that he pleased God." We are now back to the seventh generation from Adam. Let us now enter the family circle of Adam and Eve and see if they had this one faith as the "substance of things hoped for" and therefore of things promised. Paul says, "For by it the elders obtained a good report." Is it asking too much to believe that Adam and Eve were among the "elders"? The Diaglott renders verse 2 as follows: "In Faith (capital 'F') we perceive that the Ages have been thoroughly adjusted by God's command, that not from things then manifest the things now seen have come to pass." "Faith" is here a system in which when learned the mind will comprehend thereby a proper adjustment of all ages leading up to the "age to come," when the rewards of the "Faith" will be gloriously realized. That this was sufficiently clear to Abel as to enable him to grasp "things hoped for," and to offer a sin offering as an exemplification of his faith in Christ as the "seed of the woman" whose heel the serpent would bruise and who would bruise the serpents head is shown by the fact that "the sacrifice more" which he offered than that of Cain secured for him the assurance that "he was righteous." Here, then, is the one faith in Adam and Eve's family, and when we add to this the evident significance of the record that Adam and Eve were clothed with coats of skins, have we not sufficient to show that their "sins were covered," their "iniquity forgiven" by the divinely appointed means of the sacrificial death of the victims from which the "coats of skins" were procured? Since it is positively stated that Abel offered a sacrifice of the firstling of the flock, must we not conclude that instructions had been given to the family as to the typical significance of these sacrifices? The very fact that Cain was condemned for not making the "sin-offering that coucheth at the door of the [illegible]" shows that he was disobeying a command, otherwise his condemnation was without just reason.

Here then is the sainted family sanctified from their fallen state by means of the "Faith which was once for all delivered to the saints." This delivered faith of the "common salvation" was never withdrawn from the Adamic race. The "chance" was given to the race through the same federal heads who forfeited the first "chance" in Eden. God did his part as an act of love did it "once for all;" and he in no sense is responsible for the fact that a large part of mankind "wandered out of the way of understanding," and are fit therefore only to "remain in the congregation of the dead" (Prov. 21:16). Selected by Brother B. F. Smith.

Catechism on the Soul

From a Bible Standpoint

The soul what is it ? It is something that God created. When did he create it ? In the beginning after he had created the earth and the animals. How did he create the soul ? God created man in his own image and form (Gen. 1:27). God formed man of the dust of the ground (Gen. 2:7). What kind of a being was he ? A lifeless being. How did he obtain life ? God breathed into his nostrils the breath of life, and this man that God formed of the dust of the ground, in his own image and likeness, became a living soul (Gen. 2:7). Was this soul to live forever ? No. Why ? Because this soul disobeyed God, and when God judged him he said to him: "Dust thou art and unto dust thalt thou return" (Gen. 3:19). Did this soul ever return to dust ? Yes. This living soul lived 930 years and he died (Gen. 5:5). Could he return to dust while living ? No. Then to fulfill God's law he had to die. Do all living souls have to die ? Yes. All go into one place; all are of the dust, and all turn to dust again (Eccl. 3:20).

Can anyone, besides God, cause the soul to return to dust ? Yes. Who is the first we have any record of ? Cain. He slew his brother Abel (Gen. 4:8). What is the breath of life ? The air we breathe. Can anything live without it ? No. Who does it belong to ? God. There is no soul of man, or beast, or any living plant, or any living thing, that God has created on this earth, that can live without air. Is not anything that gives life spirit? Yes. Then air, being life-giving spirit, returns to God who gave it, at the death of the soul. It returns back to the atmosphere, which is the air that surrounds the earth, and it belongs to God. Have we any statement in the Bible that a soul must breathe in order to live ? Yes. "And they smote all the souls that were therein, with the edge of the sword; utterly destroying them; there was not any left to breathe" (Josh. 11:11-14). "Behold, I will cause breath to enter into you, and ye shall live; and the breath came into them and they lived" (Ezek. 37:5 10). All the while my breath is in me, and the Spirit of God is in my nostrils (Job 27:3). The Spirit of God hath made me and the breath of the Almighty hath given me life (Job 33:4).

Does the Bible declare that the soul shall die ? Yes. The soul that sinneth, it shall die (Ezek. 18: 4:20). Does the soul sin ? Yes. For all have sinned (Rom. 3:23). Is there any other kind of soul mentioned in the Bible ? Yes, about forty different kinds. Do any of them live forever ? No. They all sin, and all die. Is there any other life than the present mentioned ? Yes. The wages of sin is death, but the gift of God is eternal life (Rom. 6:23). Has anyone received this eternal life ? Yes. Who ? Jesus Christ our Lord. How did he receive it ? By a ressurrection from the dead ones. Then if he has received eternal life, he can die no more. Now what kind of a soul is he ? An immortal soul. Are there any immortal souls on earth ? No. Why ? Because the only immortal soul that ever was on earth has gone to heaven. Is he going to stay there ? No. Where is he going to spend eternity ? In due time he is coming to earth again. "Ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven" (Acts 1:11).

What is he coming to earth for ? "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord" (1 Thess. 4:13-18). Those that are raised at this time will be like Christ. "For we know that when he shall appear, we shall be like him, for we shall see him as he is" (1 John 3:2). Then if Christ was raised immortal, we also will be raised immortal. How can we become immortal ? By a resurrection. Who will be raised ? Those that are Christ's at his coming. Who are Christ's ? All those that believe the gospel, and are baptized into Christ. "For as many of you as have been baptized into Christ, have put on Christ: and if ye be Christ's then are ye Abraham's seed and heirs according to the promise" (Gal. 3:27-29). No immortality out of Christ, and no living again without a resurrection.

E. W. KNAPP.

This article is printed in a four page leaflet, and may be ordered from the author, Lewiston, Idaho.

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

John H. Pack was born in Anderson Co., S. C. Aug. 16, 1860, and died in the same county Aug. 17, 1919, at the age of 59 years and 1 day. He and Miss Mollie Browning were united in marriage about 38 years ago. She and 8 children are still living.

Several years ago Brother and Sister Pack learned the truth under the teaching of my father, Elder E. M. Anderson, and were baptized by him, Brother Pack lived to see all his children obey Christ in baptism. Brother Pack was a noble man, and a true servant of God. He was unable to attend the services in the last special meeting held in his home church; but on the last day of the meeting when the writer bade him farewell, he seemed some better, and as he handed us $5 he expressed the hope that we would come back and he would be able to attend the services. May God bless and keep the family in the narrow way that leads to life, is the prayer of the writer.

Funeral service was conducted by his pastor, Brother Durham. In their great sorrow the family does not sorrow as those that have no hope (1 Thess. 4:13-18).

J. H. ANDERSON.

Arthur R. Underwood.

Former Editor of "The Restitution"

After an illness of ten days, Arthur R. Underwood passed away at 9:20 P. M., July 22, 1919, at his home at 401 North Center St., Plymouth, Ind.

The cause of death was endocarditis, which is an inflamation of the lining of the heart. The blood carried this poisonous inflamation to all parts of the body. It was found that the heart was greatly enlarged, a condition which had been coming on for some time, evidently, but which had not been noticed. Injections of serum relieved the disease for a time, but could not stay it. The fires of disease burned out the life. The last fire call had come and the engine could not put out the flames.

He was of English parentage; his father Edwin Underwood, and [illegible] [illegible] Underwood came to St. Charles Illinois, when the city of Chicago was in its infancy. Mr. Underwood was born in St. Charles, Dec. 23rd, 1853, and spent his boyhood days in that place

While yet a young man, he went to Chicago, where he learned the printer's trade in The Restitution office, and during the Chicago fire he saved the record books and valuable mail lists of that paper. When this newspaper was removed to Plymouth in 1874, at the time H. V. Reed assumed the editorial management, Mr Underwood accompanied it to Plymouth. Later in 1887 he became editor and manager, and he retained complete control of the same until July, 1911, when he sold it to the Church of God Publishing Company, at Cleveland, Ohio, having spent twenty-five years of hard work and sacrifice in the interests of this paper, which he had raised to a high degree of excellence.

After severing his connection with "The Restitution" he held a position on The Plymouth Republican, as reporter until he left to assume again the official position as water superintendent.

Mr. Underwood united with the Church of God in 1875, to which religious conviction he remained faithful to the time of his death. He was superintendent of the Sunday School of the local congregation, and due to his long connection with The Restitution, the official organ of this denomination, his personal acquaintance with the people of that faith extended throughout the United States and Canada.

On May 9, 1876, he married Laura Evelyn Thompson, who survives him. In addition surviving him are his three sons, Arthur T. of Leroy, New York; Harold V. of Detroit, and Glen L. of this city. An only daughter, Litta E., died at the age of three years. He also leaves three brothers, Fred G., and Frank M. Underwood, of St. Charles, Illinois, and Charles A. Underwood of Chicago; two sisters, Emma M. Underwood and Sarah J. Underwood-Wilson, having died several years ago. In addition to these he leaves five grandchildren living, and many other relatives.

The funeral services, conducted by D. Van Vactor, will be held at the residence, 401 North Center St., Friday, July 25, at 3:00 P. M. Interment in Oak Hill Cemetery.--Plymouth (Ind) Republican.

BAPTISMS

Since our last report we have baptized Stella Lewis, Leroy Austin, Nolan Orr and David Glen Van Vactor. Sister Lewis was baptized June 20 and will associate with the Hillisburg church. Brother Austin was baptized July 7, and is associated with the North [illegible] church. Brothers Orr and Van Vactor were baptized Aug. 18, at Hillisburg. May these children of God by faith in Jesus and obedience to that form of doctrine once delivered to us press toward the mark for the prize of the high calling and win the crown of life when Jesus comes, is our prayer.

D. E. VAN VACTOR.

Not having time enough is no excuse.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6 8. TITUS 2 13,14.

GOLDEN TEXT: I Timothy 6:11, 12

COURAGE

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look beyond
Its tumult and its strife:

Because I lift my head above the mist
Where the sun shines, and the broad breezes blow,
By every ray, and every rain-drop kissed
That God's love doth bestow:

Think you I feel no bitterness at all?
No burden to be borne like Christian's pack?
Think you there are no ready tears to fall -
Because I keep them back?

Why should I hug life's ills with cold reserve
To curse myself and all who love me? Nay,
A thousand times more good than I deserve
God gives me every day.

And, in each one of these rebellious tears
Kept bravely back—he makes a rainbow shine!
Grateful, I take his slightest gift—no fears
Nor any doubts are mine!

Dark skies must clear! And when the clouds are past,
One golden day will redeem a weary year;
Patience I listen and wait, sure that sweet at last
Will sound his voice of cheer!

Then vex me not with chidings let me be
I must be grateful to the end;
I grudge not others their cold darkness me
The power of light befriend.

———o———

Our Greatest Friend

What a friend we have in Jesus,
Our sins and griefs to bear!

Recently while in an emporium where hundreds of women are employed, I overheard one remark to another, "I tell you what Katie, there's only one friend you always can count on, and that's the Lord Jesus Christ." I do not know the cause of the remark, neither do I know Katie's answer, or whether or not she made one. The above uttered just as I was passing was all I heard.

We all know the meaning of friend. Solomon puts it thus: "A friend loveth at all times." To my mind one of the best examples of friendship known is that of Ruth to Naomi her mother-in-law who, when urged to return to her own people, said to Naomi, "Intreat me not to leave thee, or to return from following after thee; for whither thou goest I will go: and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me."

Another great example of loving friendship is that recorded as existing between David and Jonathan. Surely no two men loved more than these.

Great as was the friendship of Ruth to Naomi, and Jonathan's to David, these are as nothing when compared to the friendship of Jesus to us. Did you ever consider the sacrifice made by Jesus on our behalf? He who was born the Son of God, he, who, in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant (slave), and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Yes, this same Jesus who, though born a prince, could have summoned legions of angels to succor him, actually suffered the most dreadful privations so he could know by experience our temptation; suffered pain so that he would know what we had to endure, and in the end died; yea, not only died, but died by crucifixion, the most horrible death ever known. And why? Because we, through faith in him as the Son of God the Christ, our wisdom, our righteousness, our sanctification and our redemption, might become sons and daughters of his Father and with them live in peace and joy throughout the endless ages of eternity Truly Jesus is our friend, and in the words of the young woman, "the only friend you always can count on."

If Jesus, having already done so much and still in reserve holding other fruits of his friendship—such as his coming again to raise the dead, change the living, restore beauty and peace to this sin cursed earth—can love and protect us, can we afford to be less generous, can we afford to be less loving and friendly toward him and his Father than was Ruth toward Naomi? Those are glorious words of Ruth's and she acted out her words so that in Naomi's mind there was no doubt of her sincerity; and if we are to have part in the glory that God is to bestow upon his Son, as also upon those who follow after him, then our professions of loyalty, of service, of love, must also be genuine, must be sincere, must be true, so that in our dealings with our fellows, God's love and God's truth will reflect from us with such an abundance and brightness that the world will know we are his.

Yes, there's only one friend we always can count on, and that's the Lord Jesus Christ.

One there is, above all others,
Well deserves the name of friend;
His is love beyond a brother's,
Costly, free, and knows no end.

———o———

Our Weekly Puzzle

Paul stood in the midst of Mars Hill and said, Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown god. Whom therefore ye ignorantly worship, him declare I unto you.

Who was Paul?

Where, and what is Athens?

What is the meaning of "superstitious"?

What is the significance of "declare"?

Who did Paul declare unto the people of Athens?

Who wrote the above? and where can the passage be found?

Answer next issue.

Answer to puzzle in last issue:

"Ignorant" signifies "not knowing; uninformed."

As mortals, we count time in moments, minutes, hours, days, week, months, years. God being eternal, has no need of dividing time. Therefore the terms, "one day," and "a thousand years," are of man's invention. God being, unlimited, his one day might equal a thousand years of man's time, or the reverse might be the case. Therefore when the apostle wrote, "that one day is with the Lord as a thousand years, and a thousand years as one day," he wished us to know and understand that as God was eternal, and the author of all things, he was not limited. Even time with God had no significance.

The meaning of "slack," as used, is "careless; not keeping one's word."

"Long-suffering" means "with long patience."

A thief comes unannounced, unexpectedly, hence we must keep a sharp look out for him.

The passage was written by the apostle Peter "to those who have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ," and can be found in 2 Peter 3.8-10.

———o———

Daily Thoughts

The friendship of the world is enmity with God	James 4:4
A man that hath friends must show himself friendly	Prov. 18:24
There is a friend that sticketh closer than a brother	Prov. 18:24
The Lord spake unto Moses as a man speaketh unto a friend	
Abraham was called the friend of God	James 2:23
Faithful are the wounds of a friend	Prov. 27:6
Our friends salute thee.	3 John 4

———o———

Which Do You Prefer?

We read that "faith is the substance of things hoped for, the evidence of things not seen." "Through faith we understand that the worlds were framed by the word of God" "Being justified by faith we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." "For, by faith ye stand."

While agnosticism is a school of thought which believes that beyond what man can know or feel by his higher affections, nothing can be known. Facts or supposed facts both of the lower and higher life, are accepted, but all inferences deduced from these facts as to the existence of an unseen world, or of beings higher than man are considered unsatisfactory, and are ignored. Agnostics, positivists, and secularists have much in common, and many people exist to whom any one of the three names might be indifferently applied.

If I were a voice a persuasive voice
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.—C. Mackay.

———o———

Success

He has achieved success who has lived well, laughed often, and loved much; who has gained the respect of intelligent men, and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's fine beauty, or failed to express it; who has always looked for the best in others and given the best he had; whose life was an insipration, his memory a benediction.

———o———

The Letters

Recently the Sage Foundation conducted an investigation to find out which letters of the alphabet were mostly used, and in what proportion they were used, and according to Dr. Leonard P. Ayres A, E, H, N, O, and T, do more than half the work of the entire alphabet, E and T leading, doing fully one quarter of the whole. The greatest slackers being Q, X, and V. E, of course, is the letter used more than any other, and this made me think of an article once read which stated that the letter E is the most unfortunate letter of all because is always out of cash, forever in debt, never out of danger, and in trouble all the time.

For some reason this writer neglected the fortunates of the letter, so we'll call your attention to the fact that E never is in war, but always in peace. It is the beginning of existence, the commencement of east, and the end of trouble. Without it there would not be any meat, no life, nor heaven. It is the centre of honesty makes love perfect, and without it there would be no home, nor father nor mother, nor sister nor brother. Even self would be non existent.

———o———

There are gains for all our losses,
There are balms for all our pain;
But when youth, the dream, departs,
It takes something from our hearts,
And it never comes again.

———o———

Oh, its a good world after all—that which God hath made—and has a way of improving when it is at its black worst.—Crockett

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. SEPTEMBER 16th, 1930. ● NUMBER 35

The New Era

The following verses were written by a Clevelander for Prof. Thomas F. Moran, who recited them in his lecture on The New Era, at Chautauqua recently.

When will the clouds of discord cease on earth,
And man receive from heaven his nobler birth?
When all injustice shall have passed away,
And righteousness shall bring the perfect day.

When will the nations cease their wicked strife,
And live a better, sweeter, purer life?
When love divine cements them wise and good
In one great universal brotherhood.

Then right and truth and justice shall appear,
And faith and hope shall banish doubt and fear;
Then ignorance and sin shall flee from sight,
And wisdom shed its pure, celestial light.

Then love and joy and peace shall fill the soul,
And give mankind a richer, granded goal;
Then man shall know the truth that makes him free
To serve his God and all humanity.—Selected by Chas. A. Goss.

The Apostolic Church

MANY ARE troubled as to whether we are the original body of Christ or not. Others call us bigoted to claim that we are. Between doubt and an unjust criticism, we are left to prove our claim from the Scriptures. Paul in 2 Thess. 2:3 states that before the coming of Jesus there must bee a falling away first, an apostasy. We need not spend any time in proving the apostasy has been working since the apostle wrote this letter, and is still working. We need but compare present day church creeds with the one which is everywhere evil spoken of.

This apostasy was not of a rapid growth, but has continued from the second century to the present time. Paul admonishes the brethren not to let the things heard slip, that is, leak out (Heb. 2:2). These things were the words spoken by the Lord at the first, and confirmed unto us by those who heard him. God bearing witness both with signs and wonders and dives miracles and gifts of the Holy Spirit. All will admit that if we are able to trace and develop the thing which at the first was spoken by the Lord, we will be successful in identifying the church of the living God. A name will not do this as any religious people have a right to the name that suits them best. There is but one true way, and that is to establish the true apostolic doctrine and compare it with the nominal churches of today.

The churches which reject the gospel preached by Jesus and his apostles and which they gleaned from the prophetic word, must be the apostasy. It is evident that these Scriptures permit of but one Christ, one body of which Jesus the Christ is the head, and one God, the Father of us all. Please allow us first to give the principal doctrines held and preached by the nominal churches. The distinguishing features are:

1. The Trinity;
2. The immortality of the soul;
3. Receiving our reward in heaven; and
4. The torture of the wicked in flames of fire during the eternal ages.

The first rejects the first command and the teaching of Jesus when he said, "The Lord our God is one God."

The second rejects the judgment and the plain language of the Scriptures.

The third rejects the doctrine of the resurrection and the Scriptures.

The fourth blasphemes the character and the name of our heavenly Father and renders the judgment a farce. The charches preaching and establishing these doctrines may be classed as apostates.

This apostasy can easily be traced to the one church which is the mother of them all. The beginning of this church was at the first apostolic but now the apostate church. Ecclesiastical and profane history prove the above statements. The doctrines that will identify the true church which is called in Scripture the church of God, are,

1. The one God;
2. Jesus the Christ as the future ruler over the whole earth;
3. Man's nature;
4. Man's inheritance on the earth; and
5. The restitution of all things spoken of by the prophets.

Other truths may be mentioned, but the above are sufficient. It is our privilege and duty to show that the above are vital truths. When Jesus began preaching he proclaimed the gospel of the kingdom of God and that he was the Son of God. Gospel being good news concerning some kingdom we have but to prove what kingdom is referred

Oregon Bible College
Oregon, Illinois

to and who was the promised king. In the above quotation the word gospel is modified by the phrase, "the kingdom of God." Therefore it is God's kingdom that is spoken of. In Dan. 2:44 he states that God will set up a kingdom that will not pass away. In chapter 7:27 the prophet locates this kingdom under the whole heavens. He will give this kingdom to the saints of the Most High, and all dominion shall serve and obey him. Isa. 9:6, 7 says, that the child born and the son given shall sit upon the throne of David and upon his kingdom to order it and to establish it with judgment and with justice. The zeal of the Lord of hosts will perform this.

Again, we read in Jer. 23:5, 6 that the Lord will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. To identify the Son and Branch we will give the testimony of an angel. Luke 1:31-33: "The Lord will give him the throne of his father David, and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." To further enlighten the reader we call attention to Peter's sermon on the day of Pentecost in which he states that God raised Jesus from the dead to sit on David's throne (Acts 2:30). In the 42 verse this is called "the apostles' doctrine." In this chapter Peter emphasizes the fact that Jesus died and that God raised him from the dead. When they believed these truths they asked, "What shall we do?" In verse 38 the apostle tells them that their sins will be remitted by an immesion into the name of Jesus the Christ.

The above testimony is sufficient to identify the apostolic church. The church that rejects this doctrine is apostate. In Deut. 6:4 the angel announces, "Hear, O Israel, the Lord our God is one Lord." In Mark 12:29 Jesus quotes this text in answer to the question, "Which is the first commandment of all?" Under the law covenant the penalty was death to one who would teach any other commandment. In 1 Cor. 8:6 Paul teaches, "To us there is but one God, the Father, and one Lord Jesus, the Christ." Those who teach the doctrine of the trinity reject the one God and the sonship of Jesus the Christ, and are therefore apostate. The angel announces to Moses, as sure as the Lord liveth he will fill the earth with his glory (Num. 14:21). Isaiah declares that the earth shall be full of the knowledge of the Lord as the waters cover the deep. Hab. 2:14 gives expression to the same grand truth. Peter says the times of the restitution will begin when Jesus shall come (Acts 3:21). Paul writes to the Ephesian church that God will, in the dispensation of the fulness of time gather together in one all things in Christ, both which are in the heavens and which are on the earth, in him. When this shall have been accomplished the restitution will be complete, when nothing shall harm in all the earth. Then will Jesus occupy his throne and the twelve will be seated on thrones ruling the twelve tribes of Israel. Then will Jesus reign from sea to sea, and from the river to the ends of the earth (Matt. 19:28; Psa. 72). In view of the great blessing promised, should we not be diligent in adding to our faith the seven Christian graces? What an honor it is to be called out of the world into the body of Christ. But it is a greater honor to be chosen out of the church and given a crown of righteousness to rule in the earth. This honor will be given to those who have kept the faith and fought the fight. Remember that one star will differ from another star in glory.

D. C. ROBISON.

"Out of Darkness Into Light"

By Allen D. Strickler

RELIGION IS not so much to prevent punishment as to save that which is worth saving. Nothing but the divine mind is worth saving; therefore the work of religion is for each one to create within himself the divine mind, that is, the New Man or New Creature.

Things do not just happen, that is, come by chance. The creation of the New Creature requires work by each one. It must be directed by the commandments of God, which are found only in the Bible. Peter says in Acts 2:40, "Save yourselves from this untoward generation;" and Paul says in Phil. 2:12, "Work out your own salvation with fear and trembling." Again Peter says, "God does not wish or desire that any should perish; but that all should come to repentence." Now repentance in its last analysis means a thinking with God; and to think with God, is to have the mind of God, that is, the divine nature as the apostle Peter says in 2 Epistle 1:4.

In commercial life, it is only the man that qualifies and makes himself capable, who secures the $25,000 job. Man as a mere animal, who has no spiritual aspirations, is no more to God than any of the animals of the lower creation; he serves a purpose for the time being, as a rough hewer, and then perishes, even as the animals have for untold ages. Psa. 49:20: "Man that is in honor, and understandeth not is as the beasts that perish." Verse 12, "Nevertheless, man being in honor abideth not; he is like the beasts that perish."

Christ said to the Pharisees, "God knoweth your hearts: for that which is highly esteemed among men is an abomination in the sight of God" (Luke 16:15).

Again, Christ said unto the Jews, John 5:44, "How can ye believe, who receive glory one of another, and the glory which cometh from the only God ye seek not." Job 11:12, "For vain man would be wise, though born like a wild ass colt." Psa. 73:22, "So foolish was I and ignorant; I was a beast before thee." Ecclesiastes 3:18: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, that they may see that they themselves are but as beasts." Isa. 40:15, 17: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing." "All nations before him are as nothing, and they are counted to him less than nothing, and vanity."

What then, does amount to something in the eyes of God? Gal. 6:15: "For neither is circumcision anything, nor uncircumcision, but a New Creature." Isaiah 45:18: "For thus saith the Lord that created the heavens: God himself that formed the earth and made it: he hath established it; he created it not in vain: he formed it to be inhabited." Verse 12, "I have made the earth and created man upon it."

When God created man from the dust of the ground or the chemical elements of which the earth is composed, he had an object in view extending off into the distant future. His purpose was not temporal but eternal, and so Job said, "Thou wilt have a desire to the work of thy hands." The work has several stages, and so in the creation of man, God not only has an interest in the final stage, but in the first or natural as well, because from the natural will be evolved or created the spiritual and eternal state.

It is because what man is potentially, that God has regard for him. Prov. 8:4, "Unto you, O man, I call; and my voice is to the sons of men." Verse 6, "Hear, for I will speak of excellent things; and the opening of my lips shall be of right things." Verse 8, "All the words of my mouth are in righteousness." Verse 18, "Riches and honor are with me; yea, durable riches and righteousness." Verse 20, "I will walk in the way of righteousness, in the midst of the paths of judgment."

The wisdom of God is from everlasting; it is eternal. There has been no time when it was not; and its first manifestation to intelligences was in righteousness. Wisdom and righteousness are eternal principles, always existing in union, one having no precedence in time, over the other. Abstractly they could not exist; for they belong to mentality; and mentality belongs to individual and personal identity. Identity is the consciousness of separate individual existence. This conscious individuality is something: which something is of God. The Scriptures tell us that God is a Spirit. The wisdom of God says, "That I may cause those that love me to inherit substance." This substance is a spiritual body. The primary purpose of God is to increase himself in units like unto himself; hence Wisdom says, "I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth; and my delight was with the sons of men." Gen. 1:26: "And God said, Let us make man in our image, after our likeness." This work of making man in the image of God, is the work of faith based on the "testimony of Jesus, which is the spirit of prophecy" (Rev. 19:10).

Romans 5:1: "Being therefore justified by faith, we have peace with God through our Lord Jesus Christ." Hebrews 10:38: "But my righteous one shall live by faith; and if he shrink back my soul hath no pleasure in him." God's "righteous one" lives by faith; but should this righteous one lose faith, he is no longer God's righteous one. Paul says in Romans 4:9, "That faith was reckoned to Abraham for righteousness." The faith that justifies a man in the sight of God, is not only to believe in the promises of rewards in the future which God has made, but also to believe in and love the attributes which make up the character of God. The attributes of God constitute his righteousness; and hence by a natural law, an intelligent faith in God as a being of righteousness, will make a person like God, because we become like what we have faith in and worship.

Seeing then that wisdom, the wisdom of God, and the righteousness of God, are inseparably joined together, the Scriptures exhort man to get wisdom. Proverbs 4:7: "Wisdom is the principal thing, therefore get wisdom; and with all thy getting, get understanding." We now see why the study of the Scriptures is necessary.

In God's work of creating man in his image and likeness, that he may have something worth saving, he has furnished a pattern in the person of Jesus Christ. Phil. 2:6: "Who being in the form of God, counted it not a prize to be on an equality with God." Col. 1:15: "Who is the image of the invisible God, the first born of all creation." 1 Tim. 3:16, "God was manifested in the flesh." This image is designed to create "the hidden man of the heart," and hence Paul says in Romans 8:10, "If Christ is in you, the body is dead because of sin; but the Spirit is life because of righteousness." Col. 1:27: "To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory."

Eternal life is conditional as to whether Christ, the Christ character, and faith has been created in the heart. Gal. 4:19: "My little children, of whom I travail in birth again until Christ be formed in you." Christ must not only be in a person, but the person must be in Christ. "As in Adam all die, even so in Christ, shall all be made alive." 1 Cor. 1:30: "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification, and redemption." Wisdom, and righteousness and sanctification and redemption, come from God through Jesus Christ to us in the order here enumerated; it has pleased God to make these four things personal in Christ, the pattern, for the benefit of man redounding for the pleasure of God by companionship which will be agreeable to his pure and holy mind. One of the laws of God belonging to his moral kingdom is companionship, without which the object for which it exists is defeated. Genesis 2:18: "And the Lord God said, It is not good that man should be alone; I will make him an help meet for him."

Now as regards the Creator, we learn that "the Lord by wisdom founded the earth; by understanding he established the heavens" (Prov. 3:19), and that when God prepared the heavens, widom was there; and that his great creative work in making the mighty planetary systems of the universe by his wisdom, was a great delight and rejoicing unto him; yet there was something lacking to fill the cup of his pleasure. In a planet or system of worlds, there is no companionship, no intellectual appreciation nor response; and so wisdom says that God's (that is the wisdom of God) "delight was with the sons of men" (Prov. 8:31).

God's wisdom suggests that it is not good for God to dwell alone without any intellectual creatures who can enjoy and appreciate his creation and his righteous character; in other words, that it is not good for him "to dwell alone." To this great work of creating companionship for himself, God has devoted himself through the ages, in connection with this earth; and it is reasonable to believe that he has been doing the same in conjunction with other worlds during infinity of time. True companionship is founded upon unity of mind and spirit; therefore if God would have the company well pleasing to himself, he must of necessity create it in a creature having moral capacity; and such a creature is man.

The Revelator said, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Numbers 14:21: "But as truly as I live, all the earth shall be filled with the glory of the Lord."

In these two passages of Scripture we behold the finished work of God with man in reference to salvation. God tabernacles with man when he is with man in mind and spirit, as we see from Rev. 3:20: "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come unto him, and will sup with him, and he with me." Christ said to his disciples, "I have meat to eat that ye know not" (John 4:32). "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor the voices of the prophets which are read every Sabbath, they have fulfilled them by condemning him" (Acts 13:27).

The voice that must be heard which admits God and Christ into the heart is the voice of the prophets; the voice of the prophets is "the testimony of Jesus," which came by the spirit of prophecy, or is the spirit of prophecy, in the same way that Christ said in John 6:63, "The words that I speak unto you, they are spirit and they are life."

The voice of God, which is the voice of the prophets, is the testimony through the Bible from Genesis to the last chapter of Revelation, concerning Jesus Christ, as prophet, priest, and king; and is summarized in Acts 8:12 as "The things concerning the kingdom of God, and the name of Jesus Christ," and by Paul in Romans 1:16 as "the gospel," being the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

This voice of the prophets is the incorruptible seed, the word of God, which liveth and abideth (1 Pet. 1:23). It is sown into the heart, and returns to God in the form of a perfected character the same in kind as the seed; making one more divine mind individaulized in personality; and part of that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," destined to "inherit the earth."

If we understand that God's work with man is to multiply himself in man, so that he can have something worth saving; then we know why those "who have set to their seal that that God is true" (John 3:33) are called "children of God" (Rom. 8:16), and also in 1 John 3:2, "sons of God."

The connection between children and parents is that of sameness and equality. This the Jews understood, as we see in John 5:18: "Therefore the Jews sought the more to kill him, because he had not only broken the Sabbath, but said also that God was his Father, making himself equal with God." A father knows and acknowledges his children; this is equally so in reference to God, as the Spirit of prophecy testifies. 2 Tim. 2:19, "The Lord knoweth them that are his." John 10:27: "My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." (See Numbers 16:5.) John 8:51, "Verily, verily, I say unto you, If a man keep my word, he shall never see death." Prov. 4:13, "Take fast hold of instruction; let her not go: keep her: for she is thy life." Prov. 23:23: "Buy the truth and sell it not; also wisdom, and instruction, and understanding."

Wisdom God's, word, and the truth, are all one and the same thing as used in the Bible. They have no reference to knowledge and wisdom in general; the knowledge of the sciences, history, politics, law; and that which relates to human endeavor, as a whole, will in no way profit a man apart from the wisdom that has come from God by inspiration and revelation. Paul says that "the world through its wisdom knew not God" (1 Cor. 1:21). In Job 11:7 the question is put, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?"

Paul was constrained to say: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out." The wisdom that is worth saving for companionship with God, is that which converts itself into a concrete righteous character of which Christ is the model.

Paul says in 1 Cor. 1:24, "Christ the power of God, and the wisdom of God;" and in Col. 2:3, "In whom are all the treasures of wisdom and knowledge." The testimony is, "that God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). Christ, as God manifest in the flesh, by his word of wisdom, projected himself into man, and man became a new creature in the image of God, even the moral image which is his glory. The world that becomes reconciled to God, is the world that Paul speaks of in Heb. 2:5, "The world to come."

Psa. 146:8, "The Lord loveth the righteous." 1 John 1:4, "God is love, and he that dwelleth in love, dwelleth in God, and God in him." Verse 19, "We love him, because he first loved us." And why did he first love us? Because when he stood at the door and knocked, we heard his voice, and opened the door.

1 Pet. 3:12: "For the eyes of the Lord are over the righteous, and his ears open unto their prayers; but the face of the Lord is against them that do evil."

Psa. 50:17: "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."

Prov. 8:34, 35. "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life and shall obtain favor of the Lord."

Isa. 40:31: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

In Proverbs we learn, "That as a man thinketh in his heart, so is he." Man is what he knows and believes in: his knowledge and faith determine his actions, making his habits and character; which determines his standing in the sight of God. The cry of the Bible is for the righteousness of God

that it might be fulfilled in men, "who walk not after the flesh but after the spirit" (Rom. 8:4). Jesus said, "But seek ye first his kingdom, and his righteousness: and all these things shall be added unto you." Paul in his letter to the Romans gives the facts about the mind; because of these facts salvation is possible, therefore what the apostle says is of supreme importance. Starting in Rom. 8:6, Paul says: "For the mind of the flesh is death; but the mind of the spirit is life and peace; because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be; and they that are in the flesh cannot please God." Verse 12: "So then, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye must die: but if by the spirit ye put to death the deeds of the body, ye shall live."

In these statements of the apostle we see two adverse and opposite minds or mental conditions: one is the mind of the flesh, and the other is the mind of the spirit. The first mental condition or state is a state of death to God and ends in a death from which there can be no resurrection; therefore it is a death more than natural death, because it is possible for those who die under or by natural law, to be raised again to mortal life, and no injustice or setting aside of the penalty of God's law due because of transgression.

The second mental condition or state is one of being alive to God, and ends in eternal life. The finality of every individual, therefore, is either eternal death, or eternal life. The greatest of all questions then is, What is the mind of flesh, and what is the mind of the Spirit?

Some Garbling

The following is a clipping from "The Christian Witness and Advocate of Bible Holiness" of July 24, 1919:

> ### The Earnest
>
> If we dwell in heaven we must experience heaven in this world. We must be acclimated to that country before we go to it. We need have no doubt as to the existence of heaven. "You will soon be in heaven," was said to a dying saint, who replied, "I have been in heaven many years."
>
> The apostle says to the Ephesians, "In whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of that purchased possession." Heaven is the possession of the saints. It was purchased by the blood of Jesus. When parties make a purchase, they often pay down a part of the price as earnest money to ratify the bargain, paying the rest at a lated time. The gift of the Holy Spirit is the earnest. It is a sample of the fuller heaven that we are to enjoy later. It is the pledge of the future heaven, if we are faithful.

If we had not seen the above actually in print, we would not have believed that any could teach that "heaven" is the "purchased possession." It may be objected that nothing is said in the above purported quotation of Eph. 1:13, 14 about the "redemption" of anything; and the answer is that there isn't. Why? Because the verses were garbled by the above writer. Let us give it just as it reads in the Bible: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of pormise, which is the earnest of our **INHERITANCE**, until the **REDEMPTION** of the purchased possession, unto the praise of his glory." Now this is the way it reads. But what has the above writer done? He has taken out the words "inheritance" and "redemption." Why? Well, evidently for a purpose. At any rate if he talked of redeeming heaven it would not sound just right, and he knew it. So he just used as much of Paul's language as he wanted to. He garbled Paul's language. This is serious business, however.

What does Paul mean? This: that the Spirit is the earnest or pledge of our "inheritance." And does the Bible anywhere ever say that we shall inherit "heaven"? No! It does say over and over that we shall inherit "the earth" (Matt. 5:5; Psa. 37). Why cannot men see this? And does the Bible say one word about the "redemption" of "heaven"? Not a word. Does heaven need to be redeemed? Was heaven sold under sin? No! Well, neither does it need to be redeemed. But the earth is the "purchased possession." Who purchased it? Jesus did. What was the price he paid? His blood. And that is the purchased possession to which the saints are heirs. They have the earnest or pledge of God's Spirit until the redemption of old earth actually takes place. Why do men talk of "heaven" as the home of the saved? Is it scriptural? No! They do it because they teach the false doctrine of the soul's natural and inherent immortality. And that doctrine is not found taught by the inspired Word of God.—J. J. Schaumburg.

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Edwin Wood	$ 5.00
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The meanest floweret of the vale,
The simplest note that swells the gale,
The common sun, the air, the skies,
To him are opening paradise.

For still the Lord is Lord of might,
In deeds, in deeds he takes delight! —Stevenson.

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Editorial

"Astronomical Reflections," an article in last week's Restitution, should have been credited to Sister S. Roxana Wince.

* * *

It is a mistake for us to speak about our "trancient stay on earth" and our "sudden change for heaven." Jesus said, "The meek shall inherit the earth"; and David said, "The meek shall inherit the land, and dwell therein forever." Solomon adds, "The righteous shall never be removed, but the wicked shall be rooted out of it"—the earth (Matt. 5:5; Psa. 37:29; Prov. 10:30).

* * *

A post card from Brother and Sister Alexander Donaldson, who are on a visit to Campbell Inn, Roscoe, N. Y., says: "Surrounded by every evidence of the majesty, power, and love of Jehovah, our heats overflow with gratitude to him. We realize that from him all blessings flow. The hotel and all its appointments are in keeping with the surroundings—quiet, grand, dignified. Accept full Christian love."

* * *

To talk of the "spirit land above" and of "mansions above," popular as these expressions are, is a mistake of the first magnitude; for God made the earth "to be inhabited," and he promised the land of Canaan to Abraham, Isaac and Jacob for an everlasting inheritance, all of whom, having died "not having received the promise," will receive it when Christ returns and reigns as King of kings and Lord of lords, ruling "the world in righteousness" (Gen. 13:14-16; 17:1-9; 26; 28; Gal. 3; Acts 17; Heb. 11:8-12).

* * *

Once more we are under the necessity of asking both our "special contributors" and readers for manuscripts for The Restitution. All should remember that in returning to work after vacation we should return to the Lord's work as well as our own. "Diligent in business" is a precept that is usually applied to business enterprise in secular life, but as interpreted by Christ (Luke 2:49), it belongs to religious duty also. Suppose we all show more "diligence" in sustaining The Restitution in a literary way.

* * *

Cleveland Miscellanies

Sister Daisy Guest, of Fredonia, N. Y., has visited with us for two Sundays.

* * *

Brother Alfred Titman, of Detroit, Mich., has located in the city permanently. We are glad to have him with us.

* * *

Sister Moses, of New Milford, Ohio, has the sympathy of the church in the death of her husband. His death was by accident, which adds sorrow to Sister Moses' bereavement.

* * *

After an absence of several years, during which time the allurements of Larger Hope were tested and found wanting, Sister Blackburn has decided that "the old paths" (Jer. 6:16) are better than the new things of the Athenians (Acts 17:21), and has returned to our fellowship.

* * *

The Fellow Helpers who have been so useful in publishing "Bible Lessons on First Principles," have now formerly undertaken the work of visiting the sick and delinquent as assistants of the Deacons. This society of young brothers and sisters is the strong arm of the church, and is always ready to work. We shall mention the various activities of this society from time to time that the reader may be made acquainted with its work of faith, labor of love, and patience of hope.

* * *

Reports Blindness Cured

Girl Tells How She Regained Sight at Beaupre Shrine

Manchester, N. H., Sept. 4.—A miraculous cure from blindness is reported again at the shrine of Saint Anne de Beaupre in this city, where numerous witnesses testify as to the following story:

Dora Dugre, of 183 Bell Street, Manchester, went to Ste. Anne's last week and spent several days at the shrine. In a statement she signed she related the following tale:

> I had been blind fourteen years. For five days I had been touching my eyes with the relics of the saint. On the fifth day as I was kneeling at the altar, after applying the relic to my eyes, my eyes closed tight, and for a full hour I could not open them, no matter what effort I made. After a while I felt my eyes revert to their pre-blindness strength, and within a few hours I opened my eyelids to the light of the sun and fell on my knees sobbing, thanking heaven for the miracle. The Plain Dealer, Sept. 5, 1919.

EDITOR'S COMMENTS

Here we have a Catholic "sobbing, and thanking heaven for a miracle." Anti-Catholics will sneeringly point to the confessed fact that Dora Dugre "had been touching her eyes with the relics of the saint" for five days—a massage of sufficient duration to account for the "miracle" were the miraculous left out. Granted. A word, however, to Dowieites, Christian Scientists, Mormons, and faith healers of various protestant cults: you repudiate the Catholics wholly, and denounce the miraculous healing of Dora Dugre as spurious, although "numerous witnessess testify" to its genuineness. Then you claim you heal, and ask us to believe "numerous witnesses." Now if you refuse to believe the testimony of witnesses who certify that the shrine of Saint Anne de Beaupre healed Dora Dugre, why should we believe the witnesses on your behalf? In either case we are asked to repose confidence in man, which we must decline to do. Instead of the testimony of men, we require the testimony of God. You are as destitute of this testimony as the Catholics.

* * *

Sacramental Wine

Personally we have no contention to wage against those who believe grape juice is "the fruit of the vine," and should be used in the communion. We are only too glad to break bread with all of our brothers and sisters, let them use what kind of bread and wine they will. The fact is we use grape juice in our communion service in Cleveland, and every one seems perfectly satisfied. Probably this "custom" prevails in most of the churches, not by command but by universal suffrage.

Not satisfied, however, to let this custom rest upon the foundation of tradition (harmless in itself), some forget the injunction, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11), and try to prove by these oracles (Rom. 3:2) that grape juice has been divinely enjoined. This claim is wholly destitute of scriptural proof; and lacking divine law some, who have more zeal than knowledge (Rom. 10:2), have manufactured both Scripture and history to sustain their pretensions. When we point out the fact that grape juice is not "wine," they retort that Pliny and Columella give prescriptions for keeping grape juice from fermenting, and because these authors happened to use the word "wine" by anticipation (just as Sister Jones often calls dough "bread"), they quote Pliny and Columella to show that unfermented wine existed in their day and was a beverage! Some even go so far as to say that Horace praised this unfermented wine as best! Well, of all the magical feats of theorists, this is surely the most magical.

Water and Communion

The evil in using grape juice is not in the practice, but in the authority claimed for the practice. In ecclesiastical history one is struck with the presumption which substituted water for wine in the communion. Abercius and Irenaeus are the first to speak of wine mixed with water in the eucharist. In Justin Martyr's first Apology, about 140 A. D., occurs the following description of the eucharist:

> Then there is presented to the brethren bread and a cup of water . . . . When the president has given thanks . . . . the deacons distribute to each of those present . . . the bread and the water . . . . (chapter 65).

The reading in the above quotation from Martyr is the one preferred by Prof. Harnack, Dr. F. C. Conybeare, etc. The churches for whom Justin speaks used neither wine nor grape juice, but water! Tatian, the pupil of Justin, used water in the communion; and so did the Marcionites, the Ebionites, the Montanists of Phrygia, Africa, and Galatia, as also did Alcibiades of Lyons, in A. D. 177. Now all admit that using water for wine in the eucharist was a departure from the example of Jesus and the apostolic church. Why this unauthorized substitution? It was a concession to the asceticism of the time, an asceticism throughout the Roman world and which, to a certain extent, had infected even the church of God.

The True Church Rejected the Water of the Ascetics

The church as a whole did not succumb to this water substitution, innovation, and aberration. The true church never ceased to carry on the Lord's supper as he instituted it, transmitted by the apostles and enshrined in the Gospels. "The Teaching of the Twelve Apostles" was within this water period, and in its prayer concerning the cup says: "We give thanks to thee, our Father, for the holy vine of David thy servant, which thou didst make known to us through Jesus thy servant"—language not applicable to water.

Corroborative of this belong evidence from the Catacombs. The eucharist is frequently represented on the walls in which the faithful are reclining at tables with baskets of bread and with bottles of wine.

In 200 A. D. Tertullian tells how scrupulous the priests were lest a crumb of the bread or "a drop of the wine" should fall on the ground, and thus Christ's body and blood be trampled on the ground and profaned (Ency. Brit., 11 Edition, under "Eucharist").

Let us be thankful that the church in part, that is, the part that was faithful to the tradition of Christ, struggled on in her weakness, without tolerating the widespread departure from it, foisted upon the Christendom of the time by "I am holier than thou" (Isa. 65:5) ascetics. Concerning this asceticism, which was one of the church's most persistent and troublesome foes then, and which is no less dangerous today, we may have something to say next week. In the meantime the reader is entreated not to let arguments for grape juice decoy him into the use of water in the Lord's supper.

The New University of Jerusalem

IT IS typical of the Jewish spirit that the first action of the Zionist Commission in Palestine, after the conquest of the country from the Turks, was to lay the foundation for a Hebrew University. The Jewish people is a strange people. Our spiritual acts always precede our practical and political acts. Before we came to the land of Canaan, we were given the law at Sinai. Immediately after the destruction of the Temple Rabbi Yochonan ben Zaccai obtained permission to organize a Hebrew School at Jabne. Thus it was in the past and thus it is in the present. Even before we are in our land, we have established there a Hebrew University.

Ever since the destruction of the Temple, the Jewish people has been craving for a spiritual centre. All through Jewish history we meet again and again with various attempts to organize and establish such centres where the Jewish soul could express itself in all its fulness.

The modern idea of a Hebrew University however, was first conceived by Dr. Herman Shapiro, whose creative Zionist mind also evolved the idea of the Jewish National Fund. After his death the great Zionist leader, Dr. Theodor Herzl, became interested in the movement, and at the fifth Zionist Congress in 1901 it was decided to investigate the prospects for the founding of a University. It was not till 1913 however that any definite steps were taken towards the realization of it. In that year, at the eleventh Zionist Congress Dr. Weitzman, Professor at the University of Manchester, actively interested in the University project, presented a paper on the "Founding of a Hebrew University at Jerusalem." The Congress subscribed $90,000 to further the work, and later a Russian Zionist, Isaac Goldberg, donated a beautiful tract of land near the Mount of Olives, looking out upon the sad ruins of the Temple on one side, and down upon the ancient rift of the Jordan and the historical Mountains of Moab on the other side.

Then the Great War broke out. It swept over the world and over the Mount of Olives, sweeping away the immediate plans for the founding of the Hebrew University. The war left Great Britain in possession of Palestine, and left a British Zionist Commission with Dr. Weitzman at its head as the first omen of Zionist control over the country. And on the 24th day of July 1918 the whole Jewish world was thrilled by the news that Dr. Weitzman laid the corner stone of the Hebrew University.

And so another dream of the Ages became realized. A beginning was made to reunite the Jewish people spiritually after two thousand years of dispersion. For twenty centuries the Jewish soul has been struggling for self expression. Living in a foreign environment as it does it cannot however unfold itself Jewishly, independently, originally. It can contribute its share to the civilization of which it happens to be a part. It can perhaps even change that civilzation and impart to it a strange and exotic tinge of its own. But then the product is a hybrid, a mongrel; neither the Jew nor his neighbor finds himself reflected in it, and hence it remains forever alien to humanity. In order for the Jewish intellect to create its own values, in order to contribute its distinctly Jewish part to civilization, it must have its distinctly individual Jewish environment in which it can best develope. It is amidst such an environment that our greatest contribution to the world was made—our Bible was created. It was likewise in an intensely Jewish atmosphere that the splendid Hebraic-Spanish culture and the Hebraic-Arabic civilization were produced, and who can tell what Jewish genius, supplemented by the experience and matureness of a history of four thousand years, if given the proper conditions, can produce? Such a surrounding can only exist in a Jewish Palestine, such an environment will be created by a Hebrew University.

In a letter to Dr. Weitzman, congratulating him on the laying of the corner stone, Ahad-ha-Am, the greatest living exponent of the Hebraic spirit, wrote as follows:

> The brighter the prospects for the establishment of our National Home, the more urgent is the need for laying the spiritual foundations of that home on a corresponding scale, which can only be conceived in the form of a Hebrew University. By this I mean not a mere imitation of a European University with the Hebrew as the dominant language, but a University which from the beginning will become the true embodiment of the Hebrew spirit of old, and will shake off our mortal and mental servitude to which our people have been so long subjected in the diaspora.

The Jewish University will attract to it thousands of Jewish students from all over the world. In every land, especially in the eastern lands, there are more Jewish students than we dare expect to satisfy waiting to grasp the opportunity. It will be a powerful factor in the rehabilitation of Palestine, and its influence will be felt the world over. Before the war the growing anti-semitism in many of the European Universities became a serious problem. With the establishment of a Hebrew University in Jerusalem this problem will be solved in a natural and obvious manner.

The University will however be not an undergraduate school only. Its graduate and research departments will draw Jewish scholars and scientists from the world over. It will become the great clearing house for Jewish thought and intellect.

Jews, especially among scholars, who hitherto had little interest in Zionism, became enthusiastic over the idea of a Hebrew University. Such men as Henri Bergson, George Brandes and others, who but a few years ago were hardly recognized as Jews, have offered their services on the faculty of the University.

The University will thus become not only a centre of Jewish life, but also a fountain of it. Its student that will leave Palestine will carry to humanity the contribution of the New Jew—the healthy, normal, creative Jew. Those that will come back to the country will bring with them the viewpoint of other peoples, and thus will enrich and broaden our own, and help develop our National life.

A Hebrew University in Palestine. After two thousand years of life tending to deaden and destroy everything that is creative and productive in us, anything beautiful that we posses as a nation, threatening our very national existence. A school upon the very ground where our great teachers of the past have lived and taught. Whether one is a Zionist or a non-Zionist, a Jew or a Gentile, can he help but be inspired by the romance of it?—Solomon J. Golden, Oglethorpe University, July, 1919.

Questions Answered

Question 2

What were the better things God provided for us? Why would the ancient worthies not be made perfect without us (Heb. 11:40).

AS THIS question really is two questions, our attempt to answer will be divided into two parts. First the text reads, "And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect." What did God provide for us that was better? "For the law made nothing perfect, but the bringing in of a better hope did; by which we draw nigh unto God" (Heb. 7:19).

Better hope than what? Than the law offered, as its hopes were only temporal; but not a better hope than the ancient worthies died in; for theirs was the "hope of the gospel" (Col. 1:23), the one hope (Eph. 4:4), "the hope of the promise of God made unto the fathers:" and "the hope of Israel" (Acts 26:6; 28:20). The fathers being among the ancient worthies, and our hope theirs makes the better hope theirs as well as ours. Their hope, like ours, was in the promises unto themselves. God says, "I am the God of thy fathers, the God of Abraham, and the God of Isaac and the God of Jacob" (Acts 7:32). The gospel was preached unto Abraham (Gal. 3:8). Hence his hope was the gospel or better hope. "They which be of the faith are blessed with faithful Abraham" (Gal. 3:9). They share the blessing with him. Christ hath redeemed us from the curse of the law (Gal. 3:13). Why so? "That the blessing of Abraham might come on the Gentiles (Greek, nations) through (Greek, en, in) Christ Jesus" (Gal. 3:14).

Those Scriptures show that the blessing of Abraham comes

(a) To those which be of the faith;

(b) Those redeemed from the curse of the law. And

(c) Those in Christ Jesus. They prove that the saints of today are blessed with the same blessing Abraham is to be blessed with; and kills Russell's theory which promises greater blessings to the saints of today than the ancient worthies. They that "be Christ's, are Abraham's seed, and heirs acording to the promise" (Gal. 3:29). According to what promise? Certainly the promise to Abraham, or the promise hoped for by Paul, which is the same thing. Then Christians are not heirs to heaven; but land, as that is what God promised the fathers, and "Christ was a minister of the circumcision for the truth of God, to confirm the promises unto the fathers" (Rom. 15:8). Confirm—"to make firm, to assure by added proof; bear witness to the truth of; to corroborate; verify" (Stand. Dic.). The better covenant is the Abrahamic, and holds out better promises than the law covenant: but it is the covenant made with Abraham giving him, Christ, and the faithful of all ages, the land for an everlasting home. The better thing, then, which God provided for us is the gospel promises, and hope held out by them.

Second, the perfection mentioned in this passage is not the same as that we mentioned in answer to question one, but the perfection obtained in resurrection—perfect being; and this too proves that the ancient worthies will be perfected in body as well as those of the Christian dispensation, and again is against the theory that resurrects Christians immortal, and the ancients mortal. David expected to awake in the likeness of Jehovah, and then be satisfied (Psa. 17:15). If we must contend that the saints of past ages could be made perfect in body, or rewarded before the day of judgment, why should not we also contend that the wicked are punished also before the judgment; and accept orthodox's heaven and hell going theory at death. God works according to his plans, and according to system; and as has set the time of reward at resurrection, at the second coming of Christ, he would be placing the ancients in glory before the time if he rewarded them before the time of the judgment of the dead. (Rev. 11:18; 20:11-15; and compare Matt. 25:19; 16:27; Luke 14:14; John 14:1-3; Matt. 25:34; Rev. 22:12). The reward comes to all the faithful of this and past ages at one and the same time. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed" (1 Cor. 15:51, 52). Who will be rewarded when the trumpet sounds? "And the seventh angel sounded (the seventh and last trumpet) . . . And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and the saints, and them that fear thy name, small and great." This must include all the righteous dead; for it includes the prophets, servants of God, the saints, and them that fear God's name and hence proves they all will be raised incorruptible, or death proof!—This is a premise of immortality to the ancients saints, and a proof that God in his plan places the perfecting of all the faithful of this and past ages at one time—the time of their judgment; and this arrangement is according to every law of common sense and justice.

J. J. HECKMAN.

An Expositfon of Micah 5: 2

I offer the following exposition, founded on Dr. Hale's translation of Micah 5:2:

And art thou, Bethlehem Ephratah, little to be (esteemed)
Among the thousands of Judah?
From thee shall issue (the leader)
Who shall rule my people, the Israel (of God),
From days of eternity.

Shall we understand this prophecy in harmony with Paul's declaration, "It is evident that our Lord sprang out of Judah?" or in accordance with the pre-existence theory, which makes of no account the divinely generated son of Mary—the holy child Jesus. It is clear from the prophecy, that he who was to originate out of Bethlehem, is a being, distinct from what is called "his issuing." And as the personal issuings of a being who originated at a particular place and time, as did our Lord, cannot be from eternity, it can only refer to the eternal word of God, as emanating out from him as the authorized power by which he is to rule Israel. "The Hebrew verb here used is applied to the rising of the sun (Psa. 19:6), to the flowing of a fountain, to the springing of plants, and a variety of other objects" (Cott. Bible).

Dr. Pocock observes that "the going forth is used in Deut. 8:3, for a word which proceeds out of the mouth" (Henry's Expositor). This being so, we have only to find what issued from him which was "from of old," in order to find what is meant by "his issuings."

Said the Revelator, "Out of his mouth goeth (issueth) a sharp sword, that with it he should smite the nations." What is it that he is to smite the nations with? (Isa. 11:4). The breath of the lips, denotes that which is spoken by the lips. And Christ has declared that the word which he has spoken shall judge those who reject him; and this word is "the word of God, which liveth and abideth forever." And as it issues out of his mouth, we may say that "his issuings are from of old, from days of eternity;" that word which issues from him, being the ever-living word of God, and eternal in its nature. **Kai exodoi auteu ap arches ex hemeron aionos.** And the exodes of him (are) from the beginning "from" days everlasting.

That this view is correct, is apparent from the fact that Micah prophesied of a future being who was to be ruler in Israel—one who was to originate out of Bethlehem; and hence, "his issuings" must also have been in the future, although from everlasting as emanations from the Eternal One. The apostles not only speak of the word of God as being manifested in him, but also of the Son of God as being manifested, as such, to the world. Said the apostle John, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God hath given to us eternal life, and this life is in his Son" (John 5:10-17). Now if this life is "in his Son," as John declared, when he speaks of this life being "manifested" we are to understand the "word of life" was manifested in him; the same life which he will impart to those who believe in him. So we might as well confound the life, and those who receive it as the same identity, as to confound the Son of God and the word of life as the same—eternal life being a divine principle, inherent in the Father alone, and communicated by him to Christ, and through him to us. Hence, John speaks of this life, as manifested in him, as follows: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us" (1 John 1:1, 2).

Now as John declares this life is in his Son, to be communicated to those who believe, we have his authority for not confounding together "the word of life" and the Son of God, as the same identity. And therefore, from the evidence presented, we may justly conclude that God spake truly, when he said to Jesus, the Christ, "Thou art my Son; this day have I begotten thee." Amen. Ever so let it be. Stand up for Jesus of Nazareth, the only begotten Son of God.—Wm. Hobbs.

Put Cheer in Your "Good Morning"

Good morning!

Where could you find a better salutation? In its unabridged form it is, "I wish you a good morning," and everyone who utters it is tacitly saying:

"Here is a brand new morning. It is the only one of its kind. In all the history of the world there never has been one quite like it, and it can never be duplicated. It is entirely your own; you possess it outright until noon, and then it will spread its wings and fly from you for ever. But while you have it, I hope that you will enjoy it, and that you will regret its departure."

Obviously, the tone in which this wish is conveyed should match the sentiment. It also needs its accompanying smile. But the smile is frequently omitted, and the voice is rarely in harmony with the words.

There are fifty-seven different ways of saying it. Sometimes it is growled, sometimes it is barked, or snapped, or sighed, or moaned, or snarled—all of which is unjustifiable. It is the putting of a beautiful thing to base uses.

The favorite method is to say it in a curt, unpleasant way which implies "I don't care what kind of an old good morning you have. I am rather hoping that it will be disagreeable. I haven't much use for you, anyway, and I'll shed no tears if you get what's coming to you."

One woman I can think of always says "Good morning" in such a dispairing, hopeless way, that it is enough to darken the day and shut out the combined light of the sun, moon and stars. I don't know whether she had a bad conscience or indigestion, or whether she is simply letting a grouch get the upper hand of her. But under any circumstances she has no right to impose her gloom on others.

If they have had something to make them happy there is no reason for her to cast a cloud over their sunshine: and if they have something to bother them, there is no reason why she should deepen and increase their troubles.

And there is no excuse for her crepe-draped voice. She has had more than the average share of good fortune, and no more worries than fall to the common lot. But she has let what was in the first place a mild, baby grouch grow to such proportions that it completely masters her. She has gotten into the habit of fussing over every trifle: she is dissatisfied with everything and envious of others who enjoy themselves.

She is on the wrong side of the sun and sees only darkness. She has turned the whole fabric of her existence inside out and is wearing its seams outwards, which is an unseemly thing to do. A bad pun, but let it stand.

No matter how beautiful the material of a garment is, it's nothing to look at if it's made with raw seams, and people would naturally regard it with disapproval.

Many persons are fond of pets. Some like cats, some dogs, others prefer goldfish or canaries; and still others choose "grouches."

These fail to understand that one tenderly cherished grouch is a much more dangerous companion than a lion or tiger cub; for like the cub it will inevitably reach an age and size where it is certain to turn and bite them, and they find that instead of being the "grouch" keeper it is theirs, and rules them with a rod of iron.

When I was a child I had an old nurse who, if I got into a temper and whined or howled, very promptly put me in a chair in the corner and told me I could sit there until I stopped yelling and counted my blessings. Of course I insisted that I hadn't any blessings but nevertheless I was not allowed to get down until I had receited a long list of reasons why I should be a good and happy little girl instead of the devil child I was enacting. And I usually got so occupied in thinking up these reasons and discovering new ones, that I quite forgot to develop the tantrum upon which I had started.

You may get up tomorrow morning and look in the glass, and yawn, and then say: "Oh, dear! How blue and depressed I feel. It's awful."

That is an unfortunate state of mind, but it's one that you've got to settle with yourself. It isn't fair to scatter your "blues" broadcast and cloud the day for other people.

We will all probably say, "Good morning" a number of times tomorrow. Then why shouldn't we do our little share toward building a gladder, gayer world by saying it with some fervor and sincerity and enthusiasm and good cheer, while at the same time we count our blessings.—Fort Worth Star-Telegram. Selected by Brother S. T. Blessing.

OPTIMISTIC WOMEN

The cheery woman plays an important part every day that she lives. She is always needed. There is no time when she can be spared from the face of the earth, for there is this day, and another, and all other days when you or I will be glad to see her, and hear her say to us: "The darkest hour is always before day," or something else quite as hopeful.

The bravely optimistic woman, however, continues a writer in the St. Louis Republic, does not force her smiles upon you. If you are grieved, she will weep with you. She will not insist that your trouble, which is a real one, else you would not weep, is as thin and light as air. That it worries you is enough to demand your sympathy, though it is her way to set about to see if she can't point out to you a way to clear it up, and she is willing to put her shoulder to the wheel, too, to help you do so.

The pessimist is a robber. He enters your home and steals away the sunlight. He meets you on the street and he robs you of the feeling of contentment that crept into your veins when you noticed that the day was fine and clear. I cannot tell you just how he does it—his ways differ so—but you know well enought that he does.

The pessimist criticises your friends, and his own. And can you think of anything more depressing than to have the little shortcomings of the folks you like discussed? These little shortcomings you have long ago recognized, and you do not need anyone to point them out to you. Besides that, you are generous enough to want your friends to appear well in the eyes of everyone else. But trust the pessimist for throwing the worst light upon them possible. Selected by Sister Avery.

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The new Berean books are now ready for distribution. They contain ninety lessons, enough for two years' study, and the price is fifteen cents. Send for them to the Corresponding Secretary, Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill. Will the societies order as soon as possible so that all may begin the new books the first of October.

Book Committee.

Mrs. F. V. Blakely, Chairman.

Then happy those beloved of heaven,
To whom the mingled cup is given;
Whose heaviest sorrows find relief,
Where joys are chastened by their grief. Scott.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O, SEPTEMBER 23rd, 1919. NUMBER 36

His Coming

It may be at noon, when the day is awaking,
When sunlight thro' darkness and shadow is breaking,
That Jesus will come in the fulness of glory,
To receive from the world "his own."

It may be at mid-day, it may be at twilight,
It may be perchance, that the blackness of mid-night
Will burst into light in the blaze of his glory,
When Jesus receives "his own."

While its hosts cry Hosanna, from heaven descending,
With glorified saints and the angels attending,
With grace on his brow like a halo of glory,
Will Jesus receive "his own."

Oh, joy! oh, delight! should we go without dying,
No sickness, no sadness, no dread, and no crying;
Caught up in clouds, with our Lord into glory,
When Jesus receives "his own."—Sel. by Flora A. Wood.

The Resurrection

Dear Editor:

Understanding that you are desirous of copy for The Restitution, I am sending you the following if it meets with your approval. Publish it, and make whatever editorial comments you think best, to the end that it may do good unto many. May we have some comments also from different writers of The Restitution. We might all get new light on this most interesting subject. I for one as you know, am seeking the light. If there is anything wrong in this article please explain wherein it is wrong and why.

H. W. R.

THAT THE dead in Christ will awake and come out of their graves, no individual conversant with the Scriptures of the Old and New Testament will entertain a doubt, but that the dead will come out of their graves in conformity with the character formed by them in their relationship to the Lord Jesus Christ, very few in our day and generation can see and appreciate.

"How are the Dead Raised Up?"

That the resurrection and exaltation or "raising up" into the inheritance of God are the result of character, we shall endeavor to show is the apostle's argument, or answer to the interrogation, "How are the dead raised up, and with what body do they come?" The apostle introduces his argument by the exhortation, "Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame" (1 Cor. 15:34). Then the apostle proceeds to expose the foolishness of calling in question the resurrection of the dead, by the fact of grain being quickened after it dies. He meets the skeptical enquiry "How are the dead raised up, and with what body do they come?" by this argument: If grain can be quickened after it dies, cannot the dead in Christ be quickened also? For God, who quickens and gives body to grain, can quicken and give body to "the dead in Christ." "Therefore," the apostle says, "that which thou sowest is not quickened unless it die; and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat, or of some other grain; but God giveth it body as it hath pleased him, and to every seed his own body."

Different Flesh and Seed Bodies

Now if God can give different seed bodies, and to every seed his own body, he can also give different flesh bodies, and to every kind of flesh its own body; so the apostle says: "All flesh is not the same flesh; but there is one kind of flesh of men, and another flesh of beasts, another of fishes, and another of birds." Therefore God who made all kinds of flesh can give a flesh body to "the dead in Christ" and, as in the matter of grain, God gives to every seed his own body. So to every one in Christ he gives them his own body, which will be a flesh body. But as "all flesh is not the same flesh," nor all bodies the same, it may please God to give "the dead in Christ" a celestial flesh body, or a terrestial flesh body; for the apostle says, "There are also celestial bodies, and bodies terrestial; but the glory of the celestial is one, and the glory of the terrestial is another." So if God please, he can give "the dead in Christ" a flesh body of terrestial glory, or a body of celestial glory; but as there are different bodies of glory, the apostle goes on to show that "the dead in Christ" shall come in a body God shall give, and be raised up afterwards, according to the resurrection previously sown by them; for, says he: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It (the resurrection) is sown now in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power."

Therefore every one in Christ that is awake to righteousness, and has the knowledge of God, knows in what body "the dead in Christ" shall come, and in what glory they shall be raised up. How can they know ? By the grain they sow. For if a man sow a resurrection for celestial glory, God will, when he comes forth to the resurrection, reap according to the seed sown.

It matters not that the seed is sown in this corrupt, dishonorable, weak, and mortal state: if good and honestly sown it will spring into sun, moon, and star glory. God will give the seed its own body. The time for doing this is at the judgment. Here men will reap as they have sown. The bad seed will germinate corruption; the good seed of the kingdom will be clothed in incorruption as the fruit of its development, the first stage of which is the "coming forth, (as the green blade) of the good unto the resurrection of life." But what are we really to understand by the phrases "it is sown" and "it is raised" ?

Sowing Pertains to the Resurrection

First, the apostle evidently affirms "it is sown" of the resurrection, not of the dead in Christ, for it cannot be clearly shown from the apostle's argument that the dead in Christ are sown. The apostle does not say "they," but "it." This pronoun is in relation to grain to be reaped, to kinds of flesh and bodies celestial and terrestial, and brings before us the life of faith and deeds of love, instead of the dead bodies of those asleep in Jesus. They are dead, but their works are sown for a celestial glory. This is in harmony with the other portions of the word of God: "The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward" (Prov. 11:18). "Light is sown for the righteous, and gladness for the upright in heart" (Psa. 97:2). "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting" (Gal. 6:7, 8). "And the fruit of righteousness is sown in peace, of them that make peace" (James 3:18). We understand the apostle to apply the phrase "it is sown" to the resurrection of the dead in Christ.

Second, by the term "it is raised" we do not understand the simple act of coming out of the grave, but the development of seed sown into the full harvest of ripe immortality and eternal life. In this sense the apostle Peter, on the day of Pentecost, used the term in the following manner: "David, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus has God raised up, whereof we are all witnesses" (Acts 2:30-32). Again: "Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away everyone of you from his iniquity" (Acts 3:26). Paul himself said: "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son this day have I begotten thee" (Acts, 13:32, 33).

As for the term "resurrection-sown" we understand it to express a life now planted by the truth with reference to resurrection award. Christ is the basis of it all. "I am the resurrection," says Jesus. "Christ in you, the hope of glory," is Paul's definition to the Colossians, also in his second letter to the Corinthians, he says: "Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus and shall present us with you" (2 Cor. 4:14).

The Dead are Raised in Natural Bodies

But the apostle, in the 15th chapter of 1st Corinthians, goes on in his argument to say: "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit." A correct understanding of this matter, we think, will help to remove some difficulties out of the way of enquirers concerning the resurrection. From the statement of the apostle, concerning the natural body sown, it is evident there is matter involved requiring revelation to make know to us what is not apparent. Mankind in this sinful and mortal state, are not exactly in the natural body. Sin-flesh is the nature of men now; it was not the natural state of man at the beginning. This will appear more distinctly from the inquiry, was Adam a transgressor when God made him from dust of the ground, and breathed into his nostrils the breath of life, and he became a living soul ? No; he was neither saint nor sinner, mortal nor immortal, but a natural body, like all the rest of creation, very good. Therefore the beauty and propriety of introducing the principle of the divine procedure, in the resurrection of the asleep in Jesus, in relation to the first man, and also to the last Adam. "Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

Results of the Argument

According to the ideas before us, we have the following results: The first man Adam was an earth formation by the Spirit of God; he rose from the earth, earthy; to a terrestial glory. When those asleep in Jesus awake they come from the earth earthy, a terrestial glory also, to be fashioned like the glorious body of Christ. The first Adam rose from the earth, without a resurrection, having been sown, or character formed for good or bad. Those asleep in Jesus awake and come forth a resurrection sown, or character formed by them before they died, when they were "bare grain, perhaps wheat or some other grain." The first man came from the earth, and was placed under law in terrestial glory, to evolve character worthy to have dominion over the works of God's hands. Those asleep in Jesus awake and come from the earth with a character evolved by faith and obedience in Christ, when they were under the law of the spirit of life in Christ Jesus; not in terrestial glory, but in a state of sin, corruption, dishonor, and weakness, that they might be raised in incorruption, in glory, and in power, and reign in the kingdom of God; and as it is impossible for flesh and blood to inherit the kingdom of God, it is therefore evident that Adam after he had formed character by obedience must be changed from a natural body to a spiritual body. Those asleep in Jesus awake, bearing the image of the first man, a reorganization of flesh and blood, also of character and identity as possessed before they died, for God can give a body, and it is his pleasure that those asleep in Jesus stand approved in the very image that sinned, with a character worthy of incorruption, glory, and power in the kingdom of God. Through much tribulation they come, bearing the image of the first Adam, to be adjudged according to God's good pleasure in Christ Jesus changed into spirit body (celestial glory), they rise like sun, moon, and stars.

"We Shall Not All Sleep"

Having noticed these results, we pass on to another matter brought before us by the apostle, and that is, the mystery of the resurrection, viz., "we shall not all sleep, but we shall all be changed." This mystery relates to two distinctions: first, we shall not all sleep; and second, we shall all be changed. The first distinction introduces us to the consideration of the fact that there is a portion or measure of mankind, who, by faith and obedience are separated from the rest to be servants to God, to do special service for him; and as God will not be served in his house but by his own family, therefore the separated ones are all adopted in his Son Jesus Christ, who is head over all his house. By this relationship, they are God's sons and daughters; this measure or portion of mankind are the "all in Christ." This measure—gathered into Christ—are not separated from one generation of mankind, but are from nations and generations requiring great length of time; therefore the greater part of the gathered into Christ fall asleep and rest in their beds (graves) till the "all" are developed. There is a part of the "all" that shall not sleep or die, so the household is divided into those that sleep and those that shall not sleep, but remain unto the coming of the Lord.

"We Shall All Be Changed"

We pass now to the second distinction, contained in the mystery of the resurrection, namely, "we shall all be changed." It is this mighty and mysterious event that fills the living and the dead in Christ with the highest satisfaction. It is the great christing; the hope of glory; the hope of the gospel. The resurrection without the change, would be as empty as the covenants of God without the Christ of God; or the kingdom of God without the righteousness of God; or the gospel of the grace of God without the name of the Lord Jesus Christ, or the forgiveness of sin without eternal life. Resurrection is but the restitution of demolished organization, but the mystery of the resurrection is the changing of one organization into another, as distinct as heaven is from earth, in a moment, in the twinkling of an eye that which is a natural body changed into a spiritual body. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption, for this corruptible must put on incorruption, and this mortal must put on immortaliy. These are imperatives over which proud man cannot pass. Mortality may vaunt itself over these broad principles, in dreams, vision, and fancy, yet it finds itself in all its weakness, this side the Jordan of immortality. It must be changed, for the end to be gained by the all in Christ in the kingdom of God for a possession forever and ever. Living soul organization has not the durability, nor fibre of spirit organization. All organizations vitalized by blood are overcome by age; every individual whether in sin flesh or natural body, vitalized by blood, succumbs to the triumph of time. They cannot hold possession of an everlasting inheritance: blood life and spirit life are opposites, as heaven and earth, as sun, moon, and stars, to tree, shrub, and flowers. Blood life in flesh or natural body is corruptible and mortal, although it may outlive the years of Methusaleh. Spirit life in flesh cleansed from sin, or spiritual body, is incorruptible, immortal, and shall live the years of God. When the spirit of life leaps like lightning-flash along our nerves and sinews, we leave behind in the far dim distance, death and the grave; to them we bid an everlasting farewell, and march along triumphant amidst celestial scenes. Then who would not awake to righteousness and sin no more by giving away to unbelief, and calling in question the great and glorious finality of faith and obedience ? Let not the shame of our weakness appear any longer by a want of the knowledge of God like many in our day, for they are more occupied with the personality of the dead in Christ, whether they shall come out of their graves immortal or not, than they are with the truth that gave them a relationship to the Christ. The truth makes free; the truth raises up: the truth will give body and glory; the truth is Jesus; the truth is the Christ; the truth is the word of God; and in that word is light and life to every man coming into that world of incorruption, glory, and power, the kingdom of God.

Conclusion

We repeat in conclusion, "the dead in Christ" shall be made alive: they shall be raised in incorruption, glory, and power, and are given the kingdom of God if their resurrection is sown to the spirit. They shall appear in a natural body before the judgment seat of Christ, bearing the image of the first man with a tried faith; they stand in a natural body to be changed into spirit body, which is the pleasure of God to give to all in Christ who, by a continuance in well doing, seek for glory, honor, immortality, and eternal life. Thus we see that it is character formed in the truth, and by the truth, that raises up and exalts to God's right hand. God is not a respecter of persons; but he that worketh righteousness is accepted with him.

Man cannot raise himself into immortality, but he can believe the truth; the truth believed and obeyed can raise him from a mortal to an immortal son of God. Truth is the incorruptible seed; "it is the word of God, which liveth and abideth forever." Sin, corruption, dishonor, weakness, are but accidental. Sow, then, liberally to the spirit, in the soil of our poor mortality amidst all its corruption, dishonor, and weakness, and when the Lord Jesus Christ comes in power and great glory, this mortal shall put on immortality. So in the full assurance of immortality the apostle, in a grand and lofty personification of corruption, death and the grave, announces bold and fearless, to each their doom through the God-given victory in Christ Jesus our Lord. Amen.

H. W. RUSSELL.

"Out of Darkness Into Light"

By Allen D. Strickler

The Mind of the Flesh

Gal. 6:8, "For he that soweth to the flesh shall of the flesh reap corruption."

Gal. 5:19: "Now the works of the flesh are manifest, which are these, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I have told you before, as I have also told you in times past, that they which do such things shall not inherit the kingdom of God."

Eph. 2:3: "Among whom also we all had our conversation in time past in the lusts of our flesh fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others."

1 Pet. 1:18: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain manner of life handed down from your fathers."

Matt. 15:19, 20, "Out of the heart proceedeth evil thoughts--these are the things which defile a man."

1 John 2:15-17: "For all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, are not of the Father, but of the world."

James 4:4, 5: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." "The spirit that dwelleth in us lusteth to envy."

Gen. 6:5, "That every imagination of the thoughts of his heart was only evil continually."

Worldly ambition in whatever direction it is turned, goes to make up the mind of the flesh. The mind that is absorbed in the things that the natural senses discern, the temporal things of life are all such thoughts that they perish with the object upon which they are concentrated. Solomon sums up the mind of the flesh when he says in Eccl. 2:11: "Then I looked on all the works that my hands had wrought, and on all the labor that I had labored to do; and behold all was vanity and vexation of spirit, and there was no profit under the sun." It is not necessary for a person to have what is termed an immoral or filthy mind to have the mind of the flesh. Such an one can be a great statesman, merchant and manufacturer; a great engineer, and even an educator or professor, such as those in the universities of Germany, and still have what the Scriptures speak of as "the mind of the flesh."

Paul, in Eph. 3:10, speaks about "the manifold wisdom of God." There is also the manifold wisdom of the natural man, all useful and necessary, and pleasing in connection with life in the natural body; but being concentrated and confined to things that are perishable, and having its origin from a perishable organ, the brain, there is nothing in such wisdom that can give anything but that which perishes with the person. Solomon states the case so far as the mind of the flesh is involved by saying, "For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten; also their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun." Again we read in Ecclesiastes: "For to the man that pleaseth him, God giveth wisdom, and knowledge and joy; but to the sinner he giveth travail, to gather and heap up that he may give to him that pleaseth God. This also is vanity and a striving after wind."

God classes all as sinners and wicked, who have confined their minds to things which are temporal, and who do not believe his promises or have hope for themselves as beneficiaries in the fulfilment of the promises which God has made for the benefit of all who love and obey him. Love for God, which is the first commandment, and obedience to his commandments, is founded upon the knowledge of the revelation which God has given to man concerning himself and his "eternal purpose." "And as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established, believe his prophets, so shall ye prosper" (2 Chron. 20:20).

The reverse of this statement of Jehoshaphat is found in connection with those who refuse the invitation to "incline their ears, and come unto God, and hear that their soul may live; and an everlasting covenant be made with them, even the sure mercies of David" (Isa. 55:3). And also that other invitation made by Jesus of Nazareth, that man who was the image of the invisible God, the first-born from among the dead, namely, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

A most emphatic statement is made in Psa. 51:16, 17 in reference to the class who theoretically may understand God's covenant, but do not create within themselves the mind of the spirit; "who mind earthly things" (Phil. 3:19), or as the apostle states it in Romans 8:5, "mind the things of the flesh." "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? seeing thou hatest instruction and castest my words behind thee" (Psa. 51:16, 17).

The destiny that awaits "the mind of the flesh" is seen in the examples of the mighty empires of the past history of the world; such as the Assyria-Babylonian, the Medo-Persian, Grecian and Roman, and not the least among them, the Egyptians. All in their day and generation, as the prophet said, "caused their terror in the land of the living" (Ezek. 32:23, 24, 26). "There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit" (Ezek. 32:30).

Modern architecture is, to a large extent, but a revival of the different styles that existed with the Romans and Greeks and other nations; it took great minds to build the Pyramids and such buildings as are now in ruins in Rome and Athens; still, what was the mind that built and planned but a mechanical one, and although a religious mind might have been associated with it, what was it? Idolatry. Idolatry is mentioned by Paul as one of the works of the flesh. In fact, according to the statement of Christ to the Jews, Jews who believed in the only true God, those who even worshipp "the only true God" if they do so according to the teaching and doctrines commanded by men, worship God in vain (Matt. 15:9). Such worship springs from the mind of the flesh and not from the mind formed by the Spirit words of inspiration, as found in the Bible. Paul prophesied in his letter to Timothy (2 Tim. 4:3) "that the time would come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." All false doctrine, all religious fables, are the result of the thinking of the flesh brain of man, and are, therefore, what Paul calls "the mind of the flesh."

When the mind of the flesh is analyzed it will be found that it is composed or made up of several different kinds of feelings or impulses, such as are enumerated by Paul in Gal. 5:19-21, nearly every one of which, when gratified or given way to, acts as poison in the human system, hastening its dissolution and death. Taken as a whole, they discourage faith in a Supreme Being, produce gloom and discouragement, eliminate hope, ending in disease and misery.

The great desideratum of human existence is happiness without alloy; this the mind of the flesh cannot produce because its whole constitution is such that it demands gratification and is selfish in the extreme; the apostle says that it is enmity against God; "for it is not subject to the law of God, neither indeed can be." God's commands run contrary to the desires of the mind of the flesh, as a rebel against the authority of God.

John says in Rev. 4:11 "that God created all things, and for his pleasure they are and were created." In view of this statement it is evident that a rebel gives God no pleasure, and therefore death must come to the rebel and the mind of the flesh that caused his rebellion.

Paul says in Romans 7:16: "But if what I would not, that I do, I consent unto the law that it is good, so then it is no more I that do it, but sin that dwelleth in me." Again he says, in verse 20, "But if what I think not, that I do, it is no more I that do it, but sin which dwelleth in me." Paul sums up his argument in verses 24 and 25 by saying, "Wretched man that I am! Who shall deliver me out of the body of this death?" (That is, from the natural man controlled by "the mind of the flesh".) "I thank God through Jesus Christ our Lord." Paul sees that Christ will finally deliver him out of the mortal and natural body; but in the mean time until the resurrection of the dead, the apostle says, "So then I of myself with the mind (not by the natural impulses springing from the desires of the animal instincts) indeed, serve the law of God; but with the flesh, the law of sin." Christ was the only man that ever lived who could with his mind serve the law of God, and not with his flesh or human nature serve the law of sin.

Now inasmuch as Christ's brethren condemn in themselves the service to the law of sin, not rendering the service by free-will, but by impulse, God reckons them as righteous by faith which causes them by their free-will power to serve the law of God. The mind of the flesh, and the impulses springing from the natural desires of human nature, will both finally perish from off the earth, and God will tabernacle in man with his divine and holy mind.

Therefore we will consider why it is that "the mind of the Spirit is life and peace."

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Editorial

As September contains five Tuesdays this number will be the last this month, the next issue being Oct. 7th.

Brother A. D. Strickler is now giving us a series of contributions entitled "Out of Darkness into Light." They are full of sound doctrine and wholesome Bible teaching, and we commend them to the readers' attention.

Our leading article this week is by a friend, H. W. Russell. On the whole his contribution is interesting, and on some points it may be said to be original. It is a mild rebuke to those who teach mortal emergence for the righteous dead in the sense of insisting upon this detail as essential to fellowship The article is worthy a careful reading by all.

A Bible Reading on Spiritualism

Spiritualism has taken advantage of the opportunity which the war made possible, and has ingratiated itself into thousands of bereaved hearts. Rejecting the Bible, it entreats recognition on the ground of sentiment solely. If any reader comes into contact with this deception, let him remember how the word of God warns him to beware of it. To show him what God thinks of spiritualism we give herewith a Bible reading on the subject. He is requested to spend an hour in the reading.

Exod. 22.18; Lev. 19:31; 20:6, 26, 27; Deut. 18:9-12; 1 Sam. 15:1-26; 28:6, 7, 8; 1 Chron. 10:13; Isa. 8:19-22; Acts 16:16; 19:13-20.

Please notice that "a spirit of divination" in the margin of Acts 16:16, in the Greek is "a spirit of Python." Read the story of Apollo Pythius in any standard work on Mythology.

Sacramental Wine

Asceticism of Heathen Origin

Last week we showed how asceticism invaded the church and substituted water for wine in the observance of the eucharist. As far back as history, and probably as far back as humanity, men tortured their bodies to obtain favor from imaginative, vindictive gods. Even since civilization has gained a foothold among men, great waves of asceticism have arisen and swept over countries and races forming all kinds of fastidious cults. Pythagoras started such a movement at least five hundred years before Christ. Shortly after this Budda preached his gospel of renunciation. Both of these teachers, in harmony with the dictum of asceticism, taught that "the body is the tomb of the soul."

Ascetic Jewish Cults Hotly Rebuked

When Christ and his apostles preached the gospel of the kingdom in the first century, society was everywhere permeated by these cults. Among the Jews, to whom Christ preached exclusively at first, were the Therapeutae and the Essenes, both of whom followed a monastic system, living in poverty, chastity, and fasting. When Christianity reached the Gentiles it also found asceticism at every turn among them. Ascetics from among the Jews and Gentiles were drawn to the church by its lofty and pure morals and, sad to relate, they objected to the honor as well as the privileges it accorded to the body and its normal instincts. "The body is the temple of the Holy Spirit" jarred upon the delicate nerves of these spiritual moralists; and to neutralize this and many other similar Scriptures they claimed it was their mission to improve on the gospel! Paul's hot denunciation of these rigorists, "forbidding to marry and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: for it is sanctified through the word of God and prayer" (1 Tim. 4: 3, 4), was a bitter pill for these "good men" to swallow. According to their creed, what was pleasant and what was right were always contraries. If anything was amusing, pleasing, funny, that alone was enough to damn it forever. The devil was to have all the fun, while Christians were to make themselves as miserable as they could—and the more miserable the better Christians they were!

Asceticism the Savage Conception of Tabu

Now the origin to the aversion to these "creatures of God" goes back to prehistoric times, to the savage conception of tabu. This superstition had almost, but not quite, died out among civilized peoples; but not the observances that had originated in it. These persisted as habits, and pagan philosophers found new reasons for them; and these new reasons were systematized and multiplied which, of course, augmented the original prohibitions. To illustrate: Tabu applied to the flesh of only a few animals; but asceticism, when it became full grown, refrained from all meat, on the new and philosophic ground that every animal had a spirit, and that to eat flesh of any kind was to incorporate in oneself this inferior beastly, and irrational soul. Then the argument was advanced that since human souls at death often passed into the bodies of animals, therefore to eat the animal was to eat a human being—perhaps a father, mother, brother, sister, or a dear friend!

The Deadly Trinity: Meat, Marriage, and Wine

In keeping with this nonsense wine was though to have a "spirit" by which intoxication was caused, "the demon rum," and this inferior soul must not be admitted into union with the human soul. For reasons which it would be indelicate here to give, marriage also fell under the ban of these "holy" pagans. Meat, marriage, wine—these three great tabus were common to all ascetics. To this trinity each cult added it particular tabus, as for instance, the Pathagoreans, beans! But the three—wine, women, meat—were the fountain heads of evil, the poison of the spiritual life, the insurmountable barriers to God, the ministers of immorality, decay, death the deadly trinity. Asceticism in its modern form still prohibits the use of women, marriage, and wine, but generally adds a few extras, such as tobacco, chewing gum or anything else it takes a mind to, but usually with a view to impressing the people with the idea of its peculiar sanctity.

Christ Was Not An Ascetic

Christ preached the gospel at the very time when the earth was a hot bed of asceticism. Both his conduct and preaching were hostile to it. His gospel recognized all the natural institutions of society equally with all natural instincts of the body, and bestowed blessings upon them. Yes, dear reader, they are all good gifts from God, for useful service, for innocent enjoyment in their own place and in due measure. Jesus drank wine. Christ ate meat. He did not marry, but "he adorned and beautified with his presence and first miracle" the marriage in Cana, and helped serve the guests. Instead of being an ascetic he endured the lying reproach of being a glutton and a winebibber (Matt. 11:19; Luke 7:34). If Jesus, like John the Baptist, had not drunk wine, they could not have called him a wine-bibber; if he had fasted like John and his disciples, they could not have called him a glutton. He knew this, and in the face of this knowledge he ate and drank. Evil men might misrepresent his example; weak men might abuse it to their own undoing. But Jesus moved and lived among men, the norm and measure of a man while the world endures. His sweet reasonableness, his beautiful moderation, his perfect sanity, his delicate and sensitive adjustment of conflicting appeals, avoiding like leprosy "the falsehood of extremes," have ever puzzled the fanatic and the weak in faith; but to the children of wisdom "Christ is the power of God and the wisdom of God" (1 Cor. 1.24).

Encratites, Ancient and Modern

The early ascetics in the church had many divisions and many names. Comprehensively they were termed Encratites. These were the people who used water instead of wine in the Lord's supper, and were specifically known as Aquarians, Watermen. Grape juice advocates are Aquarians, approximately. They think themselves too good to do what God says, and would consider themselves humiliated and disgraced were they to give up their three-legged pedestal of self-righteousness and thank Jehovah for "every creature of God." These "creatures of God" are, to their perverted understanding, creatures of the devil rather than creatures of God. And thanksgiving for these "creatures"—what? Thank God for women, marriage, tobacco, wine, anesthetics, poisons, gum, tea, coffee and swine? Listen, and instead of thanks you will hear curses! No amount of "sanctification through the word of God and prayer" can cleanse these vile, devilish things and make their use fit for these snow-white souls. To say that "every creature is good" is to shock and offend the delicate sensibilities of these ascetic monks. Therefore to conform the ordinances of God to their ideas of what they should be, they substitute water or grape juice for wine in the Lord's supper, and as a Methodist minister once told us, "for decency's sake" they change immersion to sprinkling in the ordinance of baptism. Men who thus temporize with the ordinances of God are in dangerous business. Those who do so are Encratites whether they know it or not.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

FROM S. H. STEVENS

Dear Sir:

I have seen your book, "The Bible: Its Principles and Texts" with Brother Murray, of Tacoma, and having looked into it some, have come to the conclusion I would like to have one. The way you explain the Scriptures, both in your book and what I have seen in your paper, The Restitution, is in agreement with my own views, and I am enclosing $1 for one of the books. If the price has advanced, let me know by return, and I will forward whatever may be needed to make the required amount. Hoping to hear from you at an early date, I am,

Respectfully your·

FROM BROTHER JOHN WEEKS

In The Restitution of May 20th, the question was asked, Who are the just men whose spirits were made perfect? In The Restitution of July 22nd Brother Heckman answers. If Brother Heckman's answer is not correct we have one more. The apostles were baptized with the Holy Spirit which made their spirits (or minds) perfect. They then could write a perfect law. Christ said when the spirit if truth had come it would lead them into all truth. Yes, these just men, now being perfect, could write God's law to man. If we obey this law we shall have life eternal.

SISTER W. L. ROBBINS

Dear Brother Huggins:

I want to appeal to the brotherhood of Texas to wake up and see if we cannot start the Lord's work in some determined way by all working together and by helping some brother to keep continualy in the field. If we can raise the money we can keep an evangelist at work and help sow the seed of the kingdom all over Texas and as the old song says, "With your prayers and with your bounties you can do what heaven demands." You can be like faithful Aaron holding up the prophet's hands. We have the fund for an evangelist started and now have $130. Would be glad to hear from others on the subject and all help who can. We believe the night is far spent, the day is almost here, and what we do we should do quickly, remembering that they that preach the gospel should live of the gospel. They must be taken care of while they preach it. Your in hope of of the soon coming kingdam,

Riviere, Texas.

Evangelist Report for July

Sermons

Rene, Colo. 1st to 3rd	3
Briggsdale, Colo 6th to 15th	13
Laird, Colo. 22nd	1
Bartley, Neb. 26th	1
Cambridge, Neb. 27th	1
Holbrook, Neb. 29th	1
Total	20
Baptisms	3

Expense

LaJunta to Pueblo	$ 1.06
Room at hotel	1.00
Pueblo to Denver	1.86
Denver to Briggsdale	1.50
Dinner	.40
Ft. Morgan to Yuma	.97
Yuma to Wray	.45
Wray to Laird	.31
Laird to McCook	1.35
Holbrook to Council Bluffs	4.18
Dinner	.35
Total	$13.43

Money Received

At Briggsdale	$ 24.16
Sister Burke	10.00
At Laird	.75
Brother Gamble	10.00
Brother S. A. Story	1.00
Brother Andrew Story	1.00
Sister Baxter	4.00
Leslie Baxter	2.00
Brother Fletcher	3.70
Sister Belle Brown	5.00
Sister A. E. Shaw	5.00
Brother Sorrenson	5.00
Sister Lennie Hammond	4.80
Brother T. O. Myers	1.25
Sister McChesney	3.00
Sister Emmeline Davis	20.00
Total	105.74

Salary	$ 100.00
Expense	13.43
Amt. of order	113.43
To be indorsed	105.74

Remarks

The month of July was a very active month. I made my last report from Rene, where I baptized nine and set in order a new congregation of believers. Here we ran our meeting into July, leaving them on July 4th, after a stay of a couple of weeks with these earnest lovers of truth. It was with much reluctance we took our leave. They now have a Bible class, and are studying the Scripture for the knowledge they will so much need in these times of trouble.

At noon July 4th I boarded the train at La Junta for Pueblo. Upon arriving there I went to the 5th Ave Hotel, where Brother Fanning, and I put in a couple of hours talking of the kingdom of God and of the signs that show its nearness. Brother Fanning invited us to take supper with him, after which we went out to Sister Barber's, where we spent a couple of hours talking with her and Sister Halcomb of current events. Again good byes were said, and at 2.30 in the morning we entrained for Denver. Our train being late, we barely had time to go from one train to the other, so could not get any breakfast. We arrived at Briggsdale at noon, so had dinner and breakfast all at once. Sister Johnson had not received my letter, so no one was there to meet me. On the restaurant steps I saw two boys and asked them if they knew Sidney Johnson. One of them said he went by his place. So I rode out with him. Judge their

surprise when I arrived! I baptized Sister Johnson just before her marriage near Holbrook, and when she saw by The Restitution that I was going west, begged me to come over and help her. The pleasant hours spent with her and her husband will long be remembered. The truth seemed to take with the people as a whole, most of whom belonged to several orthodox churches and, to our surprise, gave it all up for truth, but could not see the necessity as yet for coming out boldly and being baptized in the name of Jesus Christ, having a definite faith to precede. One man said, "I may see that yet;" another took a stand and was baptized, so Sister Johnson is not alone. Besides, the whole community is in sympathy. At the conclusion of our meeting a man got up and said they had had such a feast of good things they ought to be willing to pay for it. And here a thing occurred that I never experienced before in my long career in the work. The children came up, apparently as much interested as the older ones, and gave their pennies and nickels. I would love to know some time that these little ones were all in Christ. After many invitations to return, we bade them good bye; and Sister Johnson and her husband took me to Raymer, to Sister Smith's formerly of Palmer. Here we stayed two nights and a day, when they drove me to Ft. Morgan. We took the train at that place for Yuma, where we were met by Brother and Sister Burke, and stayed one day. Here they said they believed a work could be done, and they want me to come as soon as we can arrange to do so.

Our next stop was at Laird. Upon arriving there we found Brother Minton had gone to Denver to have an operation, and several of his children had gone along. This made it impracticable to try to hold a meeting at this time; so after visiting the different members, we entrained for McCook, where Sister Hamilton wanted us to give a few lessons for the benefit of her children. Two of her sons have lately returned from over seas. One was stationed in England, and brought home an English girl for a bride. After teaching them, she wished to be baptized; but as her husband could not be there at that time, it was postponed so he could be present, hoping that he too would obey. On Friday I told Sister Hamilton I felt impressed to put off our meeting there and go to Bartley, and she said all right, and called up Brother Brusch at Bartley and told him to arrange a meeting that evening. In the evening we all drove to Bartley, not knowing why we had given up our meeting at McCook. Imagine our surprise when we arrived to find a meeting had been arranged at Sister Sellick's and her daughter and two grand-daughters were there on a visit, and the two grand-daughters both wanted to be baptized. They had been to the river and selected a place to perform this sacred rite. The strange part of it was that Sister Wheeler (Sister Sellick's daugher) had set the following morning to return home and her daughter wept because she wanted to be baptized, and thought she would have to go home without it. I knew nothing of their being there, and they knew nothing of my presence in the country until I phoned them I would be there that evening. But when I arrived I knew why I was so impressed that I must go there. While standing in the water in the darkness of Night, I was reminded of the jailor who was baptized the same hour of the night. By the time we changed our clothes, partook of the emblems and had preached a discourse pointing out to the two young members their new obligations and got over to Brother Brusch's, it was two o'clock. So circumstances compel us some times to work overtime in the Lord's work, but we do not get time and a half for over time. There is a love and good will between employer and employed, so a perfect co-operation in every department of the firm. Then again if we need rest, or for any reason are compelled to lay off, we are not docked. Our heavenly Father only docks us for wilful neglect of duty. When we consider all this, how faithful we should be! We should be just as faithful in our work pertaining to the kingdom of God, as we are when we serve the world, and more. Is there any hope when we wilfully neglect to do the work assigned us? Jesus only asked for glorification after he had finished the work: can we do any less and still be glorified? Jesus said, "My Father worked hitherto, and I work." Now we have our work. Jesus was faithful and finished his: now how about us? "Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2).

But to resume our account: On Sunday we arranged to go to Cambridge, and hold a meeting at Brother Gamble's. When we arrived there were brethren there from Bartley, Holbrook, and Freedom, and how pleased Brother and Sister Gamble were to have us come. Sister Gamble has been in poor health for some time, and is quite deaf, but said she could hear most of what I said. The smile on her face showed she had the old time interest. After I closed Brother Gamble gave us a talk, and among other things, told of my coming to their old sod school house, so many years ago, when they first heard the truth. He said one night on the way home, he told them if he lived till the next night, he was going to accent of the truth, but Sister Gamble opposed it. The next evening after my sermon I asked if any there wished to make an open confession of faith. He started and looked back, and there was Sister Gamble at his heels. They have never faltered from that moment.

Sister Moore also gave a good talk. She has the duty imposed on her of writing to the new converts, and keeping them interested. This is no small task. She asked for our prayers that she might be guided to say the right thing in the right place. Brother and Sister Steadman, and Sister Sellick lead the singing with their usual melody. Again the time came to say good bye. We then, with the Holbrook people were soon speeding toward that burg. Here we found the people bsuy threshing. After visiting a few days with them and promising to return later, we boarded Nahum's chariot for Omaha, where we arrived Aug. 1st after three months' absence, and found all pretty well. While we were treated so well yet it seemed good to once more rest under the home roof and relax.

Another year is now closing, and will soon be in the past, and we will all be confronted with the

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. OCTOBER 15th, 1919. NUMBER 38

Divine Friendship

Dear Brother Huggins:

Please find enclosed a poem that I have been reading. It seemed so good and comforting to me that I wish to pass it on—perhaps to The Restitution, if you think best. Every line of it is good.

Fraternally yours,

MRS. H. E. RUSSELL.

Lord, let me talk with thee of all I do,
All that I care for, all that I wish for, too.
Lord, let me prove thy sympathy, thy power,
Thy loving oversight from hour to hour.
When I need counsel let me ask of thee;
Whatever my perplexity may be,
It cannot be too small for me to bring
To one who marks the sparrow's drooping wing;
Nor too terrestial, since thou hast said
The very hairs are numbered on our head.
'Tis through such loopholes then the foe takes aim,
And sparks unheeded burst into a flame.
So many troubles press! Thou canst dissolve
The doubts and dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind all burdens they may bear.
Before the mysteries of thy word and will
Thy voice can gently bid my heart be still;
Since all that now is hard to understand
Thou wilt unravel in yon heavenly land.
Or do I mourn the sore-besetting sin,
The tempter's wiles that mar the peace within?
Present thyself, Lord, as the absolving priest,
To whom confessing we go forth released.
Do weakness, weariness, disease invade
This earthly house, which thou thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught that thou wouldst have me give
The needs of those less favored, to relieve?
Thou canst so guide my hand that I shall be
A liberal, cheerful giver, Lord, like thee.
Of my life's mission do I stand in doubt,
Thou knowest; thou canst clearly point it out;
Whither to go, do thou thyself decide,
And choose the friends and servants at my side.
The books I read would I submit to thee—
Let them refresh, instruct, and solace me;
I would converse with thee from day to day,
With heart intent on what thou hast to say;
And through my pilgrim walk, whate'er befall,
Consult with thee, O Lord, about it all.
Since thou art willing thus to condescend
To be my intimate familiar Friend,
Oh, let me to the great occasion rise,
And count thy friendship life's most glorious prize.

AUTHOR UNKNOWN.

Luke 16th Chapter

MORE THAN usual I have been shocked lately by the strange infatuation of ordinarily sensible people who still hold so tenaciously to the atrocious doctrine of eternal torment. After one has seen the uselessness and absurdity of this heathen teaching and learned of the true hope of the gospel, it is difficult to refrain from being somewhat impatient at the seeming stupidity of those holding to the old notion; but we must take the thing good naturedly and calmly and do what we can to eradicate the disease, for it really is a mental disease and I think in some cases, a moral one also. For you will notice often that the coarser the moral fibre the more indulgence there is in language usually termed "profane" that conveys the old idea. Still this is not always so, and I heard a discourse not long since by a highly intelligent, moral and intellectual preacher on that stone of stumbling, the story of the rich man and Lazarus (Luke 16) and like many others he fell down on it very badly.

Now this story stands out in such bold contrast to the rest of the Bible teaching that some have suggested that the whole thing is simply an interpolation—does not belong there at all. Others have explained it away to their own satisfaction as an intricate prophecy of political conditions of some sort in connection with the Jews and Gentiles. Either of these explanations is entirely unnecessary considering the circumstances in which the story was told, who it was told to, and "the point" made. And we are not left in doubt as to what the point is, for Christ himself pushes it home dexterously and sharply at the conclusion of the conversation in Hades; it is this: "If they believe not Moses and the prophets they will not believe even if one rose from the dead." Now this is entirely in accord with the Lord's general teaching and so disposes of the interpolation theory; and as the "moral" of the story is based on a matter of personal choice in belief the historical explanation is altogether too far fetched, especially when, the circumstances considered, the thing explains itself.

Now if I may be allowed a little digression I would like to say that the words we speak have sometimes little to do with the thoughts we mean to express. You can say "how do you do" a hundred different ways; with the proper accompaniment of love-light in the eye you can give a man to understand he is a brother and a friend or you can freeze the marrow in his back-bone with the "icystare" attachment. We talk with our eyes as

Oregon Bible College

question, what have we done? This year another thing, how much have we improved our Christian status? Are we ready and waiting for the call of the Mastter? The signs that tell of the near close of this age are thickening; the unrest is wonderful—nothing like it has ever occurred before. We can see no need for further delay in te Master's return so far as unrest and general wickedness is concerned. But there is wisdom in the delay, as we shall see when the Lord comes.

ALMUS ADAMS.

We Are the Lord's

By S. Roxana Winer

"For none of us liveth to himself and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live therefore or die we are the Lord's" Rom. 14:7, 8).

How expressive are these words, how great their depth of meaning. We belong, truly and explicitly, and without any reservation, to Jesus. Christ died, rose, and revived, for this very purpose, that he might win us to give our lives to his service and if need be, might die for the honor and success of his cause. We do not enter the household of faith to live for ourselves, striving for wealth and ease and fame, but we do battle for our King, though fighting thus bring but shame, dishonor and loss.

Nor do we enter it to judge our brethern and sisters as to what they eat and drink, and in case such things have been dedicated to some idol, as was the case in Paul's day, and would be the case now were any of us permitted to sit down at a heathen festival and partake of the food and drink, the wine consecrated to some false god.

We might see a brother or a sister do this but if we did we were not to judge him, thinking that he was eating and drinking as an act of worship to a thing that "was nothing in the world," nor were we to eat at idolatrous feasts ourselves, lest we cause some brother to stumble and so "destroy with our meat him for whom Christ died." He seeing us eat might think we were eating the things sacrificed to idols, for the very reason that they were so sacrificed might be emboldened to eat them for the same reason and perish (1 Cor. 8:4-13; 10:7).

"We shall all stand before the judgment seat of Christ." "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good unto edification. For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell upon me."

We have not been called to cruelly criticise one another, but to "submit ourselves one to another in the fear of God," walking "as children of light," "circumspectly, not as fools, but as wise."

Every day, every hour, we need to say "I am the Lord's; "I am not living for myself: I am living for him." My thoughts, my conversation, my acts, must all be made to tell for his glory. "He that considereth his ways is wise." We cannot help influencing others either for good or ill. God grant that it may be for good. It is not well to be heedless as to how we live. Brother Woodward used to say, "It is a fine thing to be a Christian." Indeed, it is. It is to live for others; it is to seek gain for others; it is to die for the sake of others.

"We are the Lord's." Let us live, not to ourselves, but unto him.

Nebraska Conference Report

The 34th annual conference of the Church of God met at the Eagle's Hall, Florence Addition, Omaha. This was an ideal place for our meeting. The large hall fitted with everything for our comfort and convenience, the upper part for the meetings, and the lower rooms for resting and dining purposes, all of which made our work very easy and pleasant. Brother Crowe was with us, and we feel that we were greatly blessed by the good lessons and sermons on prophecy with chart illustrations showing beyond any doubt that the coming of the Lord is very near, even at the door; lessons on spiritual living showing us the necessity of living closed to Christ and his teachings, and fitting ourselves for the indwelling of the Holy Spirit, which will keep us in the time of great trouble that is coming upon us. Brother Myers and Brother Zeller gave some good talks that we all appreciated. Brother Adams very kindly gave most of the preaching time to Brother Crowe, but gave many good talks during the lessons, also preached the Sunday afternoon sermon, along the same lines as Brother Crowe had given, taking in the current events in the world, the league of nations, federation of churches, and federation of labor—all showing us we are in the close of the age. The spirit of love and harmony prevailed throughout the meeting. Each sermon or lesson seemed to us the best we ever heard.

At the close of the last sermon, which was by Brother Crowe, five dear children came forward, thus choosing the way that leads to life. It was a cause for great joy, especially to Brother Adams, as four of them were his grandchildren, two daughters, one son and one niece. The other was Gifford Sorrenson, son of Brother and Sister Sorrenson. Many shed tears of joy and especially Sister Virginia Cronk, as they were her pupils in Sunday School, and she can realize the result of her untiring efforts as their teacher. I think the children had more part in this meeting than any I ever attended. They were always in the choir; and on Saturday afternoon, after the Bereans had their business meeting, they gave a splendid program, consisting of songs and recitations, and a debate between a soul-sleeper and a Presbyterian by Russel Thrush and Gifford Sorrenson with Walter Cronk, Jr., as moderator, which we all enjoyed very much. At the close of the program, Brother R. E. Zeller gave a short talk in which he gave Sister Myrtle Adams credit for the Berean work, and especially for the program.

Brother Adams reports 94 sermons. We have been greatly hindered this year in the work, and the number of sermons does not include the Bible lessons and teaching. Baptisms twenty; set in order one church; organized one Berean class; expense for year, $60.34; Treasurer reported $1311.34 received and paid out; a balance of $19.32 from conference dues and table fund after all bills were paid. We thank our dear Father for his blesssings all along the way the past year, and pray for the love and peace of all the brethren, that we may have more blessings in the year to come.

CARRIE M. FREE, Secretary.

Annual Nebraska Berean Report

The Nebraska State Berean Society met with the Nebraska State Conference in Omaha, Aug. 31st, 1919. Saturday was set apart for the Bereans. There was a splendid program given by the Omaha Sunday School children.

The following officers were elected: President, Russel Zeller, R 4 No. 49, Palmer, Neb. Vice-President, Rose L. Storjohn, Phoenix, Neb. Secretary and Treasurer, Mrs. Myrtle Adams, 3824 Jaynes St., Omaha, Neb. Literary, Lillian King, 569 So. 33rd St., Omaha. Tract, Maynlidt Sorens, Route 1, Florence, Neb. Isolated, Adele Bray, R. 5 S. Side, Omaha, Neb. Program, Adele Bray, R. 5 So. Side Omaha, Neb.

I have on hand yet some of the new Berean books. These new books are for a period of two years. Now let us all sacrifice a little and lay aside our old books for the present, and get the new ones. They are 15 cents, and I am sure that they are worth that amount. The new books are to begin the first Sunday in October. Now all those that have ordered your books, let us hear from you soon then we will all be ready to start together the year and work in unison until the end, which is not far off.

Let all societies get organized and send in their National dues, also the State dues, and endeavor to make the coming year's work a great succeses.

They are getting up a new set of tracts to be scattered around. As soon as they are completed our Tract committee will notify the President in each local society, and you can order as many as needed.

We hope to make this one of our most successful years in the Berean work, and we hope the interest will increase so that we may make a better showing than the past. This can only be accomplished by each and every member doing their best. Let each of us at the beginning of this new year, work. Do not lag but be a booster. In this way the work will make progress.

MRS. MYRTLE ADAMS, Sec-Treas.,
3824 Jaynes St.,
Omaha, Nebraska.

Such as are thy habitual thoughts, such also will be the character of thy mind; for the soul is dyed by the thoughts (Marcus Antonius).

A New Book on Prophecy Proposed

Brethren: This is not an appeal for your money, but to place before you a work that we believe is much needed, so that if you desire a part in it you can use some of the Lord's money entrusted to you to enlighten hungry and thirsty souls on "present truth" and "the meat in due season."

The great work done by Pastor Russell and by Seventh Day Adventists, could never have been done without the hundreds of thousands of dollars in tithes and offerings freely given by the people, and we surely have more important light for the present hour. Yet I have been forced to turn to worldly work because sufficient funds did not come in to support my family. I am now in a little shack I built near Kansas City, baching and doing carpenter work. I don't need to beg for funds for I can make from $9 to $17 a day here, if I will go into the union.

One old brother has offered to help me to put out literature on prophetcy, the covenants, and on spiritual life, so I quit worldly work for a while, returned to my "Gipsy place" in the woods, and am now putting together the best light of the present time on the prophecies now being fulfilled, and the events just before us.

I would like to put out 2000 books in paper covers of from 60 to 120 pages, if sufficient pledges and funds come in. I know that every reader of our paper could give from $1.00 to 100.00 of the Lord's tithes to this work, and not miss it. To all such I will send as many of the books when published as you feel you can use profitably, to give to the poor who are interested, and to relatives and friends who show any interest in spiritual things. If enough does not come in, I must make the book smaller, and issue fewer of them. If a surplus comes in above the cost of the books, I will quit worldly work and again give all my time to study, to prayer, to writing, to visiting, and to preaching the gospel. "Children, it is the last hour" (1 John 2:18, Diaglott). Acts quickly, if at all. Address me as follows:

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Dean Swift, in his "Gulliver's Travels," says: "Whoever could make two ears of corn or two blades of grass grow where only one grew before, would deserve better of mankind and do more essential service to his country than the whole race of politicians put together."

Who knows himself has just the mind
That we would always choose;
Our weaknesses are hard to find
And harder yet to lose.

Keep doing, whether it be at work or recreation. Motion is life, and the busiest are the happiest. The fire fly shines only when on the wing; so it is with the mind. When once we rest, we darken.

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VOLUME 71 CLEVELAND, O., October 7th, 1919. NUMBER 37

Redemption Nearing

Luke 21:28

My soul crieth out for a jubilee song!
There is joy in my heart, let me praise with my tongue;
For I know, though the darkness of Egypt still lowers,
That the time ere release is not ages, but hours.

As sailors, not yet within sight of the strand,
Know well their approach by the "boom of the land";
So they who will lend but a listening ear,
Can now catch the whisper that tells He is near

He is near! the stars in their courses prepare
To utter the sign he hath bid them declare!
The world in its guilt waxeth haggard and grim
And its crop of iniquity fills to the brim!

The curse so long camped upon Bosphorus' side
And she that sits queen upon Tiber's foul tide
And famine and pestilence stalk in the land,
Of witness, attesting the Lord is at hand.

Spent at last the long cycle of wilderness dearth
Once again sounds of latter rain gladden the earth;
In the land, still despised, but preparing e'en now
For the feet that shall stand upon Olivet's brow.

And thither to gather the tribes have begun,
From the east and the west, from the climes of the sun;
For "the times of the Gentiles" have answered their need,
And the hiss has gone forth unto Israel's seed.

The world as of yore, naught of all doth divine
Saith again that believers are filled with new wine
Suffers warnings to pass all unseen and unheard,
And, like Herod, fulfills while opposing his word.

Then welcome, thrice welcome, ye tokens of God!
What else but his coming can comfort afford?
What presence but his set this prisoned earth free?
O Star of the Morning, our hope is in thee. —Selected by a Sister.

o

He who would eat the kernel must crack the shell (Plautus).

o

While not speaking, the lips should be well closed and the breathing should be entirely by the nostrils, but this is not all. The habit of slow, measured, deep breathing that covers the entire lung surface, is of more value and importance than you will believe until you have tried it (E. F. Bacon).

The World Not Growing Better

THE TRIUMPHS of art and science, the progress in invention, discoveries, etc., by no means argue an increase in godliness. Many of the acknowledged leaders today in science, philosophy yes, even those who rank the very highest among them, are positive infidels. And very many more, who disclaim absolute infidelity, deny the divinity of Jesus Christ.

The power, splendor and wisdom of David and Solomon were followed by the idolatry of Ahab and Manasseh, resulting in the overthrow of Jerusalem and the Babylonish captivity. The temple built by Herod was one of the grandest works of art. It fairly flashed with splendor, and the temple service was conducted on a magnificent scale. The Jews of the time enjoyed great privileges in literature and learning, and yet they crucified the Lord Jesus.

The Greeks rose to a pinnacle of triumph in literature, poetry, and art and yet they failed by wisdom to find out God. To them he was the unknown God. The world then by "wisdom" or "philosophy" (Col. 2:8) or "science falsely so called" (1 Tim. 1:20), can never find out God. Civilization and refinement are not the source of holiness. They may elevate the head, while the heart is untouched. The gilded palace of sin is as certainly the gateway to hell as the darkest den of vice.

The Church Not Growing Better

It is argued, that, as Christians are the light of the world and the salt of the earth, the greatly increased number of professed Christians must certainly have augmented the light and the salt, and consequently have made the world better. Jesus speaks of the salt losing its saltness and becoming good for nothing; and he also intimates that the light may be hid under a bushel. Evidently the Jews lost their "savor" and were broken off. The parable of the leaven shows the corrupting influence of evil in the church. All these Scriptures teach that the professing church will lose its saltness, becoming nominal and lukewarm, fit only to be spued out of the Master's mouth. The entire teaching of the word of God agrees with this.

We have but to take an unprejudiced survey of the church even now, to see the truth of it. The loss of spiritual power in the different branches

Oregon Bible College
Oregon, Illinois

well as our voices, with our minds as well as our feet sometimes. I went up to a neighbor at a local gathering a while ago and said I understood he was from the old country, and added that "so was I." "That is very interesting," he replied, and turning on his heel walked away. That might be termed pedal conversation and the explanation was, I afterwards learned, he had "great possessions" in a small way.

So also we have to consider the manner of Christ's speech as well as the matter. He did not always mean what he said in so many words. It is said "he spake in parables." He did more, sometimes he spoke in [illegible] the reverse of what he meant, speaking in irony. [illegible] he said "I came not to call the righteous, but sinners to repentance." We understand by this that he refers to the self-righteous pharisees who [illegible] In such a case [illegible] the speaker [illegible] his meaning by the [illegible] voice or gesture of body or expression of face. In plain print this cannot be shown but it will appear to the intelligent reader who takes into consideration the speaker's attitude [illegible] circumstances [illegible]

[illegible] Christ [illegible] Syro-Phenician woman [illegible] to him [illegible] that he came only [illegible] of the house of Israel" [illegible] seemingly added, "It is not lawful to take the children's bread and cast it to the dogs." Could [illegible] more [illegible] as such a remark [illegible] to a poor [illegible]? But the event [illegible] that she did not mind it because she saw the [illegible] in his eye and the smile on his face, and answered back with wit and appropriateness that [illegible] to stagger even him; and the enthusiasm with which he expressed himself in regard to her reply gives the key to the incident and the remarks about the "lost sheep" and the "dogs" were for the flock that stood around to "stomach."

The art of reading is in giving the proper expression, not by the words exactly but through the words. In all literature ancient and modern, this point has to be considered first and foremost. One of my daughters came to me one day when she was a little thing and said, "Papa, I have been trying to read Shakespeare but I can not understand it: will you explain it?" But I said, "You will have to grow to be a big girl before you understand Shakespeare." But a good reader can bring out all the meaning of his wonderful language. So also in reading the Bible, especially the wonderful sayings and parables of Christ; they need reading. Christ did not mean that some people carried logs in their eyes while they hunted specks in others—not literally—or that they swallowed camels or devoured houses (stone houses at that). We all know what he did mean by such expressions (although absurd in the literal sense); and they have gone down and came down to us, spread through all our literature, by-words bantered about in common parlance.

Now with these facts in view let us return to consider the story related by Christ in Luke 16, where the "tortures of the damned" are introduced. It was an old story to the audience to which the Savior spoke. The scenery was just as familiar to them as to us today. I have seen photo pictures thrown on the screen of carvings on Egyptian monuments said to represent the "writhing of the damned;" and the Budhist "models" of hell in China have often been written up and photographed in popular monthly magazines. Now Buddhism is 500 years older than Christianity, and the Egyptian carvings are probably much older. The "notion" was indeed as old as Babylon, and from thence spread to the four corners of the earth.

In this connection I have introduced a rather lengthy quotation from Flavius Josephus which throws light on this matter, and introduces us into the same scenery that Christ portrays—the underworld of hades as seen by that generation, Jewish and Gentile. Josephus was born [illegible] A. D. He was skilled in the lore and learning of his time and took an active part as a leader in the great war that resulted in the [illegible] of his nation. Like Paul, he was [illegible] pharisees and not ashamed to show his [illegible] with their [illegible] out of the [illegible].

Now in reading [illegible] are [illegible] the Greek and Jewish [illegible] both being based on the doctrine of the "immortality of the soul"; and the picture is perfectly true of the "notion" as it has come down to us and to which we have added some slight modifications in detail. For instance, the Greek hades under the earth was presided over by Charon whose boat ferries souls across the Styx. In the Jewish hades, according to Christ's picture father Abraham was president. This was probably the popular conception just as with us today St. Peter is the keeper of the "pearly gate" with the bunch of keys hanging at his girdle, and the Devil is boss of the lower section. Again, we moderns have been more liberal in the matter of space, separating the different parties by astronomical distances, while the ancients used to dwelling in walled cities, jammed them as close as New York tenements, with only the streets between, or the Styx, just a talking distance apart.

Now getting these facts together what are we to make of them? We have here the Lord Jesus speaking to them in a language that, according to the historical testimony of Josephus, they perfectly well understood, and of scenes that their own philosophers had made them familiar with. There is no need of esoterical explanation. All that remains is to consider whether he was endorsing or ridiculing their "notions" in the matter. That, like "the dogs under the table," would be settled for his hearers by the smile on his face and the twinkle in his eyes.

Telling a fictitious story to teach a moral or make a point is one of the oldest artifices in literature. Away back in the book of Judges Jotham

tells ironically how the trees elected the bramble bush for king. In Kings Nathan relates about the poor man's ewe lamb, and nearly all the major prophets treat of Baal and Astaroth just as if they actually existed, whereas they were only creatures of distorted human imagination, but still they were sufficiently realistic, popular, and constant to found an argument or predicate a denunciation. In modern literature we have all kinds of examples of the same thing. No sensible person supposes that Burns' narrative of the devil and the witches in "Auld Alloway Kirk" in his "Address to the Devil" signifies that he was a believer in such things. On the contrary the Scotch bard did much toward ridding Scotland of such superstition (rampant in his day) by making light of them by humorous stories. Cervantes' story of Don Quixote is said to have laughed the mock "chivalry" out of Spain, and Byron's vision of judgment with Peter at the gate and the wonderful rhymes of the Ingoldsby Legends built on the superstitions of the Roman church, are instances which every reader is, or ought to be familiar with.

In the detail of the Lazarus story there are other points besides the main one at the conclusion that are quite palpable to any one with the sense of humor unbiassed by prejudice. For instance, salvation is predicated in misery and poverty and salvation in ease and comfort. This side dig at the pharisees who "despised riches" (theoretically at least) finds somewhat of a parallel in Burns' hit at "Calvinism" of his time:

Oh thou wha in the heaven dost dwell
And wha as pleases best thy sell
Sends ane to heaven an' ane to hell
A' for thy glory.
And wha for ony guid or ill
They've dune afore thee.

Certain it is that in the Lazarus case no mention is made of virtue or vice as the criterion of judgment. Of the two the poor rich man was the most generous and even in his damnation he thought of his "brethren" in merciful consideration, whereas in the picture of the cold blooded complacency of father Abraham and his protege we have another fine specimen of the passing-by-on-the-other-side pharisee. This ought to betray the meaning of the story at once, not to mention the incongruity of father Abraham as the "judge of quick and dead."

In fact as a *satire* it is a masterpiece, but theologians and sectarain preachers have to settle on something to defend their absurdities and on which to base their illogical conclusions. I was witness myself some years ago to the hearing of a sermon by one of Baltimore's most popular Presbyterian ministers in which he stated that although such a scene as Lazarus viewed would be unbearable to humanity in its present condition, in the "world to come" our natures would be so changed that we would be able to enjoy the situation!

Beside the evil effect of thus stultifying human judgment there is also to be considered the misrepresentation of the character of God in his dealings with his creatures. Can any one love a being who insists on the eternal continuance of his creatures in misery? In the recent demonstration by the Kaiser and his junkers we see an instance of how enlightened humanity despises cruelty even though in his case there was no power to inflict pain indefinitely. Yet there are these backward people among us who tell us that "if we did not have a hell to frighten people they would be worse than they are." That was the Prussian idea also, but when with fierce relentless fury they undertook to frighten humanity into submission, the civilized nations rose "as one man" in indignant resentment. So also this threat of fiery damnation under the auspices of father Abraham has only the effect of disgusting decent people and bringing the profession of Christianity into contempt by being coupled with such a monstrosity. The southern negroes may be excused for falling into such errors. Not long since their ancestors were Voodoo worshipers in the Congo region from whence came the weird melodies they still chant; but that white people should listen to such doctrine in the "new era" and raise funds of millions of dollars to propagate the same, is one of the paradoxes of modern times when "the tares are ripening with the wheat."

JAMES F. GELLATLY.

Some extracts from Josephus, the Jewish historian, in regard to the "philosophy of the Jews."

"Now the pharisees live meanly and despise delicacies of diet, and they follow the conduct of reason and what that prescribed for them as good for them to do . . . they also believe that souls have an immortal vigor in them and that under the earth there will be rewards and punishments according as they have lived viciously or virtuously in this life, and the latter are to be detained in an everlasting prison, but the former will have power to reveive and live again.

"The doctrines of the Essenes is that all things are best ascribed to God. They teach the immortality of souls and esteem that the rewards of righteousness are earnestly to be striven for" (Book XVIII, Chap. 1, Antiquities of the Jews).

"These Essenes, (a sect of the pharisees) reject pleasurres as an evil but esteem continance and conquest over the passions to be a virtue. They neglect wedlock but choose out other persons' children while they are pliable and fit for learning . . . They do not absolutely deny the fitness of marriage and the succession of mankind thereby continued, but they guard against the lasciviousness of women and are persuaded that none of them preserve their fidelity to one man.

"These men are despisers of riches and so very communicative as to excite general admication. Nor is there any one of them to be found among them who has more than another (here follows account of formal prayers at sunrise and washings) . . . . For their doctrine is that bodies are corruptible and that the matter they are made of is not permanent but that the souls are immortal and continue for ever, and that they come out of the most subtle air and are united to their bodies as

of the great nominal churches has resulted from the imbibing and internal working of false doctrine which, like leaven, has fermented the mass. Is not the church flooded by worldly conformity and creeping doubts regarding the inspiration of the word? How very few of its members are crying out for separation and holiness.

Signs of Christ's Speedy Coming

"Many shall run to and fro and knowledge shall be increased" (Dan. 12:4). Invention has chained the mighty forces of steam and electricity to palatial carriages by land and sea, so that one can go round the world with comfort and ease, in sixty days. Railways cover the earth and steamers track the sea like a mighty spider web. "Many shall run to and fro." In the year 1896 the number of passengers carried on the railroads in the United States was 535,120,756, and the mileage was 13,054,840,243; and in the whole world the railroad passengers were 2,384,000,000, and the mileage 28,677,000,000. Add to this the travel by steamers and private conveyances, the explorations into every conceivable corner of the earth, from the equator to the poles, and the enormous aggregate is surely a literal fulfilment of this sign of the end.

And Knowledge Shall be Increased

The unprecedent educational facilities are a remarkable feature of our time. We have public schools for our youth, colleges and universities for higher education, and denominational schools for religious education. The public press, with its ceaseless stream of news and information, covers the earth with its ever increasing circulation, like falling leaves from some mighty tree of knowledge. And, of the making of many books, there is truly no end. The means of communication by the mail, telegraph, and telephone have been multiplied in geometrical progression. By the Universal Postal Union, printed matter is carried as cheaply to Iceland or China as to the next street in Chicago.

Perhaps our text refers more especially to the increase of Bible study. Since the year 1804 over 230,000,000 of Bibles, Testaments, and portions have been distributed by the Bible societies alone, and millions more by private publication agencies. The Bible has been translated into over 287 languages, and parts into 340. Over nine-tenths of the race have the Bible to read in their own language. (And yet there are those who say men and women have not had a "fair chance" to know God's word.)

Perilous Times Shall Come (2 Tim. 3:1)

Perilous times.

(a) Physically. Pestilence, earthquakes, cyclones, etc.

(b) Politically and socially. Under this head we need only refer to the progress of nihilism, socialism, communism, and anarchy.

(c) Distress of nations. National jealousies have caused offensive and defensive preparation on a scale of such magnitude as to literally grind out the life of the people with oppressive taxation. Weapons are invented so ingenious and deadly as **to put all the past record beneath the shadow of comparison. Corps is added to corps and ships to ships, costing vast sums of money. In the very midst of the scene lawlessness lifts its hydra-head Capital cringes before the coming revenge of labor. Truly men's hearts fail them for fear of those things that are coming on the earth.**

Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1). For fulfilment see modern spiritualism and Christian Science. Spiritualism has its myriads of adherents, and Christian Science has swept over the country like a prairie fire. There are said to be more esoteric Buddhists in and about Boston than there are natives in Australia. "Go to, ye rich men . . . ye have heaped treasures together for the last days" (James 5:1-8). The accumulation of riches in the hands of a few men is specially characteristic of the present times. If Adam had lived to the present time and accumulated $10,000 additional wealth each year of his life, this vast aggregate would not equal several individual fortunes which have been amassed in recent years.—Selected from writings of W. E. Blackstone, by Flora A. Wood.

"Out of Darkness Into Light"

By Allen D. Strickler

The Mind of the Spirit

Paul said in 2 Cor. 4:18: "While we look, not at the things which are seen, but at the things which are not seen; for the things which are not seen are eternal."

Jesus said: "He that cometh from above is above all; he that is of the earth is of the earth, and of the earth he speaketh; he that cometh from heaven is above all." In John 8:23, he said unto the Jews, "Ye are from beneath; I am from above; ye are of this world; I am not of this world." John says: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of Life (and the life was manifested, and we have seen, and bear witness, and declare unto you the life, the eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard, declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with his Son, Jesus Christ; and these things we write that our joy may be made full." From these statements made by Christ to the Jews, and by John to the brethren of Christ, it is certain that in them we have the proof of something that is above and beyond the natural. Something that did not originate in or from the earth; but came from God and heaven and was manifested concretely so that natural eyes could behold, and natural hands handle. That which makes the lower animal different from the vege-

table is natural power, a limited degree of intelligent, independent action.

The chemical materials of the bodies of animals and of the vegetable world, are all of the same kind. The mechanical structure of the body is for the use of the mind, and the mind makes use of the body to the extent of mental capacity adapted to the preservation of the mind by the preservation of the body. Tangible physical substance exists for pleasure and benefit of the mind. So far as the individual animal exists, not taking into consideration the purpose which God had in creating the animal world, it is for the gratification of the mental impulses springing from the brain or organ of mind.

In the higher animal, man, the same things are true, only to a much greater and enlarged extent or degree. Man has intellectual and moral capacity which the lower animals have not, so that he can use physical things, including his own body, to gratify those greater capacities. All joy and sorrow, all feeling and sensation, is due to the mind as it reaches out through the body or the knowledge of the things that exist. In short, it is the mind that makes up the real man, and as is the mind, so is the man (Prov. 23:7).

The "Word of Life" as a concrete thing, and known by John as Jesus Christ, was what John calls "the eternal life." What he saw and handled was not the "mind of the flesh," but it was "the mind of the Spirit"; that is, it was the mind of God.

This "mind of the Spirit" in a spiritual body is just as much the real person, as "the mind of the flesh" in a mortal body is the real person. Such a mind as that belonging to the man Christ Jesus, God has decreed shall never go out of existence. When once the divine mind becomes concrete as an individuality, God preserves it in his own imperishable memory, called in the Bible "the Book of Life." At the resurrection of the dead, it becomes a very easy matter for God to make such a mind conscious again by clothing it with a spiritual house from heaven; and thus man becomes immortal. So far as there is any knowledge of natural or spiritual things, character or mind has no existence in consciousness, in identity, outside of a body. Now inasmuch as the spiritual and imperishable body would have no existence were it not for "the mind of the Spirit"; the apostle John calls the mind of the Spirit eternal life; for without it there cannot be any immortality for any moral creature of God.

In the purpose of God, for a man to have the mind of the Spirit is as though he had eternal life, for God who cannot lie, promised it before the Mosaic ages began. Paul tells us in Romans 4:17 that "God calls those things that be not as though they were."

To know what the "mind of the Spirit" is, and to possess it, is the most important of anything under heaven for the individual man; for as Christ said, "What is a man profited if he gains the whole world, and loses his own soul?"

A man with a certified draft on a bank for a certain amount of money, or with a bank book, has that amount of money; it belongs to him, although on deposit in the bank; and so it is in reference to "the mind of the Spirit"; that mind calls for eternal life, and the banker, God, who has it as a deposit, will pay it out when it is called for at the judgment seat of Christ, a set time such as all banks have for the payment of money on deposit.

Paul says in Col. 3:3, 4: "For ye died and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory."

In writing to the Ephesians, he also says, "Ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession, unto the praise of his glory." Paul further says, "Ye are not your own, for ye are bought with a price" (1 Cor. 6:20).

We stop right here for a very important consideration, which is that God is the purchaser of a certain class from among the sons of men, for his own possession; and that he gave to this class the Holy Spirit as a means by which the "mind of the Spirit" might be caused to exist in the several members of the class. To those in the first century to whom the Holy Spirit was given by the laying on of hands, it was an advance and partial payment of the purchase price, which will be wholly paid at the time when mortality shall put on immortality. "The Holy Spirit of promise," that was given to believers in the days of the apostles of Christ, is called "an earnest" or evidence to the individual, because by it in those days of religious darkness, it materially helped in creating in its possessor "the mind of the Spirit," which in reality is the true earnest or evidence that the possessor of it will recieve eternal life by being given a "spiritual body."

There were some in the first century who received the Holy Spirit, who abused the use of its power, and did not create within their hearts "the mind of the Spirit." The possession by such of the Holy Spirit would not be to them an earnest or evidence that they would be made immortal.

Christ said to his disciples and apostles, "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:25, 26).

Upon another occasion Christ said to his disciples, "The words that I speak unto you, they are Spirit and they are life." Christ's words were spirit words. That is, words coming from God by the Spirit as a vehicle; the words of God are the expression or outward form of his mind; hence when the word of God finds a lodgment in the heart, the mind of God, who is "a Spirit," is created therein, and the believer has what Paul said was "the mind of the Spirit."

Paul says in Romans 10:17, "So then faith cometh by hearing, and hearing by the word of God."

It matters not how the word, thought or mind of God reaches us, only so we have "the mind of the Spirit"; it may come by hearing the written word or by reading it, or, as it did in apostolic times, by the Holy Spirit strengthening the mentality and by direct inspiration from the Holy Spirit. In the case of Jesus Christ John says, "For he whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure" (John 3:34). See also Heb. 1:2.

to prisons into which they are drawn by a certain natural enticement, but when they are free from the bands of the flesh they are released from a long bondage, rejoice and mount upward. And this is like the opinion of the Greeks that good souls have their habitation beyond the ocean in a region that is neither oppressed with storms of rain and snow nor with intense heat, but that this place is such as is refreshed by the gentle breathing of the west wind that is perpetually blowing from the ocean; while they allot to the bad souls a dark and tempestuous den full of never ceasing punishments. And indeed the Greeks seem to have followed the same notion where they allot the islands of the blessed to their brave men whom they call heroes and demi-gods, and to the souls of the wicked the region of the ungodly in hades, where their fables relate that certain persons such as Sisyphus, Tantalus, Ixion, and Tityusare are punished, which is built on the first supposition that souls are immortal . . . . These are the divine doctrines of the Essenes about the soul which lay a considerable bait for such as once have had a taste for their philosophy" (Book 2, Chap. 8. War of the Jews).

"Out of Darkness Into Light"

By Allen D. Strickler

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12).

"Jesus answered them and said, My teaching is not mine, but his that sent me" (John 7:16). Christ was the living, walking mind of the spirit; and those who follow him, as he said, shall have "the light of life." No man can follow him unless he has the same mind which he had, which was "the mind of the spirit." "It is the spirit which quickeneth," that is, gives eternal life: the spirit word or mind. Christ said to the Jews, "Ye search the Scriptures because ye think that in them ye have eternal life, and these are they which bear witness of me; and ye will not come to me, that ye may have life" (John 5:39, 40). The Scriptures and the word of God are one; and Christ was the personal living mental word of God, "the word become flesh," having for his mind, not "the mind of the flesh," but "the mind of the spirit;" and therefore he had the right to eternal life; which also all others will have who have the same kind of mind as he had.

Now of this mind or word the apostle by inspiration said: "For the word of God is living, and active, and sharper than any two edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart; and there is no creature that is not manifest in his sight: but all things are naked and laid open before the eyes of him whom we have to do" (Heb. 4:12, 13).

In this writing of the apostle to the Hebrews, he reaches up to some of the highest conceptions of spiritual things; for he says that the word of God is living, it is not dead; "the mind of the spirit" is today the living conscious mind of the Lord Jesus Christ, now in heaven; and before it was the mind of Jesus of Nazareth; it was the mind of the Father, who is in heaven. There never has been a time when it was not living, and there never will be a time when it will not live, even as Peter says, "which liveth and abideth forever."

In the Proverbs it says, "The Lord possessed me in the beginning of his way, before his works of old, I was set up from everlasting, from the beginning, or ever the earth was." "Believest thou not that I am in the Father, and the Father in me? the words that I say unto you, I speak not of myself; but the Father that abideth in me doeth his works" (John 14:10).

The words of Jesus Christ were the words springing from "the mind of the Spirit:" and this mind be derived from God by ideas communicated to him in the several ways previously mentioned; and which were controlled and regulated by the same law that governs all mind formation. Christ was no exception to the general law: his freewill was a controlling power.

With these facts before us, we are able to comprehend and believe Christ when he said, "I and the Father are one" (John 10:30). "The mind of the Spirit" is one mind, although it may be in any number of personalities, such as the heavenly host of angels, the Lord Jesus Christ, or the brethren of Christ. "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58). The "I am" appeared to Moses at the bush, and also to Abraham (Exod. 6:3), and also to Adam in the garden of Eden (Gen. 3:8). "The mind of the spirit" in the angels and in Jehovah, existed long before Abraham, although the Jews could not comprehend that the one who was talking with them was the divine mind in an earthy tabernacle, awaiting the time when it would be clothed upon with "the house from heaven" at the resurrection, after the third day. We know that the Jews did not comprehend what Christ said to them; because Christ said, "Why do ye not understand my speech? even because ye cannot hear my word."

Now here is what he said to them. "I proceeded forth and came from God; neither came I of myself, but he sent me." Christ, an individuality of the "mind of the spirit," some years later was able to say that he was "the first fruits of them that slept," the first of such to be "clothed upon with the house from heaven." "I am he that liveth and was dead," never more to die. "I proceeded forth and came from God." "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

The principles of truth and righteousness sent forth from God in the form of his word, created "the mind of the Spirit" as a character concrete in the personality of Jesus; and as a personality has returned to God in heaven: "whom the heaven must receive until the time of restoration of all things, whereof God spake by the mouth of his holy prophets that have been from of old" (Acts 3:21).

Though Christ has been crowned with glory and honor (Heb. 2:9) because he had "the mind of the Spirit," God is not satisfied with that one salvation; he will bring "many sons to glory" (Heb. 2:10); all saved in the same way and for the same reason, and that is because each one had a character built upon "the mind of the spirit." He who was the first one saved from the dead because he had "the mind of the Spirit" declared himself to be "The Way, the Truth and the Life." "The mind of the Spirit" is "the truth," therefore by it we can reach the Father, and in no other way. "Verily, verily, I say unto you, He that believeth hath eternal life." No one can believe "the mind of the Spirit" without first knowing what it is; therefore, as Christ said, "It is written in the prophets. And they shall all be taught of God. Every one that hath heard from the Father, and hath learned cometh unto me." What has God said and what has he taught? What is the mind of the Spirit? It must be believed in and lived, be a living thing in the person, otherwise there is no eternal life. "He that hath received his testimony hath set his seal to this that God is true" (John 3:33). The angel said to John that "the testimony of Jesus is the spirit of prophecy" (Rev. 19:10).

Jesus said to his eleven apostles gathered together at Jerusalem, "These are the words which I spake unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and the Psalms concerning me, Then opened he their mind that they might understand the Scriptures."

The Bible as a whole is the Spirit of prophecy, and it bears testimony about Jesus Christ commencing at the book of Genesis and ending with the Revelation. The mind of Christ was an understanding faith in the teaching of the Bible throughout, and in the things taught therein we learn the mind of God, and it can be found in no other place. Therefore it is impossible to believe in Jesus Christ in a scriptural way, without understanding and believing the truth taught in the Bible; attaining to such a state of mind is to have "the mind of the Spirit" which Paul says is "life and peace."

When the jailor said to Paul and Silas, "Sirs, what must I do to be saved? and they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house" (Acts 16:31), something vastly more was intended than to believe in Christ as an historical person. That something has already been pointed out; but can again be stated by saying that to believe in "the Lord Jesus," is to have the same mind that he had, which was "the mind of the Spirit" formed as such, by a knowledge of te word of God given by the Spirit through the mouth of "God's servants the prophets." The testimony is that Paul and Silas spake unto the jailor and all that were in his house, "the word of the Lord."

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32). A start is made with the "milk of the word," the simple first principles of the truth; but as the word of God is a living thing, it keeps on growing "until all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ," and for this reason "he gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;" all necessary to create "the mind of the Spirit" as a concrete consciousness in all who accept the call to God's kingdom and glory, to whom Paul said, that "they should walk worthy of it" (1 Thess. 2:12).

The kingdom of God does not belong to the present political system of things; even as Christ said to Pilate: "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence": that is to say, it was not then to be set up, but at a future time, just as David by the spirit of prophecy said that it should, namely, "Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come" (Psa. 102:13).

The kingdoms of this world are governed by the "prince of the power of the air (political), of the spirit that now worketh in the sons of disobedience" (Eph. 2:2). The spirit of disobedience in the sons of disobedience, emanates from "the mind of the flesh"; and therefore "the powers that be" have a prince to govern them that is disobedient to God; this disobedience springs from the foundation upon which "the mind of the flesh" is built, to wit, "the lust of the flesh, and the lust of the eyes, and the pride of life": these are the things that make up "this present evil world," and every human government is controlled by them. But this will not be so when Christ's kingdom supplants the kingdoms of this world and they become his (Rev. 11:15).

INDIANA NOTICE

The conference board met at North Salem Church Sept. 27, 1919, and voted to improve the North Salem Church as it was unanimously chosen at the last conference for the permanent place for holding conferences.

The board also voted to hire an evangelist for Indiana. $1200 dollars is already subscribed and those who have not yet subscribed please do so.

Send all remittances to Marshall Logan, R. 7, Plymouth, Indiana. "Let us work while it is day, for the night cometh when no man can work."

Send offerings now.

WILLIAM M. HUFFER,
Conference President.

The greatest educational need of the individual is a trained mind—a mind that is ready on the instant—not the next day (William George Jackson).

"If thou faint in the day of adversity, thy strength is small" (Prov. 24:10).

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Editorial

"Since Brother Russell passed into glory there have been no general conventions until this year" (The Watch Tower, Oct. 1, 1919). "Since Brother Russell passed into glory"! Can an orthodox, with an immortal soul, say more?

"The earth was without form and void" (Gen. 1.2). Here "the earth" is emphasized by position: and, as emphasis implies contrast, should be introduced by "but": "But the earth"! A rich mine of wisdom here has been strangely overlooked by practically all expositors. "But the earth had become," etc., whether by first creation or subsequent catastrophe, the record does not say.

In Mark 11:22 we read, in both the common and revised version, "Have faith in God." The Greek, however, is singularly peculiar. The word "God" is in the genitive case, literally, "have faith of God." For this reason some have decided that the genitive described the kind of faith rather than its direction, as, "have a faith like God's." But in Luke 6:12 we have a passage which explains the case of the genitive as indicating direction. The tense is correctly translated in both versions, "in prayer to God."

How the Bible Came

In very simple words Peter tells how we came to have the Bible: "Holy men spake as they were moved by the Holy Spirit." First, there was the condition of character "holy men"; second, there was the inspiring spirit called "the Holy Spirit"; and third, there was the human instrumentality and activity guided by the Holy Spirit: "They spake."

A Hint on Inspiration

Partial inspirationists claim that because God used men in writing the Bible, the inspiration of God became mixed with error before it reached us. Human weakness contaminated divinity. But human instrumentality did not taint the divine record. In the palace of Belshazzar the solemn sentence of doom on the wall was a divine message inspired and infallible, and yet it was "written with the fingers of a man's hand" (Dan. 5:5, 26-28).

An Appeal

Sister Emma Garard, of Dayton, Ohio, sends the following appeal:

We, that is, husband and I, received a letter from Mrs. Howard in Canada asking that some one of our brethren go there to baptize her. My husband is a minister but not a paid minister, too poor in pocket to make the trip, or I would try to spare him to go. We are like the rest of those of like precious faith: we must labor for our bread. The dear one seeking baptism is in poor circumstances and is 65 years old, with failing health. Must we that love and look for our Lord's coming soon let this dear heart go down to the grave out of Christ? She is now begging to be taken into the Ark of safety. Our dear brothers and sisters can get enough together, I am sure, if they would try. Let us go to this poor woman and make her heart glad. We will give two dollars toward this service. Please heed this poor Sister's call for help. With love to all of like precious faith.

MRS. L. J. SWEET,
302 E. 5th St., Topeka, Kansas.

"Mediums" Challenged

Francis M. Cowgill, of Marion, Ohio, writing to "The Plain Dealer," Sept. 21, makes the following challenge to the Spiritualists everywhere:

"Sunday Editor Plain Dealer Sir: I have been reading the various articles your paper has been

publishing regarding 'Spiritualism' with more than passive interest. Having had experiences more broad and far reaching than perhaps any writer, writing for your paper; I deem it my duty to expose facts regarding the dangers of this rapidly growing faith.

"First, I want to say that I am personally convinced it is a 'frost' and I can convince any broad minded person open to reason and consideration that it is a farce. As a magician and inventor I have come into personal contact with practically every 'medium and seer' in Ohio and several other states. I can name 'mediums' working in Ohio at this date that I personally know are fakes.

"I challenge any 'medium' in the world to meet me before a committee in your offices and perform a single feat that I cannot duplicate or surpass. I make this statement knowing that I have the backing of every magical society in America

"I can control a boat or automobile at a reasonable distance by wireless. I can send the human voice through space (not 'spirit voices') by wireless, I can perform 'materialisations' that I defy a 'medium' to duplicate. I can defy any man to push me over, or to lift me off my feet and in turn I can lift three of the heaviest men that you can select with the palms of my hands. I can do these feats in your offices just as easily as I can do it in my home. Can a medium do these feats by spirit power? Can a 'medium' make an unprepared automobile run without a driver down Cleveland's crowded streets pass all trafic, turn corners, blow horns, light and extinguish lamps? I can do it with wireless and I am ready to prove my statement.

"I can put the 'Ouija board' to tests that will 'stump' it. I am ready to prove my claims or the farce of 'Spiritualism' any time or place."

Forsaking the Fountain of Life

ABSTRACT OF A SERMON BY THE EDITOR

Two Evils

The words for our meditation this evening are found in Jer. 2:12: "For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that hold no water." In the eleventh verse of the same chapter we have this question propounded, "Hath a nation changed their gods, which are yet no gods? but my people have changed their glory for that which doth not profit." By the context we learn that idolatry is a permanent fixture among the nations: there has not been an instance in the world's history of an idolatrous nation abandoning its gods. The prophet looks at the stability of the heathen in their devotion to idols, and says the Israelites, God's own people, had been guilty of "two evils," while the heathen had only been guilty of one. To the credit of idolaters he says they were stable in their religion: to the discredit of his people he says they were wavering in the true religion and apostate in its service. "My people have committed two evils: they have forsaken me, the fountain of living waters, and hewn them out cisterns, broken cisterns, that hold no water."

Living Waters

In Gen. 21:19, in the Hebrew Scriptures, the waters of a spring are called "living" because they are more refreshing and life-giving than stagnant pools which are fed by rains. God uses this fact to illustrate himself and his law. In Psa. 36:8, 9 David says: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life. in thy light shall we see light." Here God's blessings in his "house" are compared to rivers, "rivers of pleasures." We may understand that both God and his law are intended in this Scripture. "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psa. 19:8, 9). David conceives of Jehovah as a fountain and his testimonies as converting or reviving dead men and women when it comes into contact with them. "Out of Zion shall go forth the law" during the reign of Christ, like a stream (Isa. 2:3). This is the fountain which shall be opened for the house of David for sin and for uncleanness (Zech. 13:1).

Forsaking God

From these premises, to forsake the law of God is the same as to forsake God himself. "You have forsaken me." People say, "I never go to church," and yet think themselves very good men. We remind such people that there is no neutrality in religion. "Forsaking me," forsaking the Lord's "house" where flows the "rivers of pleasures," an inevitable result follows: "You have hewn out cisterns, broken cisterns, that can hold no water." As soon as a musician leaves off his music, he loses a sense of fine harmonies: when an artist gives up art, he immediately is deprived of the delicate touch in plying his brush; and when the literary man allows the stern occupancies of life to interfere with his calling, his power of up to-dateness wanes. Therefore when men forsake Jehovah and ignore his word, their fine perception of duty and sensitive conscience are soon blunted. The history of Judas illustrates the point in its individual application, and the history of France exemplifies it in its national proportions.

Cleveland Miscellanies

Mae, the daughter of Brother and Sister Westfall, of Troy, Ohio, was an unexpected and appreciated visitor last week.

The Sister's Society met this week at the home of Brother and Sister John Tavernier, of Brooklyn.

The Restitution Sunday School Leaf

Lesson XXXVIII

HOW SIN ENTERED THE WORLD

MEMORY TEXT: As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous (Rom. 5:19).

1. And out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food.
2. The tree of life also in the midst of the garden, and the tree of knowledge of good and evil.
3. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat:
4. But the tree of knowledge of good and evil, thou shalt not eat of it.
5. For in the day that thou eatest thereof thou shalt surely die (Gen. 2:9, 16, 17).
6. Now the serpent was more subtle than any beast of the field which the Lord God had made.
7. And he said unto the woman, Yea hath God said, ye shall not eat of every tree of the garden.
8. And the woman said unto the serpent. We may eat of the fruit of the trees of the garden:
9. But the fruit of the tree which is in the midst of the garden God hath said.
10. Ye shall not eat of it, neither shall ye touch it, lest ye die.
11. And the serpent said unto the woman, Ye shall not surely die.
12. For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil.
13. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise,
14. She took of the fruit thereof, and did eat, and gave also unto her husband with her: and he did eat (Gen. 3:1-6).

Practical Truths

The world is a world of sinners. Paul says, "All have sinned and come short of the glory of God." In our last lesson we had the Bible solution of the problem of man's origin. Here we have the question of the origin of sin: that is to say, the first pair amid the beauty of the bowers of Eden were the first sinners. The story is a simple one, yet it covers the whole ground, and if it is a part of inspiration it is a truthful one. It teaches a very vital truth with great force; and that is, the importance of exact obedience to God in all things.

Notes on the Lesson

Many.—The Revised Version is preferable, which reads as follows: "For as through one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous." The many are the recipients of the resurrection to life (Rom. 5:18) by the righteousness of the One. Eternal life is received only through righteousness (Rom. 5:21; 2:7) and obedience.

1. **Out of the Ground.**—Man was made out of the ground, the beasts and birds likewise, and the trees grew out of the ground. The earth furnished the material for the creation of everything which lives upon it, and the earth still is the great storehouse which furnishes food to all it inhabitants.

2. **Tree of Life.**—We have every reason to believe that whatever figurative use there may attach to the term "tree of life" in other parts of the Bible, there is, nevertheless, a real kind of wood, or species of tree, as the basis of the figure. A reality must underlie all figures. Jesus is reprented as the "bread of life," yet he could not be, if there were no such thing as literal bread. B. Wilson in Diaglott translates Rev. 2:7, "Wood of the life," and says in a note that the Greek word may refer to an aggregation of trees or a forest.

3. **Commanded.**—This commandment was to the effect that he should not eat of the tree of the knowledge of good anl evil.

5. **Surely Die.**—This was to be the penalty if the command was disobeyed.

6. **Serpent.**—The Bible use of this term is varied. Generally refers to reptiles which are familiarly known as snakes. See Concordance.

11. **Not Surely Die.**—Some kind of human immortality was here taught by the serpent to Eve. But we are told that he lied at the beginning, and being just opposite to God's statement both cannot be true. Let us state them side by side. "Ye shall not surely die."—Serpent. "Thou shalt surely die." God. Which will you believe?

14. **She Took of the Fruit.**—Poor woman! She was deceived. She ate of it and Adam ate with her.

Suggestive Topics and Questions

1. **The Commandment.**—What one man's disobedience is referred to in our memory text? When Adam was created in what garden was he placed? Tell what kind of trees were in the garden? What other trees are particularly mentioned? (2.) What properties had the tree of life? (Gen. 3:22). What would be the result of eating of the tree of the knowledge of good and evil? What command did God give Adam concerning this tree? (4.) What is meant by "surely die?" Is it literal death or a death in trespass and sin? Was this command an important one? If so, why? Do you think Adam ate of the tree of life while in the garden?

2. **The Temptation.**—What or who was the serpent? (6.) What did the serpent say to Eve? (7.) Did he tell the truth in verse 7? What did he tell her in verse 12? Was that true? (Gen. 3:22). Where did the serpent's story differ from the Lord's statement? (11.) What induced the woman to take the fruit? (13.) After taking and eating the fruit what did the woman do? (14.) Was the woman deceived? (1 Tim. 2:14). Was the man deceived?

Closing Remarks.—The most dangerous temptations are those where the error is nearest like the truth yet differs in some important item. The nearer a counterfeit is like the genuine coin the more likely to deceive. Had the serpent's temptation been presented in opposition to God's command Adam and Eve would have revolted at the idea: but it was presented in such a way as to agree with God in every particular, except that of dying. The idea was presented that, in addition to them having the wisdom of gods, they would never die. Here lay the deception to Eve. Let us not be deceived by any promise of immortality outside of Christ, for he alone brought life and immortality to light through the gspel.

The Burning Bush

Exodus 3:2

The burning bush: Israel in affliction, burning but not consumed—a miracle all the way down the ages. Israel scattered and persecuted among all the nations, burning but not consumed. And why so?

The ansewr is found in Gen. 22:15-18: "And the angel of the Lord called to Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

This oath bound covenant is not contingent upon any thing to be performed by Israel, the conditions having been already performed by Abraham. Israel is scattered and persecuted because of their sins; but God says: "And yet for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26:44). "For thus hath the Lord said, The whole land shall be desolate; yet will I not make a full end" (Jer. 4:27). "Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old" (Micah 7:20). "Go ye up upon her walls, and destroy; but make not a full end." (Jer. 5:10).

Popular Christianity gives to Israel all the curses, and claims all the blessings for themselves; but God by virtue of his foreknowledge has caused it to be written that the same Israel that is scattered that will be gathered. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepard doth his flock" (Jer. 31:10).

That the gathering of Israel is not a past event but future, is proved by the testimony of Amos: "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord God" (Amos 9:15).

We should not confound the literal gathering of Israel in the flesh to old Jerusalem, with what is written concerning the New Jerusalem. The first is the literal descendants of Abraham, Isaac, and Jacob gathered to the land promised to their fathers: the New Jerusalem is a spiritual municipality a corportion for the government of the earth. This city is the masterpeice, the finished work of the Architect of the universe, reflecting his wisdom, power, and benevolence. Its conception in the mind of him who knows the end from the beginning is surpassingly grand and glorious. Its environment is perfect and lovely. There is nothing in all the world that can be compared to this city in grandeur, purity, and perfection.

GEORGE FRANCIS.

ORTHODOX MEDLEY

In a striking indictment of Church overlapping copied in the "Outlook" from an American exchange, a story is told which in a humorous way carries an instructive moral. In a certain town where two streets crossed, three churches were built on corners so near to each other that the people in each could hear what the others were singing. One Sunday morning the Methodist was heard singing "Will there be any stars in my crown?" The Baptist was heard singing, as if in reply, "No, not one." The Presbyterian brought on the climax by singing "That will be glory for me."—Selected.

BIBLE READING

"For all have sinned, and come short of the glory of God. Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 3:23-25; 5:1).

Brother Rocker.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Jane Allen	$ 2.00
D. B. Wilson	5.00
Mary Keith	1.00
H. E. Russell	10.00

A man who gives his children habits of industry provides for them better than by giving them a fortune.

The Restitution

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ROBERT G. HUGGINS..............................Editor
ARTHUR E. GRIFFITHS ...... **Treasurer and Manager**

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While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

Keep real busy and you will have but few worries.

———o———

When a brother or sister fails to make good we all suffer.

———o———

If a brother knocks, you may not be able to shut his mouth: but you can shut your ears.

———o———

Hundreds can talk to one who can think: thousands can think to one who can see. Ruskin.

———o———

Brother D. C. Robison writes: "You will find a check enclosed for $2.00. Send to address given. They want this week's copy. Sister Robison secured the subscription."

———o———

Development, acquisition, impartation, are the three ends of study. There is a great difference between the faculty of acquiring and the grace of imparting. The last is the highest attainment.

———o———

Tradition is a dangerous authority to which to appeal. At first a vassal, soon she becomes a consort, and then a sovereign, in reference to the word of God, until that word was made of "none effect" by her comments and glosses.

Cleveland Miscellanies

We sorrow with Sister Heloise Crawford this week, who lost her father by death.

Sister Lilly Wick, from near Youngstown, Ohio, met with us at the Lord's table Sept. 21st.

In response to a telephone call from Brother Jergensen, in company with Brother Jesse Titman, we attended the funeral of Brother Harry Earl, of Akron, Ohio, Sept. 12th. Our deceased brother died in the 81st year of his life. He had been in the truth for many years, and "died in the faith." He sleeps in Jesus, and will undoubtedly be among those who "are his at his coming."

The Young Peoples' Society held a meeting, Friday evening, Sept. 19th, at the home of Brother and Sister Sanford. Twenty-two members responded to roll call. There were eleven visitors. Three new members were taken in. The lesson was conducted by Brother Huggins and Sister Bessie Nichols. The subject was a debate: Resolved, that Christ personally pre-existed. Sister Bessie Nichols, opening with the affirmative, attempted to prove that Christ pre-existed (1) physically, (2) in a state of glory (3) and on an equality with God. Brother Huggins, on the negative, then gave a correct version of the texts quoted by the affirmative pointing out where and why unbelievers make their mistake. The meeting was most interesting as well as instructive and was thoroughly enjoyed by all.

———o———

A Discrepancy?

An unbeliever has recently claimed to me that in Amos 9:11, 12, "remnant of Edom," is quoted in Acts 15, "remnant of men." How can I answer her contention that there is a discrepancy?

EDITOR'S COMMENTS

In Amos the passage reads "remnant of Edom," and in Acts this is quoted "remnant of men." Such is the fact, and we cannot but wonder how an unbeliever can see a "discrepancy" in the two statements. The probability is that the vowel points have been changed by some scribe in Amos. Instead of "Edom" it probably read "Adam" in the original. In that case James restores the quotation to its original form. Be the facts in the case what they may, any fair minded unbeliever should be able to see that "Edomites" are "men," and that as a people ostracized from Israel they represented Adam, Adamites, Gentiles, the "men" in question.

———o———

All the beautiful sentiments in the world weigh less than a single lovely action (Lowell).

Light-houses don't ring bells and fire cannons to call attention to their shining. They just shine.

Communication

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

HANNA M. BARBER

I would like to say to the brethren that we have had the privilege of having Sister Randolph, of Lipscomb, Texas, with us awhile this summer. She is the widow of our beloved Brother E. F. Randolph, who died last spring. She is very lonely since Brother Randolph's death, but she sorrows not as those who have no hope. She is rejoicing in the soon coming of our Lord when those who are loosed from the prison house of death shall exclaim, "O grave, where is thy victory?"

While Sister Randolph was here we had many good talks on the things concerning the kingdom of God. We had the pleasure of meeting Sister Cramer, of Blackwell, Okla., who has been visiting her daughter here in Pueblo. We had Bible class, and it seemed good to meet with those of like precious faith. We are isolated here and are always glad to see the brethren. We distributed tracts with an invitation to attend Bible class on Sunday, but not a person came. Good proof that we are in the "last days."

Pueblo reminds me very much of Sodom. The love of money seems to be the besetting sin. Greed and graft are on every hand. How true "the love of money is the root of all evil."

Sister Randolph intends visiting Sister Ella Gates, of Quinlan, Okla., after which she will return to her home in Texas. May the Lord be with her in this severe trial.

Your sister in Christ.

———o———

MARRIED

Brother Leland N. Roose and Miss Grace A. Mains were married at noon Sept. 23rd, 1919, in Chicago, at the home of Sisters Whitehead and Harsch. They are spending their honeymoon in Chicago, and will return soon to Charter Oak, Iowa, where Brother Leland is in business. Leland was formerly state Berean president of Iowa, and treasurer of the National Berean Society. As they go to their own home, which is in readiness for them, the best wishes of the Bereans for their happiness go with them. May God's blessing rest upon this Christian home.

D. E. VAN VACTOR.

———o———

CHRISTIAN ENDEAVORERS AGAINST TOBACCO

The Christian Endeavor Societies of Georgia and South Carolina at their recent convention adopted the following resolution:

"Whereas, The society ideal of Christian Endeavorers is to 'do whatever Jesus Christ would have us do'; and,

"Whereas, Our Bible ideal is 'clean hands and pure heart' (Psa. 24:3, 4), and to 'present our bodies a living sacrifice, holy, acceptable unto God' (Rom. 12:1), and to abstain from 'defiling the temple of God' (1 Cor. 3:17), and that we have left all to follow and obey Christ:

"Therefore be it resolved, That we Christian Endeavor Societies of Georgia and South Carolina, in convention assembled, express our devotion to these ideals, and seek to realize them in our own lives, by opposing, so far as we may, the use of tobacco in all forms by the young through life."

It would be well for us to follow their example.

S. P. GROVES.

Obituaries

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

———o———

MARGARET WATT

Again it is our sad duty to announce that the grim monster has carried from our circle another saint of God, namely, Sister Margaret Watt, who fell on sleep Saturday, September 13th, cause, heart failure. Sister Watt made the good confession, and was baptized in the day of Dr. John Thomas, and has ever since lived a consistent Christian life. We are confident that when he, for whom we all watch and wait, shall appear, she shall be among those who shall be told, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May he soon come and gather together his waiting ones, both sleeping and awake, is the sincere prayer of

Your brother in Christ.

ALEXANDER D. DONALDSON.

———o———

Nancy Eldora Dickson was born May 18th, 1862. She was the daughter of John B. and Margaret Dickson, and a member of one of the pioneer families of Marshall County

She was married to Daniel Mochel, August 25th, 1906, and has since lived on a farm near Plymouth. After a brief illness she answered the summons of death September 19, 1919, at her home. She had lived 57 years, 4 months and 1 day.

She heard the gospel message in 1881, and yielded herself in obedience by baptism, and united with the Plymouth Church of God where she remained a faithful member till death. Sister Mochel possessed a quiet, unpretentious disposition in which she went about in the discharge of life's duties reflecting the character of Jesus whom she had learned to love and serve. In her death the church loses an active member, the community a good neighbor, and the world a noble woman. The husband has lost a loving companion and dutiful helpmeet by this encroachment of death upon the sacred precincts of his home. She leaves her husband, Daniel Mochel, and two sisters, Mrs. Jennie McDonald and Mrs. Nina Pontius, of South Bend, besides many other relatives to remember her life of love and kindness.

Sister Tavernier served luncheon at noon, after which Sister Ruth Mowery gave a reading on the seventh "Bible Lesson on First Principles." Under "posthumous probation" Larger Hope was exposed in a most transparent way.

The following notes are supplied by Sister Bessie Nicholls, Secretary of the Fellow Helpers' Society:

The Fellow Helpers' Society of the Church of God in Cleveland met at the home of Brother and Sister Lang on Friday evening, Oct. 3rd. The business part of the meeting was conducted. Several brothers and sisters, who are ill, were reported as having been visited by different members of the Society. The subject under discussion for the evening was, "Will fleshly relations be perpetuated in the Kingdom of God?" Sister Frances Russell, who was the leader, handled same in a very able manner. Several interesting points in the lesson were brought out which proved beneficial to all present. The collection was $3.95.

The Fellow Helpers wish to extend an invitation to any who are not members of the Society to attend one of their meetings; for they feel certain that any who attend one meeting will want to come again.

The following items of information concerning the Sister's Society are supplied by Sister Goss:

For the benefit of sisters in other churches and isolated readers of The Restitution, the Sister's Society of the Church of God in Cleveland asked me to write a short article, giving a little account of our doings.

We meet every two weeks on Thursday afternoon for business and Bible lessons. Meeting is called to order at 2 o'clock, usually opened with prayer by the sister who has charge of the lesson. The minutes of the previous meeting are read. Reports of calls made on sick or well, and letters written are made. Any answers received are read.

New business taken up, dues collected, 10 cents at each meeting. The amount seems small but in a year's time amounts to a nice sum and enables us to do a lot of good, such as sending fruit and flowers to the sick, etc.

After business is over our lesson is taken up. We have, for some time been studying the "Bible Lessons on First Principles" by Brother Huggins, pastor of our church. Thursday Oct. 9, is the date of our next meeting, and we begin the study of the 8th lesson. Our meetings close at 3:30, after which a little repast is partaken of before going to our several homes. We should be very pleased to hear from anyone and gladly answer their letters.

Wild oats are usually the result of irrigation.

God never imposes a duty without giving the time to do it.—Ruskin.

Russellism Refuted

ARTICLE SEVEN

THE RUSSELL RANSOM AN INVENTION

THE "RANSOM for all" harped upon so much by Russellism is an invented "ransom." It would force upon man a restitution of a physical condition without man performing any part of it. Man having fallen by sin, the wisdom of God is seen in requiring that he profit by the experience of trial under the evils he brought upon himself; it requires that to secure the physical redemption, man must be a voluntary and an active participant in the work, not a mere passive subject operated upon miraculously by resurrection.

The ransom, in the primary sense, was only the reinstating of man in the relation to God from which he fell. Before he fell, man was on probation, with the way to the tree of life open to him; after the fall, he was not on probation, and the way to the tree of life was closed to him. The ransom, which was entirely an act of God's love, and in which, primarily, man did not participate, was a restoration to a probationary relationship, by which man could "work out his own salvation," which would result ultimately in healing the physical sin-produced condition, and end in the "redemption of the body." The matter of the "ransom for all," therefore, may be stated thus: Sin closed the door against all—Adam and his descendants; the ransom opened the door "for all"—Adam and his descendants. Taking this view of it the ransom is as truly "for all" as the effect of the fall was. It may also be expressed in this way: Adam closed the door against "all;" Christ opened the door "for all." While Christ personally and literally as a sacrifice was not there to effect the ransom, the wisdom of God provided that the efficacy of his predetermined sacrifice should be drawn on in advance by means of types of what would certainly become realities.

The door which the "ransom" thus opened was never afterwards closed. That thousands have wandered away and lost it does not change the fact in the least. The special revelations which have been made since the delivery of "the faith once for all to the saints" have not been new "ransoms," new gospels, new faiths; they have been a resounding of the same "ransom," gospel, faith, etc. True there have been changes in the means of induction into the one faith, necessarily, by reason of transitions from times of "shadow" to times of "substance," but the gospel has always been the same, because man's common condition has always required a "common salvation."

The Russell Ransom a Delusion

The Russell "ransom" is a resurrection of all, except Russellites, to the condition of Adam's nature before he fell, when all are to have a chance of salvation in a condition of things politically, socially and physically incomparably more favorable than that which obtains during the times from Adam to the Millennium. This puts a premium upon procrastination. A philosophical mind would reason thus: Russellism tells me that God is indebted to me in the sum of another chance, or a chance in a future life to obtain salvation. So long as I keep outside the Russell "little flock" that debt remains in force, and it can only be discharged by raising me from the dead in a body free from the sin-productive proclivities of my present body. If I were to try to be a good Russellite, and thereby to obtain the "better thing" reserved for them in the form of a greater salvation, I might fail, and then my future chance would be forfeited. Now, even the "ransom" I shall have by resurrection will restore me to that "very good" condition of Adam and Eve before sin cursed them and the earth. That of itself, and without my turning a straw to effect it, will be an exceedingly good start for me. Then, when I am thrown on my own responsibility, I shall be in a glorious millennium, where satan will be bound, and the present allurements will be removed—why, after the "warning" I have had in the fall of Adam and in my "bitter experience" during this life, it would seem impossible for me to fail of obtaining salvation under such extremely favorable circumstances. In view of this,, what is the use of my troubling myself now, when everything seems against me? I will wait for that Russell "ransom" and take no chances in this life. I know that Russellism says I may not hope to have a salvation quite as good as Russellites, but that is only a difference in degree; and even if Mr. and Mrs. Russell and their followers do have a better position than I, it will not matter then, because surely there will be no envy in those times. After looking the matter all over, from every side of the question, I am convinced that I had better wait for the Russell ransom, and then try to work out my salvation under a cloudless sky. So I will "eat, drink, and be merry, for tomorrow I die;" but almost the next day I shall be alive again and find myself miraculously transformed into a nature, condition, and relation, all "very good." Really, when I think of Russellites, I am astonished at their ambition. To think, that they would run such risks as to try to obtain salvation in these times and hardships, when everything is against them, and yet they believe in a future "ransom" such as I am reviewing: and, just think of it, they are running the risks simply to gain a little superiority over me and those of my class in the ages to come. Really, this love of a prospective power on their part over the rest of us exceeds anything I know of in the rivalry of the political and social worlds of the present—but there, that is their business. As for me, I will wait the future Russell ransom to a "fair chance." Selected by Brother B. F. Smith.

A plucky man is seldom plucked.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST. BROOKLYN, N. Y.

MEMORY VERSES: [illegible]

GOLDEN TEXT: 2 Peter 2:9

DELIVERANCE

"We were pressed out of measure, ... Who delivered us . . . and doth deliver . . . He will yet deliver us."—2 Cor. 1:8-10.

Pressed out of measure and pressed to all length,
Pressed so intensely, it seemed beyond strength;
Pressed in the body and pressed in the soul,
Pressed in the mind till the dark surges roll;
Pressure by foes, and a pressure from friends,
Pressure on pressure till life nearly ends;
Pressed into knowing no helper but God,
Pressed into loving the staff and the rod;
Pressed into liberty where nothing clings,
Pressed into faith for impossible things,
Pressed into living a life in the Lord,
Pressed into living a Christ-life out-poured.

As Our Faith, So Shall Our Strength Be

Last week we told you we were on vacation, away from home, and in a limited manner, described the place where now we are staying; but we did not tell you we would be without a home when our vacation ends.

We call this department "the Young People's Page." The term "young people" is relative. Some people at 86 are younger than some others at 16. Still, as a rule, we count only those of more tender years as young. Hardly would we consider all those who have commenced their 37th year in that class. Very few of those for whom this page is written were born when we moved in our present residence, 127 Ryerson St., Brooklyn, on August 1, 1883.

During these 36 years many things of importance have happened, many things that go to make family history have transpired. The old home has witnessed two family weddings also the same number of births, while the grim monster has claimed three, who now sleep awaiting the coming of him who shall make all things new. May he soon come. Three members of the family have left the home to make the good confession and be buried in the water of baptism, and have returned children of God, heirs of his kingdom. So while we have seen sorrow we have experienced joy. All our days have not been sad; many days of extreme pleasure have been spent within the old walls, such as family reunions, family instruction in religious things, Sunday school, cottage meetings,

Funeral services were held at the Church of God in Plymouth, Ind., Monday, Sept. 22, 1919, at 3 o'clock, conducted by the writer, assisted by Mr. Northup. The house was filled with her old time friends, neighbors, and relatives, to whom we spoke words of comfort and hope from 1 Cor. 15 and 1 Thess. 4:13-17. Burial was made in the Pisgah Cemetery five miles from Plymouth, where Sister Mochel was laid to rest to await the coming of the Lord.

D. E. VAN VACTOR.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO SEARCH THE SCRIPTURES DAILY
SLOGAN. WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

CHICAGO ITEMS

On Sunday, Sept 21st, the Aurora Bereans entertained the Chicago Church at an all day meeting in the home of Mr. and Mrs. Colburn.

In the morning Brother Siple spoke on "The Gospel Message." He gave in a clear and simple way God's plan of salvation. In the afternoon he gave a fine discourse on "Jesus the Christ."

Lunch was served to thirty seven, making a pleasant social time at the noon hour.

Besides meeting the Aurora brethren, we were pleasantly surprised by the greeting extended to us from the Elgin folk who also had a hand in this entertainment.

Brother Clyde Randall, president of the Minnesota Bereans, was present and gave us a talk on the splendid results of the Berean work in his state.

We thank you all for this very enjoyable "get together time." These gatherings always draw "the church family" into closer fellowship.

On Sunday, Sept. 7th, Brother Clyde Randall visited the Chicago Church. After communion service he was asked to give us a few words of exhortation. He spoke very well on "The Promise given to Abraham," a subject of great interest to all. Come again, Brother Clyde.

We are glad to say that Sister Jessie Wilson is better though not very strong as yet. However, she managed to go to Aurora for the Sunday.

Our beloved Sister Chaffee, a great Berean is well enough to have a little vacation at the home of a friend. May God continue to give her daily strength.

Brother Paul Hatch is at home with us again after a summer of various occupations away from the city. We have missed Paul's talks, and we are glad that he is there to take up his share of the work.

A letter from Sister Anna L. Adams of Mulberry, Florida tells us that her old ankle trouble has returned and that she is suffering severely. She is unable to be on her feet, and says that it requires patience and then more patience. She is **isolated and sick, and she is one who spends much of her time writing to others who need words of comfort and cheer. Let us write to her.**

Brother H. V. Reed is in the Wesley Hospital, 25th and Dearborn Sts., Chicago. His son Dr. Reed, says that he has been there five weeks with a fractured leg. This news just reached us. As the days must be weary and the hours long, Bereans, see what you can do to help some of them pass more quickly and pleasantly.

A CORRECTED REPORT

Sister Anna Adams, chairman of the Social Correspondence Committee says that the report of the work of her comittee published in July represented only what had been accomplished up to the time of the Executive Board meeting in April, and not for the year. The report should be as follows:

Total number of letters written 292. Total number of answers received 181, total number of letters returned uncalled for 3.

Two of this committee together wrote 157 letters and they received 122 answers. A number of our soldier boys were written to, but no record was kept.

These letters according to answers received have been greatly appreciated by the recipients, and this fact is very encouraging to the committee.

The next conference will be held in Indiana in 1920.

ORGANIZATION

In union there is strength. By system much is accomplished. Organization, what is it? Webster says it is the act of arranging in a systematic way for use or action.

Any great work to be done is always begun by the getting together of the workers and forming some plan or plans by which the most possible can be accomplished in the shortest time. This is usually done by a division of the work among certain ones who will direct, while the others do their part by working in perfect harmony with the leaders.

Take our government, for example. Without its chosen officers to direct, without its system of doing things, and without the co-operation of the people, all would be turmoil; and riots and lawlessness would be the rule.

In the late war when we were all so sorry that some of our boys had to be sacrificed, yet many more might have had to go had it not been for the complete organization of the work along the lines of resistance.

Think of the great drives for money in the Liberty Loans. More time was spent in organizing and getting ready for the drive than was spent on the drive itself, simply because the leaders recognized the fact that complete organization was a long step toward accomplishing the end attained.

Look at our city school systems. Some one must be given authority to oversee the work, and also to see that the work is done. In olden times when each school was conducted independently of

all other schools, but little was accomplished in an educational way; but now with our great united system of school work, much is done for our children and more no doubt will be done for our children's children.

If system or organization is needed in political, military, and educational circles, why not in religious circles?

Although I have been unable to find the words system or organize in the Bible, yet we find the idea carried out in many places. Ever since Adam was placed in the garden of Eden and told to dress it and to keep it, we see system in all God's work. Yes, even before that, for God in his creative work certainly had well organized plans and carried them out to the fullest extent.

When Moses was told to lead the children of Israel out of Egypt, there was system in the work; and when the tabernacle was moved in the wilderness, not just any one could take a part down and carry it as he pleased, but the whole structure had to be taken down by the Levites and had to be set up by the Levites, and each family of the Levites had to carry a certain well described portion. In the line of march there was nothing haphazard about it, for each tribe of all the tribes had to be in a certain place in the line, those carrying the tabernacle being placed near the centre.

When Joshua surrounded the city of Jericho everything was done according to a well organized plan, and success was theirs by the working out of what had been planned.

When Jesus fed the five thosand, he commanded the apostles to make all sit down by companies upon the grass and then he gave the disciples the food to set before them. Was there not system in this?

HOW TO ORGANIZE

1. Interest a few, or many, as the case may be, in the work. It does not take large numbers to organize a society. Three can organize and do good work.
2. Set a time and a place for a meeting, and announce that time and place either by personal invitation or public announcement, or both.
3. Be present at that meeting.
4. Choose someone to act as chairman and state the purpose of the meeting.
5. Form rules to work by and adopt them.
6. Elect officers. Said officers to be president, vice-president, secretary and treesurer. One person can be secretary and treasurer, so that if you only have three members each office will be filled.
7. This completes organization. You are now ready to go to work.

HOW TO WORK

1. Meet regularly and be at the meeting.
2. Get lesson books and study the lessons.
3. Take turns in leading the meeting so that each one will be benefited by the experience.
4. Collect dues and remit a portion to the state treasurer.
5. Read secretary's report of previous meeting and attend to any business that should come before the society.
6. Open and close meetings with song and prayer.

DUTIES OF TRACT COMMITTEES

Each state committee please write to each president of local societies of your state and ask that a tract committee be appointed in the local society, whose duty shall be to keep tracts on hand for distribution by himself or any member of the society. Also to establish and maintain a tract library, tracts to be furnished free by the National Society. The tract library is for use of any one who wants information on a certain subject, the same as one would go to any library for information. As many tracts of a kind can be kept on hand as the committee sees fit; these tracts to be used and returned or given out and replaced by the tract commitee.

Local societies, if you have no state committee write direct to National Committee for tracts or information. At any rate, sow the good seed and work, work, work in his name, so that a few more may be brought to see the true light of the gospel.

Lydia Railsback,
National Berean Tract Com.,
621 S. Fellows St.,
South Bend, Indiana.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
127 RYERSON ST., BROOKLYN, N. Y.

MEMORY VERSES MICAH 6:8. TITUS 2:13,14

GOLDEN TEXT: 2 Cor. 7:1

GRASP HIS HAND

We rush along the busy street
With shoulders bent and lagging feet;
  Nor dare to falter by the way
  For life's no longer than today.
The weaklings fall, the cowards shirk,
But we who're men must do our work.
  Grim duty drives us without rest
  Until we make our better, best;
And so we pass, our narrowed eyes
Fixed on some transitory prize.

Yet, as we press on to the end,
A cheery voice calls, "Greetings, friend!"
  A hand thrust out—a grip that's true—
  A smile that warms you through and through;
A message brief and soon forgot,
But, oh, the change that it has wrought!
  The shoulders squared, the quickened pace,
  We meet an old friend face to face!
The clouds have lifted and a ray
Of human sunshine gilds our way.

prayer-meetings. Entertainment has also been offered to such worthies as Wiley Jones, William Wilson, George R. Kramer, George W. Young, Francis Malcolm, James Forman, George W. Aldridge, J. B. Cook, John O. Woodruff, W. G. Moncrief as well as a host of others, whom to name would fill this page.

We said we had no home to go to at the end of our vacation. Sometime between October 1st and 15th (just as soon as papers can be examined and passed) the new owner will take possession; and as the house problem is the same in Brooklyn as in the rest of the country, you readily will understand our predicament; but we have explicit faith in him of whom it was said that he numbered the very hairs of our head. We know that God will open some avenue to us whereby our wants will be supplied. We do not claim righteousness, except through our faith in Jesus, our Redeemer but through that faith we claim the following words apply to us, as even they did to David, the sweet singer of Israel:

"The steps of a good man are ordered (or established) by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. I have been young, and now am old; yet have I not seen the righteous forsaken, nor their seed begging bread. He is ever merciful, and lendeth; and his seed is blessed. Depart from evil, and do good; and dwell for evermore. For the Lord loveth judgment, and forsaketh not his saints; but the seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever."

Yes, in God have we placed our trust: in him through our Lord Jesus Christ, shall our faith be rewarded, and our hope realized. We are not ashamed: for we know whom we have believed, and are persuaded that he is not only able to keep that for us that we have committed unto him against that day, but that he also is able, willing, yea, anxious to help, assist, comfort, and console us now. As our faith, so shall our strength be.

Greatness

Greatness is the aggregation of minuteness; nor can its sublimity be felt truthfully by any mind unaccustomed to the affectionate watching of what is least (Ruskin).

Dare to Turn Back

It often requires courage to turn back when we have taken a wrong step, but it is easier to turn back after the first step than after the second or third, and much safer and pleasanter.

Don't Be a Busybody

"He that passeth and meddleth with strife not belonging to him is like one that taketh a dog by the ears; as a madman who casteth firebrands, arrows and death; and so is the man that deceiveth his neighbor" (Prov. 26:17-19).

What Might Be And What to Do

Until such time as we again shall have a permanent home, when we shall have "a place for everything and everything in its place," we may occasionally not be able to send copy for The Young People's Page in time to be published in the current issue. Rest assured we shall do our best, but humanity has its limitations; and if The Restitution should, once in a while, reach you without our customary talk, just say, "Poor fellow; he's more to be pitied than blamed;" and give a prayer that we may be granted strength and guidance to continue as a faithful workman in the Master's vineyard. Will you?

How to Live

Not to get all we can for what we give,
But to give all we can for what we get,
To practice friendship every day we live,
To merit peace wherever our sun is set.

Rock of Ages, cleft for me!
Let me hide myself in thee;
Let the water and the blood,
From thy wounded side that flowed,
Be of sin the perfect cure,
Save me, Lord, and make me pure.

A Bible Lesson on John 6:44
By Request

Jesus said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me, draw him: and I will raise him up at the last day" (John 6:44).

In Matt. 11:28-30, is another statement by Jesus, this time an invitation. He says: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." In this passage nothing is said about God drawing. Is there any contradiction?

Let us try still another, this time John 3:16, 17, also spoken by the great Teacher: "God so loved the world that he gave his only begottten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

As concerning the manner or the mode, or the way of coming to Christ, is there any idea expressed in either of the foregoing verses that is not also

expressed in the other two? In the first we have, "God must draw;" in the second, "Come, all ye;" while in the third we have it stated that the purpose of the coming of Jesus was to "save the world."

Let us try the word "love" and see whether or not it will act as a key to open the door of explanation. Kindly turn with me to 1 John 4:8-10: "He that loveth not knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins."

From this we learn that God is love, that he loved us before we loved him, and that it was his love that prompted his gift of Jesus as a ransom for our sins.

In this connection let us define the word "draw." In the first place it does not mean to coerce or force, or compel us to do something against our will. But it does mean to bring us closer through appreciation; "an acknowledgement by affection of a kindness received."

We are admonished to "rightly divide the word of truth;" also it is stated that God's word is self explanatory if we but take the time and trouble to dig for the treasure of explanation. In this case we have not far to go. Suppose we again turn to John 6 and re-read verse 44, adding to it verse 45 and see if I am not right in asserting that by reading both verses, remembering the definition of the word "draw," that it explains itself, and removes everything of a mysterious nature that was supposed to be lurking there.

"No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me."

We now see that when we realize that God is love, and that it was love that prompted him to sacrifice of his Son for our sins, that we are drawn by his love to an acceptance of his plan, thus acknowledging Jesus to be the Son of God, the Christ, our wisdom, our righteousness, our sanctification, and redemption.

The True Light

The north pole has six months day and six months night, the sun apparently traveling in a circle round it from the time it appears in March until it disappears in September. And so it is wherever we may live. The day and night are about equally divided. During the year we have about the same amount of light as darkness, and the same amount of darkness as light, only in our zone the time of change is divided into shorter periods and we do not feel it the same. The only way we may alwaws have light is to be a consistent follower of Christ our Lord. "Jesus said, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." And if we follow Jesus, then we must let our light so shine before men, that they may see our good works, and glorify your Father which is in heaven." Yea, friends, Be light. Let your light shine. For if your light be darkness, then great is that darkness."

Gratitude

An old Scotch lady sitting down to her mid-day meal and finding she had nothing but a crust of bread and cup of water, reverently raised her eyes above, and said: "I thank thee, God of our fathers, that thou hath given me all this, and Jesus besides." How many of us sitting down to a sumptuous meal, think to thank the Giver of all good for his mercy and love, and "Jesus besides"? If, in the past we have not shown our gratitude, suppose we begin now. Yes, do it now.

Love

What is Love? "God is love and he that dwelleth in love dwelleth in God and God in him" (1 John 4:16). Love then, is most important in our race for everlasting life. We must have love to dwell in God and to have God dwell in us. We say we love God. We read and love his book, and try always to obey his commands. Can we do more than that to show our love for him? Let us see.

A man that once was our friend has proved to be our enemy. He has wronged us. Naturally he is no friend of ours anymore. In fact we dislike him, hate the very thought of him. Why should we not? Has he not committed a great sin against us? Jesus answers, "But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you" (Luke 6:27, 28). That sounds very different from our poor weak selfish point of view, does it not? Again Solomon tells us that "Hatred stirreth up wrath, but love covereth all sin" (Prov. 10:12). From Paul's letter to the Romans we read that "Love worketh no ill to his neighbor, therefore love is the fulfilling of the law" (Rom. 13:10). Undoubtedly this little word "love" must fill a large space in our minds if we wish to have a part in the age to come. It is a mark of ownership that God has placed upon us, his children: a mark that our Lord Jesus has left for us, always to keep in plain sight. We are not supposed to cover up that mark or hide it in any way, for "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). And surely we do want "all men" to know that we are Jesus' disciples. Therefore, "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God" (1 John 4:7).

BESSIE K. WALKER.

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The Lord's Prayer

Our Father God, in heaven above,
Look down in pity and in love,
Hallowed be thy holy name,
And Jesus Lord be thine the same.
Thy kingdom come o'er all below,
Thy power on earth we pray thee show,
Thy will be done, our prayer shall be,
O'er all the earth, both land and sea.
Provide, O Lord, our daily bread,
And with thy word may we be fed.
Forgive our sins in thought or deed,
And may we not to man give heed.
Leave us not when tempted, Lord,
But guide us by thy living word,
From sin deliver us each day,
And hear us, Lord, when e'er we pray.
For thine is the kingdom ever more,
With power to rule from shore to shore.
And thus to thee due praise we'll give,
Forever more while here we live. Amen

J. E. Hogarth.

The Glory of Two Houses:
The Natural and the Spiritual

IN THE parable of the sower the seed sown fell, some by the wayside where it was trodden down and carried away by the fowls; and some fell and germinated in other kinds of unproductive soil which lacked the necessary life-sustaining elements. But some fell into good ground, containing sufficient richness to make response, and supplying the necessary nourishment for subsequent growth, with the added sunshine and showers from the bountiful hand of God. Now the constituent elements of all these soils were present before the seed was sown, which determines the class to which they belong. It was not the falling of the seed into this soil that gave it productive properties, else the poor soil would have produced like results as that of the good. The good soil had in it what was lacking in the others: the ability to take hold and nourish a deeply rooted plant. And so out of the worthy natural by the sowing of the word of God springs the spiritual, yielding thirty, sixty, and a hundred fold.

We have here typified the different classes of the natural or Adamic race since it was given dominion. There is a class so beastly and unresponsive that the gospel message would not effect in the least way, though it be preached to them a thousand years. This class represents the mass of humanity that takes divers, circuitous, deceiving routes, pleasant to the eyes and enticing ways of worldly wisdom, but which lead the traveler out of the straight way of understanding. Their minds and hearts are so occupied by the gods and glories of the natural order as to render them completely blind to the true and living God and the glory of his presence. Wickedness in some form shuts out the light. Light and darkness cannot abide in one place at the same time. If you love darkness rather than light, the light will not be so rude and impolite as to intrude on the premises. It is those who receive the word gladly and love it enough to refuse longer to follow after the lusts of the world, that are the profitable servants of God. Here are some wayside, stony, and poor soil conditions which render them dead and unproductive: Inordinate desire for wealth, selfishness, self-pride, vanity, boastful spirit, covenant breaker, without honor, lying lips, adultery, lovers of themselves, unthankfulness, ungodliness, having a form of godliness, but denying the power thereof.

If the wayside soil is unresponsive now, would it be any different in the next age? Would a prudent husbandman knowingly waste valuable seed on worthless wayside ground? Would he neglect to utilize every nook of the good ground? All these classes of soil we find in every place, unless it be the good soil. The wayside is plentiful, the stony and poor come next in point of numbers; the good soil is very scarce. Some plants as clover and alfalfa add nutrition and strength to the soil constantly. The gospel seed has this effect on the good soil, adding continually instead of robbing, giving vitality and life instead of deterioration and death.

The Spiritual, Permanent House Built on a Rock and the Natural, Perishable House Built on the Sand

There is a house which God and not man has pitched, which the most vehement storms cannot shake (Luke 6:48). The house of the righteous shall stand, but the wicked are overthrown and are not (Prov. 12:7). "The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish" (Prov. 14:11). Just two houses comprise the human race. There are no half-way apartments. The house or ark of safety

Oregon Bible College
Oregon, Illinois

So, when you see a friend in need
Of friendship, be a friend indeed.
Just grasp his hand and say, "Hello!
Old man, I've really missed you so:
It seems real good to glimpse your face
While passing at this fevered pace.
I hear you're working mighty hard;
You're bound to win— it's on the card."
And though such words may hint of guile,
You'll feel repaid to see his smile!

Don't wait until some other time
To operate this friendly rhyme;
But start today, ere it's to late
And get ahead of gloomy fate.
Don't wait until the papers say,
"Alas, a good man's passed away!"
Present the glad hand and the word
Of friendliness so seldom heard.
Help others shed their gloom, then you
Will find your burdens lightened too.

The Mountains and the Hills are God's

Well, young people, we're on vacation. We're stopping at the Campbell Inn at Roscoe, New York. When at home in Brooklyn we live, practically, at sea level; here we are at an elevation of 1450 feet. All about us is the most beautiful scenery. Sitting, as I am, at the window of our room, we can see six mountains with quite a picturesque valley between. Below us, about one half mile distant, immediately to the front and to the right, we can see about two hundred buildings of various shapes, sizes, and colors. This is the town of Roscoe, slightly to the left. Further down the valley dotted with the different shades of green, with here and there yellow patches showing where the ripened grain has been garnered, are other houses forming Rockland. Near by, within ten minute's walk is a romantic little river called the Willowemoc. We vastly enjoy standing on the iron bridge which spans this stream watching the never ceasing water flow by, wondering from whence it came, and whither it will go after emptying into the larger and more famous Beaverkill just a little way beyond.

Perhaps some of you live among the hills, care free from the worries of city business cares, and to you this will not mean much, but to me tied down to the customs of city life, with all its hurry and bustle, and nerve racking noise, it simply is ideal for, added to the beauties and bounties of nature which is everywhere so apparent, the Inn lacks none of the comforts and conveniences of the modern city home.

It has been raining and, in consequence, everything outdoors is clear and fresh looking, while between us and the nearest mountain miles away can be seen a most magnificent rain bow, that bow of promise that God made to Noah that never again would all flesh be destroyed from the face of the earth through flood.

To me, the strange part of life in the country, and especially in the mountains, is, that so many people surrounded with every evidence of the glory, and strength, and might, and power of Jehovah, fail to see his handiwork in nature and refuse to honor and serve him. How do these great mountains exist? Who created the valleys? Who made the rivers? Who formed the lakes? Who fashioned the rocks? Who covered the earth with verdure and made the trees? Who put fish in the waters, and birds in the air, and beasts in the forests? Can we look upon all these things and still doubt there is a God? Are we so gross, are we so blind, are we so dull that we cannot comprehend that some power greater than man is responsible for all these things? Can we not understand that it was "God who made us, and not we ourselves"? Read, in the opening of Genesis, how that God in the beginning did create all things; also how in the Psalms he says: "Every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are mine." Again, "The earth is the Lord's, and the fulness thereof: the world and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods." With such a multitude of proofs of the power and love of our Creator all about us, and the Book filled with evidence of the majesty and grace of the Father, let us not doubt, but have faith, growing in grace and knowledge. Thus may we let others know of God's loving kindness, and bring many to him through Jesus Christ our Lord.

And as a guide for our own walk, conversation and behavior, safe, sure, and comforting, let us closely follow the admonition of Moses to Israel, when he said: "And now what doth the Lord thy God require of thee, but to fear (reverence) the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the Lord, and his statutes, which he command thee this day for thy good. Behold the heaven and the heaven of the heavens is the Lord's thy God, the earth also, with all that therein is."

A Bible Lesson

Being away from home, and not remembering the subject matter of our last week's "Weekly Puzzle," we will not be able to give an answer to it. Instead, we will give a little Bible Lesson, taking as a subject 2 Cor. 6:9, 10, which on the face appears to be a bundle of contradictions. Now let us together read very carefully the verses:

"As unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."

How can we be one thing and yet be the exact opposite at the same time?

As an answer let us listen to what Paul says in his letter to the Corinthian church: "As is the earthy, such are they also that are earthy: and as is the heavenly, such as they also that are heavenly." Again, "It is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?"

In 1 John 3:1 we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."

We now see the passage simply means that if we belong to God we can not belong to the world; also that if we belong to the world we cannot belong to God. If we are Christians, then we will be well known to God and his Christ, but we will be unknown to the world. If we are members of the family of God we will be dead to the world, but very much alive in doing the things that God would have us do; also that through our present deadness, we inherit eternal life, to be given us by Jesus at his coming. If God loves you, he'll chasten you; but his chastening will be to draw you nearer to him, wich means in the world to come, life everlasting. If we follow Christ we will feel sorry that so many others refuse to follow him, but we will rejoice in the fact that God, in his love, provided a way, so that those who will may come. If we are called a child of God, we must of necessity be poor as the world calls poverty, but we are rich because we are the child of the King, an heir to the kingdom of God, and in time we shall be used as implements in the hand of God in his blessing of the world. And as the poor have nothing, still we are heirs of God and joint heirs with Jesus Christ.

We trust we have made it plain how a person can be two things, and they exactly opposites, at the one time. "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; and ye are Christ's; and Christ's is God's."

Daily Thoughts

Never man spake like this man	John 7:46
I am the Lord thy God which leadeth thee	Isa. 48:17
The love of many shall wax cold	Matt. 24:12
He shall come to be glorified in his saints	2 Thess. 1:10
God is our refuge: therefore will not we fear	Psa. 46:1, 2
He will be our guide, even unto death	Psa. 48:14
The Lord delivered me from all my fears	Psa. 34:4

Wisdom

The wise man sigheth in his knowledge, while the fool singeth in the lack of his understanding.

The wise man developeth a brooding melancholy over what he knows, while the fool remaineth happy, revelling among the things he knows not.

To have frequently is to suffer; not to have frequently is to know content.

A man who never has seen the glory of the sun may be excused for praising the brilliancy of the moon.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.

Receive instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.

Wisdom resteth in the heart of him that hath understanding: but that which is in the midst of fools is made known.

A wise son maketh a glad father; but a foolish son despiseth his mother.

To know wisdom and instruction will make the heart of man glad.

Manly Principles

We must tramp upon our feelings when principle is at stake.

The power to do great things generally arises from the willingness to do small things.

The union of energy and wisdom make the completest character and the most powerful life.

The gentleman is a man of truth, lord of his our actions, and expressing that lordship in his behavior; not in any manner dependent and servile, either on persons, or opinions or possessions.

Those great masters who have travelled the same road with success are the most likely to conduct others. The works of those who have stood the test of ages have a claim to that respect and veneration to which no modern can pretend. The duration and stability of their fame is sufficient to evince that it has not been suspended upon the slender thread of fashion and caprice, but bound to the human heart by every tie of sympathetic approbation.

Silent Sympathy

Pray, count me those,
A wounded heart need never dread,
Who, knowing, soften woes
With sympathy they leave unsaid.

So rare and dear,
Asking nought of "how" or "why,"
Comes a quiet presence near,
Something just by being nigh.

L'envoi

Ah, could we mourn
By the side of such as they,
Truly, then, were trails borne,
In a more enduring way?

Duty is the end and aim of the highest life; the truest pleasure of all is that derived from the consciousness of its fulfilment. Of all others, it is the one that is most thoroughly satisfying and the least accompanied by regret and disappointment. In the words of George Herbert, the consciousness of duty performed "gives us music at midnight."

is built upon Christ. If you are in this house, and stay in, you are safe; but if not in it, you are an occupant of the other house founded upon the sand, which, on account of its enormous size, shall have a great fall. The house of God has been in course of construction down through the ages contemporary with the more ostensible house being erected on a sandy foundation. Quietly, steadily, but surely, the material for the house of God has been chiseled and fitted. Every dis[illegible]sation has its [illegible]. Though small yet indispensible. These are hid away in the earth with God's marks upon them, awaiting the day when they shall be gathered and every stone find its abiding place to adorn the structure and reflect the glory of God.

No wonder the resurrection of the dead is of so great moment in the divine plan of salvation. The Architect of this building has been particular in drawing the plans and specifications. He has warned those who seek to have a part in its perfecting that it must be builded according to the pattern [illegible] his holy [illegible]. Defective material which will not yield to divine workmanship, must be discarded. Only tried and seasoned timbers must be allowed [illegible] eternity. [illegible] the [illegible] a place in a building [illegible] planned before the dawn of creation and being [illegible] day by day by the hand of God to be revealed in the last day with a glory [illegible] away. And [illegible] if you are [illegible] Christ, and if God [illegible] be [illegible] who have no hope. You [illegible] have sunk to the lowest depths of sin but if you are willing to humble yourself and ask God's mercy, you will find [illegible] never has cast [illegible] his invitations have always [illegible] without hypocrisy when he pleads "Whosoever will, may come," and is truly [illegible] of the earth and every [illegible] heaven. He has [illegible] every bit of serviceable material to be had at all [illegible]. He [illegible] waste [illegible] and nothing escapes his [illegible] eye. Think not that God fails to see and know you through and through, and if you can be used in this building at all, you must be used now; for if you fail to become a part of this building you are sure to be a part of another of which it is said, "great is the fall thereof."

No wrecked or second hand material of this sort will be used to complete the household of God in the next age. The family or household of God will not be completed until the personal return of his Son from heaven where he is being invested with the power and sovereign authority of the Father to subdue the world and gather out all things that offend and renew the beauty of the earth which was created for the inheritance of the righteous.

There is a glory of the natural, but the glory of the spiritual is as high above it as the heavens are above the earth. There is much in the natural that reflects the glory of God. It is the abuse of natural things and not in the things themselves where sin lies. Knowledge of the natural [illegible] from God, but when through this knowledge men become puffed up, vain and ungodly instead of using it to glorify God's name, then they are given over to their own lusts and evil ways. When the sinner is willing to recognize that it is in God he lives and moves and has his being, and that he is without excuse, for the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead (Rom. 1:20), all the teachers he needs for instruction in the way of salvation will be amply provided. The inner or Christian through a foretaste of that glory which is to come, lays aside the armor of the old man and puts on the new, rejoicing in the hope of eternal life through our Lord and Savior Jesus Christ. God's attitude of patience and forbearance toward the froward and unbelieving reflects his holiness, but he is governed by the same council of wisdom he gives his children: "Rebuke and give instruction to a wise man and he will love thee and increase in learning: but he that rebuketh the wicked getteth himself a blot" (Prov. 9:7-9).

J. E. HAMMOND.

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What Does 1 Cor. 15: 22 Teach?

IT IS the commonly conceived idea that the above text teaches universal resurrection. We do not think so. We believe the apostle had in mind only consecrated Christians. If "in him we have redemption" means "we have redemption in him" then "in Adam all die" must mean "all die in Adam." If "all die in Adam," then "all" must be alive "in Adam" before they could die "in Adam"; so with the expression, "in Christ shall all be made alive." If "in Adam all die" means "all die in Adam," then "in Christ shall all be made alive" must mean "all shall be made alive in Christ." If "all" must first be alive "in Adam" before they can die "in Adam," then "all" must first be "dead in Christ" before they can be made alive "in Christ." [illegible] admit "all" are "in Christ" before being made alive, [illegible] are dead where? "In Christ," or out of Christ? If "dead in Christ," then they are [illegible] to meet the Lord in the air (1 Thess. 4:16). If dead out of Christ how then could they be "in Christ" in order to be a part of the "all" that are made alive "in Christ"? [illegible] they must first be "in" Christ before being made alive "in" Christ? The "all" that are "made alive in Christ" must first be "dead in Christ"; the "dead in Christ" must first "die in the Lord." Do the wicked or heathen "die in the Lord"? If so, then "Blessed are the dead that die in the Lord"! Since only the Christians "die in the Lord," only they are the ones who are "dead in Christ"; hence they are the "all" that are "made alive in Christ." "By" is sometimes suggested as a rendering of "en" in verse 22. This is a mistake, "dia" is the word that is rendered "by" in verse 21. It seems like the apostle foresaw that some would misunderstand him in verse 21, so he uses "en" in the King James Version.

It is affirmed that Paul had in mind all of Adam's descendants in the expression, "in Adam all die." Where is the proof of this? "As we have borne the image of the earthy" - let us stop here and reflect: Do not all men bear that image? If so, we might say "even so we (all men who bear the image of the earthy) shall bear the image of the heavenly"!! Just because other men besides the saints "bear the image of the earthy" or "die in Adam" is no proof Paul had them in mind when he said, "in Adam all die." "Such are they also that are earthy" can be expanded wide enough so as to include all who are of the dust; so with "in Adam all die." But such an expansion is wrong, for those "earthy ones" in the apostle's mind and the "all" that die "in Adam" are both restricted; The one to only those who "bear the image of the heavenly"; the other to those who are made "alive in Christ."

When "baptized into the death of Christ" the penitent sinner secures remission of sins and therefore becomes a "new creature in Christ Jesus" (2 Cor. 5:17). Hence Paul says, "If any man be in Christ he is a new creature." Therefore it is clear, if all men are in Christ and shall be made alive, then Paul's word for it, they are "new creatures." If one is in a house he can not go into it unless he goes out and enters it a second time. If sinners are "in Christ" before baptism, they would have to get out of Christ in order to be "baptized into Christ," as they could not be "baptized into" what they are already in.

"In him we have redemption through his blood, the forgiveness of sins" Eph. 1:7; Col. 1:14). If all men are "in Christ," then all men have "redemption" and the "forgiveness of sins." To our mind it is clearly evident that the obedient only get "into Christ." After they are "in Christ" their great task is to be "faithful unto death" and "abide (where?) in him" (1 John 1:7; 2:24-28; 3:24; 4:13-15). If they "abide not in him," but go "out from among us" who are "in Christ" (1 John 2:19), and die out of him, they are reckoned as having trodden the "blood of the Son of God under foot," hence must expect the "resurrection of damnation" (John 5:28, 29; Heb. 10:26-30).

That "in Christ shall all be made alive" refers to the good only is evident from the Greek word rendered "alive." The word is "zoopoiethesontia." This same word "zoopoiesei" occurs in Rom. 8:11 where it is translated "quicken." It shows there that only those who have the indwelling Holy Spirit are quickened as 1 Cor. 15:22 shows only those "in Christ" shall be "made alive" in the resurrection under consideration.

"In Christ shall all be made alive. But every man (of the "all") in his own order; Christ the first fruit; afterwards they that are his at his coming." "First fruits" of what? "Of them that slept" or the "all" that are "made alive in him." How was he raised? Immortal. Then as are the "first fruits," so is the harvest or the "all" in him ---that is, "all" are raised immortal. "They that are his" no doubt means the "dead in Christ" or the "all" that are made "alive in Christ."

It is generally conceded that the expression "resurrection of the dead" in verse 21, and "in Christ shall all be made alive," cover the same territory. If "resurrection of the dead" here means all the dead, then it must mean the same in verse 22, for verses 21 and 22 are merely two ways of stating the same thought. Well, does "resurrection of the dead" here mean all the dead? Does it even include the wicked, as it does in some places (Acts 24:15)? Well, we shall see. Here is where the battle must be finally won or lost. Dropping down to verse 35 Paul asks the question, "How are the dead raised up"? Notice the expression: "the dead" is not restricted by any modifier. Verse 52 says, "the dead (what will be done to the dead?) shall be raised incorruptible." Can "the dead" then even mean the wicked, much less the heathen? No! a thousand times no!! Verse 42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." So then "resurrection of the dead" as used in verses 21-42 means those who are "raised incorruptible" and "in incorruption." Notice the term "the dead" is used in verses 21, 35, 52. If we say "the dead" in one verse means all the dead, why not in the other two? The expression "the dead" in all three mean the "dead in Christ." If so, then as verse 22 is a repetition of verse 21, it follows the expression "in Christ shall all be made alive" merely means "the dead" who are "raised incorruptible" or "in incorrption."

Submitted in love.

JOHN R. FISKE, Jr.

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"Out of Darkness Into Light"

By Allen D. Strickler

The principles upon which Christ's kingdom will be built are stated in Romans 14:17 "as righteousness, and peace, and joy in the Holy Spirit." These spring from "the mind of the Spirit," which is in opposition to "the mind of the flesh." A kingdom that has for its rulers and governors such as have "the mind of the Spirit," "doing justly, loving mercy; and walking humbly with God" (Micah 6:8), would be a great blessing to all nations. This is what God had in mind when he called Abraham are sware unto him, "That in blessing I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed: because thou hast obeyed my voice" (Gen. 22:17, 18).

Paul says in Gal. 3:16 that Christ is the seed that God promised should bless all nations; but Christ is only one, and the promise was that his seed should be as the stars of heaven. The difficulty vanishes when we consider what Paul further says: "For ye are all children of God through faith in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." "And if ye are Christ's, then are ye Abraham's seed and heirs according to promise" (verses 26, 27, 29). This is in harmony with what James says in Acts 15: 14, 16: "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. . . . .After this I will return (after he has taken out from the Gentiles the number necessary as name bearers), and will build again the tabernacle of David, which is fallen; and I will build again the ruins thereof, and I will set it up."

Here is where the religion of Jesus Christ centers in connection with God's promise and purpose, to bless all nations by turning every one of them away from their iniquity, so that they may become "the meek" and "inherit the earth," as an "everlasting possession." "A people for his name" would bear his name, and be his sons or children; and if children they would be like their Father, having "the mind of the Spirit." "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. 8:16, 17).

Paul gives the divine order by saying, "Christ the first fruits; then they that are Christ's at his coming" (1 Cor. 15:23). Christ Jesus was the first to have "the mind of the Spirit" in concrete consciousness and identity; then those who are visited by the gospel become partakers of that same mind, and so they become one in him, and in God the Father; as the prayer of Christ shows: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me" (John 17:20, 21).

The multiplication of "the mind of the Spirit" is the great work that has been going on since Christ, in the last half, even at the end of that half, at the end of the Seventy weeks of Daniel's prophecy, 490 years from the twentieth (20th) year of Artaxerxes, 456 B. C., "made a firm covenant with many," and which will continue until he comes a second time without sin (without being a sin-offering as at his first coming) unto salvation."

Although the work of creating "the mind of the Spirit" had been in operation since the time of Adam up to the coming of Jesus the first time, its magnitude was not as great as since the time "the mind of the Spirit" became a concrete reality among men by the resurrection of Jesus Christ from the dead, "the first fruits of them that slept." Here was the proof that if a man die having had "the mind of the Spirit," he will live again. With this fact before the world, mankind have a sure thing to believe in, and have, what the Scriptures call "faith." No one can create within himself "the mind of the Spirit" without faith. It was Christ's faith in the gospel that enabled him to do it, and then abolish death in himself by resurrection (2 Tim. 1:10).

He gave assurance to his brethren by saying, "Be of good cheer; I have overcome the world" (John 16:33), indicating that they would also be successful; for he says in Rev. 3:21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." It was for others that they might have "the mind of the Spirit" that he met the supreme test, "going over the top," and down into the valley of the shadow of death." The apostle says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1.15). To the Romans Paul wrote thus, "But God commandeth his love towards us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). John says, "We love God because he first loved us," and Christ said, "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). In God's justice in dealing with repentant sinners for their salvation, it was necessary that they be furnished and shown "the way" by which they could make confession to God for what they deserved for their sins. Christ steps into the breach, and says, "Here am I, send me"; and so he humbled himself, and became "obedient unto death, even the death of the cross." This was a mode of death he did not deserve; but those for whom he died, did deserve it for their past sins. Having the common sinful human nature with those he died for, he was able to show forth by the death of the cross, a violent death, what man, as a free-will moral creature, deserved because of his sins in thought, word and deed; and at the same time, what the common human nature deserved because of its lusts, that is, natural impulses. Human nature, divorced and shut off from moral instruction and training, is not only a curse to the one having it, but also to all that come in contact with it; and it deserves circumcision as well as annihilation. God will not forever curse those whom he loves because they have "the mind of the Spirit," with a nature that prompts them to disobey him. Common experience and also "the spirit of prophecy" testify that human nature as all men know it, is an evil nature. We read in Gen. 8:21, "The imagination of man's heart is evil from his youth. Jeremiah says in chapter 17:9, that "the heart is deceitful above all things, and desperately wicked; who can know it ?" Paul says, "Now if I do that I would not, it is no more I that do it, but sin which dwelleth in me" (Rom. 7:20). "But with the flesh," Paul said he served "the law of sin." Christ's human nature did not make him unclean. It did not make him serve "the law of sin." To say that Chirst's human nature was unclean, although potentially true, is wide of the mark, for the reason that his death was an atoning sacrifice; a covering for sin that there might be forgiveness of sins and oneness of mind with God. Christ had no sins to atone for; and in reference to his sinful flesh or flesh full of sin, it could only possibly be atoned for, because Paul says, "the mind of the flesh is not subject to the law of God, neither can be." "Sin in the flesh" is not something to be forgiven because there is no guilt in connection with having it, coming as it does with inheritance of birth; and where there is no forgiveness there is no atonement, as the two are inseparably connected in the Scriptures of the Old Testament. The physical nature, either of Christ or his brethren, is not the object of salvation. Paul explicitly says that "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). "The mind of the flesh" and the physical mortal body are one; just as "the mind of the Spirit" and the "spiritual body" will be one. God's purpose is not to save the flesh nor those who are in the flesh; everything belonging to the flesh is doomed to destruction "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:8,9). If a man has the Spirit of Christ he has "the mind of the Spirit," because the Spirit of Christ emanates from "the mind of the Spirit," and from no other source. God's purpose is to save "the mind of the spirit" (which during the days of probation, attaches itself to the "ego" or conscious identity of man) by giving it a spiritual and incorruptible body, wherein exists no impulses for sin and rebellion against God. Paul's closing argument in the 8th chapter of Romans corfirms this view. The apostle says: "And if Christ be in you, the body is dead because of sin; but the Spirit (that is, "the mind of the Spirit") is life because of righteousness" (verse 10).

Those who deny these things have not "the mind of the Spirit," neither do they accept "the testimony of Jesus," which is the "Spirit of prophecy." Paul says in Rom. 7:20: "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me." Here is where Paul is locating or placing the responsibility for his service to the law of sin, which in verse twenty-five he said he served by the flesh, although Paul admits that he sinned as a person and therefore came under the condemnation of the law; through Christ and the law of grace and mercy, he would be delivered from the punishment that the law inflicts upon transgressors. The sin which he says dwelt in him, was only so in a secondary and derived sense, because the first sin of Adam from which it was derived, fixed itself in the flesh brain and became the cause of transgression. In the first sin, the serpent lie was the cause; then afterwards, the lusts or impulses of the nature was the cause. The same mental law still exists in connection with any good or bad habit. Sow a thought and reap an act; sow an act and reap a habit: sow a habit and you reap a distiny. It is recorded in the 8th chapter of Luke that Christ spake a parable, and he said, "A sower went forth to sow his seed" etc. Now the parable is this; the seed is the word of God," and some of it fell on good ground; "that on the good ground are they, which in an honest and good heart, have heard the word, keep it, and bring forth fruit with patience." "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

God said to Moses as written in Exodus 3:14, 15, that his name was Jehovah, that is Yahweh, which Hebrew word has the meaning, "I will be who I will be." "This is my name for the age, and this is my memorial unto all generations." This name of God is a name that declares his purpose, and therefore to be remembered, "a memorial unto all generations." God's word that goes forth as seed, accomplishes his purpose, or as Isaiah says, "that which I please." God's purpose and pleasure is to tabernacle with men, and dwell with men living upon this earth. "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3). God will dwell with men, by men having "the mind of the Spirit," in spirit bodies. Christ was God manifest. He was the first one of the "I will be who I will be"; his brethren will complete the number in whom God by "the mind of the Spirit" wishes to dwell. "In whom also we were made a heritage, having been foreordained according to the purpose of him who worketh all things after the counsel of his will" (Eph. 1:11).

Paul in 1 Tim. 3:16 state the fact that the name "Yahweh"—"I will be who I will be"—is a great mystery, when he says: "And without controversy, great is the mystery of godliness: God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

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DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. P. N. Judd	$ 1.00
H. S. Lasher	2.00
Ella Knowles	$ 2.00

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Daily Thoughts

A man's pride shall bring him low	Prov. 29:23
Freely ye have received, freely give	Matt. 10:8
Though he cause grief, yet have compassion	Lam 3:32
He is not here, for he is risen	Matt. 28:6
Show how great things God hath done	Luke 8:39
God hath blessed thee forever	Psa. 45:12
Thou hath given this great deliverance	Judges 15:8

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The Silent Guidance of Books

In the highest civilization the book is still the highest delight. He who has once known its satisfaction is provided with a resource against calamity. And to us they are angels of entertainment, sympathy and provocation—silent guides, tractable prophets, historians and singers, whose embalmed life is the highest feat of art, who now cast their moonlight illumination over solitude, weariness and fallen fortunes (Emerson).

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Editorial

Turn to "The Young People's Page" and note Brother Donaldson's new address.

* * *

The baptized believer is righteous by the righteousness of another; he lives by the life of another; he is acted on by the spirit of another; therefore he, of any man in the world, should have least of self in him.

* * *

Dr, Riley, of Minneapolis, Minn., in an address in Cleveland. Sept. 9th, appealed to ministers "to quit preaching other stuff and proclaim the Scriptures." Good advice. We wish the preachers would heed it.

* * *

"The Glory of Two Houses," and "What Does 1 Cor. 15:22 Teach ?" the two leading articles this week by Brethren Hammond and Fiske, are worthy of special commendation. Those who are accustomed to the average religious journals, filled with doggerel poetry, sing song compositions, and "wise sayings from great men," may cast The Restitution aside and complain that it is too "heavy" to read. Instead of casting it aside let them lay it away carefully and return to it many days hence. The subject matter of the paper is rather studious and deep, we admit: but this is why the most of our readers value it. Each number is valuable as any tract, and may be used for that purpose or kept for future reference. Once more we bespeak for the epigrammatic articles of Brethren Hammond and Fiske a diligent reading and study.

Cleveland Miscellanies

Brother A. B. Luther, of Geneva, and Sister Ella Knowles, of Salem, were visitors Oct. 12th.

* * *

On the morning of Oct. 5th, our door bell rang. Responding to the call, judge of our surprise when we looked upon the smiling faces of Brother and Sister Glotfelty, of Lanark, Illinois. They were going east, and had stopped to spend the day with us. Truly it was good to have them set with us at the Lord's table and feast upon the bounties of God's love.

* * *

The Sister's Society held their meeting Thursday afternoon Oct. 9th, at the home of Sister Drenske.

There were twenty-one members and one visitor present.

It was announced that nine calls had been made and two baskets of fruit sent out.

The lesson was conducted by Sister Ruth Pate, the subject being the eighth Bible Lesson, which deals with the Holy Spirit and its gifts. The leader showed that the Holy Spirit instead of being a distinct person, as taught by some, was the power and energy of God himself. The meeting was then closed by all repeating our motto found in Heb. 13:15, 16. Sister Addie Gibbs.

* * *

Brother and Sister Charles Pate opened their home to a large attendance of the Young People's Society, Friday evening, Oct. 10, 1919. In the course of the business meeting one new member was received into the society; a motion was carried to give ten dollars toward the new floor covering for the church, and the Corresponding Secretary gave a report. Announcement was made that the next regular meeting will be Oct. 30th, on Thursday evening instead of the usual Friday night, the place to be announced later. The Young People wish to extend their sympathy to Brother and Sister Tomlinson on account of injuries received in an automobile accident.

Sister Alice Chappelle led a very interesting lesson, subject: "Thou shalt have no other God before me" (Exod. 20:1-6). The lesson in brief pointed out that in return for all the spiritual and temporal blessings which God has given us, we owe him obedience from love, not from fear. God should be the object of our supreme affection; he is a jealous God. The Ten Commandments may be divided into two parts: the first four teach our duty towards God, the last six, our duty towards one another. Christ's own words command, "Thou shalt love the Lord thy God with all thy heart" (Matt. 22:37). From Matt. 6:24 we see we cannot serve two masters, so as the Israelites could not serve God acceptably and at the same time worship idols and images, neither can we now worship money, power, or persons, and remain faithful to God (Isa. 40:18-25; Rom. 1:20-25). If it is contrary to the Bible then, to worship anything more than or equally with God, is not the doctrine of the trinity idolatry ?—Sister Heloise Crawford.

The Folly of the Wise

DID SHEM DIE?

Dear Editor:

You have, in the past, through The Restitution and your published works, shown to me in a convincing way that Enoch and Elijah died You have not, to my knowledge, treated the case of Shem. A great man, Dr. John Thomas, in "Chronikon Hebraikon," page 11, makes the following statement which I ask you please to review: "It no where says in Scripture that Shem died. I have, therefore, said, 'he ceased from among men.' I rather conclude that he is the Melchi, king of Zedek, righteousness, of whom Paul says 'it is testified that he liveth' (Heb. 7, 8); and that being alive, he is a very fit and proper type of the apostle and High Priest of our confession' (Heb. 3:1)."

EDITOR'S COMMENTS

Personally we are greatly indebted to Dr. Thomas for our knowledge of the truth. While God has commanded us to honor those to whom honor is due, he has likewise told us to follow men only so far as they follow Christ. Israel plowed wickedness, reaped iniquity, and ate lies "because they trusted in their own way, in the multitude of their mighty men" (Hos. 10:12, 13). History is a running commentary on the fact that "the leaders of the people cause them to err." Allowing, then, that Dr. Thomas was a "great man," as our correspondent calls him, we still must remember that "great men are not always wise neither do the aged understand judgment" (Job 32:9). Dr. Thomas was not "always wise." Wherein he was wise and scriptural we are glad to follow him; wherein he was weak, foolish, and erratic, we refuse to follow him.

Shem Died

Dr. Thomas makes bold to say in the quotation given by our correspondent, "It no where says in Scripture that Shem died." Were this unqualified statement true, it might be as truthfully affirmed of others as of Shem. There is no formal record in the Bible of the death of Arphaxad Salah, Peleg, Rue and a host of others If Melchizedek must be picked out of this mighty host, which one are we to select; and how are we to know that our selection is correct ? Why select Shem and reject the others, without stating a single reason for the choice ?

But Dr. Thomas grows more presumptuous still: "I have, therefore, said, 'he ceased from among men.'" Not content with this affirmation, more worthy of an orthodox preacher than an expounder of the truth, he presumes to say that of Shem Paul *says*, "It is testified that he liveth" ! If the reader will read what Paul really says, he will see that instead of saying this of Shem, the declaration refers to Jesus Christ. An orthodox preacher never wrote any worse nonsense than this. Think, if such an unthinkable thing can be thought, that the same apostle Paul who said that there is only "one mediator between God and men, the man Jesus Christ" (1 Tim. 2:5), flatly contradicted himself in Hebrews by saying that Shem is Melchizedeck. and remains to this day a priest along with Christ—making two mediators! Truly the wisdom of the wise God brings to nought. It is all foolishness to him. To say that "it no where says in the Scripture that Shem died" is unpardonable ignorance. The death of Shem is recorded in the Bible in positive and unmistakable language. The record satisfies us perfectly, and we transcribe it without comments as sufficient to convince every honest minded reader that, instead of teaching that he "ceased from among men," or that it "testifies that he liveth," it says he died in language which no child would misunderstand: "And Shem lived after he begat Arphaxad five hundred years, and begat sons and daughters" (Gen. 11:11).

Questions Answered

QUESTION THREE

The holy city New Jerusalem: is it a real city of walls and buildings (Rev. 21:2) ?

No; the holy city is not a real city; for we are told by John that an angel came unto him. saying, Come hither, I will show thee the bride, the Lamb's wife" (Rev. 21:9). Reading further we have and he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God' (vs. 8, 10). This proves the holy city to be the bride, the Lamb's wife.

Now what is the bride ? After John had heard the voice of a great multitude, saying, "Alleluia; for the Lord God omnipotent reigneth," he hears them continue, "Let us be glad, and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints" (Rev. 19:7, 8). A city clothed in white linen is not spoken of; but saints are clothed in righteousness. That the church is the prospective bride of Christ is evident from this: "But ye have come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, the general assembly, the church of the first born, which are written in heaven;" etc. (Heb. 12: 22, 23). We, then, in coming to the church, come unto the heavenly Jerusalem, the bride, the Lamb's wife.

But further: "I have espoused you to one husband, that I may present you as a chaste virgin to

Christ" (2 Cor. 11:2). "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead" (Rom. 7:4). These quotations show that the church is espoused to, and is to be married to Christ, and hence proves beyond a doubt that the church glorified is the bride of Christ: and as the bride of Christ is the holy city, the holy city must be the glorified church.

But how about its walls ? Isaiah says, "In that day shall this song be sung in the land of Judah: we have a strong city; salvation will God appoint for walls and bulwarks" (Isa. 26:1). "Thou shalt call thy walls Salvation, and thy gates Praise" (Isa. 60:18). "I will be unto her a wall of fire round about, and will be the glory in the midst of her" (Zech. 2:5). These passages show that walls are not always literal; and as God is to be a wall unto some in the future, and he is our salvation, we can see that he is the wall of salvation unto his people, and the most high God would be a wall great and high. The twelve gates representative of the twelve tribes of Israel, is called "praise," because Israel will spend eternity praising God. The walls had twelve foundations, and in them the names of the twelve apostles of the Lamb. If the wall is representative of God, or the salvation of God, the twelve are represented as sharing in that salvation, and dwelling in the Father eternally.

"The nations of them which are saved shall walk in the light of the city." This is not the saints of this and past ages; but those saved during the millennial age. The glorified saints of that age are in the age eternal walking in the glory of God and the Lamb, and the light thereof. They being no part of the bride, are not part of the city, and hence do not dwell in it; but walk in its light. All the saved must be saved by getting into Christ; for redemption is found only in him; and he is the seed in which the nations are to be blessed. None enter the glorified throng, holy city, New Jerusalem, except their names are inscribed in the book of life. Thus we see how careful we as Christians should be that our names are not blotted out of that book. If any alien should chance to read this we warn him that now is his opportunity to get his name inscribed there. Delay may forever take away this opportunity, and cause him to be cast into the second death.

J. J. HECKMAN.

The Divine Translator

It is the glory of God to translate the speech of heaven into the language of earth. He brings the eternal realities into our currency; he speaks to us as we are able to bear the truth. Between this scene and the eternal world there stretches a land hard to cross, into which human eyes can see but a little way. How can messages be sent to and fro unless there is One who will translate for us and who send and bring his word ? God must interpret for us; God has spoken to us through the prophets, and in his Son.

I.

But translation is two-fold: the language of heaven must be turned into our homely speech, and the language of earth must be turned into eternal values. This, too, is the work of the same Translator; and at times in the Holy Scriptures we are able to discern this perpetual work of grace. We see him busily transposing our thoughts and longings and acts. What we mean by our lives we know but only in part; they mean something else, and something greater to him. It is our temptation to imagine that our gifts mean little to him; they are almost too trivial for us to present before his throne. It is our way to undervalue the achievements of others; it is the Divine way to magnify them a thousand fold. They lose nothing in translation.

II.

We see faith; it is only faith, we declare; it is only faith, not something secured, and achieved. Abraham takes a step into the unknown; we advise others to build very little on such an act. God sees faith, and reckons it in terms of achievement. He translates into another language. It is not that God sees an unrighteous man, and by a kindly fiction calls him righteous. He sees a man with faith at work within him; that is for him a new and all-significant fact; it holds within it the secret of goodness and holiness, without which no man shall see God. God builds a great structure upon that personal decision and deliberate set of the will towards him which we call faith.

There is generosity with him, and a courage far removed from our caution. To him Abraham leaving Ur is already the father of the faithful. All the promise of his achievements lies in the venture upon the word of God which led him out from his father's home. To us he is setting out; to God he has arrived.

III.

This translation is based upon the character of faith as a relation of trust between two persons. It is not a momentary emotion within the human breast which begins and ends there; it has all the power which comes not from this side only, but from the other. Its meaning cannot be exhausted until the purpose and power are known of the other Being now in covenant with the soul. It is not this end that matters most, but the other end at the Mercy Seat. Faith has unfathomable reaches within it. God alone can see them and value them. He hears the new affirmation of the soul at his erthly end: but that is not all he hears. That affirmation means in the working out of itself within this scene a growing likeness to the Divine Nature; it means salvation The meaning of faith is unknown until it is revealed. God translates faith into the language of perfect deliverance; we speak of beginnings. He turns our words into the language demanded by final values of heaven. There is no fiction in this; there is no make-believe. It is but a plain dealing with realities. God is a perfectly accurate Translator when faith is acounted by him as righteousness.

IV.

If he would reveal his love to us, God had to act; words were not enough; love could not be revealed without deeds. And if man would speak back the reply of his heart to the Incarnate Word, he must answer like with like, words with words, deeds with deeds. All such answers are evidence of the heart's understanding of the Divine Purpose: all, therefore, are worship. It is fitting that man should devote all his words and arts to the praise of his Incarnate Lord; these belong to his worship; but if he would make the answer complete he must have his acts of mercy and service to bring. In the sight of the Divine Lord these, too, are pure worship. It may be that the men who offer this are unconscious of all that their acts mean. "Lord, when saw we thee a-hungered and fed thee ?" said the men on the right hand; the Judge seemed to be speaking a strange language, but he had but translated the doings of earth into their eternal value.

V.

Once more: there is prayer for ever rising from earth to heaven. It seems little to us; it is but the feeble cry of a soul for strength, or a word of submissive faith, "God have mercy upon me!" "Thy will be done!" Only prayer is left, we say; we cannot do anything else, we can only pray. Yet, since prayer is in the heart of it, the offering of the soul to God, it is from the other side the opening of a channel; it is the signal for the release of of Divine energy. It rises as desire, or longing, or submission, that is our language. But what does it mean in the currency of the world unseen, where Christ forever pours out his soul in intercessions ?

There it is translated; its value is measured not in longings and aspirations, but in mighty deeds. It can only be understood when it is transposed into the terms of that abiding world whose energies we can but dimly trace. In the book of the Revelation the translation of prayer is set forth in solemn and moving symbols. "The angel stood over against the altar having a golden censer, and there was given unto him much incense that he add it unto the prayers of all the saints upon the golden altar which was before the throne. And the smoke of the incense with the prayers of the saints went up before God out of the angel's hand." Then what did these prayers become ? "And the angel taketh the censer and he filled it with the fire of the altar, and cast it upon the earth, and there followed thunders and voices and lightnings and an earthquake." We have heard the prayer; we have seen, it it may be, the spiritual revolutions, swift as an earthquake; but we have not known how they were related; that the earthquake is but the translation of what may be but a still small voice.

This is his generous way of dealing with our gifts and offerings. He is a God who makes much of them. He is a General, proud of him men, ready to praise them and take into his mighty purpose all their gifts of brain or heart. He is not ashamed to be called their God. He is for ever translating into higher values all that they offer to him. It might be easier to resist a god who was always on the watch to trap us, and was always reducing our personality by his cold and harsh bearing. But it is hard to say "No" to one who makes so much of our least offering. It cannot be easy for anyone to fail such a God, when everything of ours is magnified by him a thousandfold. Such is the God with whom we have to do.

A noble servant of God himself, a true poet, Alfred Norris, told once the story how as a boy he had carved a boat as well as he could, and left the poor fragment by his bedside. As he slept his father came, and finished his work, so that when he awoke his boat was there not as he had left it, but as he had dreamed of it. When we awake, we shall find what the generous Father of our spirits has made of our unfinished works. And we shall be satisfied when we awake with his likeness.—Sel. by Brother Geo. B. Alldridge.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D DONALDSON,
832 FUTNAM AVENUE, BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8. TITUS 2:13,14.

GOLDEN TEXT: 1 Peter 4:11

MAKE THE BEST OF IT

If some pleasure come your way,
Though 'tis but a holiday,
Just an hour or two of play,
  Better make the best of it.
Drop your work, its care and strife,
Take your child, and take your wife,
Taste a moment's freer life,
  And just make the best of it.

Oft ungrateful you have been;
Though your home was sweet and clean,
Thought it only small and mean,
  Better make the best of it.
Think upon your table spread,
With enough of daily bread,
Bless your baby's curly head,
  And just make the best of it.

Perhaps you've gone with weary feet
Through the hay, and corn, and wheat;
When the harvest is complete,
  Make the best of it.
Though you've grumbled oft before,
At the smallness of your store,
Don't grumble any more,
  But make the best of it.

Two things since the world began
No one frets for, if a man—
What he can't help—what he can—
  But he makes the best of it.

What you can't help is God's will
(Do you know what's good or ill?)
Cheerfully submit, and still
Try to make the best of it.

What you can help, help, if you
Would unto yourself be true;
A mistake has still its due —
'Tis to make the best of it.
Sorrow's only good for sin;
From each error you may win
Gain or wisdom—so begin
To make the very best of it.

There's no grief that can betide,
Loss or wrong, or wounded pride,
But will have a brighter side.
Find it, make the best of it.
Make the worst—you only place
Shame and anger to your case;
Better keep a cheerful face
And make the very best of it.

* * *

Inspiring Letters

What kind of letter do you write to an absent brother or sister that you would like to cheer, inspire and comfort? As an example of the sort of letter we enjoy—and we imagine we are just ordinary folk, that the brethren in general would enjoy the same kind—we are going to let you read a letter recently received from a good brother of Newark, N. J., sent us while on vacation.

Dear Brother and Sister Donaldson:

We were very much pleased to receive your missive and to learn that you are having an enjoyable ttime. We trust that your vacation may be of benefit, and that when we meet again we will see you improved in health.

As to the discourse on Rom. 8:4, you probably heard what might be expected of a "blind leader of the blind." Your refernce to Rom. 8:1 is appropriate; when we add Col. 2:10-14; 1:20-23; Jude 24, 25; and Rom. 8:30-39, we can readily say: Where is the disputer of this world? Where is the scribe? Where are the wise of this age?

We understand the Lord Jesus, when he says: "My peace I leave with you," and his apostle, when he says: "Stand fast in the liberty with which Christ has made you free."

Paul says: "God forbid that I should glory, save in the cross of Christ"; but the teachers of the world, both Jew and Gentile, preach the works of the flesh, and make the cross of Christ of none effect. Surely if their teaching is true, then the cross of Christ is foolishness. But, if their light be darkness, how great is that darkness!

"As oft as you eat this bread and drink this cup, show you the Lord's death until he come." Did he say this only to draw our attention to the fact that he is giving an example of brotherly love? Are we not thereby reminded of his word, that he came to do the work which the Father gave him to do, and that he finished that work on the cross? And he was obedient unto death, so that God wrought out the true and everlasting righteousness to be bestowed upon sinners, who flee to the Son, that sure refuge, who was found without sin and blameless, who has the testimony, "This is my beloved Son in whom I am well pleased," and our life is hid in Christ.

But the teachers of righteousness after the flesh must be popular, for men have itching ears and heap unto themselves teachers after their own lusts; and the serpent says: "Ye shall be as gods, knowing good from evil." And they preach as they know, to them is reserved the blackness of darkness forever.

We are having our meetings here every Friday evening, the children attending regularly.

All are enjoying good health, and trust that you are in good health also. Sister Dietz and all the children join me in sending Christian love.

Sincerely yours in the one faith,

Daniel Dietz.

Both Brother and Sister Dietz are good, consciencious children of God who, through their precept and example, have brought all their children, of proper age, into the family of our Father which art in heaven. They do not court publicity, and the publishing of this letter will, to them, be a surprise. We know they will not object, for they know our purpose is, not to glorify them, nor ourselves, but to give an object lesson in correspondence whereby God will be glorified. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

* * *

By Their Works Ye Shall Know Them

Some time since, the editor and publisher of a certain religious weekly paper (we'll not say whether or not we refer to The Restitution) met an old time subscriber who was in arrears for his subscription, and in the course of their conversation the following remarks took place.

Sub.—How is it you never asked me to pay what I owe?

Ed.—I never ask a Christian for money.

Sub.—Indeed! then how do you get on if he does not pay?

Ed.—Well, if he does not pay within a reasonable time I conclude he is not a Christian, and then I ask him.

Needless to say the editor did not ask for the money due, still the subscriber paid on the spot.

* * *

Are You A Christian?

If so, settle your accounts at once. "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law."

Snobbery is the pride of those who are not sure of their position. Don't be a snob.

Some people are so busy doing nothing that they cannot find time to accomplish even that. They must needs get into mischief.

Did you ever actually know, personally, a man who killed himself by overwork? If so, he was not working in the interest of God and his Christ, was he?

The office of parent is a high one, and it is an office also that sometimes [illegible]. There is no higher or nobler calling than to teach youth to regard their fellows, love their family and friends, reverence God and his Christ, and so live that they will gain and hold the respect of all with whom they come in contact.

* * *

True Christianity

"That Christianity which catching its inspiration from on high, and leaving at an immeasurable distance below all lesser, groveling, personal interests and feelings, animates and prompts to deeds of sacrifice, of valor, of love, of devotion, of reverence, that is true Christianity; that is the greatest, the sublimest of all great things."

* * *

Good Advice

If you are a good Christian you will be more concerned about your contribution to the world than you will be about what the world thinks about it. It is the person who can forget what the world may think, in his desire to give the world the best, who really deserves praise. Forget the unkind words and dismiss the irritating acts of people about you. Censor all that you hear for the good that is in it and [illegible] it by the result. You will be far [illegible] and the world will hear from you.

* * *

Bible Lesson

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

In the preceding part of this chapter Paul says, "Ye are dead, and your life is hid with Christ in God." In this he means that we are dead to the world. We are to have no further interest in, or love for the pleasures of worldly things, and as our "life is hid with Christ in God," it is from Christ we are to get our animation, our spirit, our very life. The things that now are to interest us, are godly things. As Jesus Christ was the embodiment of God on earth, we are to get these through Jesus by faith and obedience; therefore Paul says, "Let the word of Christ dwell in you richly in all wisdom." We are not only to "have" the word of Christ, but we are to have it "richly," that is, in abundance, and we are to use it wisely. How wisely? In teaching and admonishing (or [illegible]) one another in psalms, and hymns, and spiritual songs (all of which can be found in God's own holy book). As it says in the 6th verse of the following chapter, "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." It is a great thing to know how to talk to a person concerning the things of "God and his Christ." At all times we are to be calm, we are to be courteous, we are to be interesting, we are to be patient that we may be convincing. Is this all? On the face it seems as if it was about complete. But let us see: above all else we are to have and practice love and modesty, giving God the glory.

* * *

Be Christian

In the United States there are [illegible] Protestant church members and 170 different denominations. It is possible to be six kinds of an Adventist, 12 kinds of a Mennonite or a Presbyterian, [illegible] kinds of a Baptist, [illegible] kinds of a Lutheran or 17 kinds of a Methodist.

These denominations have many features in common. Above all, they have the same goal, the furthering of the kingdom of Christ on earth in this age through belief in [illegible] and other like doctrines that we are sure are displeasing to the Master.

And with all these denominational divisions and sub-divisions there is but ONE CHRISTIAN CHURCH founded on the fact that "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all."

Are you a denominationalist, or a Christian? Very easy to know the difference if you study your Bible.

* * *

Lower East Side of New York

On the lower East Side of New York City there is a section which is a large city in itself—80,000 people—and there is only one Protestant house of worship, and this with such a small congregation that it hardly is noticed. The population of this district is [illegible] Jewish, and that of the most poverty stricken sort. The balance is Roman Catholic, about equally divided between Irish and Italians.

* * *

Daily Thoughts

God, my maker, giveth songs in the night	Job 35:10
I will cause them to walk, they shall not stumble	Jer. 31:9
She judged him faithful who had promised	Heb. 11:11
This man receiveth sinners and eateth with them	Lu. 15:2
The desire of all nations shall come	Haggai 2.7
He shall see the travail of his soul	Isa. 53:11
Our transgressions thou shalt purge them away	Psa. 65:3

* * *

Books and Teachers

Books are teachers whose instructions are unaccompanied by blows or harsh words, and who demand neither food nor wages. You visit them, and they are alert; if you want them, they do not secrete themselves; nor do they ridicule your ignorance, be it ever so gross (Richard de Bury).

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When Jesus Comes

Soon Jesus will come and claim his own,
  Then sorrow and sighing shall ne'er be known;
That day of endless day and light,
  Shall banish all sorrow, death, and night.

The glory of heaven shall cover the land,
  There the temple of God shall evermore stand;
There heavenly hosts shall sing God's praise,
  And all shall be happy through endless days.

God shall be there, the Father of all,
  The earth made free from the curse of the fall;
There his will shall be done, as in heaven above,
  And all shall dwell there in infinite love.

J. E. HOGARTH.

The Last Days

Chronological Signs Considered

A. E. Griffiths

NO OCCUPATION is so engrossing or more profitable than studying the word of God, and of all the multitudinous themes that are to be found therein, there is no subject of more absorbing interest to believers than that contained in the prophecies relating to the closing of the times of the Gentiles, which culminates in the return of Christ and the establishment of his rule and authority over all the earth.

In these last days the one question continually uppermost in our minds is, "When will Christ come"? This is a matter of the utmost importance, especially to those who have taken on the all-saving name, for his arrival means our change from this mortal state to the immortal, or the alternative, condemnation; a most appalling disaster which happens to those who "have done evil" (John 5:29). This being the case, let us look into these things, for the word of God was given for our enlightenment, and we should understand it.

The prophecy relating to this subject is chiefly to be found in the book of Daniel, and Christ, when giving his prophecy in Matthew 24, referred to Daniel remarking, "whoso readeth, let him understand" (vs. 15), therefore proving that Isaiah's words were true when he said, "I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek me in vain. I the Lord speak righteousness, I declare things that are right" (Isa. 45:19). These texts show clearly that God wishes us to understand the records he has made for us; and with that thought in mind let us first apply ourselves to the eighth chapter of Daniel, and study

The Little Horn of the Goat

The opening of this chapter introduces Daniel seeing a vision, and in the third verse he sees a ram that has two horns, and one horn higher than the other, and the highest came up last. Here we get a clear representation of the Medo-Persian empire interpreted in verse 20, the Medes coming into power last and predominating. In the fifth verse he sees a goat come from the west (the location of Greece from Medo-Persia). He touched not the ground, showing he came with great speed, and had a notable horn between the eyes, which illustrates the rise of the Greek power under Alexander the Great (vs. 21). In the sixth and seventh verses he conquers the ram (Medo-Persia), and then after the death of Alexander and the division of his kingdom between his four generals, Ptolemy, Seleucus, Lysimachus, and Antigones, we read in the ninth verse: "And out of one of them came a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant land." This is the little horn in which we are interested.

We must now take notice that this little horn of the goat is entirely distinct from the little horn of the terrible fourth beast of Daniel 7. The little horn of the goat is the desolator of Israel and their land, while the little horn of the beast is the down treader of Israel after the spirit; in other words, the little horn of the beast represents papal Rome and the little horn of the goat pagan Rome. Perhaps some objection may be found to classifying the goat as Roman, when we have previously described it as Greek, but we must remember that Rome conquered Greece, and so the goat represents whatever power takes possession of th territory it symbolizes, which was and still is the land now called Palestine and Arabia, or more descriptively Asia Minor. In applying these symbols to the subject in hand we must remember that the little horn of the goat antedated the little horn of the beast of Daniel 7, by many centuries, which has considerable bearing on our final analysis.

Another feature we would point out is that the abomination of desolation spoken of by Christ in Matt. 24:15 could not possibly have been papal Rome, because the papacy was not in existence at

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the time. The eighth, ninth, and eleventh chapters of Daniel are chiefly descriptive of the goat symbols, and deal with the Jews and their land, which must be kept separate from the ecclesiastical signs of Daniel 7.

Returning to Dan. 8:11 we read, "Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." It is here predicted that the little horn of the goat would magnify himself against the prince of the host of Israel. This he accomplished when he "crucified the Lord of glory" (1 Cor. 2:8), and after that, in A. D. 70, he took away the daily sacrifice through the instrumentality of Titus, son of the then reigning Roman emperor Vespasian; and the place of his sanctuary was cast down when Jerusalem was beseiged and taken. The casting down was so absolute that the site of the temple was actually ploughed up.

Daniel speaks of this same destruction in chapter 9:26: "And after three score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined," showing that the goat power only was instrumental in crucifying Christ, in taking away the evening-morning sacrifice and destroying Jerusalem.

We will now continue the eighth chapter, verse 13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ?"

We have now established the fact that the little horn of the goat destroyed Jerusalem in A. D. 70, and causes the Holy Land to be trodden down, and now the question is asked, "How long shall this treading down be ?"

The first action concerning the vision in this chapter is the defeat of the ram by the goat, which interpreted means the victory of Greece over Media-Persia. On this point history supplies us with dates, viz., in 449 B. C. the Athenians conquered the Persians at Cyprus by land and sea, after which peace was proclaimed. So here we have a starting point. Continuing with our chapter the 14th verse reads, "And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

This verse gives us a definite period to examine, and if we deduct 449 B. C. from 2300, we get 1851 A. D. Now let us see how the year 1851 affects the land of Israel, or the cleansing of the sanctuary.

In the first place, the word "sanctuary" refers to the Holy Land, the land separated from that surrounding it for the special use of God's people. "Sanctuary" here used is translated from the Hebrew word "Quodesh," meaning "separation."

In the next place the word "cleansed" does not give the correct impression of the writer's meaning. The Hebrew word from which it is translated is "tsadaq," which the Revised Version translates "justified." Young gives this part of the verse, in his translation of the Bible: "Till evening-morning, two thousand and three hundred, then is the Holy place declared right."

According to these references something was to happen to Palestine in 1851 which would signify a vindication from injury and violence. We must not suppose that Christ was due immediately on the expiration of any given date, especially the first in the premise, because all divine action takes place by process, and things do not happen instantly. This date was only a commencement of something that would affect Palestine.

Practical Zionism Promoted

We find that in 1850 Lord Palmerston, at that time premier of England, advocated in Parliament a restoration of the Jews to their native land. This was the life work of Sir Moses Montefiore, by whom the work was commenced in the following year 1851, and has been carried on by progressive stages until the present time. The fact that the Jews in Palestine are now under British protection gives them the greatest freedom they have yet enjoyed, and proves that the land is being vindicated or avenged in stages, and the last stage is close at hand.

We read in Isaiah, "Surely the isles shall wait for me, and the ships of Tarshish first to bring thy sons from afar, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee" (Isa. 60:9). We have already plenty of records that England (Tarshish) has carried many Jews back with their belongings, which fulfills this prophecy. We must not look for a complete restoration of Jews in their own land. This work is not allotted to man, but to Christ. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12). Also "Hear the word of the Lord, O ye nations, and declare it in the isles afar off and say, He that scattered Israel shall gather him, and keep him as a shepherd doth his flock" (Je. 31:10). These and many other texts show conclusively that the Jews will be gathered by Christ and not by man, and when they are gathered and restored by him, they will then accept him, whereas the Jews that are in Palestine today do not accept him, and will not in this dispensation. The Jews are as stiff-necked today as they were in the days of Moses, and will remain so until Christ returns.

Zionism Organized

Another period now claims our attention. We read: "And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto heaven, and sware by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (Dan. 12:7). The length of this period is conceded by all Bible students to be 1260 years, counting a time as 360 years because there were 360 days to the Jewish year, and times as twice that amount, namely, 720 and a half 180, which

added together give 1260. Now by adding this 1260 to our original starting point, 637, we have 1897; and this is the year in which the first Zionist Congress was held at Basle, at which Dr. Theodore Herzl was elected president. Here we see the creation of a world-wide organization to restore the Jews to Palestine, and occurring at exactly the time prophecied, and accomplished under the little horn of the goat. Once more nothing happened at this period to papal Rome, showing conclusively that all the prophecies relating to the Jews and their land are connected with the goat.

The Abomination that Maketh Desolate

Having now found that the prophecy of the 2300 days brings us from the rise of the Grecian empire to the beginning of the restoration of Israel and their land, we will now look into the prophecy of 1290 days which reads: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. 12:11). The evidence is very clear as to when the daily was taken away. The little horn of the goat accomplished this in A. D. 70, as already shown; but if after reading Dan. 12:11 we simply add 1290 to 70 we get 1360, which brings us to the midst of the blackest of all times when the papacy was flourishing. So this evidently will not solve the problem. Now if we examine this text carefully it does not state that the abomination shall be set up immediately after the taking away of the sacrifice. We have already shown how all things are worked out in a natural way by process. That being the case, we must look for the time when there was an abomination set up in the Holy Place, for it is an historical fact that Palestine and Syria were wealthy provinces of the Roman empire for some centuries following A. D. 70; and we can find no evidence of an abomination of desolation being set up for a long period. But if we wade through history till we reach the seventh century, then we can find something that will harmonize with the prophecy.

We know that today on Zion's Hill, where Solomon built the temple, stands the Mosque of Omar, and that Mosque is Mohammedan. If we refer to history we find that in 637 A. D. Jerusalem was beseiged by the Moslems for four months, after which it capitulated. A rather unusual occurrence took place at this time. The patriarch Sophronius appeared on the walls and demanded a conference: he offered to surrended, but with this clause that the articles of security be ratified by the authority and presence of Omar himself. This was taken up by the council at Medina, and it was decided that the caliph should gratify these wishes on account of the sanctity of the place; he therefore departed for Jerusalem. After arriving among his people he signed the capitulation and then entered the city, and here a very significant exclamation is recorded. It is remarkable how historians give us the fulfilment of prophecy even in Bible language; and in this case we quote Gibbon who, when recording this incident, says: "After signing the capitulation, he entered the city without fear or precaution, and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and secretly muttered in the words of Daniel, 'The abomination of desolation is in the holy place.' " What a wonderful confirmation here of David's words, "Surely the wrath of man shall praise thee" (Psa. 76:10). Here we have Gibbon, a man who was a skeptic and did not believe the Scriptures, actually quoting from them and establishing the truth of them. Truly God works in a mysterious way.

However, we find now that "the abomination that maketh desolate" was set up in 637 A. D. There can be no mistake about that; it harmonizes perfectly with the little horn of the goat, which was the desolator of the land in all these prophecies, and we notice that this setting up of the abomination had nothing to do with persecuting or prevailing against the saints of the Most High, which was the work assigned to the little horn of the beast or papal Rome. The Moslem or Turkish power, as it is now called, has always been a desolater, wherever it has held sway. We have plenty of evidence of that in the way Palestine has been trodden down by it for so many centuries.

Having arrived at the date 637 when the desolation was set up, let us now add 1290 years, as indicated in Dan. 12:11, and this brings us to 1927, which will be the "time of the end" (Dan. 11:35).

Beloved, this is a serious thought: if we have read prophecy aright Christ will be on the earth in eight years and the work of establishing his kingdom in progress. Once more we must bear in mind that the setting up of the kingdom will not be an instantaneous event, but one occupying a period of time. We read in reference to the image of Nebuchadnezzar's dream, "that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces" (Dan. 2:34). Then in the next verse we read, "And the stone that smote the image became a great mountain and filled the whole earth," showing clearly that the setting up of the kingdom will be an event that will take a period of time, and will not appear like a mushroom over night.

According to our study of this subject the return of Christ is very imminent, and considering that the saints are to be taken away for a time to be with him before he is manifested to the world, it is evident that the coming as a thief in the night is due any day. What a serious thought this is! Are we conducting ourselves each day in such a way that we are always in a mood agreeable to him if he should call us ? Are all our thoughts constantly centered on him ? They should be. No matter how much we do to serve him we cannot do enough, for we are unprofitable servants; but by his infinite goodness God is overlooking our sin and degradation for the sake of his beloved Son whose name we bear. So let our minds be centered on this one thought: Christ is due any minute.

Daniel's Last Date

There is one more date for our consideration and that is the one contained in Dan. 12:12: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." If we add 1335 to 637 we get 1972, which will allow 45

The Restitution

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Editorial

This week the reader will observe a change of type in the names of our contributors. Original perhaps, but we hope readers will approve the change.

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It is interesting to note how fluctuating the world is in its code of morals. Before the world-war began we all can remember how preachers of "civic righteousness" howled about the "pernicious tobacco habit." Chewing gum was hardly tolerated by these moralists, and he who presumed to smoke a cigar was doomed to perdition. When we were a school boy we vividly recall those gruesome pictures they used to show us school boys of nicotine, "tobacco heart," etc. But during the world war these same moralists, forgeting their past moralizings and preachings, did not insist on the wounded soldier, lying in the trenches with his life slipping away, being warned that the cigar he asked for with his ebbing breath was "one more nail in his coffin." No; not a word of this. The Y. M. C. A. man, the Red Cross worker, and the preacher called a "chaplain" all vied with each other in putting tobacco, cigars, and cigarettes to the lips of the dying. The only exception is probably the the W. C. T. U. Here we have a complete change, a somersault in morals, within a few years. The fact is, people must have a fad it seems; and the fad changes according to circumstances and convenience. "The word of the Lord endureth forever; and this is the word which by the gospel is preached unto you."

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Again to show that men can change their morals as easily as their clothes. recall how statesmen, preachers, politicians, moralists and all, previous to the war with the central powers, preached peace. We were too proud to fight—too civilized! These very men, particularly so-called "preachers," so soon as war was declared, converted the very churches in which they had preached this twaddle, into recruiting stations: and an eminent minister in this city, Dr. Bustard thundered from his pulpit, "To hell with the Germans"! But enough. Let this suffice to show that morality with the world is a fad, and is as changeable as the weather.

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Cleveland Miscellanies

Brother Patterson is absent for a few weeks on a visit to Wisconsin.

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October 26th all were glad to welcome to the Lord's table Sister Elsie Heacock, of Canton, Ohio.

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The Sister's Society held a meeting Thursday afternoon, Oct. 23, at the home of Sister Ruth Pate. There were nineteen members present. It was reported that several calls had been made and flowers and letters sent to the sick. Sister Nellie Pate conducted the lesson, which was the third part of the eighth Bible Lesson, showing that the gifts of the Holy Spirit were only temporary investments of divine power. The meeting was closed by all repeating our motto found in Heb. 13:15, 16.—Addie Gibbs.

——o——

During the past week we responded to a call from Brother and Sister Eidemiller, of Troy, Ohio, who had been enveloped in sorrow by the death of their daughter. We hurried to their home and did what we could to bear them up over so trying an ordeal. Incidently we met a number of the faith from Brush Creek and Springfield, and had fragmentary visits with Brother and Sister Westfall and Brother and Sister Garard. In a sense which can only be understood and appreciated by those of like precious faith, we "rejoiced in tribulation." If spiritual felicity is evidenced thus in poignant sorrow, what a weight of happiness the saints shall wear in the graveless kingdom to come!

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To Isolated Brothers and Sisters: The Young People's Society of the Church of God at Cleveland are anxious to keep in touch with brothers and sisters in the faith who are scattered through the country but sparated from us only by distance. In hope and all things essential we are one, and in these last days we need the strength which we can derive from one another. If any brother or sister would like to correspond with us, please address the undersigned, and in return receive a copy of our year's program. This will acquaint you with the subjects which we discuss: and our Society would be more than pleased to receive thoughts on the lessons we study from those who are interested. We, too, will be glad to mail sermon notes and other data of interest from our Cleveland church to any who wish to put themselves on our correspondence list.

Please consider this matter and let us hear from you.

RUTH BENNETT PATE,
Corresponding Secy.

10810 Hampden Ave.,
Cleveland, Ohio.

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Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Brother Huggins:

I noticed a letter in The Restitution yesterday regarding sending some one to Canada to baptize Mrs. Howard. Will you please state to the readers of The Restitution that I was sent there for that purpose, and had the pleasure of baptizing her the 5th day of Oct. I am at Blair, Neb., for severel nights, then to Arlington and Lincoln, Neb.

Your for truth,

J. A. Drinkard.

——o——

Dear Brother Huggins:

Tell the brothers and sisters not to send any more money: we have enough and the work is done. Brother Drinkard, of Holbrook, Neb., went to Canada and baptized Mrs. Howard, now our sister. He found her well posted on the fundamental principles. I want to ask the brethren what to do with what money is left over. As soon as we hear from Brother Drinkard again will make a report of the money left, after we have refunded the loan of $35.00 from Brother Garard. We feel that our dear brother should have something for his time and trouble as he denied himself a berth—a tiresome long trip to make in a chair car. Please publish this letter.

Your sister in hope and love. Greetings to all of like precious faith,

Mrs. L. Sweet.

302 Eight St., Topeka, Kansas.

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Dear Restitution:

I see the time is up so I must renew another year. I am sending a bank draft.

Dear Brother Huggins, will you or someone give through The Restitution an article showing how to go about giving one tenth to the Lord. I am anxious to know, and there are others who need it made plain. Do we give one tenth of all we take in or what is one's support? We rent a house; do we give one tenth of the rent, or after taking out the taxes and insurance and the repairs on it, then take the tenth of what is left. Does a farmer give one tenth of all he sells or after paying for labor and what it takes to house the crop. I wish to do what is right so please enlighten me as well as others. The paper grows better all the time. There is not a member of the Church of God in this place so the paper is more dear to me. May the good Lord bless and prosper you in your good work.

Mrs. E. Seely

——o——

Dear Restitution:

With joy I will try to tell of some joyful meetings.

Leaving home and loved ones Saturday, Aug. 3, 1919. I spent a pleasant evening and night in Hot Springs, Ark. Sunday morning found me on my way to Memphis and Copleville. Tenn., near where Brother J. R. Ham lives, who received us gladly (Acts 21:17), to answer a call for baptism. A few days were spent with them in visiting other friends and relatives in a beautiful country (Psa. 48).

Sunday evening a goodly number gathered at Mr. Wilson's pool to witness a solemn scene, the burial in water of Sister Dellar Robison, the widow of Asa J. Ham, deceased.

Again, on Sunday near Raleigh, Tenn., where a nice pool had been mad ready for the occasion by Mr. H. D. Dodson a time of rejoicing came when two sisters and a brother were born of water (John 3:5) in the presence of their earthly parents, thus sealing their faith in Jesus being the way into the everlasting kingdom of God (John 14:6; Rom. 4:11; Gal. 3; 2 Pet. 1:11). This being our day to get in the Way. Mrs. S. J. Dodson, Mrs. M. M. Humphries, and Jas. W. Ham, a brother and two sisters of Asa L. Ham, deceased.

Then it was decided that we visit some of our Missouri brethren and see how they do, and were helped to Memphis by Mr. Dodson, to a nice resting place, one of our Mary's (Acts 12:12) to wait for an evening train to take us on our way toward Fredericktown, Mo., where a Bible School was in progress.

September 17, Fredericktown was found to be some seven or eight miles from Blush Church, the place of meeting. And the most eminent man of the town to us was found in his room at the Courthouse, Brother W. S. Cooper, who has the oversight of public schools in his county. So reminding one of Nicodemus (John 3:1), who could leave his office when occasion required. We were soon at the meeting in the midst of the week where we formed the acquaintance of many that we had never met before. We were "like a drunken man, one whom wine hath overcome" (Jer. 23:9), so to speak: but they made us feel happy. The force of Rom. 15:1-7; Gal. 6:2 in bearing our R. R. expenses there when we had not informed them of our coming. God bless them.

We are now in Tenn., expecting to visit our old place in Misc., and Tee Co., Ark., ere we return. Brethren, pray for us (Jas. 5:13,16). Good bye. Yours in hope of life,

R. A. Humphreys

years for completing the work which Christ commences on his arrival, and at that time the temple will be built and everything in order, the nations subdued, and the time will have arrived "when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). Surely this is something worth striving for. The glories of the kingdom cannot be conceived by us with our finite minds, but let us pray that we may be like Daniel and stand in our lot at the end of the days, and then, and not till then, shall we be able to realize what God's love is to them that fear him and keep his commandments.

Future Relations

WILL FLESHLY relations be perpetuated in the kingdom of God? is a subject that is very perplexing to most of our orthodox friends who build so much on being reunited with their relations and friends in the future life. Our answer to this question is that

1. In the sense of intercourse commercially, industrially, and educationally after the manner of mankind--yes.
2. In the sense of kinsfolk among the mortals—no.

Under one, concerning intercourse, enterprises among the nations existing at the time of the Lord's reigning, let us read some texts. Because Christ is ruling and there are special blessings for the nations on the earth, will each individual raise his own sheep for his clothing? produce his own leather? live in unventilated houses, as those of ancient times? We think not. Even now unsanitary conditions are being overcome in the nations of Europe and Asia. Ezek. 36:33-35: ". . . . the desolate land shall be tilled, whereas it lay desolate in the sight of all that pass by. And they shall say, this land that was desolate is become like the garden of Eden."

The Millennium a Period of Reconstruction

The wasted, desolated, and ruined cities are to become fenced and builded. Can't you see a systematic procedure of a sort of land army that will be superitended by the righteous? Nowhere has God ever let man fold his hands and he do the work. How often we are reminded that God's designs are always carried out by natural means. The following text say in so many words that a cleaning up in the earth is done by a force of workers: "Yea, all the people of the land shall bury; and it shall be to them a renown the day that I shall be glorified, saith the Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth to cleanse it" (Ezek. 39:12-14). Psalms 46:8-10 is confirmed in Ezek. 39:6, 9, 10: "And I will send a fire on Magog and among them that dwell carelessly in the isles; and they shall know that I am the Lord. And they that dwell in the cities of Israel shall go forth and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows and the hand staves and the spears, and they shall burn them with fire seven years. So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall burn the weapons with fire." The mandates that proceed from Jerusalem which are to effect the renewing of the earth in Alaska or Cape Horn or the districts of Africa must be executed by the nations of the earth under the superintendency of the governing Christ and saints. This will take years of vigilant working to do.

The Industries of the Future Age

"And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles" (Isa. 66:19). This making gorious God's name and instructing men in righteousness leads to travel and transportation. We have read about the punishment of those nations who fail in their religious duties, and how the wealth of the nations are to be brough to Jerusalem. Surely the boats in the kingdom age will be propelled on lines of now-a-days. Whether by coal or powerful motors a boat which is not crude demands mechanical power. This gives room for the industries of the future age: coal mining, cutting of timber, hewing of stone, manufacturing of machines, whether for air craft with travelling planes or the making of plows. Even in one of the city's newspapers an announcement was made that a powerful plane is being developed which in time they hope to travel 1000 miles an hour. Think of it; and the equator only 25,000 miles around. Around the world in 25 hours! No wonder the nations can worship at Jerusalem.

Wonders in the Agricultural Calling

"But ye, O montains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel, for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown" (Ezek. 36:8, 9). "Behold the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos 9:13). With crops all the year round surely the fortunate mortal in the kingdom will not resort to the walking plow. Think of the modern tractors which pass over a field acres long and in that sweep the land is plowed, harrowed, disked, and sown. Surely Amos lets us see that some such arrangement is meant. With this contrivance the wheat could be cut and sown again by one motion.

Great publishing houses will be used to publish the name of the Lord, as that is more reliable and permanent than verbal messages. For example: we read in Deut. 32:3 of a song which Moses was speaking, but previous to this by a command of God he had written the words (Deut. 31:19-22). When Moses published the name of the Lord he repeated the words already written. Mark 13:10 states that the gospel must have been published among the nations by the apostles, and the whole New Testament Scripture is proof of this publication in writing. This art of publishing will call for machines, paper, metal, ink, supplies, workers, and recompense.

The buying, selling, and exchanging of land shall be in vogue, for the priests are commanaded not to do this. Read Ezek. 18:11, 12, 14 to see why the priestly order is warned against such a custom.

The Millennium a Medical Age

The science of medecine will still be in the earth. Isaiah speaks of using ointment or oil for bruises and sores, and in many places the tree of the healing leaves is mentiontd by Bible writers. By comparing Ezek. 47:12 and Rev. 22:2 we discover that the tree whose leaves are for the healing of the nations lasts down to the end of the thousand years. So there will be need of medical advice among the nations who are born and who die during the reign of Christ.

An Age of Commercial Wealth

Zechariah tells us that the wealth of the nations, gold, silver, and apparel in great abundance is to be brought to Jerusalem. Isaiah commenting on this subject in the 60th chapter of his book says that the gates are open continually "that men may bring unto thee the wealth of the Gentiles." As the wealth of the nations is their resources converted into gold and silver, powerful and strong nations make up the dominion of Christ and the saints. Although commercially, industrially, and educationally the world goes on the same through the reign of Christ, there will be no such times as on the earth today. Why? Turn to Ezek. 38:19-22; 39:2-6; 36:25-27 and you will find interesting reading.

God will not keep all this purified people of his at Jerusalem, but will place them all over the earth as a help to the Gentiles who have been tried with fire likewise. And because the King reigns righteously, and judgment and justice rule in the wilderness and isles Isaiah 32 reads: "My people shall dwell in a peaceable habitation, in sure dwellings, and in quiet resting places; and the effect of righteousness will be quietness and assurance."

Now briefly shall we touch upon the second part of the subject, namely, what my relations to my mother, father, grandmother, etc., shall be in the kingdom.

Fleshly Relationships Impossible in Immortality

"Shall mortal man be more just than God? shall a man be more pure than his maker? Behold, he put no trust in his servants, and his angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? They are destroyed from morning to evening they perish forever without any regarding it. Doth not their excellency which is in them go away? they die even without wisdom" (Job 17:21). With such a race of weaklings the race would be entirely lost. So Jesus tells of the arrangements needful for the production of mankind in Luke 20:34: "The children of this world marry and are given in marriage." But by contrast he teaches us of the children of the resurrection: "They which shall be accounted worthy to obtain that world and the resurrection from the dead neither marry nor are given in marriage, neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection" (Luke 20:35, 36). "As we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. 15:49, 50). As the very nature of man is changed, living forever is one of the blessings of the resurrection. The means for propagating the race is entirely unnecessary then.

Paul in Gal. 3:24-29 tells us that we are children of God by faith, being baptized into Christ. And being baptized into Christ we are all one in Christ Jesus, throwing aside the family relationship. Christ, filled with the glories of the future, recognized no family connections other than those, who loved the Lord (Matt. 12:46-50). Just as the present food and the necessities of this life are cast off with the old man at the resurrection, so will the family relationships be dissolved as entirely unnecessary, and we shall all be one family in God, heirs of promise with Jesus our Lord.

FRANCES H. RUSSELL.

Brother Anderson Visits Kentucky

Having received a request to go to Brumfield, Ky., for a meeting, we left home Sept. 30th, 1919, and arrived at Danville next day. At Danville we were met by Brother Frank Skeels and his sisters, Viola, Sadie and Laura. We got into his Ford and drove us to his home, some 15 miles from Danville. As we drove along we talked of Bible doctrine and soon found we had met people who were sound in the faith, and wanted the truth just as found in God's book.

After supper we went to the church where we met the brethren and a large congregation, who gave us good attention during the service. The meeting continued till Oct. 12th. As a rule the house was full and a number on the outside. During the meeting we had the very best of attention. We believe there are a number interested and feel sure that if the work could continue some would obey.

On Sunday Oct. 12, we went to the water and baptized Mrs. Verdie Carpenter, wife of Brother Vernon Carpenter. May she prove faithful and receive the reward when Jesus comes.

We have been in the work for twenty-three years and Kentucky is the tenth state in which we have worked, and we must say we were never better treated anywhere than we were in Kentucky. It makes us feel good to meet people who want truth and who are not afraid for the preacher to preach the truth.

J. H. ANDERSON.

The Restitution

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Editorial

Esau sold his inheritance for pottage. Afterwards he regretted his folly and wept. Lysimachus, beseiged by the Goths suffered so severely from thirst that he offered his kingdom to his foes for a supply of water. Having quenched his thirst he cried: "O wretched man, who for a little joy has lost so great a kingdom!"

"None of us liveth unto himself" (Rom. 14:7). This text is often used to emphasize the idea that it is impossible for a man to keep from affecting the lives of others by his life. However true this sentiment man be, it is not the meaning of this Scripture. By "us" the apostle simply refers to Christians. If we interpret by the context, as we certainly ought to do, we find that the general subject is obedience to God. We are to seek not our own pleasure, but the pleasure and will of God. We are not to live for ourselves, but for God. The apostle here does not mean that men have influence one over the other.

Brother Thos. Shelton, a brother of long and honorable standing in the truth, was laid to rest Oct. 18th. His death was a shock to the church, and a distinct loss to every member. In his illness which terminated in his death, his enforced absence from the Lord's table was continually lamented. His "meek and quiet spirit" made him a monument for the truth in the highway of life. He never allowed hatred to soil his soul. With all his kindness and gentleness he was faithful to the end. He loved the truth. In his long career in the faith, a career of distinguished faithfulness, he was never known to be in a quarrel. With rare discretion he was faithful without compromise and acrimony. He adorned his faithfulness with sweetness, and died in the faith and love of the gospel. After words of comfort were spoken to Sister Shelton and all the bereaved brethren, sisters, friends, and relations we wended our way from the church to Lakeview Cemetery where we tenderly laid our Brother to rest until the voice of the Son of Man shall call him forth to "the resurrection of life" (John 5:28, 29).

"Come Thou with us, and we will do Thee Good"

NUMBERS 10: 29.

The following letter was a private epistle, which accounts for the names and addresses being omitted. A few individuals "went out from us" twenty or more years ago. Our only motive in publishing this letter is to show the reader that any one in Cleveland who is not in our fellowship is barred soleiy because he refuses to accept "the one faith." This letter reveals that transparently, placing the responsibility solely upon him. Rejecting our basis of faith is a negation of the gospel; and with such we can have no affiliation. The letter follows:

> Let there be no strife, I pray thee, between me and thee (Gen. 13:8).
>
> Behold, how good and how pleasant it is for brethren to dwell together in unity!" "There the Lord commanded the blessing, even life for evermore" (Psa. 133:1, 3).
>
> Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11).
>
> That they may all be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me (John 17:21).
>
> And the glory which thou gavest me I have given them: that they may be one, even as we are one (John 17:22).
>
> There is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all (Eph. 4:4-6).

Dear ———— :

May I ask you to meditate prayerfully upon the above testimonies of the Holy Spirit. A division of "the one body," in direct violation of these passages of Scripture, took place several years ago. What added to the odium of the schism was the fact that the division was occasioned by matters purely personal, and regardless as to what might have been the merits or demerits of these personal matters, personal feeling in regard to them has long since ceased to exist. When you left us you went away with "the one faith" common to us all. Now after an experience of several years of separate and independent existence, all must see the futility of perpetuating a division which the Bible condemns, and which experience has demonstrated is of no benefit to anyone.

All should be desirous of clearing themselves of every vestige of responsibility for this carnal situation (1 Cor. 3:3). Therefore, in the hope of seeing all reunited in "one hope, one Lord, one faith, one baptism, and one God and Father of all," I now approach you with an overture of amicable reconciliation. The imminence of Christ's coming, now so plainly declared by the signs of the times, will doubtless predispose you to an examination of the faith and fellowship I propose, as its adoption will be satisfactory to me and acceptable to you. I am enclosing herewith a copy of "Our Confession of Faith," acceptance of which will no doubt be, on your part, prompt, hearty, and entire. In proposing this basis of faith and fellowship, I am merely asking you to return to the original body **on the condition that you bring back "the one faith" you took with you when you left.** Upon this condition you will be received cordially into fellowship without the imposition of any other conditions. And your welcome will be none the less cordial in case you elect to maintain a separate meeting, provided such meeting adopts "Our Confession of Faith" as the basis of its faith and fellowship.

In view of the importance of all being "with one accord in one place" (Acts 2:1), as "there the Lord commands the blessing, even life for evermore" (Psa. 133:3), will you, after careful consideration of the matter, let me hear from you with the promptitude which befits a matter involving present and eternal interests.

Your brother "endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:3).

Robert G. Huggins.

Oct. 22, 1919. Approved by the Elders.

"Out of Darkness Into Light"

By Allen D. Strickler

Writing further upon the subject to the Hebrews he says: "Hath at the end of these days spoken unto us by his Son, whom he appointed heir of all things, through whom also he made the ages; who being the effulgence of his glory, and the very image of his substance." Christ was the great mystery of the gospel when it was preached in all the ages before the Christian era. The truth that God would have a Son from the human family by the power of his Holy Spirit, who should have a free will and by faith in the gospel preached to the fathers of Israel, in conjunction with the law and testimony of the Lord, create in his heart "the mind of the Spirit," that is, "the divine nature" spoken of by the apostle Peter, and in no way be under the control of his human nature; who should also die and be raised from the dead as the first of a new order of human beings, was indeed a great mystery, and something that needed to be revealed, not only that the Jews might have "the mind of the Spirit" such as Christ had; but "the Gentiles also; and be fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel" (Eph. 3:6).

Paul in Romans 16:25, 26 presents in glowing language how the mystery of the gospel has been revealed and made plain. Here is what he says: "Now to him, that is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which had been kept in silence through times eternal, but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, is made known unto all nations unto obedience of faith." In Paul's letter to the Colossians, writing about the brethren at Laodicea and others who were not personally acquainted with him, he says: "That their hearts may be comforted, they being knit together in love, and unto all riches of the full assurance of understanding, that they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden" (Col. 2:2, 3). In chapter 1:27, 28, the apostle says: "To whom God was pleased to make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory; whom we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ." Christ; and Christ in both Jew and Gentile, go to make up the mystery of the gospel and the fellowship of it. It is a revealed mystery now, although spoken of as the mystery of the gos- in the Scriptures.

We are told in Deut. 29:29 the "the secret things belong unto the Lord our God; but the things that are revealed belong unto us and to our children forever, that we may do all the works of the law."

The how and the wherefore of salvation have their answers in Christ Jesus. God in sending forth his word to accomplish his good pleasure, was successful; one man from the human family was saved. Both Jew and Gentile now, in this Saved One, have the proof and demonstration of eternal life for man; but it is promised upon conditions. There is no such a thing as the continuity of life. All nature testifies to the fact of death. This Saved One said: "I am he that liveth, and was dead" (Rev. 1:18).

The condition upon which eternal life can be had is as stated by Paul in Colossians and Romans. "Christ in you, the hope of glory." "And if Christ

Evangelist Report for September

Sermons

Omaha 1,	1
Palmer 13 to 19	8
Loretto 21 to 30	12
Total	21
Baptized	6

Expense

Omaha to Central City	$ 1.90
Central City to Palmer	.25
Dinner	.50
Total	$ 2.71

Money Received

Palmer	$ 3.00
Loretto	50.00
Total	53.00
Salary	100.00
To be indorsed	53.00

Remarks

Another year has passed into history. In taking a retrospective view of the work with all its handicaps, it was quite fruitful. Twenty were added to the body, not a great number; some young, and some heads of families. Our chiefest joy will be to meet them in the kingdom, where this strenuous work will be ended, and peace and good will replace strife and hatred.

At the close of conference we put in the week following, straightening out the odds and ends of the work, and preparing for the present year's campaign. On the 7th, after Sunday School, we went to the Municipal Beach, where in the placid waters of the lake, we planted six young people into the saving name. How glorious to see these young people, just budding into manhood and womanhood, safeguard their future by taking Jesus as their leader and example! His lead is a straight path to the kingdom. The last night of conference, after the closing sermon, the invitation was given to accept the gospel terms of salvation.

But here let me say first, three years ago the enemy for the first time visited our home, and took our second daughter, and her home was left with two girls and a little boy; but when she went she left her impress upon them, and her life and character still lived in them; and when I gave the invitation, the oldest of these girls responded, then the next one. Then every one's mind went to the mother who slept, and there was hardly a dry eye in the house. As Sister Mynhild Sorrenson led her forward, Sister Cronk said, "Brother Adams, you can rejoice, for you can see Maudie's work going on." Then came Russell, our grandson, accompanied by his companion Gifford Sorrenson, who the day before had debated, as reported by Sister Free; then came our niece, and later Walter Cronk, Jr.

Can you wonder our hearts were full? When I left on my trip in the spring Sister Cronk told me she wanted to have her class ready for baptism when I returned, and she was true to her word. Now Sister Myrtle Adams has a class of bright little girls (and you ought to hear them sing) that if the Master delays his coming she will have ready soon as they are old enough. Because the prospects do not always look bright we often let opportunities slip by, thinking there is no use. But that will not excuse us: the Lord expects us to use every moment of time in some effort to enlighten those about us, and leave the result with him. I heard Myrtle say the other day that in training the children for their program, she got as much out of it as they. In other words, she learned things that were of benefit to herself as well as the children. So in all our efforts we receive some benefit.

On the 13th I started for Pelmer, Neb., and as Myrtle, our daughter-in-law, had a pressing invitation from Brother and Sister Russell Zeller to make them a visit, she accepted and took advantage of the oppirtunity to go while my meeting was in progress. Brother Zeller being president of the State Berean Society, and she Secretary and Treasurer, they planned a forward movement which is bearing fruit. Here we had a very good meeting, and the meetings themselves were not the only time of enjoyment. The visits in the houses, where the harmonious converse upon things of vital interest to us all, were both pleasant and profitable, and go far to smooth the pathway of the weary pilgrims.

The next point was Loretto. Brother Courtney had invited the Palmer brethren to visit them and attend the meeting on Sunday, which they planned to do; but a rain Saturday night spoiled it. However, about eleven o'clock Brother Zeller thought we could make it; so Sisters Helen, Frances, Myrtle and myself started with Brother Morris Zeller at the wheel of the big Jeffrey, and all who know him know they will be at their destination (if not their destiny) at the quickest possible time. We arrived safe, but too late for the forenoon meeting. In the afternoon Brother Courtney invited some by phone, and we proceeded to the Maple Hill School house, where a few gathered to listen to God's message to the world. The preliminary time was enriched by the appropriate songs, and splendid voices of Helen, Frances, and Myrtle. Beautiful songs inspire a speaker to his best, and fit the hearers to receive the message with better grace. Here the congregation increased until the last night we had nearly a capacity house. As a whole the people had never taken much interest in church work, and this seemed the first in that line. Urgent calls at other points caused us to close sooner than we otherwise would; but as some were asking for baptism we deemed it best to go. I am quite sure a work will be done here later. We made our home while here with Brother and Sister Courtney. They certainly know how to minister to one's comfort. Brother Courtney is well versed in Scripture and current events. Their daughter Leoda, came from Norfolk to attend the meeting, and she and Myrtle being of the quick active type, and they made things quite lively for Brother Courtney. Young Sister Gladys Courtney, daughter of Brother Charles Courtney, presided at the organ. Am now starting for Buck Hart, Mo. Pray for the work.

Alvin Adams.

The Restitution Sunday School Leaf

Lesson XXXIX

DEATH BY SIN

MEMORY TEXT: By one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned (Rom. 5:12).

1 And the Lord God called unto Adam, and said unto him, Where art thou?

2 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I did hide myself.

3. And he said, Who told thee that wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat?

4. And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat.

5. And the Lord God said unto the woman, What is this that thou hast done?

6. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife;

7. And hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it;

8. Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life;

9. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field:

10. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken;

11. For dust thou art, and unto dust shalt thou return.

12. And the Lord God said, Behold, the man is become as one of us, to know good and evil:

13. And now lest he put forth his hand, and take also of the tree of life, and eat, and live forever;

14. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

15. So he drove out the man; and placed at the east of the garden of Eden, Cherubim and a flaming sword which turned every way, to keep the way of the tree of life (Gen. 3:9-24).

16. For since by man came death, by man also came the resurrection of the dead (1 Cor. 15:21).

Practical Truths

In this lesson we are considering the sin of Adam and its penalty death. The sin was in disobeying God. Death came into the world by sin. In our last lesson we found that God gave a command. Now we find by our lesson today that man broke the command, and thus sin entered into the world. It is generally believed that the sin of Adam brought death to all his posterity, by inheriting his nature. If this is true, mankind is wholly mortal and must inevitably die, and as Jesus is the life as well as the resurrection, then a resurrection to eternal life can only come through obedience to the gospel of Christ. We also see, if this is true, how important it is to know the nature of sin and its penalty that we may apply the remedy for sin.

Notes on the Lesson

Death by Sin.—Death came by sin. If sin had never entered our world the inference is there never would have been any death.

1. Adam.—Man of earth.

2. **I was afraid.**—Sin always brings fear. Fear brings torment (or pain) and leads to sickness, and sickness to death. How often we are told in the Scriptures to not fear, and the only way to avoid fear is not to sin.

3. **Hast thou eaten.** Hast thou broken my command?

4. **I did eat.**—Adam confessed his sin, but blames Eve for giving him the fruit.

5. **What is this that thou hast done.**—A reproof, direct in its nature, although in the form of a question.

6. **Because.**—For this reason or reasons.

8. **Cursed.** Evil pronounced or invoked.

10. **Return unto the ground.** this is a forcible definition of what God meant when he said, "Thou shalt surely die." The penalty must always be the same as the law threatens. God threatened death. When he pronounced the verdict he says, "Thou shalt return unto the ground.

11. **Dust thou are.**—Adam was by nature and creation of dust. The sin once committed and his access to the tree of life cut off, he must necessarily die and this death is necessarily a physical one, for nothing but the physical man could return to dust.

13. **Lest.**—For fear that.

14. **Sent him forth.**—Forcibly ejected him (see 15.) **Till the ground.**—His work was changed from "dressing and keeping" a garden to that of a tiller of the soil: showing that had he been obedient the trees would have yielded him their fruit with comparatively little labor. But now he must till the soil, and even then it would be by sorrow that he should eat the bread so dearly earned.

15. **Cherubim.**—A higher order of angels. These were placed with flaming sword to guard the tree of life lest Adam should now become immortal in sin. God foresaw such a calamity as an immortal sinner, and wisely prevented his eating of the tree of life after he had sinned.

16. **By man came death.**—So we see that by sin death has come. Let us hope for a life through Jesus.

Suggestive Topics and Questions

1. **The sin.**—What is sin? What follows sin? What is the wages of sin? (Rom. 6:23). Did God tempt Adam? (Jas. 1:13-15.) Who was the tempter in the garden? Who sinned first, Adam or Eve? Is it sin to disobey God? Why did Adam hide himself? (2.) Did Adam confess that he had eaten the forbidden fruit? (4.) Did Eve confess that she had done contrary to God's command? (Gen. 3:13.)

2. **The penaly.**—What is the result of Adam's sin? Memory text. Was the cursing of the ground a result of sin? (8.) What is said about

thorns and thistles? (9.) What was God's sentence against Adam? (10.) Out of what was Adam made? (Gen. 2:7). Was returning to the ground the penalty for sin? What precaution did God take that Adam should not eat of the tree of life? (15.) How would eating of the tree of life affect Adam? Did Adam die? (Gen. 5:5).

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON,
832 PUTNAM AVENUE, BROOKLYN, N. Y.

MEMORY VERSE: MICAH 6.8. TITUS 2.13,14

GOLDEN TEXT: Psa. 116:1, 2

FILL ME WITH THY FULNESS, LORD

Lord, speak to me, that I may speak.
  In living echoes of thy tone:
As thou hast sought, so let me seek,
  Thy erring children, lost and lone.

Oh teach me, Lord, that I may teach
  The precious things thou dost impart,
And wing my words that they may reach
  The hidden depth of many a heart.

Oh give thine own sweet rest to me,
  That I may speak with soothing power
A word in season as from thee
  To weary ones in needful hour.

Oh fill me with thy fulness, Lord,
  Until my very heart o'erflow
In kindling thought and glowing word
  Thy love to tell, thy praise to show.

The Church and the Children

Of all the many movements, which today are working for betterment, none is so important, so urgent, so full of hope as that which is concentrating attention upon the boys and girls. The grave fact, gathered from evidence, goes to show that the great preponderance of the youth of our country has little, or no connection with any of our churches, and that behind this there lies a deep misunderstanding of the faith and ideals by which Christian men and women live. In trying to discover the cause of this indifference to the church, it must be humbly acknowledged that the greatest is our failure as followers of Christ to show him forth. If this is so, then it is our part, as it is the part of every individual Christian to re-consider our witness-bearing, since upon it depends the gaining or losing of the rising generation which is of such infinite importance.

Deep down in our heart we are convinced that our Master and Lord has in himself that which has power to win and hold.

It is for us to re-discover for ourselves his matchless worth, and so come under the spell of his transforming grace, that we ourselves with unveiled face, reflecting as in a mirror the character of Christ, may be changed into the same image of character.

What is it our boys and girls, our young people, are feeling after, often unconsciously perhaps? What is it they need, what are their secret ideals and ambitions? If we can but come to them with understanding, we can surely show them that in Christ, and in him as nowhere else, can they find what they want—a trusted Leader and Commander. One who may well be called the "Beloved Captain." "Jesus our Guide, our Hero, and our Friend." Finding this they will also find more, for they will come to call his Name Jesus, knowing that he saves from sin. They will come to think of him as the mighty Son of God by whom the worlds were made and in whom all things are held together, and they will learn to look eagerly for the time when, as Prince of Peace, he will take his power and reign.

Again, "Who is able for these things?" We are totally unequal to the task, only as he dwells in us can he shine out through us. Of this let us once more assure ourselves so that we may, with added earnestness and unabating hope, turn again to our task. Christ, where he is truly shown forth, is bound to win. The universality of his appeal is one of the joys and miracles of our Christian experience. Of this very thing H. E. Fosdick writes at the close of his studies on the Manhood of the Master: "Youth, maturity, age—what unlike virtues they exhibit and what various needs they bear! Childhood wants gentleness and friendly care; youth wants leadership calling to knightly adventure; maturity want wisdom and steadying power in the midst of life's battle, old age wants constancy, patience, and the grace of fortitude. Yet all these various qualities we find in Christ. Childhood is gentle but not strong; youth is adventurous, but not patient: maturity is courageous but often disillusioned and cynical: old age is patient but often hopeless; but to an extent that seems impossible in a character whose years on earth numbered not more than thirty-three, the Master comprhended in himself the virtues of all ages without their defects—gentle and strong, adventurous and patient, courageous and joyful, enduring and hopeful. The number of a person's years has never changed the adequacy of Christ as the Ideal. The children sing, "What a Friend we have in Jesus!" Youth sings, "The Son of God goeth forth to war!' The mature sing, "How firm a foundation ye saints of the Lord!" The aged sing--

While life's dark maze I tread,
And griefs around me spread,
Be thou my Guide.

All centuries, all races, all sexes, all ages find in the Master their virtues consummated. The whole light in him gathers up all the split and partial colors of our little spectre. As we consider the significance of this, his word possesses a fresh and persuasive meaning when he says "Ye call me Master and Lord: and ye say well, for so I am."

Evangel, Edinburg.

Bible Lesson

Both young men, and maidens; old men, and children; let them praise the name of the Lord: for his name alone is excellent (margin, exalted); his glory is above the earth and heaven.

Kindly take your Bible and read Psa. 148. You will find it an exhortation to praise the Lord. The first four words read, "Praise ye the Lord," and the last four also read, "Praise ye the Lord." In this Psalm the word "praise" occurs twelve times.

The quotation with which we open this lesson is part of this Psalm, being verses 12 and 13, and we are sure that we all shall agree as to the advice given, being the very best that any one person could give another, "Young men and maidens, let them praise the Lord."

What is expected of us, when we are asked to "praise the Lord?" First, we must make confession that God only is great and wonderful and adorable, and that only in him can we find excellency and perfection. Second, we must acknowledge that all goodness is from God, and that he is love, mercy, and truth. Third, we must have sublime faith in God that we will believe all he says, that Jesus is his Son, his Christ, and that it is only through this Jesus we can receive that salvation which God hath promised and planned for. Fourth, to thoroughly praise God we must live according to his desires, not saying, not doing anything that would cast reproach on his name, realizing that in many cases the world judges God and his Christ by the life led by those who profess to be his.

To be Christian we must follow Christ, it makes no difference where it takes us. Nor must we consider personal interest, or count the cost in worldly loss. Where Jesus leads, there we must go, else we are not Christian. And the same regarding the praise of God: God must be everything. Do we seek praise? God is our Creator, "praise ye the Lord." Do we glory in earthly things? "To God only be glory." Do we attempt to honor man for the things that God has done? "Honor and praise belongeth to me, saith the Lord." Therefore honor God. Do we claim God as our Father? Then we must be dead to the world. We can not serve two masters. If we belong to God we must hate the world, and the things of the world. If we belong to the world, that is if our pleasures and delights are the world's amusements, then we have no place in our hearts for the things of God. "Ye cannot serve both God and mammon." We must place God and the things pertaining to God on one side; on the other side, we must place the world and worldly things. Having done this we must make a choice. We can not have part of each. It must be either one or the other, and happy are ye if you decide as did Joshua when he said, "As for me and my house we will serve the Lord." "And him only shalt thou serve." To ignore worldly things now, looking forward to the kingdom for our compensation, is both good and wise, for the light affliction we now bear will then work out for us a far more exceeding weight of glory. Therefore "both young men and maidens, praise ye the Lord."

Bible Lesson

Ye shall receive the reward of the inheritance	Col. 3:24
Take heed to the ministry thou hast received	Col. 4:17
Choose ye this day whom ye will serve	Josh. 24:15
In Christ shall all be made alive	1 Cor. 15:22
According to your faith be it unto you	Matt. 9:29
Your body is the temple of the Holy Spirit	1 Cor. 6:19
The trying of your faith worketh patience	James 1:3

Paragraphs

"The Lord is my shepherd."

Small kindness, small courtesies, small considerations, habitually practiced in our social intercourse give a greater charm to the character than the display of great talents and accomplishments.

Do right now. Always scorn appearances, and you always may. The force of character is cumulative. All the foregone days of virtue work their health in this.

True worth is in being—not seeing,
  In doing each day that goes by
Some little good—not in the dreaming
  Of great things to do by and by.

The character which is developed by devotion to duty in life's smallest undertaking is being equipped for glorious achievements. Therein is found the secret of success.

Let us do our duty cheerfully, that it may bring pleasure and profit to others and to ourselves. We are social beings, and it is seldom that we benefit ourselves without benefitting others.

Build a little fence of trust
  Around today;
Fill the space with loving work,
  And therein stay.

Censure and criticism never hurt anybody. If false, they cannot hurt you unless you are wanting in manly character; and if true, they show a man his weak points and forewarn him against failure and trouble.

See that no day passes in which you do not make yourself a somwhat better creature; try to get strength of heart enough to look yourself fairly in the face in mind as well as in body.

People seldom improve when they have no other model but themselves to copy.

Best of blessings he'll provide us,
Naught but good shall e'er betide us,
      Oh, how he loves.

is in you, the body is dead because of sin; but the Spirit is life because of righteousness." The righteousness of God and Christ, "the image of the invisible God," in the heart, making up "the mind of the Spirit," answers the requirements, and is the pass-word into the kingdom of God. To Christ, the living Saved One from death, we may go; he is in evidence. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matt. 11:28-30).

Take my yoke upon you and learn of me." Christ was not a successful man in a business way, nor as a statesman and warrior; neither as a scientist or philosopher; he did not walk in the gilded halls of fashionable society; he did not live without enemies, few men spake well of him; yea, "he was despised and rejected of men; a man of sorrows and acquainted with grief; and as one from whom men hide their face he was despised; and we esteemed him not" (Isa. 53:3). Christ said, 'They are not of the world, even as I am not of the world." He said to his disciples, "In the world ye shall have tribulations;" and his apostle Paul said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." Then said Jesus unto his disciples, "If any man will come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24).

Yet in view of all these facts, Christ says, "Take my yoke upon you, and learn of me." To a mind such as that of Esau, who sold his birthright for a mess of pottage, the invitation of Christ would be a poor proposition. Oh yes, eternal life is conditional. It is not born with us; it is prize to be striven for. The apostle Peter says: "But if, when ye do well and suffer for it, ye shall take it patiently, this is acceptable with God. For hereunto were ye called; because Christ also suffered for you, leaving you an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not: but committed himself to him that judgeth righteonusly" (1 Pet. 2:20-23). Christ said, "For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he will have sufficinet to finish it." "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:28, 33). Yes, let your wicked heart count the cost, hold on to "the mind of the flesh"; continue your labor for sin and carry its heavy burden; be as the ox at the full manger, don't exercise your mind in examining "the testimony of Jesus, which is the Spirit of prophecy." Gratify "the lust of the flesh, and the lust of the eyes, and the pride of life"; but remember that for these things you are "condemned already." "And be you sure of this, that your sin will find you out." "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6).

"I am the way"; "learn of me," "walk in my steps"; "for strait is the gate and narrow is the way, which leadeth unto life, and few there be that find it." It was Paul who said, "I am determined not to know anything among men save Jesus Christ and him crucified" (1 Cor. 2:2). This statement covers the whole ground of saving truth; it gives us "the mind of the Spirit" which is what Christ was as a personal character; in that mind is the mind of God, which Paul says is "the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:11).

This mind or purpose of God, was declared to Moses, Num. 14:21: "But as truly as I live, all the earth shall be filled with the glory of the Lord." Christ was the first fruit of that glory; and so Paul could well afford to "forsake all that he had" in exchange for the knowledge of "Christ Jesus, and him crucified," "and be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

Russellism Refuted

ARTICLE EIGHT

THIS IS Russellism plainly stated, and in view of this, why do they compass land and sea to proselyte? Since they claim that God does not in our times offer salvation to all, and that he never intended to reach all during premillennial times, because the revelation of certain epochal truths was not "due;" and since men of our times have nothing to do to secure the "ransom" provided for them in the future, where is the propriety of preaching any sort of a gospel in our times? It may be claimed that they preach for the purpose of taking out the "little flock," but the principal part of Russellism, indeed that which gives it its popularity and its distinction, is not their claim of taking out in our times a "little flock," consisting of themselves, but the theory of a future post-resurrection "fair chance." To offer with one hand an opportunity to join the Russell "little flock" now, and to offer with the other hand a future chance regardless of merit, is to invite refusal of the former for the sake of the latter.

The delusion of the Russell "ransom" becomes more and more clear as we subject it to reason. Suppose a magician had the power to instantly transform a wild savage man of the woods into a noble, intellectual man of refinement; what would become of his identity? Would he know himself? Does identity consist of self-consciousness? or of the substance of which we are formed? Would a subject of such an instantaneous transformation realize that he, in his new creation state, had been a wild man up to within a moment of his having become almost an angel? Would the probation of this new man be that of the wild man? So far as identity is concerned, it would be the beginning of the man's existence.

Now Russellites' claim are more extraordinary than this, since their theory is that every little helpless child, black, white, red, and yellow, whether born in the woods or in a palace, from

those who may have breathed but one breath up to those of mature years, is to come forth for a probation. Just think of the absurdity of offering probation to a newly born, helpless babe, hottentot or others! If this absurdity forces Russellites to say that helpless babes will be "ransomed" in a state of mature manhood and womanhood, then it is not a ransom, nor a resurrection at all. There is no self-consciousness in babes; and for them to be resurrected in a state of maturity, possessed of a good degree of intellectual powers, would be to newly create them. Identity would be entirely out of the question, and therefore Russellite "ransom" is a myth.

The resurrection of the Scriptures is based upof self-consciousness and amenability on identity. Only those who have reached a state are subjects of resurrection, according to the Scriptures, and these not for a probation, alias "a fair chance," but the worthy who have been faithful in their probation, "to a resurrection of life; and the unworthy, who have been unfaithful in their probation, to a resurrection of"—probation? No, "to a resurrection of damnation" (John 5:29). Instead of teaching the resurrection of every savage being of human form that has ever lived, the Scriptures declare their utter annihilation. The savage red Indian who in the act of scalping a beautiful girl is shot dead, if he were resurrected—he, himself—would come forth with the self-consciousness that he possessed when he was shot dead, and his first thought would be to grasp the scalping knife again. He lived as a brute, he died as a brute, and he will remain where brutes remain. Fill the earth with every human savage that has ever lived, and what sort of a Millennium shall we have? A menagerie would be a more appropriate name; and many would be the iron cage needed to keep the animals of human form from devouring one anther, until they they could be tamed first, then trained, then taught.

Now against the claims, against the presumption, against the audacity of Russellism we submit the clear and unmistakable declarations of the Scriptures of truth, as follows:

Psa. 49:12, 14, 20—Man being in honor abideth not; he is like the beasts that perish. . . . Like sheep that are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. . . . Man that is in honor, and understandeth not, is like the beasts that perish.

Isa. 26:13, 14—O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited them and made their memory to perish.

Prov. 21:16—The man that wandereth out of the way of understanding shall remain in the congregation of the dead.

Jer. 51:39, 57—In their heat I will make their feasts, and I will make them drunken, that they may rejoice and sleep a perpetual sleep, and not awake, saith the Lord. And I will make drunk her princes, and her wise men, her captains, and her rulers, and her mighty men; they shall sleep a perpetual sleep, and not awake, saith the king whose name is the Lord of hosts.

Obadiah 16—For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink and they shall swallow down, and they shall be as though they had not been.

Rom. 2:12—For as many as have sinned without law shall perish without law; and as many as have sinned in the law shall be judged by the law.

These Scriptures allow of no evasions, no misunderstandings. Whatever theory may be held of "ransom," it is compelled to respect these divinely inspired declarations. They are directly and immoveably opposed to the Russell theory of "ransom for all," and therefore the question is, Shall we accept God's word? or shall we accept the inventions of Russellism? Those who understand the scriptural ransom will have no difficulty in deciding; but where there is ignorance of this, victims will become a prey to the charms of diabolical delusions.—Selected by Brother B. F. Smith.

Baptism

Brother Russell Harmon was baptized in Eel river, Oct. 10th, 1919, near Raber, Ind. His good wife Sister Harmon has been a member for several years, and it was through her instructive teaching that her husband was led into the truths of the gospel and was persuaded to obey by baptism. Brother and Sister Harmon are not near any church but are earnest students of the Bible, the word of God, which is able to make them wise unto salvation. May God bless them and enable them to come off victorious and gain an abundant entrance into the kingdom.

D. E. VAN VACTOR.

Rules for Daily Life

Have faith in God, and his immutable promises. He is the giver of every good and perfect gife.

Have faith in Christ, our Redeemer. Through him we receive eternal life. He is our only hope of salvation.

Have faith in the gospel. It is the power of God unto salvation.

Do unto others as ye would they should do unto you.

Be diligent in business, fervent in spirit, serving the Lord.

Be sure that you are right, then go ahead.

Keep your face toward the light, and the shodows will fall behind.

J. E. HOGARTH.

The reason there is plenty of room at the top is because everyone wants to get in on the ground floor.

Prove all things; hold fast that which is good.

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VOLUME 71 CLEVELAND, O. NOVEMBER 11th, 1919. NUMBER 42

The Resurrection

Paul's Sublime Description of the Resurrection in 1 Cor. 15th Chapter in Verse

Moreover, brethren, I declare to you
The gospel which I preached throughout the land,
Which ye have all received, and kept in view,
And by its truths ye know wherein ye stand.

For by the gospel ye must all be saved.
Keep well in memory all which ye shall gain;
For ye are free, where once ye were enslaved,
Unless, ye know, ye have believed in vain.

For I delivered unto you the same,
That which was first delivered unto me,
That for our sins Christ died and bore the shame,
That we might live through all eternity.

Then he was buried in the silent tomb,
And on the third day rose a victor then;
And he was seen by Cephas, on the way;
The twelve apostles saw their Lord again.

And many hundred witnesses were there:
Some yet remain, and some in graves now rest;
Then seen of James, who came with love to share,
Then all of the apostles saw their guest.

He last was seen of me, poor human clay:
I seemed as one brought forth before his time;
Of all apostles I am least this day,
For I have been a leading one in crime.

Of all apostles I the least am known,
And I do not deserve the righteous name;
I wronged the Church of God, and I alone
Was saved by Christ, when I was brought to shame.

But I am what I am, by God's own grace,
His grace which he bestows was not in vain;
I labored more than all to win the race,
But yet not I, God's grace was mine to gain.

But whether it were either I or they,
We preach the gospel and therefore believe:
Then let your trust be firm from day to day,
And in your hearts the sacred truths receive.

Now if we preach that Christ rose from the dead,
How say some then he still is in the tomb?
If this be so, then death will reign instead,
And Christ will pierce no more the walls of gloom.

If he rose not then is our preaching vain,
Your faith is vain, false witnesses are we,
For we have preached God raised him up again,
Whom he raised not, if Christ in death shall be.

For they who now are dead shall rise no more,
Then Christ will not awaken from death's sleep.
Our words are vain, which we have preached before,
Your faith once strong ye can no longer keep.

Those who have died in Christ must now remain
To perish in their sepulchres of clay;
If this short life is all that we shall gain,
Then must we dwell in misery day by day.

But now has Christ arisen and left the grave,
And has become the first fruits of the dead;
For since by man came death which could not save
Christ came with life to resurrect instead.

For as in Adam death must come to all,
So those in Christ shall all be made alive;
And in their order each shall hear the call,
Christ first, and then they who in Christ survive.

Then comes the end when he shall cease to reign,
When he shall give the kingdom up to God,
When all authority and power shall wane,
And all his foes beneath his feet are trod

Death is the foe to be destroyed at last,
When all things have been subject to his will;
And when he saith, "All things beneath are cast,
Then naught remains, God's law he did fulfil."

When all things are subdued Christ then will be
Subjected to his heavenly Father's will,
When he shall give up all authority
That God may, all in all, be ruler still.

What shall they do those baptized for the dead,
If they shall sleep, and fail to rise at all?
Why then baptized, if all their hopes have fled,
Should they not hear the resurrection call.

Why stand we then in jeopardy each hour?
For there is much rejoicing in your hearts,
Which is in Christ, who gives you strength and power,
While I die daily until life departs.

If I have fought with beasts at Ephesus,
To what advantage then to you or I?
For if the dead rise not, why marvel thus?
Some eat and drink, tomorrow we may die.

Be not deceived, for thoughts of evil men
May soon corrupt the good which ye possess;
Awake to righteousness, nor sin again;
Some know not God, nor will they him confess.

"How are the dead raised up?" some man will say,
"And in what form and body do they come?"
Thou foolish one, that which thou sowest today
Must die before the life shall spring therefrom.

Oregon Bible College
Oregon, Ill.

The Young People's Page

A Department for the Edification and Entertainment of Youth

EDITED BY A. D. DONALDSON.
832 PUTNAM AVENUE, BROOKLYN, N. Y.

MEMORY VERSES: MICAH 6:8, TITUS 2:13,14.

GOLDEN TEXT. Luke 21:19

BE PATIENT WITH THE LIVING

Sweet friend, when thou and I art gone
 Beyond earth's weary labor,
When small shall be our need of grace
 From comrade or from neighbor;
Passed all the strife, the toil, the care,
 And done with all the sighing -
What tender truth shall we have gained
 Alas! by simply dying?

Then lips too chary of the praise
 Will tell our merits over,
And eyes too swift our faults to see
 Shall no defects discover;
Then hands that would not lift a stone
 When stones were thick to cumber
Our steep hill-path, will scatter flowers
 Above our pillowed slumber.

Sweet friend, perchance both you and I,
 Ere love is past forgiving,
Should take the earnest lesson home—
 Be patient with the living!
Today's repressed rebuke may save
 Our blinding tears tomorrow;
Then, patience, e'en when keenest edge
 May whet a nameless sorrow.

'Tis easy to be gentle when
 Death silence shames our clamor,
And easy to discern the best
 Through memory's mystic glamor;
But wise it were for thee and me,
 Ere love is past forgiving,
To take the tender lesson home—
 Be patient with the living.

———o———

A Commandment

"This is my commandment that ye love one another, as I have loved you" (John 15:12).

It is difficult for us to grasp the full meaning of the word "love" as Christ used it, because words translated from the language in which they are originally spoken frequently change or lose their richest content.

In spite of this difficulty with words, however, we are able to see clearly just what Christ meant by "love," for his life and character radiantly incarnated the love of God. In the light of his life and death the word becomes luminant and vital. "This is my commandment, that ye love one another, even as I have loved you." We learn to be very careful and very cautious when we set our own attainments as the measure of what we expect from other people. Jesus established this principle when, in teaching his disciples to pray, he showed that they had no right to ask God's forgiveness for their trespasses in any greater measure than they were in the habit of forgiving. And now in consonance with same principle he will not ask them to exercise any greater measure of love than he himself has exemplified. But what a measure of love was his! Brave words such as these fall frequently from the lips of many a man in hours when force of circumstance does not demand that he put them to the proof. In Christ's case, however, these words were spoken just before the Last Supper—the "Agape," as the Greeks termed it, taking the word directly from the Greek verb for divine love and only a few days before the great Act of Love, his crucifixion, of whose impending nearness Jesus was every moment fully cognizant. The love of Christ was no petty use of words. It cost him his life to say with meaning, "that ye love one another, even as I have loved you." When he said, "Greater love hath no man than this, that a man lay down his life for his friends," he was consciously foreshadowing the surrender of his own patient life on the the cross. Every statement and every deed in that life finally focused upon and illuminated the one great Act, and there on Calvary he proved that love had a new meaning.

The apostle Paul, through full surrender, had learned to a remarkable degree the long-suffering, enduring, unselfish nature of Divine love, for he placed it as the crown of every Christian attribute. It characterizes more fully than any other virtue the heart of God. The parent loves the child more than the child loves the parent; and not because the child is worthier of love, but because the parent's heart is larger. So Jesus loved his disciples infinitely more than they loved him, because his love was purely born of God, while theirs was tinctured with the earthen vessels from which it flowed. Every enduring act that has enobled our Christianity has been due, not so much to man's love of God as to the keeping and empowering love of God in the hearts of men. The dynamic of love does not ascend; it descends.

Therefore, "beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

———o———

Daily Thoughts

I will both lay me down in peace	Psa. 4:8
A good man shall be satisfied from himself	Prov. 14:14
Buy of me gold tried in the fire	Rev. 3:18
I will lead them in paths they have not known	Isa. 42:16
Thou, Lord, maketh me dwell in safety	Psa 4:8
The memory of the just is blessed	Prov. 10:7
Thy word is a lamp unto my feet	Psa. 119:105
O Lord, undertake for me	Isa. 38:14

———o———

God's Word is Everlasting

Last eve I passed beside a blacksmith's door,
 And heard the anvil ring the vesper chime;
The looking in, I saw upon the floor
 Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
 "To wear and batter all those hammers so."
"Just one," he said, then with a twinkling eye
 "The anvil wears the hammers out you know."

And so I thought the anvil of God's word
 For ages skeptic blows have beat upon;
Yet tho' the noise of falling blows were heard
 The anvil is unharmed—the hammers gone

———o———

Remember the Golden Rule

Perhaps the person is not living who has not certain little peculiarities, but that is no reason why some narrow-minded individual should take it upon herself to weave into whole cloth those tiny, discordant ravellings and then pass on her "discovery" to anyone who will listen. If the listener is a believer in the Golden Rule she will not only turn a deaf ear to such a recital, but dismiss her uncharitable informant as quickly as possible.

———o———

Secret of Concentration

One reason for the remarkable powers of concentration possessed by some is the intense love of their work, into which they throw themselves with such ardor as to forget everything else about them. And this, after all, is the secet of all success—to forget oneself in one's work and to become a part of that work itself and so achieve "forgetting and forgot" of all about except the one task to which force, physical and mental, has been brought.

———o———

Bible Lesson

God will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory and honor, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace, to every man that worketh peace, to the Jew first and also to the Gentile. For there is no respect of persons with God.

The above can be found in Romans 2.6-11 and has much to do with our present, temporal life, as also with that eternal glorified life that we shall receive from Jesus our Lord at his coming and appearing kingdom.

Our lesson today begins and ends with God. It starts out with the remark that God will pay wages to every person that lives, or ever has lived, and they will get just what they work for, no more, no less; nothing different. If our work is seeking God and his Christ for in no other direction can we find "glory and honor and immortality," and we work in a steady go-ahead, tireless up-to-the-minute, conscientious manner (patient continuance), our wages will be "eternal life." But if we belittle God's plan of salvation, quarrel or find fault with his deeds of love and gift of grace, do not believe the things that God has said, and would rather do wicked things than those that are good; then our wages will be everlasting death. The lesson says, "indignation and wrath," should we so conduct ourselves that God would be indignant and angry, then the penalty is the second death.

At one time God had a chosen, favorite people: he clothed them, he housed them, he fed them, he looked after and kept them in every way. "He was their God, and they were his people." This favorits people was the Jewish nation. Then there were another people "who knew not God:" they were known as the Gentiles. These two people had nothing in common; they even did not mix in a business way. That was the condition in the days before Christ, also for a few years after Christ came on the earth. But after a time, God withdrew his special care from the Jews, and formed new friends. He still had and has a chosen people; but now his favorites are all those, whether formerly Jew or Gentile who, believing that "Jesus is the Christ the Son of the living God," have been baptized into his name, and strive to live an honorable, upright, honest life, doing the will of their Father. These are the people who shall receive the wage, or pay, or compensation (call it what you will) of eternal life in glory, honor, and peace. "For there is no respect of persons with God." In other words today God cares not of what sex we are, or where we were born, the color of our skin, whether we are rich or poor, married or unmarried, young or old: he has but one test; and that is, believe what he says; do what he asks; then the wage. Future eternal life, in glory, honor and peace. But if not, no matter who or what we are, indignation and wrath with tribulation and anguish will be our lot.

To those who believe God, and accept Jesus the Christ, his Son, and acknowledge Jesus as their wisdom, and righteousness, and sanctification, and redemption," will now be given that peace of which Jesus said, "Peace I leave with you; my peace I give unto you, not as the world giveth give I unto you. Let not your hearts be troubled, neither let it be afraid;" and in the hereafter, eternal life with Jesus in the presence of God for ever more.

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Just Suppose

If all that we say
In a single day,
With never a word left out,
Were printed each night
In clear black and white,
'Twould prove queer reading no doubt.

And then just suppose
Ere one's eyes he could close,
He must read the day's record through,
Then wouldn't one sigh,
And wouldn't he try
A great deal less talking to do?

And I more than half think
That many a kink
Would be smothered in life's tangled thread:
If one-half we say
In a single day
Were left forever unsaid.—The Grit.

Sunday Morning Address

2 TIM. 2:19: "THE LORD KNOWETH THEM THAT ARE HIS."

THIS WAS the language of Paul to Timothy nearly nineteen centuries ago, and more than seven hundred years before that time the prophet Nahum said, "The Lord knoweth them that trust in him" (Nahum 1:7); and three hundred years before these words were spoken, David in his prayer for a blessing upon his son Solomon, just as he was to take the reins of government, said that the "Lord searcheth all hearts, and understandeth all the imaginations of the thoughts" (1 Chron. 28:9). "If thou seek him," said he, "he will be found of thee; but if thou forsake him, he will cast thee off forever." We know how true this was in Solomon's case. He forsook God and lost life. How much think you can be hid from God? If he understands all the imaginations of the thoughts, what is there about the human mind that is not open to him?

"If thou forsake him, he will cast thee off forever," said the spirit, speaking through David. What a condition to be in —"cast off forever." Without God and without hope. This is the condition of all creatures before they know God, or become obedient children. How do we know this? Read Eph. 2:11, 12. Paul says: "Ye who in times past were Gentiles in the flesh, at that time you were without Christ being aliens from the commonwealth of Israel, strangers from the covenants of promise, not possessing a hope, and without God in the world." What an awful condition to be in: shut out from God, without Christ, without hope, with nothing to look forward to but death!

Jesus says, "I am come that they might have life, and have it more abundantly." Who might have life? His sheep, his chosen ones: those who had heard his voice and followed him. He says he is the Good Sheperd of the sheep. Yes, and those who follow him are his sheep. "My sheep hear my voice," he says, "and they follow me." And what do they get by following him? Hear what he says, "And I give unto them eternal life." What a promise and what a hope! If he gives to them eternal life, then they do not possess it as an inborn principle. The true disciple of Jesus has a hope of eternal life, and that is only part of the grand promise.

Can you, my brother and sister tell me what the balance of the promise is? Many of you can. But go to your Bible and look it out, and make it a golden text for life. Oh it will cheer you when the day break comes in the morning; yes, when the first gleam of sunlight streaks in through your window, and when the azure sky is tinted with the shades of evening. It will go with you from the dayspring till the evening, and when you fall asleep at night tired and worn with the day's duties, and when at times there comes across your pathway a pall of sadness, a pang of woe, a thought of desponding (for I suppose all have at times some of these moments of gloomy foreboding brought about by one thing or another as we tread life's weary pathway), forgetting for the instant these grand promises of God in his Son.

But oh when we recover ourselves and recount those promises, and remember what Jesus our elder brother endured for us that we might have life! Recall his tired and weary journeyings through that land of sunshine and hope: recall his statements to his apostles, and this story about his sheep: it is then that we are lifted up above the toils and cares of life and bask as it were in the sunshine of his and the Father's love.

What else does he say? "And they shall never perish." Just think of it, "never perish." But that is not all. No, what else? "Neither shall anyone pluck them out of my hand." Just think of it: never perish and cannot be plucked out of his hand.

And yet this is not all. No, there is still a stronger tie that binds them. Do not forget it. It

Oregon Bible College
Oregon, Illinois

The seed which thou shalt sow is not the same
As that which cometh from the yielding earth;
Of wheat perchance, or yet some other grain,
God gives it shape and life in its new birth.

All flesh is not the same on earth, we find;
One flesh of men there is, as you and me;
Another flesh of beasts of every kind;
One flesh of birds, and fishes of the sea;

And bodies in their grand celestial sphere,
And those of earth, terrestial which we view;
The glory of the heavenly must appear
More beautiful than in earth's dome of blue.

There is one radiant glory of the sun,
Another glory of the moon afar;
And stars of glory in their courses run,
One star must differ from another star.

So is the resurrection of the dead:
Corrupt in death, but raised to life sublime,
Though sown in sin, to glory raised instead;
In weakness sown, yet raised by power divine.

For in a natural body it is sown,
Then raised again in spiritual birth;
There is a natural body of our own,
And one in spirit, which is not of earth.

The first man Adam was a living soul,
The last a quickening spirit from on high;
For mortal man came first, earth was his goal,
And afterwards came life, which could not die.

God made the first man from the common earth,
The second man, the Lord who came from heaven;
As is the earthy, all are born by birth,
But they from heaven are with the spirit given.

As we have borne the earthly image here,
The heavenly image we shall also bear;
For flesh and blood shall in the kingdom not appear,
Nothing corrupt can bring corruption there.

Here is a mystery: we shall not all sleep;
We shall be changed, when at the trumpet's blast,
They who lie in their earthly graves so deep,
Will rise without corruption at the last.

For they who were corruptible before,
Must change to incorruption at the call;
Those who were mortal shall be so no more,
For immortality shall change us all.

When we have left corruption in the grave,
And put on incorruption when we rise;
Then immortality we know will save,
And death is robbed of his long held prize.

"O death, where is thy sting?" why should we fear?
"O grave, where is the victory thou didst win?"
The sting of death is sin begotten here,
And law is the result and strength of sin.

Thank God through Christ, he does the victory give:
Therefore, beloved, be constant, steadfast, true;
Abounding in the Lord's work while we live—
Your labor then will bring much joy to you.

F. A. Davies.

How Much Do You Believe On The Lord Jesus Christ?

A LETTER TO A FRIEND

Dear Friend:

You probably often wonder at our apparent unwillingness to join heartily in your many endeavours for good. Have you, however, given the matter any serious consideration? We are, after all, human like yourselves, and naturally desire community and fellowship in our relationship with those around us. Not only so, it is not infrequently the case that our social and financial interests are adversely affected by absenting ourselves from your religious assemblies. These things being so, it must be apparent to you that every cogent reasons underlie our actions. The statement so often made by you that the majority of "good people" differ from us is no proof that the truth lies with the majority; indeed, anyone at all conversant with the Bible incident, cannot but be aware of the fact that where the exact opposite obtains—all through Bible history. The very names so familiar to us in the sacred record bear ample evidence that minorities, and not majorities, were most general in line with the truth.

When we find that you exhibit an unaccountable indefiniteness regarding the fundamental truths of God's holy word, and that you do not consider that it "really matters what a man's belief may be," so long as he is morally good and active in doing good works, we cannot but take issue with you. We feel that a man cannot really believe in the Lord Jesus Christ and at the same time make of little account, and in fact repudiate, the most solemn teachings of our Lord. We are very much inclined to ask, "How much do you believe in him?" Examination proves it to be very little, a belief that does not go very deep, and for which no reason can be produced, and no proof is forthcoming.

Take for instance, your doctrine of the trinity: where can you find any sanction in the Bible for such an extraordinary belief? We challenge you to bring one single statement of the Lord Jesus that can honestly be quoted in support. You may perhaps quote, as many do, "I and my Father are one"; but two certainly never made a trinity; and if that verse really means what you say (which we deny), then to introduce a third person would unquestionably tend to destroy the oneness named. The plain unequivocal statements of the Lord Jesus were that God was his God, and that he was "come in his Father's name." He himself asked the question, "How can ye believe which receive glory one of another, and the glory that cometh from the only God ye seek not?" He always made a distinction between himself and God, for did he not say, "My doctrine is not mine, but his that sent me"? You see at the very outset we find that we do not worship the same God. The doctrine of the trinity is borrowed from the heathen world. The God of the Bible is one God. Paul said, "To us there is but one God." To you these things are not essential—they do not matter—but we feel them to be vital. We believe the Lord Jesus is the Son of God; he himself claimed no more, and we cannot harmonize your teaching with either the Bible or common sense. A person cannot be God and the Son of God.

We believe the gospel (or good news) to be a very different matter from what you teach. We believe it is a message from God to mortal, perishing man, who through sin comes under the power of death. We believe with Paul that "death reigns," and that the gospel of Jesus Christ is God's remedy from the misery of sin, and the terrible reality and thraldom of death to be the "wages of sin"—its end, and its finish—for "sin, when finished, bringing forth death"; "the end of these things is death." We believe in the awful reality of death, hence we are forced to believe also in the sublime truth of "the resurrection of the dead." You, on on the other hand, say "there is no death—there are no dead"; that Christ came to save immortal (never-dying) souls from an eternity of torment. You say all men are immortal, whereas the Bible declares that all men must perish unless they believe on the only begotten Son of God.

When pressed about these things you charge us with having our eyes fixed on the future, and having regard only for that which is to come. But in so doing you close your eyes to facts. Sin and death are ever present with us. It is sin that mars this otherwise beautiful world! It is death that robs us of the fruits of our labors, and tears from us with ruthless hands those we love most. By your tradition you make void the sayings of Christ, and put yourselves outside of many of his most precious promises. Listen: "But they which shall be accounted worthy to obtain that age (you see Christ thought a good deal of the future, and you will find the future looms largely in the sacred writings), and the resurrection of the dead (note that), neither marry nor are given in marriage . . . neither can they die any more . . . . being the children of the resurrection." If "there are no dead" there can be no "resurrection of the dead": and this teaching of Christ does not apply in your case. By your own confession you do not (in this) believe in the Lord Jesus Christ.

So small is your belief in the Lord Jesus Christ, and so little do you regard his example and precept that you designate as non-essential the confession of faith by baptism. Surely actions speak louder than words, and we feel compelled to ask once more, "How much do you believe on the Lord Jesus Christ?" Paul says, "buried with him by baptism," yet you affirm "sprinkling will do," nor does it matter according to your way of thinking whether the Lord's command is honored or not! We look for a new heavens and a new earth wherein dwelleth righteousness, and we pray daily that God's kingdom may come, and his will be done on earth even as it is done in heaven. We thank God for all the blessings we have now, and bless him for the promise that we shall reign with Christ on the earth: we can therefore see some consistency in the training which we are each undergoing that we may take part in the "wonders of the age to come" and the glories that God hath in store, of which we are now getting the earnest: for where sin abounded grace shall much more abound, and the earth shall be full of the knowledge of the Lord as the waters cover the sea.

How different—how very different—are your hopes to ours! We look forward to the time when sin, pain, and sorrow shall be no more, and when death, "the last enemy," shall be destroyed. You deny the reality of death. Death is no enemy to you, for it does not exist, and it cannot therefore be "the wages of sin." By so doing you make void the word of God; you shut yourselves out of the wondrous plan of salvation and, yes, and you make God a liar. Oh how awful the thought!! Paul must have felt the awfulness of it, for he said, "Let God be true, and every man a liar." With you sin and evil are never eliminated from the universe of God: sin is never conquered, but men, women, and children must suffer indescribable horrors to untold ages.

We might continue much longer pointing out how totally at variance are your views with plain Bible statement, and how you do not hesitate to use the very language of Scripture in denying its most positive assertions. Again, we cannot refrain from asking, "How much do you believe in the Lord Jesus Christ?" For reply you say, "Better men than you hold the views to which you so strongly object." Truly so. Cornelius, in some respects, is a splendid case in point, yet a message was required to be sent that he might hear words whereby he "might be saved," even though he was "a devout man and prayed to God always." The church today would have made him a member without a question, and would probably have drawn preferential comparison between him and St. Paul who so frequently "contended earnestly" in the synagogues and market places, and turned the world upside down.

Yours faithfully,

R. H. Judd.

Russellism Refuted

ARTICLE NINE

Election and Free Grace

RUSSELLISM endeavors to harmonize the conflicting views of certain sects on the doctrines of "election" and "free grace" by applying the former to Russellites in the present, and the latter to mankind universally, except Russellites, in the future. Russellites are supposed to be "elected or selected" while all the rest of mankind is given "free grace." Referring to Mr. or Mrs. Russell's (some say Mrs., others Mr.) "Plan of the Ages," the "Millennial Dawn," vol. 1., p. 96, says: "The order in the 'Plan of the Ages,' if observed, will show us clearly, that an Election has been in progress during the present and the past ages; what is by way of distinction designated Free Grace is God's gracious provision for the world in general during the Millennial Age." The writer is careful to say that the election is a "selection according to fitness and adaptability to the end God has in view," from which we are left to conclude that Russellites alone possess the "fitness" and "adaptability" to be the subjects of "selection" and not of "free grace," while the rest of Adam's race are to be the subjects of "free grace" in a second life time because they lacked the "fitness and adaptability" required by the "selection" in their first life time.

This means that "free grace" is withheld during the past and the present, and given in the future, and therefore represents God as partial. The writer of the "Dawn" even goes so far as to estimate how many will be the subjects of the superior favor by "selection" and how many, not selected, will have "free grace" forced upon them whether or no. The estimate is that about less than one billion are "selected," while one hundred and forty-two billions will have "free grace." This is an effectual way of falsifying the words of the apostle Peter "God is no respecter of persons." It is a denial that "the faith was once for all delivered to the saints"; and to add to the boldness of this absurd theory, we are complacently asked to believe that the knowledge of this was hidden in the darkness of all past ages, and its revelation was not "due" until it was revealed to the author of "Millennial Dawn."

The whole theory is based upon the delusion that flesh and blood is of great value in the sight of God, and that in order to save it for eternity if "selection" fail, "free grace" must make up for the failure. In other words, If you will not accept "ransom" voluntarily in this life, and join the Russel "little flock," it shall be forced upon you by resurrectional power, in which you shall have no choice, and in which merit or demerit will count for nothing. You will wake up from the sleep of death, and find yourselves a mixed multitude of savages, of the woods and of the praries, of thieves, murderers, and adulterers, of idiots, infants, and philosophers, and of good, well-meaning people whom Russellism fails to find all of you a heterogeneous mass with "free grace" infused into your bodies, whether your had any brains in your previous life or not; you will all be inoculated with "free grace" and ransomed," notwithstanding that many of you lived your previous life in reckless sinfulness and total depravity. All this folly is avoided by accepting the simplicity and consistency and truthfulness of the Scriptures, in declaring that the entire race fell in the federal head, and that as soon as the fall occurred "free grace" opened the door that sin had closed. In doing this no one was forced to enter the door. God's love and goodness opened it, and "once for all" delivered the one faith to the saints who had fallen and were ransomed. The door was left open. It has never been closed. In this, God did more than his part, viewed from the standpoint of justice. His act was an act of love, and the open door throughout all ages has been a witness of his great love. He But to enter the door required an act of man. He must act now. It is his turn; and his mental and moral action is the only means that will give him the "fitness" and "adaptability" for eternity. If he enters in any other way "he is a thief and a robber:" and if he were forced through the door by physical power, whether he had mental and moral powers or not, he would be as worthless for eternity as he was for time, and more so. There must be "fruit meet for repentance" before the door can be entered. This is a truth that commends itself to reason, to justice, and to wisdom, while to force "free grace" in the form of physical change upon good, bad and indifferent alike, is to outrage every principle of that righteousness which is revealed in the Scriptures of truth, and it is to put a premium upon sin in the first life time, because it offers "ransom" to a better nature without merit, and a far more easy probation after the "ransom." From the time the door was opened, and man ransomed to the opportunity he lost, the voice of God has been, "Ho, every one that thirsteth, come." If many have wandered too far away to hear the voice of love, God is not to be held responsible for that. He delivered the "one faith" into the custody of man to start with. Those who forsook it and wandered into ways of idolatry, or ignorance, or depravity, thereby give evidence of their unfitness for future life; if these conditions were transmitted to their posterity, and rendered worse by the hereditary transfer, then the inheritors were still more unfit for eternity, and for the glory and honor of God in ages to come. Their existence within providentially limited bounds has been permitted in this evil life, and the purpose it has served has been as an object lesson for those whom God has been "taking out" as "a people for his name." Apart from this they have been fit only to be "turned into sheol with all nations that forget God;" "like sheep they are laid in the grace and death (not resurrection, or life) shall feed on them" (Psa. 49:14). Reproof and correction have done them no good. "Their way is their folly, yet their posterity approve their sayings" (verse 13). "Nevertheless, man being in honor abideth not; he is like the beasts that perish" (verse 12). They are beyond redemption. Therefore the wisdom of God has decreed that they shall not "have any more a portion for ever in any thing that is done under the sun." They are of "the dead" who "know not any thing, neither have they any more a reward; for the memory of them is forgotten" (Eccl 9:5, 6). They were of the flesh and not of the spirit, and therefore belong to those of whom it is said: "For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (1 Pet. 1:24, 25). Selected by Brother B. F. Smith.

FAITH

Our good fight of faith consists in a considerable measure in our defence of the truth of God, which includes also our defence of the character of God. This will mean our willingness to stand for the truth at any cost and against any number of assailants—against the creeds and theories of men, which would misrepresent the good tidings of great joy which the Lord and apostles have announced, and which shall, thank God, yet be unto all people. As the apostle says, "I am set for the defence of the truth." We can do no less than defend the truth. Truth is God's representative, Christ's representative, and hence our standard; and as true soldiers we must defend our standard, even unto death (Jude 3).—Brother Rocker.

What For?

Written for the Young People's Socieyt

I have found it an excellent plan when doing any special church work to ask myself the question, "What am I doing it for?" Why do I get up at unreasonable hours to write for our own dear Restitution, and to the sick, the bereaved, the discouraged, and to the eager students of the Household of faith? Why put aside pressing tasks out doors and in, that religions duties may be done? Why deny myself to give that "the faith of Christ," may go into regions afar? Do I do these things to please myself; to win the love of my fellow soldiers, and the praise of my friends?

How quick the answer comes, "No: I am doing it for Jesus who did so much for me." Work is not irksome when done for him, nor does it bring weariness of mind or body, but rather strength and courage and joy.

Do you, my dear young friends, ever get tired of your God-given work? Does it seem as if it were all in vain? Do your hearts faint because you see only very small results or perhaps at times none? Ask yourselves the question, "What are we working for and for whom?" Ask it repeatedly: ask it prayerfully. The answer will give you courage and confidence, for working for Jesus means working with Jesus and for certain victory.

"For this is the victory that overcometh the world, even our faith," We under Christ, and with him will conquer it by and by, and all evil doing will be put for ever away. You are helping, grandly helping to win the battle for Christ: such a battle as all the peace conferences in the world, all the peace leagues of nations, could never win. Your unblemished integrity of character, your carefulness of speech, your love for another, your avoidance of sin, your confident trust in God, your prayerfulness, your thoughtfulness toward the poor, your steadfast clinging to the truth, all tell toward the glorious victory that is to fill the earth with the knowledge and glory of the Lord.

What for? For "things it has never entered into the heart of man to conceive of"—that is what you are working for. Working for a sinless world; working to have the earth swept clear of graveyards; working to have the time come when poor human forms shall no more writhe in pain; working to have the tabernacle of God be with men, and he himself dwell with them and be their God. Work on; pray on: Jesus is coming!

S. Roxana Wince.

Hesitancy after the wrong is seen, increases the power of temptation.

From "He" to "She"

An Explanatory Version

Through their "Marian devotion" our Roman Catholic friends have perverted the first gospel sermon by erroneously attributing the work of Christ to the Virgin Mary in their "explanatory version" of Genesis 3:15.

The Lord said to Satan:

> And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel (Gen. 3:15).

> I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel (the Douay "Roman Catholic" version).

Dean Alford, D. D., "an eminent Biblical critic," says of this text:

> Observe it is it, or he, viz. the woman's seed, that shall bruise the serpent's head, not she, as the Vulgate and Church of Rome have it here. Even were it she, no such applications of the words could be made as that Church makes to the Virgin Mary, for it would mean she, the woman then present, by means of her seed which is to come (Alford's "Explanatory Commentary" on Genesis, p. 17, London, 1872).

Another writer says of this text:

> "It" i.e. Christ. The corruption of this in the Vulgate into "she" lies at the root of Mariolatry; the verb in sing. masc. shows that zer'a (seed) is here to be taken in sing., with Sept., i.e. Christ (Note on Gen. 3:15, in the "Companion Bible").

However, one Roman Catholic writer admits that the reading of "the Hebrew text . . . refers to the seed of the woman," and that their translation, "she," is "an explanatory version." (The Catholic Ency. Vol. 15, p. 464).

That this "explanatory version" is contrary to the Hebrew is further evident from the following translations:

> And thy seed shall tread on the head (Tyndale's Trans.).
>
> He shall watch against thy head (Sept. Ver. Gr. and Eng.).
>
> He shall bruise thee on the head (Boothroyd's Trans.).
>
> He shall bruise thy head (Rabbi Leeser's Trans.).
>
> He doth bruise thee' thy head (Young's Trans.).
>
> He shall crush thy head (Rotherham's Trans.).
>
> He shall bruise thy head (American R. V.).

"And the God of peace (not the Virgin Mary) shall bruise satan under your feet shortly" (Rom. 16:20. See also Heb. 2:14).

A. L. Maneus.

Uncle Nat was telling Aunt Dinah about the new preacher at the colored church.

"He's a pow'ful smaht man, most specially in de mattah ob prayer. Why, he axes fer lots ob things dat dis niggah neber knowed de Lawd had."

is about his faithful followers he is now talking. He says, "My Father who gave them to me, is greater than all." Yes, greater than all other forces combined. And no one is able to pluck them out of my Father's hand. What a strong hand we now have. Yet this is not all. Go and read it and make it a permanent Bible proof text. It will cheer you the balance of your days. Yes, it will be sunshine in your soul, while treading life's weary journey, if you are a true child of God. Now do not forget that God knows all who are his. And you know also, if you are walking in the narrow way, and remember that illustration given by Brother Cattell when at the table, "That a broad gate will not fit a narrow way." Yes, we know each day if we are his children.

Then do not forget that the gate you passed through was a very strait one (which means very narrow and difficult). But now to come back to our subject again. "The Lord knows those who are his." Yes, and he never forgets them, either. No one can pluck them out of his hand.

And now for the conclusion of the whole matter. Jesus sums it all up in one beautiful sentence when he says, "I and my Father are one" concerning this thing. One in mind and purpose. So that if Jesus and the Father are thus minded that none of the sheep shall ever be plucked out of their hands. I think that the sheep have a foundation that cannot be easily moved, yes, one worth having. God and his only Son united on a plan. What thing you, loved ones? Is not this good news? Is this worth striving for? Is any one going to get your crown? I am determined through God's favor, not to lose mine. I want to eat of that tree of lfe. A conqueror I must be, to to have a seat in his throne; and that he has promised to all who endure to the end.

Be careful, then, not to be left out. Do you remember what Paul said to the brethren at Ephesus; and this was the church who had the promise of eating of the tree of life, if an overcomer. Paul says those who complied with the conditions, and are faithful, determined to overcome, that they were sealed unto the day of redemption.

Let us recapitulate: "The Lord knows those who are his"; Jesus says, "My sheep hear my voice"; "They follow me," "I give them eternal life"; "No one can pluck them out of my hand"; "The Father who gave them me, is greater than all"; "None can pluck them out of his Father's hand"; and "I and my Father are one." They are one on this subject. None can pluck them out of their hands, for the Father is greater than all. Paul says, the true believer is sealed unto the day of redemption, by the Holy Spirit of promise, which is the earnest of our inheritance. Does not this good news cheer you, weary and worn ones? Let us lift up our heads and rejoice for our redemption draweth nigh, if the movement in the Orient presages anything. Be of good cheer. It will not be long before we shall see the King in his beauty, and wear garments of heavenly glory. May it be very soon is my prayer.

J. S. Shourds.

Salt and Peace

Have salt in yourselves and have peace one with another (Mark 9:50).

WE TURN to the sermon on the mount as given by Matthew in his 5th, 6th, and 7th chapters for though few people may have recognized the connection between the beatitudes and our text it is in those beatitudes that we find what Jesus meant when he said, "Have salt in yourselves and have peace one with another." It was the same as saying, "I have given you the indispensable features of character that must become yours if you would be the accepted sons and daughters of the Lord God Almighty, see to it that you have them: let these sayings of mine sink into yuor ears."

The very nature of the country where this sermon was uttered seemed to emphasize the utility and importance of salt. Naturally rich the soil of Galilee had been kept so by moderate applications of salt, brought from the shores of the Dead Sea. It was used mixed with the manure heaps, to hasten their decomposition, as well as separately, and Galilee therefore, being one the most fertile, had become one of the most populous districts in all Palestine.

Its climate was of almost perpetual spring. Its grain fields brought forth "thirty, sixty, and an hundred fold." Its trees were of many kinds, its fruits marvellously sweet, its vines luxuriant in growth; the scenery as seen from its hill slopes, indescribably charming. It was in this Eden like region that the larger part of the life of Jesus was spent, first at Nazareth and later at Capernaum; and here it was that his ministry, that glorious ministry that was to revolutionize the world was begun. He had just returned from his first missionary tour when the sermon on the mount was uttered. He had visited the cities and villages throughout all Galilee, and preached in their synagogues and in open air meeting, giving to his glad Benjamite hearers the cheering news that the kingdom of God was again to be restored to Israel, this time in world-wide extent and splendor, with the tares all gathered out and burned, and all things that offend eliminated as foretold by Daniel and others of their prophets. This does not all appear in Matthew's account of the subject matter of his Master's teaching, but is to be gathered from the after experience of Jesus.

Vast multitudes had attended his meetings and of these multitudes many accepted his teachings, though not in the cities of Chorazin, Bethsaida, and Capernaum, the people of these cities did not repent; they were offended at him, and "woe" was pronounced upon them for not having believed after his divine mission had been attested by the miracles of healing that had been wrought before their very eyes, not a disease being able to withstand his power. The fame of Jesus had gone throughout all Syria, and "the great light" that had "sprung up" for the people of Galilee, who had been sitting "in the region and shadow of death," was throwing its beams across the sea, for great crowds came over from the regions that had been Manasseh's before these tribes were taken captive by the Assyrians, other crowds came up from Jerusalem and from Judea; but these Jews, like the people in the cities along the lake shore, were faithless.

We have been wont to think that it was a very high mountain into which Jesus went up to deliver the illimitable discourse that we are to consider in this, and perhaps in other papers, but it was not, for the ground does not rise into lofty eminences just back of Capernaum, but only into the modest elevations that are termed "hills" in physical geography. But into which of these hills he went up, cannot be determined.

We have also been wont to think that where Matthew says, "when he was set, his disciples came unto him," that he meant only the chosen few who had been singled out to afterwards become his apostles, but only Peter and Andrew his brother, and James and John, the sons of Zebedee, had at this time been chosen. The others were not called and the full complement of the twelve commissioned by two and two until after his second missionary tour, so Jamieson, Fausset and Brown think, and they give good reasons for believing that the sermon on the mount as represented by Matthew is not the same discourse with that in Luke 6:17-49; and this is the opinion of Lange, Cresswell, Burks, Webster and Wilkinson.

Men often repeat discourses with variations as new audiences face them. Jamison Fausset and Brown and Guke also think that a multitude of disciples were included in the number who came to him on the hill, and that although his words were addressed to these and to the four in the inner circle, that multitudes of others were present, who had not heard and accepted the gospel of the kingdom. This view seems reasonable, for Matthew says, "the people were astonished at his doctrine," and how could this be if they had not heard it?

Galilee seems to have been so called from a little tract of country around Kadesh-Napthali, in which were the twenty towns given by Solomon to Hiram, king of Tyre. Of course these towns were thereafter occupied by strangers, and for this reason Isaiah gave the upper Galilee the name "Galilee of the Gentiles." It embraced the whole mountain range lying between the upper Jordan and Phoenicia. Capernaum was on the north shore of the lake. I have given you a somewhat lengthy prelude, but this seemed to be necessary for unless we see Jesus in his environments, "go with him afield," as it were, we cannot understand so well what he says nor get near enough to him to love him as we ought.

We will go back now to the sermon on the mount. Jesus opens his mouth. Let us listen as we never have listened before—the Bible open at the place. He says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Jesus did not mean "poor" as to temporal possessions; he had reference to the one thing needful," "the pearl of great price." "Before God we are void of every thing." He is happy who becomes conscious of this; conscious that he is lost and undone and utterly helpless aside from God, and that he can, in and of himself, weave no garment of righteousness that will avail to cover his sins.

We are in abject poverty; our coffers are empty. We have nothing in our hands wherewith to purchase eternal life. Our own good works will not serve for the purpose, though they may make us seem faultless in the eyes of men; for our own righteousness does not bring us into the saving name; does not make us Christ's. We must get where we can say with assurance,

> Jesus, thy blood and righteousness
> My beauty are, my glorious dress.

We may have great riches and give them all to the poor, and yet be "as sounding brass and a tinkling cymbal," for even though "we give our bodies to be burned" we cannot have part in God's everlasting kingdom unless we come to him stripped and naked as to any worth or worthiness of our own.

We cannot be Christian without Christ. We must humbly accept the gift of God on his own terms. Not else can we show our love and reverence to him. If we love him we will obey.

Continuing his discourse, Jesus says, "Blessed are they that mourn for they shall be comforted." This beatitude is akin to the first. Having discovered our poverty and helplessness, we naturally mourn, and stretching out our hands to the only one who can save, find comfort that endures, not only through all the troubled days of this present fleeting life, but for the ages of eternity.

"Mourning after a godly sort" is sure to bring comfort. Sin has brought us under a condemnation that we cannot, by our works, escape. The law is inexorable: we must die, unless we choose to come under the atoning blood.

How that concourse of people must have listened as Jesus made clear to their understanding the first steps that must be taken, if they would become the children of God, and inherit the blessings and the glory promised to all who show that they truly love him by "keeping his commandments." No wonder they said, "Never man spake like this man." And no man ever had, for no man had ever before claimed to be "the bread of life that giveth life to the world." For it is here made plain that having believed the gospel of the coming kingdom that Jesus preached, discovered their abject poverty; clothed in "filthy rags" of self-righteousness, and mourned over their helplessness and sin, those who would become followers of Christ must not only hear but do the sayings of Jesus, must eat the living bread; or in other words, must accept him as their own personal Savior by taking his name as the gospel requires.

S. Roxana Wince.

I know as my life grows older,
And mine eyes have clearer sight,
That under each rank wrong somewhere
There lies the root of right.

Our sweetest experiences of affection and love are meant to be suggestions of that realm which is the home of the heart.

The Restitution

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Editorial

After a protracted visit in Glasgow, Scotland, Sister Meldrum has returned home and to our welcome.

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It is impossible for an egotist to "esteem others better than himself." Thinking more of himself than anyone else, he naturally expects homage from others as subordinates; and when this is not forth coming, he feels abused and wronged. He becomes revengeful and quarrelsome. To egotism, then, must be charged all the quarrels in the church. Egotism is self-esteem; self-esteem is self-worship; and self-worship is idolatry.

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During the week the church was shocked by the sudden death of Sister Hattie Goss. Our deceased Sister had been organist for many years, and she had an excellent record for faithfulness. One by one, inexorable time drags us into the grave. But when the righteous perish, all should lay it to heart (Isa. 57:1). We all keenly feel the loss of those who are faithful, for the faithful are so few. The loss however is only temporary, as God will restore them and beautify them with salvation in "that day" for which we long and pray. Brother George B. Alldridge, in a very acceptable manner, preached the funeral discourse, showing from the Scriptures to a large gathering of bereaved relations, friends, brethren, and sisters the hope in which Sister Goss lived and died, after which she was laid away with "the beloved that sleep" to await the return of him who is "the resurrection and the life."

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Sisters Mary Knowles, Zephene Brown, and Alice Chappelle were joint hostesses to the Young People's Society at the home of Sister Chappelle, Thursday evening, Oct. 30. There was an exceptionally large attendance, including three visitors and two new members. The Corresponding Secretary reported a communication from Brother Donaldson, who asked to be rememebred to all the young people; also greetings to the Society and an article from Auntie Wince entitled, "What Am I Doing It For?" which may be found elsewhere in this paper. Deepest sympathy is extended to Brother Goss and family on account of the death of Sister Goss.

Brother Ernest Lindow conducted the lesson—"The kingdom of God is within you" (Luke 17:20, 21). No place in the Bible are the pharisees a people of God, but are called a perverse generation (Matt. 17:17; 12:34); so it would not be logical for such a people to have the kingdom of God in their hearts. Dan. 2:44 tells us that the real kingdom of God shall never fall. It is to be a divine political dominion on earth. This kingdom is neither of the past nor present, but of the future (John 18:36). The margin of our texts reads, "the kingdom of God is among you," and the Diaglott renders it, "God's royal majesty is among you." Matt. 7:21; 18:3; Mark 9:47 show that only a certain class of people shall enter this kingdom, so the evidence is conclusive that this "kingdom of God" shall be a dominion to be entered, and is not a condition within man. Heloise Crawford.

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Have You Made Your Will?

We are getting older every day. During life men usually make a little more wealth than they use. The result is that as death approaches nearer and nearer to us, we have to think of how we are going to dispose of this surplus of unused wealth.

With most men this problem is easily solved. They make a will. The first line in this will usually reads, "In the name of the benevolent Father of all. Amen." Now the Father, formally acknowledged, is the Father of light and life; in him we live and move and have our being; the cattle upon a thousand hills are his; the silver and gold are his, for he made them all. "The Lord thy God giveth thee power to get wealth." Notwithstanding that God has given us all we have, we usually pass him by in a will with only a verbal recognition, and proceed to give Sam $5000; Jane $3000; and so on, until we have disbursed all that God has given us among our family and blood relations! No per cent, however small, is given to God! Reader, have you remembered God in your will? Have you left as much for The Restitution as you have for your son Sam? Have you willed as much to the Church as you did to your daughter Jane? Have you left more to your relations after the flesh than to your relatives after the spirit? If you have left all to your folks and nothing for God and his truth, you should be heartily ashamed, repent speedily, and re-write your will the day you read this editorial. See to it that Christ and his family share equally at least in your wealth with Adam and his family. We say "equally" advisedly; for they should have more. To leave them without anything is a clear case of robbery.

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Communication

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brethren and Sisters of Texas, Greeting:

As I have traveled over some fine country and have seen some very fine crops, I am wondering how much will be used for the greatest cause men ever lived or died for—to make men free indeed. We have had our Liberty Loans to get a freedom that cannot make us free indeed. Now cannot we have our First Liberty Loans in Texas that will pay the greatest interest and be the greatest blessing to mankind of any work? Now with good crops what can we do to put an evangelist in the field in Texas? I have asked before and have heard from very few of the Texas brethren, but have received encouragement from some in the north. Now this appeal is to each one that reads this letter. Let us know what you can and will do. Remembering that if we sow sparingly, we shall reap also sparingly. And let every one give as the Lord has prospered him. Now if any feel inclined to send help, send to C. A. Robbins, Riveira, Texas; and if we fail to get enough, it will be returned to the sender. If any cannot send money now, but will later, write how much and when you will give. Now we must remember the parable of the ten virgins, and not be like the five foolish virgins. Let us keep oil in our vessels, and our lamps trimmed and burning; for we believe the cry will soon go out, "Behold, the bridegroom cometh; go ye out to meet him." May the good Lord help us all to be ready to say, "Even so, come Lord Jesus."

Yours in hope,

Mrs. W. A. Robbins.

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"Out of Darkness Into Light"

Romans 8:3, is then cited in proof of the explanation of Heb. 2:14: "God sending his Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." "For sin," in this text is taken to mean "by a sacrifice for sin," and "condemned sin in the flesh," the putting to death of sin as a physical thing. It is reasoned that when Peter said, "Who his own self bear our sins in his body upon the tree," that there must have been sin in Christ's body, otherwise Christ could not have borne it in his body upon the tree, as Peter said he did; hence, what was as a matter of fact condemned by death on the cross was "sin in the flesh" as a physical thing, and not personal sins.

The statement in Heb. 9:26, "he appeared to put away sin by the sacrifice of himself," is said to mean that Christ by his death put away "sin in the flesh" by the death of his body, confirming the texts already quoted. Now it is said, that this theory is a basis for faith; that by faith in it, proven by baptism into the death of Christ, that personal sins are forgiven. A supporting Scripture is found in Rom. 6:9, 10, "Death hath no more dominion over him, for in that he died, he died unto sin once"; that is to say, he died unto "sin in the flesh," to get rid of it, that it might not be the cause of death any more to him, therefore, seeing that he had been raised from te dead, there would be no more "sin in the flesh" to cause death, that death might have dominion over him.

The passage in 2 Cor. 5:21, which reads, "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him," is said to mean that Christ was made "sinful flesh," flesh full of sin, "sin in the flesh."

The next theory, we may speak of as theory No. 2. It regards theory No. 1 as too physical and mechanical, and as not locating the seat of individual responsibility for sin at the right place, which is with the free will and with the conscience. Theory No. 1 is regarded as very good in a way, that it, so far as physical results go; but falls short of giving "the mind of the Spirit" in relation to the sacrifice of Christ. The cause for the remission of sins, personal sins, is too far removed from the act of remission or the time when a sinner is forgiven his sins to form a basis of faith: there is no connecting link. There must be between sin and the forgiveness of sin, the consciousness of sin and repentance. The mission of Christ was, that repentance and remission of sin might be preached among all nations beginning at Jerusalem (Luke 24:47). It is the moral aspect of the sacrifice of Christ that is essential to understand and believe; the physical and mechanical follow as an effect and are entirely outside of the jurisdiction of the free-will. The descendants of Adam are not responsible because they have "sin in the flesh," not for their natural death; in no way are they guilty for the state into which they have been born. God does impute sin where there is a knowledge of his law (Rom. 3:20). "By the law is the knowledge of sin"; and in chapter 5:13, "sin is not imputed where there is no law." The wages for imputed sin is death, "The wages of sin is death" (Rom. 6:23). Over this death the sinner who knows the law of God has control and can prevent it, for God by his law has shown him the way from death to life; and that way is by faith in "Jesus Christ and him crucified," expressed through "the obedience of faith" (Rom. 16:26). In this way sins are forgiven and therefore the penalty or punishment not inflicted. "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1).

Theory No. 2 teaches that baptism connects the repentant sinner with the death of Christ on the

The Reserved Inheritance

Text: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:3-5).

FROM THIS text orthodoxy derives its main proof of heaven going at death; Russellism finds in it proof of a kingdom in which none but the saints of the gospel dispensation can participate, or rather an invisible phase, of the kingdom of Christ. Some who claim to be more enlightened abuse us for believing otherwise by howling "infidel" while swallowing Russell's sugar coated pills. Does the Bible teach that the righteous of this age will go to heaven ?

(1). "And the Lord said unto Abraham, after that Lot was separated from him, Lift up thine eyes, and look from the place where thou art northward, and southward, and eastward and westward; for the land which thou seest, to thee will I give it, and to thy seed forever" (Gen. 13:14, 15).

Do you say this applies to Old Testament saints only ? If so, let Paul show you better: "Now to Abraham and his seed were the promises made. He saith not, And to seed as many; but as of one, And to thy seed, which is Christ" (Gal. 3:16). This makes the promises reach Christ. Do they teach Christ's people ? Listen: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). Again: "And now I stand and am judged for the hope of the promise made of God unto our fathers" (Acts 26:6). Israel's fathers were Abraham, Isaac, and Jacob (Acts 7: 32). Hence Paul, a New Testament saint hoped for what Abraham, Isaac and Jacob were promised, and as an inhertance in the land was the thing promised them, it is evident the same was promised to Paul. Paul was an heir, and an heir must inherit; therefore Paul will inherit a home in the earth, since his hope was the gospel hope. The gospel only offers a home on earth to believers.

(2). Jesus promised, "Blessed are the meek; for they shall inherit the earth" (Matt. 5:5). What meek ? The meek, all the meek of every dispensation, no doubt are included. But to make it plain we will hear Jesus further: "Fear not, little flock; for it is my Father's good pleasure to give you the kingdom" (Luke 12:32). Where is the kingdom to be when given the saints ? "Under the whole heaven" (Dan. 7:27), not up in it. Then the proof is positive that the saints will not inherit heaven.

(4). Jesus says, "As I said unto the Jews, Whither I go ye cannot come; so now I say to you" (John 13:33). Where was Jesus going ? All admit to heaven; then the disciples of Christ will not go there.

(5). Paul declares, "Jesus Christ . . . in his time shall show, who is the blessed and only potentate, the King of kings and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto," etc. (1 Tim. 6:14, 15). Where does this King of kings or God dwell ? "Hear thou (God) in heaven, thy dwelling place" (1 Kings 8:30). "Our Father who art in heaven" (Matt. 6:19). Then God dwells in light which no man can approach unto. God dwells in heaven, and hence it is the lighted place which man cannot approach unto. This is positive proof that man never goes to heaven. But Russellites and probationists for dead sinners of this and past ages must have a kingdom in heaven that they may have the unrighteous, whom God says shall not inherit the kingdom of God (1 Cor. 6:9, 10) in some part of the kingdom of God, called "the earthly phase." Yet we have seen that "the wicked shall not inherit the earth," making ample evidence that even if there are to be two kingdoms, the unrighteous will not inherit the earthly kingdom, any more than the heavenly.

What is Reserved in Heaven for Us ?

"Ye are dead, and your life is hid with Christ in God" (Col. 3:5). Where is Christ ? In heaven with God (Acts 1:11; Rev. 3:21; Acts 7:56). Then our eternal life which we shall, if faithful, inherit (Matt. 19:29), is an inheritance incorruptible, reserved in heaven for us, and will be given us when Jesus comes. We will then be clothed with our house which is from heaven (2 Cor. 5:2). "For the hope which is laid up for us in heaven" (Col. 1:5). "In hope of eternal life, which God that cannot lie promised" (Tit. 1:2). Here the hope is laid up, and promised, and will appear when Christ appears.

"Great in is your reward in heaven" (Matt. 5: 12). But do they get it there ? No; for "behold, I (Jesus) come quickly; and my reward is with me, to give every man according to his works" (Rev. 22:12). "He comes to reckon with his servants" (Matt. 35:31, compare ver. 19 and Luke 19:15). His reward could not be with him if he left it in heaven, and as it is given after he arrives there is no room for it to be given in heaven. It is now in heaven, then it will be here on earth; and this shows clearly how our reward—inheritance—is now reserved in heaven. Paul's crown of righteousness is laid up for him, and will be given at Jesus' appearing. We are commanded, "Lay up treasures in heaven"; but are never told to try to go there after them. "We shall reign on earth" (Rev. 5:10). "Reign with Christ" (Rev. 20:4). Who is to reign on Mount Zion, and before his ancients gloriously (Isa. 24:23. "Upon David's throne" Luke 2:32) "Over Israel" who is restored in a remnant (Luke 2:33; Isa. 10:21). And the left of the nations, after the wicked have been destroyed, and the everlasting gospel has been praached and accepted by the living remnant of all nations during the period of judgment (comp. Zech. 14:16 with Rev. 14:6, 7). The people who worship the beast and his image after the angel's everlasting gospel message has been proclaimed drink of the wrath of God without mixture, and are tormented as offenders, and gathered out of the kingdom (Rev. 14:10; Matt. 13:11) and cast into the furnace of fire (Matt. 13:42), and destroyed (Rev. 11:18). The law being for this dispensation, "Except a man be born of water and spirit he cannot enter into the kingdom of God" (John 3:5). We must strive lawfully, or lose the reward according to Paul (2 Tim. 2:5). The man who is expecting to get into the kingdom for probation will fail, and the man who promises sinners who die in sin admission into the kingdom, makes the words of Jesus null and useless; for of what use is a law that does not bind ?

J. J. Heckman.

"Jesus Christ and Him Crucified"

1 Cor. 2: 2:

The discussion of this subject, and the different views held in reference to it, has been the cause of much sorrow of heart, and also the separation of brethren from the fellowship of each other in connection with the Lord's supper.

All can agree that somehow, and in some way, that by faith in Jesus Christ as the Messiah foretold by the prophets of Israel, and also his death, burial and resurrection from the dead on the third day, that the condemnation previously resting upon the believer for sin, which its wages earned, (Rom. 6:23, "the wages of sin is death") is removed; and eternal life as a thing of promise secured, to be realized at the second coming of Christ and the resurrection of the dead. That the Scriptures make plain the "how and why," there can be no doubt; but inasmuch as Christ Jesus was sent to preach the gospel to the poor and to heal the broken hearted (Luke 4:18), and such although "good and honest in heart," are unable to make plain for themselves or others, the many statements in the Scriptures bearing upon the subject of "Christ crucified," so as to give an understanding reason for the hope that is in them, we submit, that so far as Christadelphians are concerned, a difference of understanding things not stated in "the Birmingham Statement of Faith" should not be made a reason for disfellowship. To insist upon accepting any one of the many theories and doctrines which have been floated and propounded, is to assume an awful responsibility, and to trifle with one's future destiny. Investigation in reference to "Jesus Christ Crucified" should be encouraged and not tabled or pigeon-holed, for fear of trouble and division. There is such a thing for those already in fellowship in an ecclesia as "attaining unto the unity of the faith" (Eph. 4:13), which is a most desirable state for brethren to be in. Jude exhorted that the faith should earnestly be contended for (verse 3). Therefore no phase of truth should be buried in silence for fear of consequences; but what kind of contention must it be ? "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds); casting down imaginations, and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:3-5). Paul teaches here that "the mind of the flesh" must not be used in warfare for the faith. Many divisions undoubtedly can be traced as a cause to the use of "the sword of the Spirit" by "the mind of the flesh."

Paul says: "The Lord's servant must not strive, but be gentle toward all, apt to teach, forbearing, in meekness correcting them that oppose themselves" (2 Tim. 2:24, 25). If the brethren in the past had obeyed this command, realizing that God is looking after "the word which proceeded from his mouth," and that "we can do nothing against the truth, but for it," and that it will not perish from the earth, even if any one servant of the Lord is unable to make his brother see eye to eye with himself; how different the household of faith would be today from the state that it is in ! Unrest and suspicion, even among those meeting upon the same statement of faith, is wide spread. Those who are the most prominent, throw out the challenge that they are not afraid to conduct their papers without fear or coercion. Such reminders are unnecessary, for no worthy brother is a coward and afraid to stand up for that which he believes to be right; nevertheless this independence in an editor may lend itself unwittingly to slander and breaking down of the influence of his brother in Christ. It may not be unprofitable to "the poor" and "the meek," to reconsider some of the theories relating to the sacrifice of Jesus Christ. One prominent theory, that which is based upon Heb. 2:14; 2 Cor. 5:21; Rom. 8:3; 1 Pet. 2:24; and Heb. 9:26.

The theory is founded upon the thought that sin as a constitutional thing, in its secondary and derived sense, "sin in the flesh," must be condemned in the nature that sinned in the garden of Eden, in order that God might give expression, and show his displeasure against sin. This condemnation was the death of Christ on the cross. This sacrificial death destroyed sin as a fixation in the flesh, "sin in the flesh," the cause of transgression; and therefore the destruction of the devil (diabolos, meaning that which causes to pass over the line), sin as a cause; and so sin, in the sense of "cause," was put away. The interpretation put upon the passages of Scriptures cited are as follows: Here is the text: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death, he might destroy him that had the power of death, that is, the devil" (Heb. 2:14). The idea is that the devil, or what is the same thing, "sin in the flesh," as the cause for mortality and natural death, is destroyed by the death of the body in which it dwells; therefore in the resurrection the body becomes immortal; and this is what happened through the death and resurrection of Christ.

Allen D. Strickler.

Mirth is like a flash of lightning that breaks through a gloom of clouds and glitters for a moment. Cheerfulness keeps up a kind of raylight in the mind, and fills it with a steady and perpetual serenity.

cross, and that it is the symbol of a violent death, death due because of transgression, and therefore for the remission of sins, and the prevention of death into which the wicked go away into: "And these shall go away into eternal punishment" (Matt. 25:46). "Then Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

The design of sacrifice by blood shedding is to establish a moral unity between man and his Creator; blood shedding is the first step towards such a union, as it gives expression to the justice of God's law which deals with the disobedience of man. The mode of death by blood shedding is a declaration that the person committing sin deserves such a punishment, and which would be eternal. The consciousness of sin and the just punishment due to it, expressed by faith in the shed blood of Jesus Christ, is a declaration of God's righteousness; and therefore, and because of faith in the righteousness of God, the moral union of God is effected; having then, "the mind of the Spirit," which is "life and peace," those "who through fear of death (because of the weakness of the flesh, the weakness of their will power to keep the law of God) were all their life time subject to bondage," and now delivered from the fear of "the ministration of death," because "that having the power of death," unforgiven sin, which is the devil, has been brought to naught or rendered powerless by forgiveness, covering, pardon. These things are always effective, for the reason that Christ having died unto the demands of sin, sin, in the primary sense, was raised from the dead and exalted to God's right hand as a merciful and faithful high priest to make propitiation for the sins of the people (Heb. 2:14-17).

Theory No. 2 fails to find in the Scriptures any such classification of sin as "constitutional sin" or "Adamic sin"; but that the propitiatory sacrifice of Christ relative to sinners, dealt only with sin in its primary sense, that is, in thought, word, and deed, and that therefore baptism is for such sins only. That there must be a consciousness of guilt because of sin before there can be forgiveness, atonement or propitiation. That for constitutional or Adamic sin, guilt is unthinkable, impossible. That the death of Christ because of sin as defined above, the mode of his death, which was by violence, is the only kind of death that the Scriptures connect with the man Christ Jesus in his death for sinners, and that, although his Adamic sin nature was cut off in the process of his death and resurrection, unto life eternal, it was not because he himself as a character deserved punishment, for himself or those for whom he died.

In Gal. 3:10, the apostle says, "For as many as are of the works of the law are under the curse: for it is written, Cursed is everyone that continueth not in all things written in the book of the law to do them." The curse of the Mosaic law was death by stoning, which was a violent death. To continue not to do everything written in the law, was sin; hence the curse or punishment came. Now in verse 13 it says, "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is everyone that hangeth on a tree." Note it was "for sin" Christ became a curse; for "the transgressions that were under the first covenant" (Heb. 9:15). Now from this testimony it is clear that the sufferings of Christ ending in death, were for sin, transgression of a personal character and not for "constitutional sin." Paul does not say that it was a future redemption, but redemption from past transgressions now. He says, "redeemed us." John in his first epistle says, "Beloved now are we the sons of God." At baptism none are redeemed from constitutional sin, or "sin in the flesh." Paul says, "with the flesh the law of sin." "So then with the mind I myself serve the law of God: but with the flesh the law of sin" (Rom. 7:25). Do the very best that he could, he could not help himself from doing the things which he condemned, although Christ did. It was by Christ becoming a curse for us, or "having become" that, as Peter says, "he his own self bare our sins in his body upon the tree, that we, having died unto sins, might live unto righteousness; by whose stripes we are healed." There was a very close connection between "having become a curse for us," and "his own self bare our sins in his body upon the tree," and also, "By whose stripes ye were healed."

Theory No. 2, objects to theory No. 1, when it claims that when "Christ was made of a woman, and made under the law" (Gal. 4:4), that it was by having the human nature of his mother that he was a sin bearer; bring up for proof 2 Cor. 5:21, which reads, "Him who knew no sin he made to be sin on our behalf: that we might become the righteousness of God in him"; teaching from this passage that Jesus Christ as a baby, boy, and man, before his crucifixion on the cross, was a sin bearer. Objection is also made to quoting Rom. 8:3, to sustain this teaching, "God sending his own Son in the likeness of sinful flesh."

The reason why objection is made to the use of 2 Cor. 5:21 to prove that when Christ was made of a woman with "sin in the flesh" he was made a sin bearer by reason of having it in his physical constitution as a fixed principle, is because many Hebrew and Greek scholars translate the Greek word that is here rendered sin, "sin-offering." Macknight says: "There are many passages in the Old Testament, where amartia, sin, signifies a sin-offering. Hosea 4:8, 'They (the priests) eat up the sin (sin-offerings) of my people.' In the New Testament, likewise, the word sin has the same signification (Heb. 9:26, 28; 13:11)."

Dr. Adam Clark says of the Authorized translation of 2 Cor. 5:21, that it has been made the foundation of a most blasphemous doctrine; "That our sins were imputed to Christ, and that he was a proper object of the indignation of divine justice because he was blackened with imputed sin."

In 2 Cor. 5:21, the word sin occurs twice, and in both cases it is a translation of a Greek word, which is a translation of a Hebrew word, meaning transgression, guilt as its primary signification. Its secondary signification is "something for sin," a sin offering. In the following passages in the Septuagint, a Greek translation of the Hebrew Scriptures, the secondary meaning is given, which is correct as the context shows. Had the translators of the Authorized Version followed the same rule in the translation of 2 Cor. 5:21, as they did in the following texts, they would have rendered the passage as follows, "For he hath made him a sin-offering for us, who knew no sin." In no way has it the meaning of "sin in the flesh."

The following are the texts where the word "sin" in 2 Cor. 5:21, is translated sin-offering in the Septuagint: Exodus 29:14, 36; Lev. 4:3, 7, 8, 10, 15, 22; 10:16, 17, 19 twice; 12:6, 8; 14:13, twice, 19, 22, 31; 15:15, 30; 16:3, 5, 6, 9, 11 twice, 15, 25, 27 twice; 23:19; Num. 6:11, 14, 16; 7:16, 22, 28, 34, 40, 46, 52, 58, 70, 76, 82, 87; 8:8, 12; 15:24, 25, 27; 18:9; 28:15, 22; 29:5, 11, 16, 22, 25, 28, 31, 34, 38.

In the Common Version the same word as above is properly translated in 2 Chron. 29:21, 23, 24; Ezra 6:17; 8:35; Nehemiah 10:33; Job 1:5; Ezek. 43:19, 22, 25; 44:27, 29; 45:17, 19, 22, 23, 25.

The objection to Rom. 8:3 being used to support the claims that "sin in the flesh," being what was borne by Christ, was what was condemned by God when Christ was offered up on on the cross, is that if this were the case it would be the condemnation of a physical or constitutional thing, where it must be a moral thing that is referred to from what appears in the next verse, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The righteousness of the law is the opposite of the transgression of the law, and not the opposite of "sin in the flesh." Whatever the sins or sin, here spoken of as being condemned by Christ as a sacrifice, must have been the sins he bore when he was crucified. We have already seen that the sins for which he became a curse were sins of transgression, and although condemned by punishment through tragedy in real life, it was only so as a demonstration to show forth the just deserts due to sins committed; when in fact those whose sins were thus condemned, were forgiven and pardoned. No such thing could happen in connection with "sin in the flesh" as a physical fixture and not a moral being.

"The condemnation of sin in the flesh," spoken of in Rom. 8:3, may have another meaning than that commonly attached to it by Theory No. 1. Throughout the Bible man is spoken of as flesh. A few citations will show this: Gen. 6:12, "For all flesh had corrupted his way upon the earth"; verse 13, "The end of all flesh is come before me; for the earth is filled with violence through them"; verse 3, "And Jehovah said, My spirit shall not strive with men forever, for that he also is flesh"; Psa. 78:39, "For he remembered that they were but flesh; a wind that passeth away, and cometh not again"; "That which is born of the flesh is flesh" (John 3:6). These passages are sufficient to prove that man as a free-will moral creature is spoken of as flesh, "the flesh"; and the statement in this third verse that we are considering, "For what the law could not do, in that it was weak through the flesh" (through the weak mind of man) to keep the law and bring forth the righteousness that was in the law for eternal life; God accomplished by Jesus Christ. This third verse also proves that "the flesh" is man. God then condemned sin in man; sin as the rule and habit of his life, man's evil habits and "wicked works." He did it some way by the death of Christ, one who had no such sin as just mentioned. How was it done? "Sending his own Son in the likeness of sinful flesh," that is, Christ came as a man, and was a man, "the Son of Man." In this man sin in its primary sense was condemned by this man being put to death, because "the wages of sin is death." A more effectual way could not be devised. "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the Spirit" (1 Pet. 3:18). "Put to death in the flesh," put to death when he was mortal and "flesh and blood," "suffered for sins." Whose sins? "Which also I received, how that Christ died for our sins according to the Scriptures" (1 Cor. 15:3). What Scriptures? "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him: and with his stripes we are healed." Jehovah hath laid on him the iniquities of us all." "Yet it pleased Jehovah to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin . . . and he shall bear their iniquities" (Isa. 53:5, 6, 10, 11). "By oppression and judgment he was taken away; and as for his generation, who among them considered that he was cut off out of the land of the living for the transgression of my people to whom the stroke was due?" (Isa. 53:8, Revised Version).

Allen D. Strickler.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

Special Contributors
Bessie K. Walker .... Proctor, Montana.

IF WE KNEW

Could we but draw back the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives—
Often we would find it better,
Purer than we judge we would;
We would love each other better
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we would love the sinner
All the while we loathed the sin.
Could we know the powers working
To o'erthrow integrity,
We would judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment
Understood the loss and gain
Would the grim external roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

Ah! we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good;
Oh! we'd love each other better
If we only understood. Selected.

Sharing our Burden

Paul said, "Bear ye one another's burden, and so fulfill the law of Christ." Away out in Proctor, Montana, a young sister writes: "I want to help bear your burdens, and I am also going to try to interest others in the work"; and with that end in view, Sister Bessie K. Walker has written two letters and a pledge. One of the letters is open and addressed to you; the other is private and addressed to me, but I am generous and will permit you to read both. Sister Walker's pledge reads as follows:

Special Contributors

We whose names are signed below, do agree to contribute at least once a month, one or more articles for publication on the Young People's Page of The Restitution, said articles to be either original or selected, and all to the glory of God.

Bessie K. Walker, Proctor, Montana.

The Letters

This is the private letter, but there is nothing private between friends, and we are all friends, are we not? We feel that if you know who and what Sister Walker was you would take a greater interest in her "open" letter of appeal to you. So take the liberty of printing this letter first.

Dear Brother Donaldson, Greeting:

For some time past I have felt that the young people of our church have not taken the interest in our page that they should, and not considering myself among the "young people" until last late, I have not written myself as no doubt I should. You see I am only twenty-four years of age, but as I am married and have two boys I have felt somewhat older than I really am and, no doubt, would have continued feeling that way had not our dear Auntie Winer written me a most beautiful letter in which she decidedly showed me in which class I belonged. So I have written a little article, which if acceptable, I desire published on our page in the hope of arousing our young people to greater interest. I also enclose a pledge to be printed each week.

Greet Sister Donaldson for me and hoping this idea will be of some help to you in conducting our Young People's Page, I sign myself,

Your sister in the one faith. Bessie K. Walker.

That is not a bad letter, is it? Are you not glad I let you read it? You need not answer for I know you are. Now follows

Sister Walker's Appeal

To the Young people of the Church of God:

Let us all get together and have a good chat. Impossible, you say? Not at all, even though hundreds of miles separate us; for have we not the nicest little corner imaginable right here in the finest little paper published? Is not this corner called "The Young People's Page," and does not that mean our page? Then let us make use of it.

Well, are we all seated? All right; let us begin. First, we must find something to talk about. How easy! I almost can hear all talking at once. That is one thing we cannot very well do here; only one at a time, please. I suggest that as I already have the floor I do the talking for a while, then give some one else a chance.

I very much want to discuss this little page of ours. What do you think of it? My opinion is, it is "great," and I know you all feel the same way. Now as this is OUR page, it seems to me that WE, the young people of the church of God, should try to make it just as interesting as possible. I can hear you say, "It is just that now," and I agree with you. Our dear Brother Donaldson surely has "made good," and we find it hard to better it; still I feel that we are "slackers." Why should we sit back and reap the benefit of the page and not share in the labor of keeping it alive? And there is work to do. Do you ever think of the time and energy it costs Brother Donaldson in writing, and seeking up articles of interest for us to read? Perhaps he often is up late, while we are in bed, to accomplish it. He, being human, has to work in the day time to feed and clothe himself and family. I often think how discouraging it must be to him. And we never have let him know how much we appreciate his "labor of love" for us, but alone offered to help him. No, my dear young people, we cannot improve our page, but we CAN lift some of the load from Brother Donaldson's shoulders. Just think how much it would help if some or ten or twelve of us would write, or select some short article each month! What would happen to The Restitution if the elder members of the church should stop writing for its pages? I imagine it would mean the stoppage of the paper. If the elders of the church think so much of their part of the paper, we surely think enough of our part to occasionally do something to keep it alive. For I cannot help but think that our Editor will find it hard to "keep going" unless we help him out pretty soon. Perhaps he even now is thinking of discontinuing. Perhaps he feels that we do not care enough about the page for him to waste his time upon it. What if in the next issue, there was an announcement that the page would be discontinued on account of the labor being heavy? What if oh, dear! Let us get busy. We just could not get along without our page. And I know you all will help to keep it bright and interesting.

Well, now that we have had a good talk about the matter, suppose we get down to business. I suggest that we have "special contributors." If our elders can have such for The Restitution, why cannot we follow and have the same for our page? So, if our Editor approves, you will see my name as such, on this page today. But dear young people, do not let my name stand alone. Please add yours at once. Mary Lee, we know you can write, for what you once have done, you can do again. I will expect to see your name right next to my own. Perhaps some of you feel you cannot write for publication. I once thought the same, but I decided to try, and this is the result. Our page is worth a little effort. We all read, and if we cannot write an original article, we can at least select an interesting thought that some one else has written. Of course original articles are best, do you not think so?

Now I have finished. Will not some of you talk awhile? Remember, there is room in our corner for all, and I feel that all names written in our paper will also be recorded in the Book of Life. The Lord soon will be here; work in his cause, in his vineyard, while it is day. Jesus has set us an example. Let us follow him. This is very important.

BESSIE K. WALKER.

Daily Thoughts

According to his good pleasure	Eph. 1:9
Ye, brethren, be not weary in well doing	2 Thess. 3:13
I will make known my words unto you	Prov. 1:23
According to his mercy he saved us	Titus 3:5
Except the Lord build, they labor in vain	Psa. 127:1
No more can ye (bear fruit) except ye abide in me	John 15
Think upon me, O my God, for good	Neh. 5:10

Trials temptations disappointments, all these are helps instead of hindrances, if one uses them rightly. They not only test the fibre of character, but strengthen it. Every conquered temptation represents a new fund of moral energy. Every trial endured and weathered in the right spirit makes a soul nobler and stronger than it was before (James Buckham).

Every resolute person has found that, when some great trouble seems to stand in the way, it either proves not to be there, or it is far less serious than he anticipated. Bunyan's Pilgrim thought his end had come when he saw two lions in his pathway before him; but when he pressed forward, in spite of his fears, he found that the beasts were chained, and powerless to do him harm (Theodore F. Seward).

In good church work there is no substitute for sole leather. An earnest pleasant word, face to face, is worth ten over the telephone wire, or ten times ten by mail. Let the people see and hear you.

The Shortest Sermon

The practical import of the entire Bible, expressed in two words "Please God," which Samuel B. Letson has made the basis of what he calls the shortest sermon, is as follows:

To please God is vital.
To please God, man was created.
Pleasing God is man's highest function.
Infinite wisdom must demand that man please God.
Does any sermon comprehend more than please God?
Has any sermon less verbiage?
Does any command mean more?
Is any purpose better?
Is any resolution wiser?
Is any exhortation more timely?
Does any man know a better course of action.
Is not pleasing God the highest human wisdom?
Is not pleasing God the Christ life?
"I do always those things which please him" (Jesus).
Does not pleasing God include perfect morals and the square deal to all men?
May we all so please God as to accomplish our greatness, usefulness and highest joy!

Something For You

A good part of today's page is occupied by Sister Bessie K. Walker. We ask you to carefully read what she has written, to ponder over it, then act upon it. We want your help. We want it because it will lighten our labor. But above and beyond this reason we want it because it will instil in you a desire to be of assistance to others, and more: the more you write the better you will be able to write. To write so as to interest others requires practice. We want you to be of service to your fellows. We serve God and his Christ by serving mankind, providing we do it in his name and to his glory. So write. Write briefly. Write to the point. Write interestingly. Write to the glory of God, and success is bound to crown your efforts. "If at first you don't succeed, try, try, again."

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The Lord our shepherd will care for the true sheep.

As every lovely hue is light, so every grace is love.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, O. NOVEMBER 18th, 1919. NUMBER 43

A Tribute to Sister Goss

Our Sister dear has left us,
Our hearts are sad and torn;
Her little corner in the church
Seems empty and forlorn;
She loved thy church, O God,
Was always in her place,
And if, like her, we faithful prove,
We'll meet him face to face.

Her husband dear and children, too,
She loved with love intense.
Her loss to them none but their God
And Christ can recompense;
How oft her fingers touched the keys
In church and Sunday School,
And led us in our songs of praise
To our most glorious Lord.

Sleep on beloved, take your rest,
Your troubles all are o'er;
And when our Savior opens the tomb,
Sorrows will be no more;
He giveth to his loved ones sleep,
Removes them from our sight;
He knoweth best who loveth best,
Good night, dear one, good night.

Mrs. Powell Hogarth.

The True God And Eternal Life

BELOVED IN THE LORD:

YOUR ATTENTION is invited to the words of the Spirit in I John 5:20, 21. "This is the true God, and eternal life. Little children, keep yourselves from idols. Amen." So the apostle ends his letter. These words are probably not only the close of this epistle, but among the last words chronologically, of Scripture. The dear old man who leaned on Jesus' breast seems to have gathered up his ebbing force to sum up his life's work in a sentence which might be remembered, though much else be forgotten. Last words stick. Doubtless, too, he was directed to write for the benefit of us of these last days. At all events, we have what he wrote, and we are grateful. It is observable that in this final utterance the apostle drops the triumphant "we know," reiterated with such emphasis in the previous chapters. I think he did not do this because he doubted that all his brethren would gladly confirm what he was about to say, but because it was fitting that his last words should be his very own; the utterance of personal experience, and weight with it, and with apostolic authority. So he melts down all that he had learned from Christ, and had been teaching for fifty years, into that one sentence. The feeble voice rings out clear and strong, and then softens into tones of earnest exhortation, almost entreaty. The dying light leaps up in one bright flash, the lamp goes to pieces, so to speak, but the flash remains to shine into our lives so that we shall not walk in darkness, but have the light of life.

Here, then, is the sum of all that we need to know about God. "This is the true God, and eternal life." But whom does John mean when he says, "This is the true God"? Grammatically we may refer the word to the immediately preceding name, "Jesus the Christ." But it is extremely improbable that the apostle should so suddenly shift his point of view, as he would do if, having just drawn a clear distinction between "him that is true," and the Christ who reveals him he immediately proceeded to apply the former designation to Jesus Christ himself. It is more in accordance with his teaching and with the whole scope of the passage, if by "this" we understand the Father, of whom he had just been speaking. And when he says, "This is the true God," he means to say, "This God of whom I have said Jesus is the sole revealer, and of whom I have been declaring that we can know through Jesus Christ, and dwell abidingly in him, this and none else is the true God."

Mythology An Instructive Fable

But what does the apostle mean by "true"? True God. A great deal could be said in answer to this question, and from several points of view; but I am of the opinion that from the environment of the apostolic church heathenism everywhere that the words "true God" used by our Lord in John17:3, and by Paul in 1 Thess. 1:9, and 1 John 5:20, was intended to make him stand out in strong contrast with the numerous false and imaginary, and lifeless, gods of heathendom. Not knowing if all of you were acquainted with the mythology of Greece and Rome, I thought it might not be amiss to make some reference to it here. Mythology is compounded of two Greek words, "muthos," a fable and "logos," a discourse and signifies a system of fables, or the fabulous history of the false gods of the heathen world. Fable

Oregon Bible College
Oregon, Illinois

is divided into various kinds, and the following is an example of the instructive fable. When Philip's son, the hereditary enemy of the liberty of Greece, demanded that eight of their leading men be delivered up to him as the great impediment of mutual amity, the famous orator addressed his fellow citizens as follows: "On a time an embassy came from the wolves to the sheep, assuring them that the dogs by which they were attended were the sole occasion of their trouble; wherefore if they would give up the dogs, all would be well, and end in lasting peace and safety. The sheep were persuaded to give up the dogs, and henceforth the wolves devoured them at pleasure."

A Political Fable

A second sort of fable is political, as the following: "When Jupiter heard of the death of his son Sarpedon, in the rage of grief he called Mercury, the messenger of the gods, and ordered him to go instantly to the Fates and bring from them the strong box in which the eternal decrees were laid up. Mercury obliged, and went to the three sisters, the Fates, and omitted nothing that a wise and well-instructed minister of state could say, to make them pacify the will of Jove. The sisters smiled, and told him that the other end of the golden chain which secured the box with the unalterable decrees was so fixed to the throne of Jove, that were it unfastened his master's seat itself might tremble." I offer this to show what sort of a field the disciples of our Lord had to sow the seed of the kingdom. Everywhere religion, law, and philosophy was a mixture taught by fable. Plutarch says the most ancient theology, both of the Greeks and barbarians, was natural philosophy, involved with fables, that physically and mystically conveyed the truth to the learned; there being nothing at all for the unlearned. And we may well wonder what of truth could reach the learned from the source indicated, when it had to be conveyed to them in fables and mysticism. O what a baseless fabric seems to rise before us as we think of the gods and goddesses Pan, Parce, the Furies, Harpy, the River God, Jupiter Ammon, also Jupiter Pluvius, Juno, Vesta, Cybele, Neptune, Pluto, Minerva, Vulcan, Mercury, Hercules, Saturn, Apollo, Diana, and a great many others of the principal heathen deities, besides a vast number of inferior gods.

Heathen Gods and Bribery

And when we reflect that the characters assigned to many of these deities were most abominable, it would seem that the best class of worshippers could only be inspired by dread or fear. I cannot extend remarks in this direction, except to say that it is against all such the apostle brings to our notice the true God, whom to know is life eternal. He is the God of all grace. The favor of the other gods, besides being nothing at all, yes people were taught that their favor had to be purchased by sacrifice. In other words they had to bribe their gods to secure their good offices. Animals such as black sheep and swine were at first offered in sacrifice; and after this they decided to enhance the value of the offerings by human sacrifices. The Gauls and Germans were so devoted to this shocking custom that no business of any moment was transacted among them, without being prefaced by the blood of men to various gods, but particularly Hesus, Taranis, and Thautates. These deities are mentioned by Lucan, when he enumerates the nations who followed the fortunes of Caesar.

Modern Idolatry

Before passing on I beg to remind you that the apostle in the next verse, the last of the epistle, says what should make us realize that although the grosser forms of idolatry have passed away there are in reality more idols than ever erected now. Not on the hill tops, nor in shady groves, but in the hearts of men and women. Whatever monopolizes our affection apart from God is an idol. Says the apostle, "Little children, keep yourselves from idols." But more of this further on.

The True God Described

I want to emphasize the distinction between the living and true God, and the gods many of heathendom, if I can. This true God is he, I repeat, who manifested himself to man; in whose heart I can lay my head, and in whose undying love I can repose, and upon whose light bright as it is, I can gaze, and in whose life I can participate, in whose righteousness I can share, and to whose glory I am an heir through grace, yes, the true God is he who was manifested to us in the flesh of Jesus; this is the true God, the real God, and of whom the apostle says, "To us there is but one God, the Father, out of whom are all things, and we for him; and one Lord Jesus Christ, through whom are all things, and we through him." So that light, heat, incorruptibility and life, center in one eternal substance which is the great self-existing and central power of the universe. This substance is spirit, for we are positively told that God is spirit. He upholds all things, and in him we live, and move and have our being. This is by the seven spirits which is before his throne (Rev. 1:4; 3:1; 4:5; 5:6). This ungrammatical expression is a puzzler for all commentators of the apostasy.

M. Joblin.

THERE IS SUNLIGHT BEHIND EVEY CLOUD

Like most garments and most carpets, everything in life has a right and a wrong side. You can take any joy, and by turning it around find troubles on the other side; or you may take the greatest trouble, and by turning it around find joy on the other side. The gloomiest mountain never casts a shadow on both sides at once, nor does the greater of life's calamities.—Scottish Reformer.

ACTIONS SPEAK LOUDER THAN WORDS

The Sunday School class was singing, "I want to be an angel."

"Why don't you sing louder, Bobby ?"

"I'm singing as loud as I feel," replied Bobby.

"Ye Shall Not Surely Die"

The above words are serpentine in origin; but in meaning are quoted in several ways by modern religious teachers as God's eternal truth.

The Serpent's Lie In Modern Forms

(1) We are told "there is no death," which is equivalent to the above statement; for if there is no death, then men do not surely die.

(2) We are told that man does not as a whole die; but only the body dies; and that again is in harmony with the serpentine lie; for if man lives either in body, soul or spirit, he does not surely die. God told Adam, "After the day thou eatest thereof thou shalt surely die," or "dying thou shalt die," and the fact that "all the days that Adam lived were 930 years," proves him to have died according to the penalty; for if one lives only during a certain period, and that period is "all the days" he does live, it cannot be said he still lives after said period has expired.

(3) A new school of thinkers has recently came forward and are antagonistic to God's word as the serpent of old. An able writer of this school says, "The texts which speak of second death, do not say . . . that any sinner loses his physical life, or any other life in the second death" (Tract by E. P. Buvinger, page 2).

Buvinger's Fallacy Answered

Is this statement true? Let God answer: "When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die" (Ezek. 18:26). Here are two deaths: one dying in iniquities, the other dying for them. The first must be the natural or Adamic death; the second the one brought about by being cast into the lake of fire or "second death."

Again, Jesus tells some wicked Jews of the days of his earthly ministry, "Except ye repent, ye shall all likewise perish." Perish like whom ? Some Galileans whom Pilate had slain. This threat would be meaningless if Adamic death was here alluded to; for many saints have perished that way, but this would be averted by repentance, and hence, must allude to second death.

"But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us" (Luke 19:14). What will be done with those citizens after he returns? "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:27). Here are Jews living at the first Advent of Christ who are to be slain at his second Advent, and hence, must have been resurrected to be slain or killed by the second death, as to slay means to kill. This then is positive proof that sinners are killed by a second death, and is against the newly invented theory of Mr. Buvinger and others.

All through God's Book statements like this are found:

The Death of the Sinner Not Adamic

"He that hateth reproof shall die" (Prov. 15:10).

"The soul that sinneth it shall die" (Ezek. 18:20).

"The wages of sin is death" (Rom. 6:23).

"The end of those things is death" (Jas. 1:15

"Sin, when it is finished, bringeth forth death" (Jas. 5:20).

"He that converteth a sinner from the error of his way shall save a soul from death" (Jas. 5:20).

This all points to a death other than the Adamic, and hence must point to the second death. This writer admits that the lake of fire is to operate during the judgment, and if we can find what God does with sinners at the judgment we will have found what the lake of fire does for them.

The Judgment of Sinners is Penal

(1) "The Lord knoweth how . . . to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9). This makes it plain to the unbiassed reader that the wicked are to be punished at the day of judgment.

(2) "Have ye not asked them that go by the way ? and do ye not know their tokens, that the wicked are reserved to the day of destruction, they shall be brought forth to the day of wrath" (Job 21:29, 30). This proves that the day unto which the wicked are reserved is a day of destruction, and hence proves the day of judgment to be a day of destruction to the wicked.

(3) But if the above passages are not sufficient evidence to prove that the day of judgment is a day of destruction to the wicked, this does: "But the heavens and the earth, which are now, by the same word kept in store, reserved unto fire against the day of judgment and perdition (destruction) of ungodly men" (2 Pet. 3:7).

The day of judgment then is a day of destruction of ungodly men.

The lake of fire is in effect during the day of judgment.

The lake of fire is the second death, or its cause.

Hence, the lake of fire causes the destruction of the ungodly, or the death so often threatened against sinners, and makes our proof invincible that second death is really death.

Meaning of The Lake of Fire

But our author goes further thus: "But strange to say, these same revelations tell us that this symbolic second death is a beneficient agent of God which actually destroys man's great enemies, death and the grave, in the same lake of fire" (page 2). Here he admits that death when cast into the lake of fire is destroyed, and in so admitting admits it to be an agent of destruction. The same passage reads, "Death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14, 15). If because death and the grave are cast into the lake of fire proves their destruction, then because those who were not written in the book of life were cast there, must prove their destruction. And if our author goes to other Scriptures to prove that death and hades are to be destroyed, then he must allow us the same privilege regarding the wicked; and when he does that we can give him dozens of texts to prove their destruction to his two or three to prove that death and hades are destroyed; and hence the evidence is stronger to prove the destruction of the wicked than to prove what he admits is to be destroyed. His admittance is fatal to his theory.

The Teeth of Larger Hope Extracted

But he says, "If one man remains in the grave after the judgment (FAIR TRIAL), then death still has the victory, and is not destroyed" (page 6). I am wondering what he does with this: "The wicked shall return to sheol, even all the nations that forget God" (Psa. 9:17). When do they return into the grave, if not in the second death? This then should be taken into consideration: "Drought and heat consume the snow water: so doth the grave (s'heol) those which have sinned. The womb shall forget him, the worm shall feed sweetly on him: he shall be no more remembered; and wickedness shall be broken as a tree" (Job 24:19, 20). This is conclusive; after the wicked have been returned to sheol, they are so completely consumed that they are no more remembered that must be complete destruction. Again Job declares, "Yet shall he (the wicked, vs. 30) be brought to the grave, and shall remain in the tomb" (Job 21:32). The Hebrew word here rendered tomb is "gadish," and means heap or stack, and is only in this place translated tomb. The idea is that after the day of destruction the wicked will remain in he heap or stack of dead ones, and never be permitted to live again. Then is death destroyed? Yes, to those who choose life. "The gates of hades shall not prevail against it" (Matt. 16:16). The fact that Christ makes it his church against which the gates of his hades does not prevail, implies that they may prevail against others. Some will be ransomed from the power of sheol; but those who have sinned shall be consumed by sheol, and so completely devoured by it that they shall be no more remembered. If one man is rescued from sheol, and one only, God has gained a great victory; and all this loud boasting about victory is only bosh. Sheep are lain in sheol (Psa. 49:14). All men at death go there (Psa. 89:48). Man and beast all go to one place (Eccl 3:20). Hence all the beast creation at death go down into sheol. Now if death, and sheol cannot be destroyed as long as one victim is in them, then the whole animal creation must be raised from death! But if sheol can be destroyed while animals are there, then why can it not be destroyed with brutish men in it? The logic that makes resurrection universal to mankind should make itself broad enough to be consistent. If sheol can be destroyed with dead brutes in it, it can be destroyed with dead men in it as well; and if death can be destroyed while the whole brute creation up to the time of its destruction, remain in death, then it can be destroyed while sinners are there; and all this talk of death not being destroyed till every man is made alive is only bosh to bolster up a pet theory. If our author can limit death and hades to mankind, he gives us license to go a step further, and place those whom the Bible declares are like the beasts that perish, there also. David prayed, "Oh save me for thy mercy's sake." Why? Because "in death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psa. 6:4, 5). He knew that if he was not saved he must be returned to sheol, and have even his memory of God blotted out. It is clear that men of old did not expect life future life unless they were found in harmony with God. The texts that teach the death of the wicked are as plain and clear as that which threatened Adam; and if that meant what it stated, as experience proves, then the others must also: and it is as much of a falsehood to tell the wicked that they shall not die as it was to tell Adam and Eve, especially when God condemned his ancient people for promising the wicked life, and told them that they could only make such promise with lies (Ezek. 13:22).

J. J. Herkman.

"Etc."

"I do not want to be an etc. myself, and I do not want to do anything to get anyone else to be an etc.!"

Antonio was speaking with a good deal of excitement in his voice.

It was in my reception room. I was busy in the adjoining consultation room with a patient, and had left him and another man waiting until I could see them. I had overheard their conversation, which was carried on in a low tone, and now and then Antonio's voice was raised. This time that when he said was plain. A moment later I heard the outside door close, and when I went out I found Antonio alone.

"I thought there was some one else here," I said to him, and noticed that his cheeks were very red.

"There was!" he said. "He has gone." Then he added, "But he was not a patient of yours, Doctor. He was chasing after me."

Of course, I did not ask anything further, but he went on to explain.

"He is trying to get me to take his kind of Bible-book with me when I am going back to Italy. He says it is just the thing for our folks over there, and he has told me how many of our people get rich out in his state. He has his Bible-book in our language, and he wanted me to take some home to Italy, and also some other reading matter in Italian telling his big stories."

"And who is he?" I asked.

"I do not know his name," Antonio answered, "but he is a Mormon."

If, possibly, I looked surprised that a Mormon should be in our city, Antonio hastened to assure me.

"There are others, too," he said: "I know, for I have seen them give out the tracts, and I see their Bible-book."

"You mean their Book of Mormon?" I asked.

"Sure!" he replied. "He wants it circulated in my country. Eh? Catch me being an etc. man, or helping make other etc. people!"

"'Etc. man'?" I repeated.

"Sure! Don't you understand?" he asked.

I did not.

"All right," he said, "if you have time I will bring you the book that he gave me, and show you!"

He did so and a couple of hours later had the book open before me on my table. He opened it at page 385, and pointed out the following verse:

"The sufferings and death of Christ atoned for all their sins, through faith, repentance, etc."

"What does that 'etc.' stand for?" he asked. Then he indicated this, page 371:

"The journeyings of their fathers in the wilderness, and all their suffering with hunger and thirst, and their travel, etc."

"Heigh?" he asked, "Suppose that 'etc.' stands for polygamy?"

On page 484 he showed me this:

"They shall rest from their troubles, and from all care, and sorrow, etc."

On page 456:

"Bringing them into bondage, etc."

On page 484:

"Sent forth to preach among the people, etc."

"So it goes on, all through this book," Antonio said. "See all the verses that end in 'etc.'! How would it sound in our real Bible to see, 'In the beginning was the word, etc.!' 'Now abides faith, hope, etc.!' 'In the name of the Father, the Son, etc.' That kind of a Bible-book might make one a Christian, etc., and the 'etc.' might stand for anything but Christian! See?"

I saw.

We looked at other verses ending in "etc.," and Antonio remarked:

"Sure as your live, the Mormons are 'etc.' Christians; and so I told that fellow that I would have no 'etc.' in mine, and would not be an 'etc.,' either!"

The incident showed me a curiosity about the Book of Mormon, enlightened me on the Mormon propaganda, and suggested to me the question as to whether there are "etc. Christians"! -W. H. Morse, M. D., in "Herald of Life."

Church that Banished Christ

Jerusalem stood for forty years after she rejected the Messiah before she fell, but the Unitarian Church of the Messiah (!) of New York City stood for but a few short months after banishing her Lord from her communion ere going up in smoke. The following graphic report is by the Associated Press:

New York, Sept. 11. A hearse bearing the body of Horace Traubel, poet, biographer and literary executor of Walt Whitman, had just drawn up in front of the Church of the Messiah late this afternoon, and a large congregation was within awaiting the services, when fire burst from the pipe organ in the chancel and spread so rapidly that the interior soon was a mass of flames.

Mourners who were assembled for the "hail and farewell services which friends of Mr. Traubel planned instead of formal religious rites, rushed panic stricken from the building.

The body of Mr. Traubel was later removed to Camden, N. J., his birthplace.

The church, which was almost wholly destroyed, was one of the oldest in the city. It was founded in 1825 as the Second Congregation Unitarian Church, and in 1839 had its name changed to the Church of the Messiah. The Rev. John Haynes Holmes, for several years its pastor, recently proposed another change in the name, saying it had "lost its significance for many of our people."

At his suggestion, it was decided to abandon formal religious services and to hold "community services" at which social and civic topics would be discussed. The congregation voted to call the church in future "The John Haynes Holmes Community Church."

Shortly after the reorganization funds for extensive alterations to the interior were authorized, as well as the installation of a pipe organ, which cost $35,000. The edifice and its site were valued at more than $1,000,000.

This is the church which a few months ago secured a great deal of unenviable publicity by expurgating all reference to the Christian faith from its creed, and dropping the name of Christ from its title, because "that name had lost its significance for many of our people." Buddhists, Confucianists, Mohammedans, and unbelievers as well as Christians, are included in its membership. Under these conditions we can only think, however much we dislike harsh criticism, that either to drop or to retain the old name was blasphemous, but that to drop it was the more honest.

And so this church has banished the Christian faith, that it may take in all faiths. It has rejected Christ, that it may devote itself to the community. It has ceased to be the Church of the Messiah, that it may become the church of John Haynes Holmes. And at the very moment that a dead body is about to be brought within its walls, not that over it may be held the last rites of religion in the name of the "Man of Sorrows," but a godless substitue for the Christian burial service a "hail and farewell" fire suddenly burst forth from the chancel and consumed the edifice!

I do not wish to harbor a single uncharitable thought. But I cannot help believing that a righteous judgment has fallen upon an apostate organization. I cannot resist the feeling that if the Church of the Messiah must break with its past, must repudiate its holy name and faith (even the diluted faith of Socinianism), it is highly fitting and appropriate that the old edifice, dedicated to thé service an worship of the Christian God, should be saved, even by destruction, from the defilements of an unholy will-worship. "What agreement hath the temple of God with idols?" C. H. Hewitt, in "The World Crisis."

CHARACTER

A man who lives right and is right has more power in his silence than another has by his words. Character is like bells which ring out music and which when touched accidently even, resounds with sweet music. Phillips Brooks.

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Editorial

"Behold a great a matter a little fire kindleth" (Jas. 3:5). Probably the first mention of fire as such in the Bible is in Gen. 19:24, when the Lord rained "fire upon the cities of Sodom and Gomorrah, and the lands belonging thereto." This is not only an earlier reference to this most destructive of all elements than usually made by lovers of the classic story of Prometheus stealing fire from the gods, but it also points to the origin of fire, and so shows, by parity of reason and, somewhat, by the light of the quotation from James, that, no matter what the context of the quoted text implies, God certainly causes great things to occur through the agency of apparently insignificant, yet wonderfully efficient means. The "little fire" producing "great matter" not essentially by the human tongue, but generally by anything in any relation, is a suitable term for stating effect-producing causes whose results are self-evident.

Cleveland Miscellanies

Although only our half-sister, we cannot desist from reporting that Miss Mae Westfall, of Troy, Ohio, has come to the city to live.

* * *

Sister M. E. Bray orders some Bible Lessons and says: "We are greatly helped and encouraged by Brother Hammond. We have a Bible lesson on Wednesday evening and a lesson of some kind and the Lord's supper on Sunday. I like the articles by A. D. Strickler. The first one was extra good."

* * *

A letter from Brother Vaughn Long, of Bell, Indiana, says he is busy in local work in behalf of the truth, with some prospects of a harvest in the future.

* * *

The Sister's Society held their regular meeting Thursday afternoon, Nov 6th, at the home of Sister Gibbs. There were sixteen members and one visitor present. Several sisters were reported ill, and flowers were sent them. Several calls had been made and three letters of sympathy had been sent out and one letter received. Sister Fankbonner as leader continued the study of the latter part of the VIIIth Bible Lesson, which shows us the gifts of the Holy Spirit are not extant today. The lesson was both instructive and profitable to all. The meeting closed by all repeating the motto. Addie Gibbs.

* * *

November 6th, Brother Harold Baker, a young man in the prime of life, fell asleep in Jesus. Our Brother was a great comfort to us personally, as we learned to love him ardently during the draft times in the recent war. He was tested and sifted, as many of our young brethren were, as to the soundness of their faith, in the military measures that have lately disturbed the whole world; but like Abraham of old, he never wavered in his non-combative principles. None of his family relations are in the truth. Brother Sterling Russell introduced the gospel to him several years ago, and he learned it rapidly and embraced it with joy. God "called him alone and blessed him" (Isa. 51:2). A lone boy in a large family of unbelievers, all of the brethren and sisters sympathized with him in his family isolation, and loved him for his devotion to the gospel of the kingdom. Words of comfort were spoken from Deut. 34th chapter to a congregation of bereaved hearts, and then Brother Baker was laid away in "the valley" of death (Psa. 23) until Christ comes and takes hold of the seed of Abraham and rescues them from the power of death (Heb. 2:14, 15).

* * *

"In" and "Into"

Dear Editor:

In many places I read of "into Christ," while in probably just as many other instances I read of being "in Christ." Do these two expressions mean the same thing or do they contain different meanings?

EDITOR'S COMMENTS

The meaning of these two expressions is different and radically distinct. No man can be "in" a house, ship, city, state or kingdom until he has been introduced "into" them. "In Christ" and "into Christ" are words of frequent occurrence in the Holy Scriptures; but in not a single case can one phrase be substituted for the other. "In" belongs to verbs implying rest or motion in; "into" to verbs implying motion towards. For instance: He eats in the hotel; he sits in his house. He walks into the field; he rides into the city. In all passages where a person is said to be "in Christ" it refers to a state of rest or privilege subsequent to his baptism; while "into Christ" is a phrase only applicable to conversion, or baptism, scripturally called "putting on Christ."

* * *

"Out of Darkness Into Light"

Theory No 1, says that the condemnation was upon "sin in the flesh" as a physical principle; Theory No. 2 says that it was upon sin as declared in Isa. 53rd chapter, viz., "For our transgressions," "he was bruised for our iniquities," "for the transgression of my people to whom the stroke was due." And also in 2 Sam. 7:14 the mind of the Spirit says: "I will be his Father, and he shall be my Son. In his sufferings for iniquity, I will chasten him with the rod due to men; and with the stripes due to the children of Adam." Here it is not the case of an innocent man suffering for that which he did not deserve, for the reason that Christ of his own free-will, for the time being, assumed and bore the iniquities and sins of men. The sins and iniquities of men were not imputed to him; he was not charged with them. "Obedient unto death," is the testimony. "Greater love hath no man than this, that a man lay down his life for his friends." Truly an act of sacrifice, although a command; but that command he could have disobeyed, for the Father would have given him twelve legions of angels to have prevented his death at the hands of the Romans, had he asked it. If the condemnation of sin in the flesh must be understood in its physical sense or aspect, there was an innocent person put to death, for it was Christ who suffered, and that too, for something that he inherited from Adam. Furthermore, if men deserve to die because they have "sin in the flesh," then Christ, "a partaker of flesh and blood," also deserved to die, and therefore in his death he only suffered what he deserved to suffer, and so his resurrection would have been impossible.

Christ in dying "for our sins according to the Scriptures" (1 Cor. 15:3), died to redeem us from the curse due to those sins. "Christ redeemed us from the curse of the law." "In whom we have our redemption through his blood, the forgiveness of our sins" (Eph. 1:7). The apostle says, "that upon the Gentiles might come the blessing of Abraham in Christ Jesus." These Gentiles are made partakers of the same blessing as those under the law, by being redeemed from the curse or condemnation resting upon them "for sins that are past" (Rom. 3:25). "But the Scriptures shut up all things under sin, that he promise of faith in Jesus Christ might be given to them that believe" (Gal. 3:22).

This is a present redemption to all in Jesus Christ by faith, whether Jew or Gentile, because upon all rests a curse of death for sin in its moral and primary sense; but no one can get into Jesus Christ unless each and one have "the mind of the Spirit," which is "life and peace" (Rom. 8:6; 1 Pet. 1:18).

Now this great redemption and salvation has become effective because God condemned sin in the flesh of Jesus Christ in its moral sense (Rom. 8:3). It was as Paul says in Col. 1:22, "In the body of his flesh through death." It was in his human nature, while he was yet mortal, and had not yet become "the Lord the Spirit" (2 Cor. 3:19).

The testimony is that Christ "became a curse"; he could not be a curse without sin; sin could not be condemned in him unless he had it. How did he have it? By inheritance? No. By transgression? No. The answer is, by becoming a sin-offering, a sin-bearer. Isa. 53:6, "Jehovah hath laid on him the iniquity of us all." Isa. 53:11, "And he shall bear their iniquities." Verse 12, "Yet he bare the sin of many." "Who his own self bare our sins in his body upon the tree" (1 Pet. 2:24).

Theory No. 2 claims that in the Scriptures we can learn how sins are borne, and the meaning attached to the statements, "bear their iniquities," "bear the sin of many." "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4).

In Lev. 1:4; 3:2, 8, 13; 4:15; 8:14 22, 16:21, is recorded the custom of laying the hand upon the animal victim, which was offered up to death for sin. What it was for is clearly stated in the last chapter cited, "And Aaron shall lay both his hands upon the head of the live goat and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness." This solitary land and wilderness, represents the state into which the dead enter. See Job 10:21,22: "Before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself; and the shadow of death, without any order, and where the light is as darkness." Psa. 88:12: "Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

In the above testimony, it is proven that sins are borne by being transferred from the sinner to the victim by the contact of the hand and confession of sins. After sins are transferred, blood was shed, the life was taken, because of the sins; showing that death was the penalty or punishment due for the sins confessed. The blood was sprinkled upon the altar as the evidence that the punishment had been inflicted. The act by the priest of sprinkling the blood upon the altar was called "Kaphar," an Hebrew word meaning "covering or to cover." The idea was that by the ceremony of blood-shedding, the sin committed was put out of sight that it would be no longer in evidence against the one who had committed the act, so that the punishment for sin would not have to be inflicted and suffered. The violated law of God was vindicated in symbol by taking the life of the animal which was in the blood. The animal became the bearer of sin by suffering the punishment due to it, death. See Lev. 17:11: "For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that maketh atonement by reason of the life." Now after the priest had performed the ceremony of atonement (kaphar) then came the reality, which was forgiveness; the violent death, death by stoning was averted, the sinner was pardoned, the law no longer held him condemned.

Lev. 4:20, 31: "And the priest shall make atonement for them, and they shall be forgiven"; "And the priest shall make atonement for him, and he shall be forgiven."

The Scriptures which speak of the sufferings of Christ by death on account of sin are so numerous that they need not be cited; his suffering was in the flesh, because he came "in the likeness of sinful flesh"; it was as Paul says in Col. 1:22 "In the body of his flesh." Peter says, "Who his own self bare our sins in his body upon the tree." It was in human nature that Christ suffered death on the cross for sin, sin as "wicked works" (Col. 1:21). Therefore in scriptural meaning and wording, he "bear our sins in his body upon the tree," because he suffered the same kind of punishment due for sin.

To suffer the punishment due to or for sin, the Bible teaches is to bear sin. The testimony, "But every one that eateth it shall bear his iniquity, that soul shall be cut off" (Lev. 19:8). "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities" (Isa. 53:11). "He shall be cut off in the sight of the people. He shall bear his iniquity" (Lev. 20:17). "He bare the sin of many" (Isa. 53:12). "Messiah shall be cut off" (Dan. 9:26). "Whoso curseth his God shall bear his sin: he shall surely be put to death" (Lev. 24:15). "He bore our sins in his own body on the tree" (1 Pet. 2:24). "That soul shall be cut off: his iniquity shall be upon him" (Num. 15:31). "The Lord hath laid upon him the iniquity of us all" (Isa. 53:6) "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son" (Ezek. 18:20). "Christ was once offered to bear the sin of many" (Heb. 9:28). "Christ died for our sins according to the Scriptures" (1 Cor. 15:3).

Young's literal translation gives the following rendering of Isa. 53:6: "All we like sheep have wandered, each to his own way have we turned, and Jehovah hath caused to meet on him the punishment of us all. It hath been exacted, and he hath answered; and he open not his mouth."

Rosemiller, Gesenius, Michaelis and Seiler also render the word "punishment," which in the Revised Version reads "iniquity." The texts above quoted prove absolutely that to suffer for sin, or to bear sin, is to suffer the "punishment" due to sin. The Hebrew word rendered "iniquity" is rendered "punishment" in ten texts. How clear Peter's statement appears in the light of these testimonies, "Christ suffered for sins, the just for the unjust."

In view of such an array of testimony, it seems impossible that anyone can longer believe that because Jesus Christ partook of flesh and blood, human nature, with the impulses of sin in it, "sin in the flesh," that, that was what made him a sin-bearer, and for which he suffered; for surely the sins we bare were those for which he suffered. Does it not make that for which Paul said to the Ephesians, "for because of these things cometh the wrath of God upon the children of disobedience," a matter of secondary importance? Was not the object of the atonement made by Jesus Christ made for the express purpose to put away guilt by "repentance and remission of sins"? Even as Christ himself said: "And thus it behoved Christ to suffer, and rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." "But now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself." By atonement, the guilt of sin was put away, forgiven. This Leviticus and Numbers prove. Christ takes the place of animals as the anti-type to put away sin. Sin cannot be a type of itself, nor can it be a type of "sin in the flesh"; because sin was typically forgiven, and since the death of Christ anti-typically forgiven, forgiveness in both cases. The sins atoned for must be susceptible of repentance with "sin in the flesh," which is an irresponsible, automatic function of the brain, possible of control by free will power. What Paul evidently meant, when he said that Christ "put away sin by the sacrifice of himself," was that transgression was put away by atonement and forgiveness, and that he had no reference to the putting away of the sin nature.

There are those that have taught that baptism is for two classes of sins; baptism and the death of Christ being related, it would take the death of Christ also for two classes of sins. Now the apostle Peter in Acts 2:38, says that baptism is for the remission of sins; to remit sin means to do away with the guilt attached to the person having sin, and the non-infliction of the condemnation and penalty resting upon the person. Now this gives us guilt and punishment due for "sin in the flesh," and the remission of them by baptism; such remission does not take place at baptism, for the baptized person continues to live with "sin in the flesh," and in due season death takes place. This theory makes Christ die for two classes of sins, as has just been stated; what follows? This that the second class of sin being "sin in the flesh" belonged to Christ personally, and therefore he was as guilty for that sin as those for whom he died, and also was just as much under condemnation of death, and in dying, he died to satisfy that condemnation resting upon himself; that he paid the penalty due to himself, and representatively so for the others for whom he died.

Theory No. 1 holds that Christ as a person was under Adamic condemnation to death, that death for that reason had dominion over him; that when he died the claim of death was satisfied, and therefore his resurrection from the dead made possible. To support this the sixth chapter of Romans is cited in evidence, verses 9 and 10, "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God." The conclusion drawn

from this evidence is that death had dominion over Christ; but that now, it has no more dominion over him, because when he died, he died so unto "sin in the flesh," "that having the power of death, the devil" (Heb. 2:14), died to get rid of it as the physical cause of death, and therefore, "he that is dead is freed from sin," "sin in the flesh"; and because there is no more "sin in the flesh" death has no more dominion over him.

Allen D. Stickler.

A Prayer of Naturalism

SOME WEEKS ago the chaplain of the United States Senate being absent for a day, asked another minister of religion to open the body with prayer.

The Congressional Record reports the prayer of the chaplain's substitute as follows:

> Our Father who art in heaven, on earth and all over the [illegible], hallowed be thy name. [illegible] kingdom [illegible] came with the dawn of creation and, being [illegible] upon principles eternal and universal, its laws enforce themselves [illegible] in all ages, [illegible] thy will [illegible] be done among [illegible] even as it is amongst thy mortal sons on earth. Thou hast endowed nature with productive energies subservient to man's will, thereby thou gavest us this day our daily bread, [illegible] imparting as the divine spirit thou [illegible] us [illegible] law [illegible] compliance [illegible] society, [illegible] that as man passions lead us not into temptation, but by divine grace deliver us from all evil.

This man Kalb's attempt to paraphrase (or rather to make a parody) of the Lord's prayer is a shocking perversion of the simple and sublime petitions which Jesus taught his disciples to use when they asked him to teach them how to pray. Indeed this pretentious paraphrase can scarcely be regarded as a prayer at all. It sounds more like a glorification of the forces of nature that an adoration of the God of the universe.

It suggests more important lessons.

For one thing, it shows how a man's believing colors and controls his praying. This substitute for the Senate's chaplain evidently felt no need for asking God for anything, since he evidently believes that natural forces "from the dawn of creation" sufficiently meet all the wants of mankind. And if his creed of naturalism be correct, it is difficult to perceive why any one should pray at all. Manifestly he has embraced the fatalism of a gross materialism and such a system has in it no room for prayer. A fatalist cannot truly pray.

A patriotic optimist believes that all good is bound to come to pass without the hand of God or man and hence his power of prayer is paralysed by a suffocating hopefulness as unreasonable as it is unscriptural.

A fatalistic pessimist believes that the worst things must happen and that neither God nor man can avert the dreadful outcome. Hence his power of prayer perishes under a crushing load of despair. And so the pessimist cannot pray the prayer of faith.

Modern materialism is fatalistic through and through. It is widely prevalent and wherever it prevails it produces praylessness.

This materialism prevails among all classes, even among the uneducated, who have imbibed its principles almost, if not quite, unconsciously, without understanding the technical terms of the system. The man in the street has come to regard the forces of nature as quite superceding the person and power of God. And without being able to use the scientific terms employed by his more learned neighbor, who openly avows a creed of materialism, he reaches essentially the same conclusions and proceeds to live by them in utter prayerlessness.

The spirit of prayer can not be recovered until the doubt which has destroyed it has been removed. The writer of the epistle to the Hebrews tells us what must be believed if one would come to God in prayer: "He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him" (Heb. 11:6).

Men who do not believe that God is, can not and will not pray to him. Atheists, if logical and consistent, never pray. Nor can men pray who claim to believe in God and who believe that he is unable or unwilling to respond to their supplications. They seek God and they only who believe that "He is the rewarder of them who diligently seek him."

In the book of Job the wicked who doubt the existence of God, and despise his character, are represented as saying to him, "depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? And what profit should we have if we pray unto him" (Job 21:14, 15).

It will be noted in this passage that serving God and praying to God go together. No man will serve faithfully a God to whom he cannot pray with the hope of having an answer to his prayers. Men serve that upon which they can depend, and that only. Hence the impossibility of serving both God and mammon.

He who heaps up earthly goods for himself in the very effort shows a distrust of divine providence and, hence, he seeks to make provision for himself quite apart from any dependence upon providential care. It is, therefore, the peculiar peril of prosperous men to become prayless.

An era in which a materialistic philosophy prevails in the realm of thought and vast gains are made in the sphere of business, almost inevitably leaves God utterly out of account in all its plans and calculations. In such an age we have been living for more than fifty years and we now hear one praying in the Senate of the United States (for calling it prayer), who glorifies, as the source of our daily bread, "the productive energies of nature subservient to man's will." Such so-called praying is far removed from the prayer which Jesus taught us to pray, and the conception of God from which such praying proceeds is utterly at variance with the teachings of Jesus concerning the character of our Father in heaven. Indeed it is passing strange that the substitue of the Senate's chaplain addressed "Our Father in heaven" at all. What sort of a father is a God who is the helpless slave of the natural forces which he has created? The universe which he made has got loose from him and is running wild at its own will under the repulsive power of the natural energies with which it is endowed.

Jesus revealed no such Father to the sons of men. The God of the Scriptures is a free person, who is both able and willing to hear his children when they cry to him in the hours of their need. He is not a prisoner immuned in nature, but an all-powerful and free person supreme over nature and imminent in nature.

If we are to believe in God at all, we must believe him to be free, powerful, and merciful. To such a person we can honestly pray, and to none other.

To this free God of the Scriptures we must get back to our thinking, or else we must quit praying. To depend on the impersonal energies of nature, apart from the personal God in whom all things consist, is to revive the Paganism of ancient Egypt and the later worship of Baal. Naturalism was the religion of those heathen peoples of antiquity. Against the naturalism of Egypt God sent Moses and the ten plagues. Against Baalism the Lord sent Elijah, the prophet, in the days of Ahab and hung at his servant's girdle the keys of heaven to withhold or send rain at will.

We need a prophetic voice to cry again, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him" (1 Kings 18:21).

We cannot worship and serve the true God and be mere naturalists at the same time. We must renounce Baal or Jehovah.

When Baalism prays in the national capitol, it is time to consider whether we will be Christians or return to the obsolete paganism of the ancient Phoenicians.

It is time for us to learn how to pray from Jesus and the apostles, instead of framing our worship according to the tenets of a Baalistic materialism. Let us hear the word of the Lord and not the prattling nonsense of the naturalists.

"The effectual fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth her fruit" (James 5:16-18).

Nature, including rain and sunshine, is still the servant of God, and not his master. Selected by a Sister.

Diary of a Bible

Jan. 5 . Been resting for a week. The first few nights after the first of the year my owner read me regularly, but he has forgotten me, I guess.

Feb. 8. Clean-up. I was dusted with the other things and put in my place.

Feb. 9. Owner used me for a short time after dinner, looking up a few references.' Went to Sunday School.

March 7. Clean-up. Dusted and in my old place again. Have been down in lower hall since my trip to Sunday School.

April 8. Busy day. Owner led League meeting and had to look up references. He had an awful time finding one, though it was right there all the time in its place.

May 3. In Grandma's lap again this afternoon. She spent most of her time on 1 Cor. 13 and the last four verses of the 15th chapter.

May 7, 8, 9. In Grandma's lap every afternoon now. It's a comfortable spot.

Sometimes she reads me and sometimes she talks to me.

May 10. Grandma gone. Back in the old place. She kissed me good-bye.

June 3. Had a couple of four-leafed clovers stuck in me today.

July 1. Packed in a trunk with clothes and other things. Off on a vacation, I guess.

July 7. Still in the trunk.

July 10. Still in the trunk, though nearly everything else has been taken out.

July 15. Home again and in my old place. Quite a journey, though I do not see why I went.

August 1. Rather stuffy and hot. Have two magazines, a novel and an old hat on top of me. Wish they would take them off.

Sept. 5. Clean-up. Dusted and set right again.

Sept 10. Used by Mary a few minutes today. She was writing a letter to a friend whose brother had died, and wanted an appropriate verse.

Sept. 30. Clean-up again. Selected by Brother Jesse Titman.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Margaret Jane Shaw-DeMont, daughter of Joseph and Abbigal Shaw, was born in Koscuisko County, Indiana, April 28th, 1861, and departed from life at the Logansport Hospital, Oct. 29th, 1919, at the age of 58 years, 6 months, and 1 day. She moved to Starke County with her parents when a small child, and here spent the remainder of her life. Feb. 12th, 1880, she was united in marriage to Joseph DeMont. To this union eleven children were born, three of whom preceded her to the grave. This loving mother leaves to mourn her loss the husband, eight children, two grand-children, one brother, one sister, and a host of friends. She had heard the gospel preached and been baptized and united with the Church of God in 1885.

Funeral services were held at a church three miles south-west from Culver on Saturday, Nov. 1, at 11 o'clock A. M., conducted by the writer. She had been taken from her household and friends suddenly, and the house was filled with sorrow and lamentation over wife and mother. By request of the husband we spoke from Job 14:14 in connection with the comfort found in 1 Cor. 15 and 1 Thess. 4. Burial was made in the adjacent cemetery, where Sister DeMont rests till the resurrection.

D. E. VanVactor.

Editorial Brevities

While with face unveiled we behold as in a mirror, the brightness of our Lord's glory, are ourselves transformed into the the same likeness; and the glory that shines upon us is refleeetd by us, even as it proceeds from the Lord the Spirit (2 Cor. 3:18).

From Heb. 1:3 we learn that the Son of God is "the brightness of God's glory, and the express image of his person," or as McKnight translates, "an effulgence of his glory, and an exact image of his substance."

From 2 Cor. 4:4-6 we learn that Jesus is the "image of God," and that the "light of the knowledge of the glory of God (is) in the face of Jesus Christ." Christ is the manifestation of the glory of God, and when we steadfastly behold this divine glory shining "in the face of Jesus Christ" we are transformed into the same likeness ourselves, "from glory to glory." The Greek means that it is from the divine glory shining upon us, from the face of our Lord, that we are transformed into glory.

S. A. Chaplin.

Married

Orville G. Barnett and Lydia M. McChesney were married October 29th, 1919, at 3 o'clock P. M. at our home in Argos.

Mr. Barnett is the son of Brother Barnett of the Hillisburg Church, and Mrs. Barnett is the daughter of Brother Ignatius McChesney of the North Salem Church. It is the culmination of acquaintance started at the Bible school over a year ago. They have the best wishes of many freinds for a happy journey through life.

D. E. VanVactor.

THE DEAN'S WARNING

A dean and a Highland minister were taking a long walk among the glen, and they stopped at a little inn for refreshment. They sat down and ordered two glasses of whisky. When these were set before them the pious Highland minister proposed that they should ask a blessing. To this the dean assented, but when his friend had closed his eyes and begun with great solemnity to ask a blessing, Highland in length, the dean quietly drank off both glasses of whisky. When the minister had finished his thanksgiving his amazement can be imagined when he beheld the two glasses standing empty on the table before him. He turned his eyes upbraidingly on the dean. "Ah," said the waggish dean, "you forgot half the Scripture warning. We are told to watch and pray."

THOUGHTS ON WAKING

I laid me down and slept; I awaked: for the Lord sustained me (Psa. 3:5).

When I awake, I am still with thee (Psa. 139:18).

My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up (Psa. 5:3).

Cause me to hear thy loving-kindness in the morning (Pros. 143:8).

I will sing of thy mercy in the morning (Psa. 59:16).

It is of the Lord's mercies that we are not consumed . . . They are new every morning (Lam. 3:22, 23).

The day is thine, . . . thou hast prepared the light and the sun (Psa. 74:16).

Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun (Eccl. 11:7).

Lord, lift thou up the light of thy countenance upon us (Psa. 4:6).

Make thy face to shine upon thy servant (Psa. 31:16).

Be thou in fear of the Lord all the day long (Prov. 23:17).

Unto you that fear my name shall the Son of righteousness arise (Mal. 4:2).

And the city had no need of the sun, for the glory of God did lighten it (Rev. 21:23).

I shall be satisfied when I awake with thy likeness (Psa. 27:15).- Selected.

HELPFULNESS

The Three Partners: There is opportunity for daily helpfulness to others, whatever one's position or station. Helpfulness is a boomerang; while a grateful gift to others, it comes back and reacts helpfully on the one who bestows.

The world is big, life is intricate, and no single individual can know or experience everything. Sharing though helpfulness, then, is something more than individual service.

Helpfulness can assume manly forms, varying with circumstances and environment. It may be a kindly word, an hour's time, a bit of planning, material assistance, or just a smiling greeting. It is a splendid game of give and take, to be played frequently with those around us.

Whether helpful service be rendered in domestic, social, or business relationships, spontaniety adds to its effectiveness and reflects a generous impulse. And how much better it is, this spirit of helpfulness, than that selfish exclusiveness with which some people habitually envelop themselves.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

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The Budding Fig Tree

Near in the future we behold
  A country bright and fair,
The glory of that heavenly land
  Hope bids us seek to share;
Happy nations there abide,
  And war shall ever cease,
And Jesus there shall ever reign
  As King and Prince of Peace.

His righteous kingdom shall extend
  O'er this terrestrial ball:
All things he will restore again
  That Adam lost by fall:
He is the 'bright and morning star,'
  We view its radiant beam,
'Tis rising o'er old Canaan's land,
  Its rays with glory gleam.

The fig tree and the olive boughs
  Are budding once again,
And Israel's hope revives once more,
  That long has dormant lain:
There shall the weary wanderer rest,
  In peaceful quiet home,
With richest beauty they'll be blest
  In ages yet to come.

J. E. Hegarth.

Salt and Peace

HAVING "MOURNED after a godly sort," by yielding obedience to the law of Christ, Jesus now comes to other qualifications that must belong to his disciples, and like as salt preserved the sacrifices offered to God on Israel's altars, will preserve them from corruption.

"Blessed are the meek,' he says, "for they shall inherit the earth." Jesus was "meek and lowly in heart." We must be like him. We are to "be subject to principalities and powers; to obey magistrates, to be ready to every good work; to speak evil of no man; to be no brawlers, but gentle, shewing all meekness unto all men." The "meek and quiet spirit is in the sight of God of great price." It does not avenge itself. When smitten on one cheek it turns the other; when the coat is taken, it adds the cloak. It gives to him who asks, and does not turn away from him who would borrow. It lends hoping for nothing in return. Pretty strong salt this: but we who offer ourselves as living sacrifices unto God, must be salted in this very manner. Every sacrifice must be salted with salt. Jesus when reviled, reviled not again; when he suffered, he did not threaten; he bore wrong patiently; he loved when others hated; he was salted with salt that has never lost its savor, else could his doctrine never have salted the earth in the miraculous world-wide, continuous fashion that it has, ever penetrating jungles, opening closed gates, crossing pathless oceans, reaching canibal islands, and transforming man-eaters into man-savers. Possessed of superlative meekness, his reward will be to "have dominion from sea to sea, and from the rivers unto the ends of the earth" (Psa. 72:8), "an everlasting dominion which shall not pass away, a kingdom which shall not be destroyed" (Dan. 7:14); and with him "the meek shall inherit the earth, and shall delight themselves in the abundance of peace" (Psa. 37:11)

The next qualification that Jesus requires in his followers is found in the fourth beatitude. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled:" their prayers answered, their desires satisfied, their righteousness brought forth as the light, and their judgment as the noonday (Psalm 37:4-6). To do the will of God, to help carry out his purpose to be a factor in filling the world with righteousness, is more to them than their necessary food. Hungering and thirsting to pattern their lives after the life of Christ, they will endure the loss of all things for his sake, brave all perils, endure hardness, give up friends, kindred and home, and even life itself. O to be salted with such salt as this!

Have you, my dear sister, who asked me to write these articles for your special benefit, been thus salted? Is "the faith of Christ" so dear to you that you would choose rather to be torn limb from limb than give it up? Can you, are you strong enough to confess everywhere and at all times that Christ's kingdom is not to be located beyond the stars, over beings, "a million of whom, could dance on the point of a cambric needle:" but that he is to sit on the throne of his father David, and reign over the house of Jacob forever;" and that his saints are to "reign with him on the earth": their reward, the crown, the life of glory being given them at his appearing and kingdom, and not to them as bodiless souls at death?

Are you strong enough, brave enough to stand against the constantly rising flood that is sweeping the king, the president, the whole body politic, religious and secular of Protestant Anglo-Saxondom under the power of Rome? If the test comes as come it may sooner that we are aware, will you re-

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fuse to bow to the pope of Rome as earth's king and hold fast to Christ? The two are rivals for dominion: which will you own? There is but one Rock, one faith on which to build our house. "Other foundation can no man lay than that which is laid." The Rock is Christ. To build on him we must build on truth. Such building cannot be overthrown when the rains and floods of these last evil days beat against it. "Stand up, stand up for Jesus, ye soldiers of the cross."

The next feature of character set before that great crowd on the hill, was mercy: "Blessed are the merciful, for they shall obtain mercy."

How much mercy do the followers of the pope of Rome, of Mohammed, and other false religions show? Let the doings of Germany, Russia, Austria, and Turkey since the late war began, make answer. They have no salt, nationally nor individually. Germany had some in the past, but it soon lost its savor, was thrown out, and has been trodden as a worthless thing under the feet of both Kaiser and people. It does not do to put God out of our lives. When his existence is denied, the truth of the Bible questioned, the beautiful salt of mercy goes out of the hearts of men.

We are never to feel or to show hardness towards others, no matter what their conduct may be in reference to us. God loved us when we were yet sinners. Whosoever will may come to him and he will forgive "in stupendous fashion," the debts they can never pay. He is merciful. The unjust share in the dew, the sunshine, and the rain. The fruits of the orchard, the grain field, the riches of the mine, the treasures of the deep are theirs.

He loves them by doing them good and never destroys a people until "their cup of iniquity is full," and there is danger of them leavening the whole world with their evil doctrines and deeds. Just so we must love the sinful, love them by doing everything in our power to reach and save them. Lack of mercy on the part of fathers and mothers and professed Christians has sent many a soul to ruin. We cannot hate nor drive either children or grown-ups into following Christ. We must forgive if we would be forgiven. If we forgive not men their trespasses when they turn and repent, our own case is hopeless.

In the sixth beatitude Jesus enjoined purity of heart: "Blessed are the pure in heart, for they shall see God." He will dwell with them; his tabernacle will be with them, and he will be their God.

No man yet has ever been permitted to look on the face of the All seeing One. Even Moses was allowed to look only on the back parts of the angel of his presence.

Purity of heart excludes even the thought of crime. In the eyes of God, a crime thought of is a crime committed. A man who looks on a woman with lustful thoughts, has committed adultery already with her in his heart. To be angry with a brother without cause puts us in danger of the judgment just the same as if we had murdered him in fact. And how about wishing people were dead who wrong or annoy us?

We cannot bring our gifts to the altar and have them counted to our credit knowing that a brother has ought against us. Reconciliation must come before the gift will be accepted.

We must give no place to selfishness, envy or hate, or coveteousness; but doing the truth must have fellowship with God. The spirit of fault-finding must be put away. If there are motes in the eyes of our brothers and sisters there are beams in our own. Until we are perfect in purity ourselves we cannot see well enough to pick out microscopical specks from the eyes of others. "Fault-finding that does no good is sin." It grieves, disheartens, maddens. No child that is constantly nagged ever becomes what it might have been had a loving, encouraging attitude been assumed toward it. To get angry at a child when we imagine it is doing things on purpose to aggravate us, shows that we are not holding tight rein over ourselves; that there are beams in our eyes, lack of purity in our hearts. We cannot make good into the little boy or girl in any such way.

> Folks need a lot of loving in the morning,
> The day before with all its cares beset,
> The care we know and they that give no warning,
> And love is God's best antidote for fret.

"He that ruleth his spirit is better than he that taketh a city," for having overcome the strong, rebellious citadel of self, he is able to guide and control others. Only the pure in heart can do this.

The pure in heart make no trouble in the family, the neighborhood, or the church. Thinking no evil thoughts, they do no evil things. Loving their wives as themselves, they do not put them away. Doing unto others as they would have others do unto them, they "have salt in themselves and have peace one with another."

The seventh beatitude is the crowning one of the list for seven is the number of perfection: "Blessed are the peacemakers, for they shall be called the children of God."

We are to be peacemakers not peace breakers. There are to be no angry dissensions among the followers of Christ. I once attended a conference where a whole afternoon that ought to have been full of blessing and uplift to all concerned, was turned into an afternoon of shame, confusion, and discomfort by the angry debating of two of our best beloved, most worthy brethren over a question, that when they came to understand each other, they were in perfect agreement upon! How glad I was that no outsiders were present.

At another conference there was a quarrel as to whether "the high sounding organ" should be used, as it was in the days of David, to sing the praises of the Lord or not. I had a friend with me who had just come to the knowledge of and belief of the truth through reading The Restitution, and was thinking of being, and was baptized at that very conference. But how I trembled while the quarrel was going on lest it threw her back! And it did come very near doing that very thing. Let there be no dissensions among you.

But we are to be peacemakers, in a richer, deeper sense than this, more than settlers of quarrels between men, though this is a part of the Christian's work. There is another quarrel we must help to settle, another peace we must be instruments to bring about. "The natural man is at enmity with God;" he will have none of him. When confronted with the law that inducts men into Christ, he says, "O, I cannot do that," and goes on in rebellion and sin, to be lost at last, irretrievably lost. Jesus "made peace by the blood of the cross." God manifested himself as "the God of peace" when "he brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant," thus revealing himself as "in Christ reconciling the world to himself, not imputing their trespasses unto them." And he actually and lovingly beseeches men to become "reconciled to himself;" to give up their enmity, their long war against him and his government, and be forgiven (2 Cor. 5: 19, 20).

And when men do thus surrender, and lay down their arms, peace is made: they have "peace with God through our Lord Jesus Christ, even the peace of God that passeth all understanding," and go out in eager haste to beg their rebel comrades to also surrender and become the children of God, instead of the children of the wicked one.

The eighth beatitude is the outcome of having the beautiful qualities mentioned in the preceding seven. The world "loves darkness rather than light." It chooses to be ignorant of God's ways because it wants to take its own way. The world hated Jesus because he testified of it that its deeds were evil. It hates and persecutes and slays his disciples for the same reason. The very lives of Christians are a constant reproach to the wrong doer.

The sacrifies laid on the altar were first salted with salt and then with fire. We must go through the same process. We too must be salted with fire, if we would be a sacrifice of sweet smelling savor to God, and would be recognized as his children by our likeness to him. It is not pleasant now to endure "the bumps" the reproaches, the reviling to have our names "cast out as evil," to be persecuted and to have "all manner of evil said against us falsely for Christ's sake;" but if we would be "the light of the world" and "the salt of the earth" we must endure it.

"Blessed are ye who weep now for ye shall laugh" (Mark 6:21). Our mourning will some of these days be turned into dancing, our sackcloth put off and we be girded with gladness (Psa. 30: 11). "Be perfect be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." Amen.

S. [illegible] White.

O

Lorenzo Dow's description of the teaching of Calvinism:

"If you seek it, you can't find it.
If you find it, you won't know it.
If you know it, you haven't got it.
If you get it, you can't lose it.
If you lose it, you never had it." Sel.

The True God And Eternal Life

Seven a Symbol

SEVEN SPIRITS which is before his throne"—not which are. Thank God for Moses and the prophets who furnish the key to this apparently ungrammatical expression. Seven in the Book of God is the symbol of unity and perfection. You are aware that there is but one spirit (Eph. 4:4), so symbolically seven, they are complete in one. Hence being the representative of one spirit, the substantive verb is expressed in the third person singular, and not in the plural, as the grammar of the sentence requires. There is but one spirit there, and this one is the nominative to the verb "is." Spirit pervades the boundless universe from the throne of light, in all its space; and wherever spirit is, there God is present, and, as Paul said to the Athenians, "not far from every one of us." This divine presence everywhere by his free spirit is beautifully and forcibly expressed in the 139th Psalm, as follows, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend into the heavens thou art there; if I make by bed in sheol, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the night are both alike to thee."

Oh what a wonderful God and Father we have; and is it not more wonderful still that he has taken notice of such worms of the dust as we are, and has drawn us to himself by amazing cords of love; adopted us into his family and granted all the rights and immunities of begotten children, made us joint-heirs with the only begotten Son he had, and heirs of himself? Oh what amazing love and condescension!!

School Divinity Foolishness

It would be hardly right not to refer to what the so-called divinity schools say of the words, "Out of whom are all things." They say that God created all things out of nothing! This idea must be of or out of their own imaginations. The proverb says "Take nothing from nothing and nothing comes;" but they have reversed all this, and taught the world of mankind that out of nothing something did come; and that something was the universe of God! That would be considerable, would it not? But let us away with this foolishness. Out of Deity all things have proceeded. His free radiant spirit underlies all existing things, from the star of the first magnitude to the minutest insect of the air, and is that which under the fiat of his will constitutes the nucleus of all bodies, solid, fluid, or aeriform; for we read, "By his spirit he garnished the heavens;" that is, as I believe, he illuminated the boundless immensity with orbs of light, teeming with life, and all the wonders of his wisdom and power, by his free spirit.

Such then, brethren and sisters, was God before the appearance of Jesus, substantial and radiant, substantial in his own person; radiant thence into all the Elohim of his universe; in whom the radiant matter, by the fiat of his will, became fixed in them; that is organically, and corporeally of the substance or nature with God. Thus he, the true God is Eloah in chief. This makes clear to us what we read in Isa. 14:6: "I am the first and the last, and without me no Elohim." There would be no one to constitute them Elohim without him. And we can take this name to ourselves without him—without the eternal spirit which quickeneth, there could be no glorified saints for the flesh profiteth noithing. I trust you all see from this that we as the sons and daughters of the Lord God Almighty, are hoping to be Elohim—attain to the divine nature, so that we can die no more, being equal to angels or Elohim. And be it remembered that the titles by which the eternal power designates himself in the prophets are all reproduced in the New Testament and applied to Jesus and his brethren when perfected in spirit, or glorified together (Rom. 8:17). What an amazing thing to contemplate! 'Tis wondrous in our eyes! In view of this possible destiny so exalted, so enduring, so glorious what manner of persons ought we to be in all holy conversation and godliness. Our general or habitual attitude is pointed out in the next verse a "looking for, and hasting unto the day of God;" or as the Diaglott says, "expecting and hasting with the day of God." Of course as there is a set time for that day to come we cannot hasten it before that time, and therefore I conclude that we should eagerly desire it to come, look for it and that this would induce us to ever be in a state of preparation for the great event.

Children Must Shun Idols

This I understand to be the lesson for us in the words, "Hasting unto the day of God." Seeing then, that as little children we have come to know that this is the true God, the only one who answers all our requirements, and satisfies all our desires, we must keep ourselves from idols. The true God is a jealous God. He accepts no half hearts: he will divide with no other gods. We must not frequent the shrines of false deities that thickly stud the city of Cleveland, as they did every nook and corner of Ephesus. John is talking to us about anything and everything, and any person that comes into the heart and takes the place that ought to be filled by God alone: what I most prize what I trust most implicitly, what I love most ardently, what I should be most forlorn without; what is the real working aim of my life, the hunger of my heart; what I would sacrifice most for and if not the true God it is an idol. As the last sands of Gentile times will soon have run out, we must not forget that the form of idolatry has changed since the letter of John was written. The temptation to idolatry is just as subtle, just as all-persuasive, and the yielding to it just as fatal, just as absurd.

Keeping Ourselves

Another point of particular importance to note is that we have to "keep ourselves." So you see we can do it if we want to. But as some may think this conflicts with the revealed idea of being kept by the power of God, which is the gospel, from the very incipient stages of the saving process to the final consummation, I will just say that our keeping ourselves consists essentially of letting God our Father keep us. This may appear paradoxical, but when you take what I have just said in the light of Rom. 8:13,14 I am sure no one will differ with me. It says. "For if ye live after the flesh, ye shall die; but if ye through the spirit do mortify the deeds of the body, ye shall live." How so? "For as many as are led by the Spirit of God, they are the sons of God." You see death winds up the history of those who, when they have a fancy for this or that, or the other thing, go and do it, or get it, without looking up the directions of the Spirit in such matters let their own tastes or desires lead them instead of the Spirit's instructions. So I repeat, the keeping ourselves from idols consists largely in letting the Spirit by the word keep us.

It is my fervent prayer that one and all of us who have named the name of Christ, may so observe all things which he has commanded so that we may meet his approving smile, enter into his joy and be forever with him.

M. Joblin.

"Out of Darkness Into Light"

This interpretation of these verses in Romans, chapter six, gives nothing but a physical and mechanical reason for the death of Christ.

Theory No. 2 does not question the fact that Christ came in the flesh, flesh full of sin, as to kind of flesh, that he was dust, that he was mortal, that death did have dominion over him; but it does challenge the theory that he was under condemnation as a penalty, and that therefore it was necessary for him to die to satisfy that condemnation penalty before he could be "freed from sin," and raised from the dead unto justification of life. Theory No. 2 claims that the sixth chapter of Romans treats throughout with moral considerations, except where the death and resurrection of Christ are stated as facts; then only is it physical and mechanical. The arguments of Paul in reference to the reason for the death of Christ commences in the 25th verse of the fourth chapter of Romans: "Who was delivered for our trespasses, and was raised again for our justification." "Being, therefore, justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). If Christ was "delivered for our trespasses," as Paul says that he was, what right has anyone to take Paul's other statement, "for the death that he

died, he died unto sin once," to mean that Christ died unto "sin in the flesh," as a fixed principle there? As it is the reason for death in both places that is given, we must interpret the causes as being the same; therefore, "sin" in chapter 6:10, must be the same as "trespasses" in chapter 4:25. How then did Christ die unto trespasses or sin? The only death that he did die, was a violent death on the cross, which was for "our sins" (1 Cor. 15:3). What did our sins demand from us? Our life, our death: "the wages of sin is death" everlasting death entered into by the marked displeasure of God, in contradistinction to natural death, which is not an exhibition of his displeasure, being an affair of natural law. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15).

There is not a single statement anywhere in either the Old or New Testaments that Christ died for his own "sin in the flesh." Therefore when the apostle says. "For the death that he died, he died unto sin once," reason dictates that we should understand that Christ died unto the demands of sin, which was death as wages. "For the transgression of my people was he stricken" (Isa. 53:8). It was the mode of Christ's death that must be understood, for Paul says, Christ "having become a curse for us" (Gal. 3:13). This testimony is all sufficient to clear up what might have been a difficulty in sincere minds.

If it had not been that a human sin-offering was required in the purpose of God to make propitiation for the sin of "all unrighteousness" (1 John 5:17), no such a person as Jesus Christ ever would have come into existence. When Christ became "a curse," death had dominion over him; but it was not for long, because God "raised him up, having loosed the pains of death, because it was not possible that he should be holden of it" (Acts 2:24). But death would have held him had he died to satisfy the penalty of death for himself under any kind of condemnation. What is the design of death when it is caused by violence for penalty or punishment, but to put the victim forever out of existence: no one can die any kind of death as a penalty, condemnation, or whatever words may be used to express the thought, and be released therefrom. Natural death is not such a penalty or condemnation.

Now under the law of Moses, a person dying, bearing his own sin, was accursed; so if Christ bare sin by bearing human nature with sin in it, then when he died he bare his own sin, dying because of it, and as he died under the Mosaic law, he died accursed as a person, and because of what belonged to him as an individual.

To separate Christ as a righteous person from Christ as a physical person, and then make Christ as a righteous person suffer for Christ as a physical person under condemnation for penalty deserved because of "sin in the flesh" or "sinful flesh," would seem to be unjust and not in harmony with divine law: which says, "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin" (Deut. 24:16). Ezekiel 18:20: "The soul that sinneth, it shall die; the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

However, Peter does not divide up Christ in that way, but takes him as a whole and says, "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God" (1 Pet. 3:18).

Paul says that Christ was raised for our justification (Rom. 4:25). God's moral law will not allow a righteous person to remain dead; but the righteous do die a natural death, therefore, when they are raised from the dead to die no more, that would be their justification. The use of the word "justification" in connection with the statement, "and was raised for our justification," proves that the one dying did not die because he deserved to die; that death as a penalty had no claim; that coming because of a helpless physical condition in the form of natural death, morally nor legally could it hold a righteous person. This is evident from 1 Cor. 15:54, 55: "Death is swallowed up in victory. O Death, where is thy victory? O Death, where is thy sting? The sting of death is sin; and the power of sin is the law." The victory comes through Jesus Christ because he by his sacrifice atoned for sin, causing it to be put away, so that it could not sting and be the cause of death; it was forgiven. Death to hold as an everlasting possession had lost it power, because its sting, sin (diabolos), had been destroyed, "rendered powerless," by being "blotted out." Acts 3:19: "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord."

Allen D. Strickler.

Thoughts on Going to Sleep

Thou makest darkness and it is night (Psa. 104:20).

The day is thine, and the night also is thine (Psa. 74:16).

The darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee (Psa. 139:12).

He that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep (Psa. 121:3, 4).

When thou liest down thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet (Prov. 3:24).

I will both lay me down in peace, and sleep: for thou, Lord only, makest me dwell in safety (Psa. 4:8).

He giveth his beloved sleep (Psa. 127:2).

At evening time it shall be light (Zech. 14:7).

There shall be no night there (Rev. 21.25).

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Editorial

In a "Declaration of Principles" adopted by the National Spiritualists' Association, is the following: "8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter." This brings to light the ghostly parentage of Larger Hope. This hope, which is confessedly "larger" than the "one hope" of the gospel, had its birth in agnostic France and in parlor seances of infidel Spiritualists. Let those who laud Larger Hope as having given them "expansion of heart," remember its unsavory parentage: and if this fails to make them blush to the roots of the hair, it will at least cause them to boast less.

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November 9th, after a sermon on "The Evidences of Adoption," the following friends were transferred from Adam to Christ, from the old to the new creation, by baptism into the name of the Father, the Son, and the Holy Spirit: John M. Andrews, the husband of Sister Andrews; John, their son, making the entire family members of the household of faith; Norman Whitehead and Lizzie Whitehead, husband and wife, both from England but a few months ago. From the day these friends set their hearts to learn the truth they have devoted themselves joyfully to the acquirement of divine wisdom; and now we pray ardently that they may go on in their "first love" to the end of the race, and receive the approbation of the King at his coming.

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We fear some of our brethren are too much inclined to overrate the scholastic attainments of ministers too much inclined to bow to the presence of mere learning. To eulogize the leaders of the apostasy, although the eulogy may be only intended of their acquaintance with Hebrew and Greek, is dangerous. It often proves misleading to the young and unwary among us. In God's sight what is the value of learning when unaccompanied by a knowledge of the truth? Paul, himself a learned man, tells us in 1 Cor. 1. What is God's opinion of men who use learning to make of none effect, as do the ministers of Christendom, the threats and promises he has made? We have the answer to this in the denunciation of Israel's false prophets. We have it in the scathing rebukes addressed by Christ to the clergy of his day. We are prone to draw to kind a distinction between an open and avowed and a cultured, influential leader in mystic Babylon. Do not let it fade from memory that when Christendom's religious systems are destroyed, both Catholic and Protestant, the saints are to shout again and again, "Hallelu Yah."

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Brother Buell Nutt is on a business trip in the West, and writing from Tacoma, Wash., November the 9th he says:

"I went to church last Sunday morning in the Mormon Tabernacle at Salt Lake. The music was fine. They have a pipe organ that is a wonder, by far the finest I have ever heard, and I have heard some pretty good ones in my travels. I made up my mind as I sat there listening to it that some day we would have one. One of the Mormon elders then tried to explain what Mormonism was. I always thought the Catholics had the greatest credulity of any people in the world, but a Mormon can show them a lot of tricks that they have not even thought of. The elder said that they believed in the Bible and its teachings except where they were not accurate, but that they also believed that the Book of Mormon was just as reliable and, in fact, more so, as there was no doubt (to a Mormon) that Joe Smith was inspired and, in other words, had the latest revelation from God. He said the reason they knew the book was reliable was that three witnesses had seen the plates, and that eleven others had been inspired to testify that they were genuine. He cited other instances which made the proof just as conclusive. Wonderful, is it not? I got some real information from a man I later met on the train, and the more you hear about it the more you wonder how intelligent men can uphold and believe in such a system. Will tell you something about it some day. After you have come in contact with such teachings, how thankful it makes you feel that the truth, the real truth, is so simple, and that it needs not to be added to or subtracted from, and that it does not require "inspired" testimony of Mrs. Eddy, Joe Smith, or anyone else."

Sowing and Reaping

"Be not deceived:" Why? "For (or because) whatsoever a man soweth, that shall he reap." Does this apply only to our rewards? Let God answer and not man made creeds: "To them who by patient continuance in well doing (he will give) eternal life." Thus you see salvation comes from active faith, or works of righteousness.

Faith and Works

I read not long since these words in a communication to The Restitution: "Thank God, we do not have to work for salvation, but our reward is another thing to be considered." The writer of the article from which this quotation is made is a member of the Baptist sect, and this doctrine of salvation without works is a prominent one among them. Let us see if it will stand the test of reason and Scripture.

If salvation is absolutely free, without any effort on our part, all we have to do is to sit still and it will come to us. This is against reason, for we see no such thing in all nature. Let us, however, look to revelation and see what God says. Turn to Mark 16:15, 16: "He that believeth (the gospel when heard), and is baptized shall be saved." Does it require work on our part to be baptized? It certainly does. We might believe to all eternity (that is, have faith), but if this work of baptism does not follow, we have no promise of salvation according to Jesus' words. See Phil.2:12. "Work out your own salvation." How were the Philippians to do this? Paul tells them in the verse following: "Not murmuring, not disputing, blameless, harmless, holding forth the word of life." Here, as in the passage quoted from Mark, the first step must be faith. James, speaking by the same Spirit as our Lord says positively that faith alone cannot save us (James 2:14, 17, 24, 26). Again our Lord says in Matt. 7:20, "By their works ye shall know them." There is no question with us as to salvation. God worked it out through the begettal, death, and resurrection of his Son, our Lord Jesus Christ. No work of ours can bring us eternal life apart from him. But nowhere have we promise of eternal life or salvation only through faith and works of righteousness combined. See again James 2:22, "By works was faith made perfect." God and saints must work together for salvation. "Workers together with God." "Come unto me and (if you will come) I will give you rest" (Matt. 11:28). Again, Jesus said to the Jews, "Ye will not come to me that ye might have life" (John 5:40). Here we see action (work) is required to have eternal life. That men are saved by faith without the works following is a dangerous doctrine, and one on which many have made shipwreck of life. "Work out your own salvation with fear and trembling," says Paul in Phil. 2:12. He that feareth him (God) and worketh righteousness is accepted with him, says Peter in Acts 10:35. "Faith, if it hath not works, is dead" (James 2:17). In the mouth of two or three witnesses shall every word be established.

Flora A. Wood.

National Berean Society

Lenta B. Hanson, Editor
3323 Chippewa St., St. Louis, Mo.

Motto Search the Scriptures Daily
Slogan We Stand for Unity, Truth and Righteousness

NOTICE BEREAN PINS

The supply of Berean Pins was exhausted two years ago. During the past year such insistent requests have come in for pins that the conference authorized the purchase of them this year. They will be ready by October 11. The plated ones are 35 cents and the gold ones $1.50. Sample pins will be sent to any society upon request. Send to the treasurer, Mrs. Grace M. Marsh, 311 Park St., Marshalltown, Iowa, or to Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

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Purity

Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart."

Purity of life depends upon purity of mind. We are told to think on things that are true, honest, good report, lovely, and pure: and with some of the conditions of the world today, let me emphasize the word "pure."

"Whatsoever you do in word or deed, do all to the glory of God." "Be ye holy in all manner of conversation, as it becometh the gospel of Christ. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace (benefit) unto the hearer." "Neither foolish talking nor jesting (of which we hear so much), but rather giving of thanks." "Bring every thought to the obedience of Christ, and have no fellowship with the unfruitful works of darkness, but rather reprove them." "Blessed are the pure in heart for they shall see God." "He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the book of life." Now is the time to make our raiment white. It requires constant watchfulness, but love for God makes this easy. Let us keep the thought ever before us of coming into his presence with clean hands and a pure heart. Can we expect to come into his kingdom any other way? "Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

Orpha Sanford.

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PRUNING

A Christian, for the sweet fruit he bears to God and men, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs into many superfluous stems, and grows at last weak and fruitless, so doth the best man, if he be not cut short of his desires, and pruned with afflictions.

If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than be cut up to burn. Joseph Hall.

* * *

Russellism Refuted

ARTICLE TEN

THE APOSTLE Paul gives timely warning against "cunningly devised fables." When theories are presented whose characteristics are cunningness or ingenuity it behooves us to beware of them. Truth is of a frankness akin to the innocence of little children. Hence it is by becoming "as little children" the truth of the gospel is learned. Russellism confesses itself to be of such a subtle nature that it defied discovery during all the ages of the world till the advent of Mr. Russell. "Meat in due season" is what Mr. Russell calls his theory, and he claims that the "due season" is the time when he is propagating what he regards as spiritual food for "thinking Christians," and which, as his readers must see, requires the most "cunning" methods of manipulating Scripture words in order to reveal (?) what had been hidden before Mr. Russell's time. So often are we reminded in his writings of the hidden mystery of his claims, and so laborious do his efforts to reveal his discoveries appear that one cannot resist the suspicion that it is related to that "Mystery, Babylon the Great" the confusion of the religious world generally.

It has taken volumes to reveal this Russell theory, a fact which evidences the subtlety of its nature; and it would require volumes to follow it in all its devious ways and by-ways. The foundation of it all, however, is the new invention of "ransom"; all the rest consists of strenuous efforts to interpret Scripture into some sort of an appearance of harmony with the invented "ransom for all" theory. We have not the time to waste in following Mr. Russell in a work which has occupied nearly his whole lifetime. Having exposed the fallacy of his foundation, the superstructure built upon such a foundation of sand cannot be stronger than that upon which it depends. We are tempted, however, to deal with one other claim as showing the presumptious assertions of the author and the truth-nullifying novelty of the "cunningly devised fables" which Mr. Russell has the temerity to offer as "food in due season." This relates to

The Resurrection of Christ

Here are some of the assertions:

"We must bear in mind, also, that our Lord is no longer a human being." "He is no longer human in any sense or degree." "After they had become partakers of the Holy Spirit and understood spiritual things they could have believed the angels at the sepulchre, that he had risen from the dead condition, even if they had seen the fleshly body of the man Christ Jesus still lying in the tomb; but not so before the body must be away to make faith in his resurrection possible to them." "He thus showed them, not only that he now had the power to appear in a variety of ways and forms, but also that no one of those bodies which they saw was the spiritual, glorious body, though the facts of his resurrection and presence was made manifest to them." "Many Christians have the idea of our Lord's glorious, spiritual body is the very same body that was crucified and laid in Joseph's tomb, they expect when they see the Lord in glory, to identify him by the scars he received on Calvary." "Our Lord's human body was, however, supernaturally removed from the tomb; because had it remained there it would have been an unsurmountable obstacle to the faith of the disciples, who were not yet instructed in spiritual things." "We know nothing about what became of it, except that it did not decay or corrupt. Whether it was dissolved into gasses, or whether it is still preserved somewhere as a grand memorial of God's love, of Christ's obedience, and of our redemption, no one knows, nor is such knowledge necessary." "For the purpose of instructing them, (he) appeared as a man in various bodies of flesh and bones which he created and dissolved as occasion required."

These assertions are extracted from chapter V. of "Millenial Dawn," Vol. II. If these are not "devised fables" such things are hard to find. Mr. Russell's conception of God is a most crude one indeed. He deems him to be as cunning and deceptive as is Russellism, in that his claim is God planned to do what these assertinos say he did do. Let us ask Mr. Russell to transfer himself back to a time before the resurrection of Christ, and from that prospective point of view let him plan the movements which he has claimed to give us a retrospect of. In other words, let him do the planning. It would be as follows: I am going to have prophets foretell the resurrection of Christ; and Jesus must teach his disciples that he is to be raised from the grave. Of course they in their simplicity and lack of spiritual insight, will imagine that he who is put to death on the cross and who is buried in Joseph's tomb will come out of the tomb; but my plan does not require any such thing as that. For I will raise Christ from the dead without raising that body that was buried; but if I tell the disciples this, they will not believe me: for they will say, We never knew Jesus except as we saw Jesus himself -a real bodily personality that had no personal existence that we ever saw except that personality which we saw, heard and felt. So in order to meet this literal weakness of those spiritually dull disciples, I shall be compelled to plan a means of deceiving them. When they see that the body is gone from the tomb they will, poor simpletons, take that as proof that Christ has risen; whereas, if I plan to have the body left lying in the tomb they will naturally refuse to believe that he has been raised. So I must plan to have that body removed, and thus deceive them. I shall thereby virtually be saying to them, You see proof of the fact that he has risen in the fact that the body is gone, when in reality the absence of the body is no proof of his resurrection at all. But their lack of spiritual perception necessitates that I plan to thus deceive them so that they may be witnesses of the resurrection as a matter of fact (to them) of a body that never was raised but that "possibly dissolved into gasses" or is hidden somewhere as a relic. [illegible] creatures, in their simplicity, they would be eloquently proving that he who was put to death and was buried was also raised, and they will base their claims upon the evidence of men who saw him after his resurrection, but if they had but a little of the spiritual perception of Russellism, they would know that the trick of spiriting away the body was played upon them, and that what their hundreds of witnesses thought they saw was not the crucified, buried and raised Jesus at all but one newly created who could create and dissolve bodies to deceive as occasion required.

Now this is put bluntly, with Mr. Russell's "cunningly devised fable" dress, and we ask the reader to examine the quotations we have given, and then say whether we have fairly represented what is set forth in the quotations. Let me repeat one of the quotations: "After they had become partakers of the Holy Spirit, and understood spiritual things, they could have believed the angels at the sepulchre, that he had risen from the dead condition, even if they had seen the body of the man Christ Jesus still lying in the tomb, but not so before the body must be away to make faith in his resurrection possible to them." Now what does this mean except that the absence of the body from the tomb was necessary in order to deceive the disciples? Mr. Russell does not even give them credit that they did believe in Christ's resurrection with the body still in the tomb after they had received the Holy Spirit. He only says, "they could have done so." It seems from this that they never did get over the delusion (?) that the absence of the body was a proof that Jesus was raised, notwithstanding that they received the Holy Spirit. So even the Holy Spirit did not reveal it to them. Now will Mr. Russell tell us where he received this revelation from, that those spiritually weak minded disciples could not receive before they had the Holy Spirit, and did not receive after they had it? Is this mental acuteness so superior to that of God's chosen apostles? Or has he received a special revelation, like Dr. Dowie and a host of other pretenders? This must be his claim, judging from his oft-repeated words "present truth," and "meat in due season." What presumption a poor, fallible, frail man must have, to assume either that he has talents or has received a special revelation superior to those of the very apostles chosen of the Lord! To see this claim in its real ugliness, we have only to suppose Mr. Russell and our Lord's disciples visiting Joseph's tomb together; there let us suppose, lies the body that was crucified. But the angels say, "He is not here, but is risen." "No," answers the disciples, "there he is lying in the tomb, he is not risen." "Poor simpletons," cries Mr. Russell, "the body must be away to make faith in his resurrection possible to you; because you lack spiritual understanding; but not so with me. I can look upon that body that was crucified lying down there dead in that tomb and still believe that 'he is not here, but has risen.'"

Now is this so much the worse for the disciples, or for Mr. Russell? Which deserves to be pitied? Which deserves to be blamed? Verily, it is an odious thing to see a man "wise in his own conceit" ... claiming a wisdom greater than that of the chosen apostles of the Lord. Selected by Brother B. F. Smith.

* * *

Sound Prophetic Exegesis

In Dan 2:7 we find the foundation for all his prophetic utterances; the metalic image and the four beasts. These portions serve as a constitution to which all other portions of the book must conform; they are an outline of all that follows in other portions of the book.

For instance, we read in Dan. 10:21, "I will show thee that which is noted in the Scriptures of truth." Now concerning the 2300 days of Dan. 8:13, which in the Septuagint reads, "unto 2400 then shall the sanctuary be closed." All expositors have failed when trying to mark the period of its ending, and for the very good reason that they have no sure starting point. I am inclined to believe that 2400 is the true reading, because it agrees with the 1260, 1290, and 1335.

In the metalic image and the fourth beast, there is no mention of Mahommedanism. In chapter 11:31 we learn that the same party that takes away the daily, "shall place the abomination that maketh desolate." If the party of Mahommedan places the abomination of desolation, then this 31 verse is not true.

That Daniel refers to the Roman power in the last part of chapter 11 and in chapter 12 we have abundance of evidence. In verse 33 we read, ... "they shall fall by the sword, and by flame, by captivity, and by spoil many days." This is evidently the "time and times and the dividing of time," the 1260 years that the saints are in the hand of the horn (Dan. 7:25)

Again, in Dan. 11:36, "And the king shall do according to his will; and he shall exalt himself above every god, and shall speak marvelous things against the God of gods ... ." This agrees with what Paul says in 2 Thess. 2:4 concerning the self exalting "man of sin," the papacy, that was seated by Rome. This Roman party was to worship a "strange god whom his fathers knew not." This is not true of the followers of Mahommed, but is of the papacy, who worship a triune deity. And when the question was put in Dan. 12:6, "How long shall it be to the end of these wonders?" what is the answer? "It shall be for a time, times, and an half." This period does not belong to the Turks, but is the period that belongs to the Roman empire, while the saints are in the hand of

Dan 7:25, the horn	1260 years
Rev. 11:2, holy city trodden under foot	1260 years
Rev. 11:3, the witnesses prophecy	1260 years
Rev. 12:6 the woman in the wilderness	1260 years
Rev. 12:14, the woman in the wilderness	1260 years
Rev. 13:5, the beast to continue	1260 years

In every instance this period belongs to the Roman power; and now is it reasonable to say that the angel in Dan. 12 introduces this period in conpretion with periods belonging to the Turkish? The Turk has no standing in Daniel.

George Francis

Obituary

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Fred Goddard, oldest son of Charles D. and Ethel M. Goddard, was born at Argos, Indiana, Aug. 17, 1904. He went to South Bend with his parents soon after his birth where his short life has been spent.

He was taken sick last Thursday, but nothing serious was thought of it till Sunday when the physicians ordered him to the hospital early Monday morning where an operation for appendicitis was had, but to no avail, and he died at 5 o'clock in the afternoon. He had lived 15 years, 2 months, and 23 days.

Little Freddie had always been a kind dutiful child, and his untimely death is a severe shock to his parents and relatives. He was a member of the South Bend Sunday School, where his mother is a member of the church, and had learned some of the things concerning Jesus and his saving power.

Death is a sad event even with the aged, but doubly so when the youth is cut down in the morning of life. It is like an untimely frost that eats down the flowers as they begin to bud and bloom in the springtime. But the Lord hath given, and the Lord hath taken in accordance with the fixed laws of his creation. We humbly bow in our sorrow to await the full fruition of his will and the achievement of his power.

Freddie leaves his parents, two sisters, three brothers, his grand parents, Mr. and Mrs. N. J. Goddard, and Mr. and Mrs. Chas. Bryan and other relatives to mourn in remembrance of his bright sunny life.

Funeral services were held from the Church of God in Argos, Nov. 18, 1919, conducted by the writer.

D. E. Van Taeler.

NUGGETS OF EAST AFRICAN WISDOM

Westerners have, generally a very wrong idea of the psychology and ethical code of the natives of the African continent. The following proverbs show that, after all, the human mind, in its essentials, is one from the equator to the two poles:

I am a gogota bird and I build for the gande bird. (I do the work and someone else reaps the benefit).

A stranger is like rain; he strikes you and passes by (i. e., No use bothering about him).

Two pieces of meat will not be chewed by one mouth. (Do one thing at a time).

An animal running at full speed is to be followed at full speed (Urgent matters urgent; wait for mature consideration).

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14

Special Contributors
Bessie K. Walker .... Proctor, Montana.

How long will Sister Walker's name stand alone? You will add yours, won't you?

GOLDEN TEXT: James 1:17

THE THINGS THAT CANNOT FAIL

When the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail.

I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy.

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear;
That faith is truer than doubt.

And fierce tho' the fiends may fight,
And long tho' the angels hide,
I know that truth and right
Have the universe on their side.

What Think Ye of Christ?

An old question, a vital question, the question that through the ages has proved the touchstone of human character, and in countless human lives has marked the parting of the ways that lead to life and to death.

How little Christ is understood in this twentieth century of the era that bears his name! How few among the multitudes to whom his name is a commonplace suspect the treasures of wisdom and knowledge, the illimitable fields of new and thrilling experience with their appeal to all the heroism and spirit of splendid adventure of which the human soul is capable, that are immediately thrown open to the one who casts in his lot with Christ.

To how many the Christian conception is but a joyless negation of all that most appeals to the glad, growing, exuberant life of youth! A system of giving up things! An everlasting Don't! As one such expressed it to the writer recently, "Christians may be good, but they're deadly dull."

That one and there are oh so many like him met Christ a few hours later, a new Christ, a wonderful Christ he had never dreamed of before; and he has not yet got over the wonder; the gladness, the thrill of the new life to which he was introduced from the moment he put his hand in his and pledged himself to follow.

You who have been holding back from Christ because of the unattractiveness of many who bear his name; you who have lingered long in the shallows of the great ocean of Christian experience; let me tell you of

The Unsearchable Riches of Christ

the untrackable continents and oceans that await your exploration.

Your eager young lives thirsting for adventure and experiences that will call for all the best and most heroic in you, launch your frail bark upon the great ocean that washes the shores of your narrow little isle of life. Take Christ for your pilot and put out into the deep.

What think ye of Christ? He is the finest, truest, best friend man ever had. He is the most splendid Leader that ever led his followers to victory, the most fearless and surest pilot that ever sailed the uncharted seas of human experience. He is the only one in heaven or on earth who knows YOU better than you know yourself; and knowing you, is willing to link his life with yours and help you to realize your noblest ideals.

Put your hand in his and venture forth into the great unknown. Christ wants you; Christ needs you; Christ calls you. Will you fail him?—"Evangel," Edinburg, Scotland.

Good News

I went over to Mrs. Jones' the other morning, and she met me at the door, her face beaming with gladness "Oh, I have such good news. A very dear friend, that I have not seen for years is coming to stay with us. I have so much to do to get everything ready for him. He will be here most any day now, and there are so many things I know he likes, that I must prepare for him. I must also have the house extra clean and ready for his coming."

The dear woman was so delighted that I could hardly help rejoicing with her over her good news. For days after that, as I would pass the house, I could see her working and always watching for her loved one. How happy she was in her labor of love and expectation. Now, brothers and sisters, I have some good news also and it concerns you as well as me. We have a precious friend coming to see us soon. Who is it? you ask. It is our Savior, Jesus Christ, our loved and long looked for King. He is coming from a far country and will expect a loving welcome from us all. Will he get it? Are we watching daily for his arrival? Are we, like Mrs. Jones, doing those little things we know our Friend likes? Are we getting our "house" ready for his habitation? Oh, let us hurry! He will be here soon. Let us, like Mrs. Jones, rejoice. Let us prepare ourselves for that great event. Our King may be here any day now. Let us be ready and waiting, that we may join the happy reunion and with the rest of our loved ones, sing:

Joy to the world
The Lord has come;
Let earth receive her King.

Bessie K. Walker.

Special Notice

Today we publish the first of our "special contributors" articles. This from the pen of Sister Walker and entitled "Good News." We commend it to all. Do you not think you could write a similar article and have us print it over your name? Suppose you try. We feel you will make a success of it. Let us have your article.

November

November, ("Novembris" from "novem") the ninth month of the old Roman year, which began with March. By the Julian arrangement, according to which the year began with January 1, November, while retaining its old name, became the eleventh month, and had thirty days assigned to it. In the calendar of the first French republic November reappeared partly as "Brumaire" and partly as "Frimaire." The Anglo-Saxon name for November was "Blotmonath" (blood month), probably from the custom of slaughtering cattle about this time for winter consumption.

We read that "without the shedding of blood there is no remission of sin"; also, "The blood of Jesus Christ his (God's) Son cleanseth us from all sin." You readily can see that unless you now are the happy possessor of Jesus Christ, there is no better time to claim him as your own than the present month. We can not trust to our own strength, neither can we trust to this world's riches to enter the kingdom of God. We must surrender ourselves to God through faith in Jesus Christ, otherwise we may be overtaken by the fate of the rich man who said: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."

Delay not: make your peace with God now. Don't put it off till tomorrow.

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My Prayer

O God whose law controls the blazing sun,
And all the countless orbs that ceaseless run
From out thy hand, like chaff before the wind,
Make me to know thy will, O perfect one!

Make me to know the truth what'er it be;
Lead me to do the right, and show to me
How I may rise to thy celestial height,
And be from error and its evils free.

O give me courage to pursue the way
That I should go; let naught my progress stay;
Nor fear, nor pride, nor selfishness, nor greed,
Turn me aside or cause me to delay.

I am so weak! I would be strong and true;
Thy purpose I would know, and if I knew
How I might live the best of life to make,
Whatever should be done I'd try to do.

I am so blind! I cannot see the light;
With halting steps I grope as tho' 'twas night,
Yet all around I feel the glow of day;
Touch thou my clouded eyes and give me sight.

Guide me along the path the Teacher trod;
Let there my feet with faith like his be shod;
Fill thou my heart and soul with love of right,
Then nearer shall I come to thee, O God. Amen.

Selected by S. H. Thomas

The Glory of Two Houses:

The Natural and the Spiritual

THERE ARE fundamental principles underlying God's plan of salvation which, if perverted, will furnish a subsoil in which infidelity and atheism will flourish instead of faith in and reverence for God and his word. Did Adam and Eve do the will of satan or the will of God in partaking of the tree of knowledge of good and evil? Some would be so agreeable as to maintain that it was the will of both. If so, satan for once at least, ceased to be an opposer of God. This is inconsistent, for if it was God's will for them to do so, and no other possible alternative open for them, why the commandment not to, and the warning of a death sentence to follow disobedience? This reasoning is about as sound as the arguments that God hath commanded all men everywhere to repent and turn from their sins, if it is not his will nor his plan for them to do so until a probationary period arrives when they will be disciplined for subjects of the kingdom of God. Some would contend that after all of God's pleading with Israel to choose him as their God and King, that they really did his will in rejecting him, and so committed no great sin in doing so; yet great punishment came upon them as a result of their disobedience. Others feel very badly for Judas Iscariot, avering that some one just had to act the demon's part, whether they wanted to or not, in order to have Jesus betrayed into the hands of sinners, when the written testimony says (John 13:2) the devil and not God put it into the heart of Judas to betray Christ. The same twisted process of reasoning affirms that the commandment was given to "go into all the world and preach the gospel to every creature," when it is not the will of God nor according to his plan that every creature should hear now. The child of God is taught not to use hypocrisy, but to act in sincerity and truth. Dare we maintain that God in carrying out his plan of salvation, would deviate from his own given laws?

Obedience in God's Commandments Brings a Blessing: Disobedience, a Curse

From the day that God created the first pair and placed them in Eden, his commandments if obeyed, could only have resulted in a blessing. To reason otherwise places a terrible stigma upon the character of God. Noah and Abraham obeyed the voice of the Lord and were greatly blessed, and the promise is still open, but the self-righteous and adulterous hearts enter not the door of salvation. God has winked at the ignorance and often temporary triumph of the wicked, for he knoweth their end is destruction; but he also knoweth them that are his and "he waiteth for the precious fruits of the earth, and hath long patience for it, until he receive the early and latter rain" (James 5:7). Man, often in his heart, essays to do one thing, but would have innocent bystanders believe he is intent on accomplishing quite the reverse. Happily God's ways are not man's ways, and a knowledge of his will and purpose inspires implicit confidence. Because he can turn evil to good account and has power to make the wrath of man praise him, does not excuse disobedience or nullify the execution of punishment should the offended fail to repent. God will keep his promises to the obedient in spite of the disobedient, and those who follow after the evil imaginations

Oregon Bible [illegible]
Ore[illegible]

of their hearts. If man is punished by his sins as well as for them, the nearer he does the will of God the less he suffers; but if through suffering we are led to see the error of our ways, instead of complaining we should rejoice. Humbleness and godly sorrow work repentance. "What glory is it if, when we be buffeted for our faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20). We find, here, another type of suffering which works perfection in faithful believers, but against which the natural man rebels: it is suffering wrongfully or for the wrong doing of another without complaint. It was by this suffering that Christ was made perfect and well-pleasing in his Father's sight. He died, not for his own sins, for he was without sin; but for those who seek a covering in his name, imputing his righteousness to them because of their faith. Old Testament blood sacrifices point to Christ and justified believers. It is acceptable with God if those who take the name of Christ shall also, through circumstances, in a comparatively small degree, partake of his suffering. Manifestation of like-patience brings Christ-likeness. The favor and blessings of God is bestowed in manifold ways upon his children in the present life more than offset all things they may be required to suffer for his name's sake, to say nothing of the promise of everlasting life in his kingdom.

Israel To Be The First Christian National Acquisition To The Father's House

The kingdom of Israel is to be the nucleus or the initial member of a family of nations blessed through the personal reign of Christ and his bride. In other words. Christ is the first fruits, his bride a kind of first fruits glorified through a resurrection from the dead and constituting the first born of spiritual nature, the first of the perfected Israel of God. The nation of Israel and Gentile nations seeking admittance to the kingdom of God will be granted a period of probation as occupied by the first fruits prior to the millennium and, if faithful, also become the completed harvest of the seed of Abraham through Christ by a resurrection when the thousand years' reign of Christ is finished. The order is Jew first, and also Gentile; so Israel is to have the honor of first gracing the the house of God in a national way. There is no promise in the Bible of Gentile nations becoming Christian nations previous to this time. Individuals and nations may claim to be Christian, but if they are not governed by the law of Christ, they are none of his. The last day afflicted remnant of Israel shall repent and accept and call blessed him (Christ) that cometh in the name of the Lord. The kingdom of Israel is to be the kingdom of God, and as it spreads to include Gentile nations, will never change its name or ever be destroyed. Then shall there be a league of nations where jealousies and mistrust shall have passed, because of a willingness to accept an imputed righteousness based on their faith in Christ and his laws as an international peace tribunal. Happy day when "many nations shall come and say, Come, let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways and we will walk in his paths: for the law shall go forth of Zion and the word of the Lord from Jerusalem" (Micah 4:2). The glory of the Lord God Almighty and the Lamb is the light of the house of God, "and the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it" (Rev. 21:24). Then shall a knowledge of the glory of God begin to fill the earth. Christ is to continue to be the good shepherd and to know his sheep. They hear his voice and follow after him. With the repentance and acceptance of Israel begins the separation of the sheep and goat nations. Christian nations will now be chosen with the same no-respector-of-persons law into the family of God, as individuals have been prior to this; and the goat nations shall likewise receive the same wages for sin as promised the individual sinner, which is death. When the seed of Abraham comes into complete inheritance of the earth they shall everyone bear a relationship to the house of God through Christ Jesus. God's faithful promise to Abraham will then be fulfilled when he promised that his seed should be as the stars of heaven. This accomplished, the kingdom is given over to the Father, that the Son might be subject also to him. The theory of a triune God seems to have lost out by this time, for no mention is made of the glory be shared by a third personality when Christ gives the honor, glory, and the kingdom to his Father, the one and only true God.

Why Do The Wicked Not Understand?

Daniel speaking of the time of the end, says, the wicked shall not understand. Is it because they are wicked or because the time for them to understand has not yet come? What reason do we give for the present wicked condition of the world? Is it not due to the general wandering away from the principles of godliness which is automatically bringing upon the nations the present troublesome conditions, and which shall last until their iniquity is complete? And from the signs of the times the world is soon to realize that its immediate future is indeed a dark outlook. Farsighted statesmen and giants of the industrial and commercial world are even now greatly troubled. No sooner is a proposed remedy applied to one ill than another disorder demands attention. The world is ere long to realize that there is a God and that he sees and has been taking account of the deeds of men whether they be good or evil. The stern reality of Christ's birth, life, death, and resurrection, and the good news of his promised benevolent kingship over the earth, will soon face the nations as never before, among which it has been preached through the pen and speech as a witness against them. When the Master suddenly comes for his bride there shall be weeping for those who know not God and scoff at the promise of the Savior's coming. Must we make excuses for these conditions, relieving man of responsibility, because of a failure on God's part to provide him with adequate opportunity to do and to be otherwise? "There is a God. The herbs of the valley and the cedars of the mountains adore him; the insect hums his praise: the bird chants him

in its foilage; the thunderbolt flashes forth his power: and the ocean declares his immensity. Man alone has said, 'There is no God.' He then, has never, in his adversity, raised his eyes toward heaven, or in his prosperity, turned his regards toward the earth! Is nature so far from him that he has no power to contemplate it? Or does he believe it the simple result of chance? But what has power to constrain unorganized and rebellious matter to arrange itself in an order so perfect?"

J. E. Hammond.

"Out of Darkness Into Light"

Romans 4: 25

"Christ was delivered up for our trespasses and was raised for our justification." It is a question of moral deserts entirely, that God's righteousness might be declared. On the one hand there is sin and death; and on the other there is righteousness and eternal life.

The mode of Christ's death showed that it was for punishment eternal, which is what trespasses deserve. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (2 Thess. 1:9).

His resurrection unto eternal life, showed what righteousness deserved. We can now go back to Romans 6:7, which reads in the Revised Version, "For he that hath died is justified from sins." This cannot mean that simply by dying sin is gotten rid of; because Paul says in 1 Cor. 15:17, "And if Christ be not raised, your faith is vain; ye are yet in your sins." Then when all such die, they would die in and with their sins, and of curse they would not be justified or freed from them. Undoubtedly in Romans 6:7, Paul refers to Christ, but an eliosis must be supplied and then the passage would read as follows: "For he that hath died (and risen again), is justified from sin." In the 34th verse of the 8th chapter, the apostle says, "It is Christ Jesus that died, yea, rather that was raised from the dead, who is at the right hand of God, who also maketh intercession for us." The sins from which he was justified were the sins which he bare when he became a curse; and it was for those sins that he died, became a curse. Those were not his sins personally; his resurrection was the proof that he bare no guilt because of them, he was freed or justified as to the claim that they had upon him, otherwise he would have remained dead forever, as that is what happens to those who bear sin judicially. Christ's release from death by resurrection unto eternal life, proves that the penalty for the sins for which he died was never satisfied or paid by himself, neither could he have paid the debt, which was eternal death, and been raised from the dead. What did happen, however, was that those persons whose sins Christ bare, were forgiven them; the impending penalty was not inflicted.

The testimony is that Christ "was numbered with the transgressors" (Isa. 53:12), that the Jews "did esteem him stricken, smitted of God, and afflicted" (verse 4). Christ took the position of a sinner, although not a sinner, and he died the same kind of death that criminals did in his day, to show in a public way that sinners deserve to be punished with death as a vindication of the law of God under which he was born. This was what all sin and trespass offerings under the Mosaic law were for. "It pleased Jehovah, for his righteousness' sake, to magnify the law and make it honorable" (Isa. 42:21). "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill" (Matt. 5:17).

After the law had fulfilled its design in connection with Jesus Christ in the development of the righteousness of God in the character of Christ, and the public declaration of that righteousness by crucifixion, he took it out of the way, "nailing it to his cross" (Col. 2:14). But though the law has been taken away, its righteousness is preserved in the personality of Christ outside the law, apart from it; being witnessed by the law and the prophets (Rom. 3:21). In Jesus Christ, the righteousness of the law, which was the righteousness of God, stands out as a lone tower and beacon light for the benefit of all, in the midst of great darkness, lighting up the way to eternal life. He was the illustration of how a righteous man can die and be raised from the dead to live forever and die no more. In passing through the flesh vail (Heb. 10:20) it was rent from top to bottom and cast aside as a useless and impossible thing [illegible] for immortality. Mortality had no claim on Christ as God manifest in the flesh that is as "the word become flesh." In Christ the age-long question of Job received its answer. "If a man die shall he live again?" He was the only one who could answer it, or ever did answer it. And why could he answer it? Because God showed to him the path of life, and he walked in it. "Thou wilt show me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures forever more." Christ realized to the greatest degree, more so than any others, that if he would obtain eternal redemption (Heb. 9:12) he must make himself worth saving; hence he said to his heavenly Father, "And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:19). The spirit in Psa. 18:23, speaking prophetic of Christ said, "I was also upright before him, and I kept myself from mine iniquity." This was iniquity only in the potential sense as his human nature was like that of all other men who did not keep themselves from the impulses of their nature.

Again, this same Holy Spirit of prophecy testifying concerning Jesus, says in Psa. 17:3: "Thou hast proved mine heart; thou hast visited me in the night, thou hast tried me and findest nothing; I am purposed that my heart shall not transgress." Christ told his disciples that they should be of good cheer, because he had overcome the world (John 16:33), which shows that the free-will power was in active operation, and that he was on probation and had a righteous character to produce or create. Christ's sinful flesh, alias human nature, never defiled him nor made him unclean, therefore through death he could relieve himself of his "filthy garments," and then be clothed upon with his house from heaven (2 Cor. 5:2).

Let no mistake be made here; it was not the "filthy garments" that was the ransom price which he gave as the price for the ransom of "the world to come." Human nature has been dying for six thousand years, and it never yet has given to anyone eternal life, for the simple reason that it cannot first give it to itself.

The Psalmist talking about man, that is human nature, says, "None of them can by any means redeem his brother, nor give to God a ransom for him" (chapter 49:7). In verse 8, the spirit says, "For the redemption of their soul is costly." There is nothing so cheap as human nature. "All the nations before him are as nothing; they are counted to him less than nothing, and vanity" (Isa. 40: 17).

Paul says in 2 Tim. 2:6, "Who gave himself a ransom for all"; and Jesus says in Matt. 20:27, "Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." What kind of life was this, a forfeited life? God forbid! Peter says, "But with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." Again Peter says, "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." The sacrifice that God required was one that was not itself in captivity to sin and death as the wages of sin, so that when life was given it could be taken again for the reason that death cannot hold it: it must be able to live again and die no more, as a demonstration to show forth that upon just and righteous grounds, those of the human family who have been justified by faith in Christ Jesus can die a natural death and be raised from the dead unto eternal life. The efficiency then of the ransom sacrifice, lies in the fact that it was holy and without sin (1 Pet. 1:19), for a sacrifice dying to satisfy a condemnation resting upon it, and belonging to itself, would die to satisfy penalty, or punishment, and therefore could not come to life again.

There were certain animals under the law of Moses that were regarded as clean; the clean were typical of Christ. Now to show that Christ could not be his own ransom sacrifice through his death, we cite Numbers 18:17: "But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord." The mode of Christ's death or sacrifice was for the benefit of those who are justified by faith in Christ Jesus. That mode was the illustration of the just penalty of God's law, that is, as Paul says, "The wages of sin is death." Repentant sinners are baptized into that death, and so in symbol it answers for satisfied penalty of broken law, which is what sin is. Through faith in the mode of Christ's death the sinner makes confession, and so God out of mercy forgives all past sins, hence, "there is therefore no condemnation to them that are in Christ Jesus." All such have passed from death unto life, and although still clothed with the filthy garments of the flesh, in due season, if they faint not, they will receive a change of raiment by passing through the vail, that is to say, the flesh, as Christ himself did; he abolishing death in them, and bringing life and immortality to light through the belief of the gospel.

Death is used in the Scriptures in two ways: death as the wages of sin; and death as an affair of nature. The death of Christ had a direct connection with death as the wages for sin; and an indirect connection with natural death, in the way of showing that it was no barrier to eternal life; whereas death as wages when suffered by the individual for penalty or punishment, is a barrier. At the time of baptism into the death of Christ, death as wages is done away with; but death by the law of nature, natural death, still remains, and as a matter of fact, at that time, is not abrogated. That this may be discerned and no confusion exist in the mind in reference to the use of the word "death" in the Bible, we call attention to the following Scriptures:

Romans 5:21, "That as sin reigned in death, even so might grace reign through righteousness unto eternal life." Rom. 6:16, "Whether of sin unto death, or of obedience unto righteousness." Not death in general, but death as the reward of service to sin. The death in both of these passages is death as punishment. Rom. 7:5, "Wrought in our members to bring forth fruit unto death." Verse 10, "The commandment, which was unto life, this I found to be unto death." Verse 13, "Did then that which is good become death unto me?" Death in these places is also death as penalty or punishment, and not natural death.

Rom. 8:16, "For the mind of flesh is death." Rom. 1:33, "They that practice such things are worthy of death." Here again are two, that mean death as wages for sin.

2 Cor. 2:16, "To the one a savor of death unto death": from the first death to the second death. 2 Cor. 7:10, "But the sorrow of the world worketh death." Heb. 2:15, "And might deliver them who through the fear of death were all their life-time subject to bondage." James 1:15, "And the sin when it is full-grown bringeth forth death." Jas. 5:20, "Let him know that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."

Rev. 2:11, "He that overcometh shall not be hurt of the second death." Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection: over such the second death hath no power." Rev. 20:14, "And death and hell were cast into the lake of fire. This is the second death, even the lake of fire." Rev. 21:8, "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators and sorcerers, and idolators, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death." John 8:51, "He shall never see death." John 5:21, "And shall not come into condemnation; but is passed from death unto life." 1 John 3:15, "We know that we have passed from death unto life." Rom. 8:13, "If ye live after the flesh, ye shall die." John 11:26, "And whosoever believeth in me shall never die."

In all these passages, what is referred to is death belonging to sin in its primary sense, and

not to natural death. It has been said that "death is death, it matters not how it comes"; but it does matter how it comes, whether a person lives again. A person may enter a prison as a visitor, or as a convict; the how he enters determines how long he will remain in the prison.

In Zech. 9:12 we read about "prisoners of hope"; in verse 11 that these prisoners are sent forth out of the pit wherein there is no water; and in Isa. 49:8, 9 that Christ was given for "a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; saying to them that are bound (prisoners), go forth; to them that are in darkness, shew yourselves." Prisoners of hope do not go into the prison house and have the doors locked upon them, because of their sins and transgressions, but because of the temporary state of mortality in which they were physically born; therefore Christ who has the key can unlock the door so that they can come forth and put on the garments of salvation (Isa. 61:10; Rev. 1:18).

The conscious identity of man must become united with "the mind of the Spirit," otherwise man goes into the prison house with conscious identity united to "the mind of the flesh," which is death; and death will always have a just claim. Paul says, "But God giveth it a body even as it pleased him, and to each seed its own body" (1 Cor. 15:38).

Peter calls "the word of God" incorruptible seed; "the word of God" and "the mind of the Spirit" are one. God provides a body for this seed. The body is "our house from heaven." "The mind of the Spirit," the "new creature," has an earthly house in which it tabernacles, and in death it is destroyed. So "the mind of the Spirit," the seed, must be provided with its own body, "the house from heaven."

Allen D. Strickler.

The Spirit of Christ

PAUL WROTE with positiveness to the Roman brethren that "if any man have not the Spirit of Christ, he is none of his." So it is in order to enquire. How do we know that we have the Spirit of Christ? Must we not feel or in some way have the impression that we have this Spirit? Does not the Spirit bear witness with our spirit that we are the sons of God? To all of which I will say that Jesus has given us a criterion that will be conclusive in every case: "By their fruits we shall know them" (Matt. 8: 18-20). As in the tree the fruits betray what kind it is, so the person is known by his fruit or actions.

What is the fruit of the Spirit? Let the Scripture answer: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22 23). And elsewhere it is stated, "The fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9). How then can I unquestionably know that I have the Spirit of Christ? Are feelings to serve as my guide; are they always reliable? The only way I know this to a certainty is, if I exhibit these fruits of the Spirit; for they are the same in all who have or are led by the Spirit of Christ. And we may know this by self-examination. "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5).

By what standard? By the written word of God; for this has been given and is able "to make us wise unto salvation through faith in Christ Jesus" (2 Tim. 3:15). We too often forget that by the word God speaks to us. How does the Holy Spirit teach us today? Paul says, "We speak the wisdom of God . . . not in words which man's wisdom teaches;" therefore it is evident the wisdom of God is spoken in words, but they are not those of man's wisdom, which is neither the source nor the channel through which they come; it is the Holy Spirit that teaches them. But to whom does the Spirit teach them? To us individually today? No; for if this were the case, what was the use of the revelation that was made to holy men who spake as they were moved by the Holy Spirit (2 Pet. 1:21).

The mystery of God's will was not made known in other generations as it was revealed to the holy apostles and prophets by the Spirit; and when it was made known to them, they recorded these revelations so that when others should read them they also might know their knowledge of the mystery of Christ. Why should God make special revelation to you and me of things revealed to others for no other purpose than to commit them to us? No wonder, then, that the apostle should conclude by saying, "But we have the mind of Christ." And this we get by his words. Jesus said, "The words that I speak, they are Spirit and life" (John 6:63). When we understand, believe, and obey these "words", when we heartily enter into the "spirit" we partake of their "life": they move us to action and keep us moving until the race is run. When we read these words we have the same truth into which the apostles were led (John 16:13); and if we follow the instructions therein given, we "are led by the Spirit," and the Spirit witnesses with our spirit that we are the sons of God. Can we not believe that if we obey him, forsake sin and turn to righteousness, by fulfilling every righteous requirement, he will remit our sins and receive us as his sons and daughters?

Selected by Sister B. H. Lang.

May we not say as Longfellow wrote:

Sail on, nor fear to breast the sea,
Our hearts, our hopes, our prayers, our tears,
Our hope triumphant o'er our fears,
Are all with thee: are all with thee.
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.

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The Restitution

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Editorial

God demands full surrender. To retain one room in a house vitiates the transfer to the new purchaser.

* * *

"Blameless and faultless" (1 Thess. 5:23; Jude 24). We are to be blameless this side of the coming of Christ, faultless after his coming redeems us fully.

* * *

"Tendencies proved false," says Stuckenberg, "do not at once stop. They are like the vessel which still moves forward when the propeller breaks. All the force of some movements are in the past."

* * *

Selfishness seeks inlets and limits, but never outlets. Love seeks outlets, but is strangely indifferent to inlets and limits; it is self-abandoning, more eager to give than to receive, and knowing no limits but opportunity and capacity.

* * *

A "Special Contributor" to The Restitution writes: "I feel that an apology is due for this belated manuscript, but our youngest daughter has been sick, and one thing after another seemed to prevent from getting my notes together. Brother Strickler has ably presented many things that appeal to me. In fact I had to rewrite a few pages to prevent repetition, many of his references being the same as those I had chosen. He has gone much deeper than I am able to do, and I have received a great deal of good from his articles."

* * *

Cleveland Miscellanies

Sister McCave of Atwater, Ohio, is a welcome visitor among us this week.

* * *

We report with pleasure the removal of Sister Moses from New Milford, Ohio.

* * *

From Sister Bray we learn that Brother J. E. Hammond's daughter is quite sick. Let us remember her in our prayers.

* * *

The Sister's Meeting was held Thursday afternoon, Nov. 20th, at the home of Sister Murphy. There were seventeen members and two visitors present. All were pleased to receive a visit from Sister McCave, of Atwater. Several visits had been paid the sick, and several letters had been written and one received. Two sisters were reported being ill flowers and letters were to be sent them. All rejoiced in having Sister Lang meet with us after her several week's illness, and enjoyed her earnest exhortation on prayer.

Sister Fankboner as leader finished the study of the eighth Bible Lesson, showing how the gifts of the Holy Spirit were used by those possessing them, and how the design and purpose of God in giving the powers of the Holy Spirit has been achieved in a confirmed word and completed revelation. The meeting closed by all repeating our motto.—Sister ADDIE GIBBS.

* * *

Universalism Unscriptural

THERE ARE many propositions plainly revealed in the unerring word that are insuperable barriers to Universalism. We here submit a few for your perusal.

FUTURE DESTINY DETERMINED NOW

I. The destinies of all who are subjects of the resurrection are determined by what they did before entering the grave. Hence the utter impossibility of having probation extended to them beyond the grave (Rom. 2:6-9; Matt. 16:26, 27; John 5:28, 29; Rev. 22. 12; 20:12-15, 13; Gal. 6:7-9; Eccl. 12:14; Matt. 25:31-46) Here we are told that "every man" who is a subject of the judgment will either receive "eternal life" on the one hand; or "wrath," "woe," "anguish," "damnation," "cast into the lake of fire," "corruption," "everlasting fire," and "eternal punishment." Hence probation or a future chance beyond the grave to produce works that might entitle one to life eternal, falls flat. If the heathen are raised, as some think, they must meet with one or the other of the destinies meted out to all that are subjects of God's judgments as taught in the above list of texts. Hence no future probation for them, therefore no salvation. How could there be when "every soul of man that doeth evil" reaps "wrath," "woe," "damnation," "anguish," "cast into the lake of fire," "corruption," "everlasting fire," and "eternal punishment" for the works they did before entering the grave?

RESURRECTION LIMITED TO TWO CLASSES

II. There are just two classes raised, the righteous and the wicked; the righteous to eternal life, the wicked to punishment more or less extended, finally terminating in their "return to sheol" (Acts 24:15; John 5:28, 29; Rev. 20:12-15; Dan. 12:2; Rom. 2:6-9; Gal. 6:7-9; Matt. 25:31-46; 2 Pet. 2:9; 2 Thess. 1:8, 9; Job 21:30; Psa. 9:17, R. V.). These Scriptures declare that those who are raised are "just" and "unjust," doers of good and doers of evil, the "sheep" and the "goat" just the two classes. The "just," doers of good, or the "sheep," get a "resurrection of life," "eternal life": the "unjust," "wicked" or "goats," get a "resurrection of damnation," "awake to shame and everlasting contempt," receive "woe," "anguish," "damnation." They are "punished with everlasting destruction." They receive "eternal punishment" when they are brought forth to the "day of destruction" and, as a consequence, "shall return to sheol," which means for them the "second death." Inasmuch as the dead heathen are unsaved, if they come forth at all they must emerge as a part of the "wicked" to be instructed in order to salvation. But inasmuch as the wicked shall be brought forth to the "day of destruction"—not salvation—and "shall return to sheol," it follows logically, they can never be saved. Hence Universalism falls to the ground as a vain invention.

THE HEATHEN ARE NOT RAISED FROM THE DEAD

III. As the heathen shall never be raised, it follows necessarily they can never be saved. Hence Universalism is untrue (Isa. 26:14-19; 43:17; Jer. 51:39-58; Dan. 12:2; Amos 8:14; Obadiah 16; Job 3:16; Psa. 17:14; 49:12, 14, 15, 19, 20; 73:22; 88:5; Prov. 21:16; Matt. 22:32; 25:41; Jude 7; Rom. 2:12).

What an imposing array of Scripture proofs! Is not their meaning obvious? They declare some are "dead." Will they live again? "They shall not live again." Some are "deceased." Will they rise again? "They shall not rise again." "They shall sleep an everlasting sleep and shall not awake." An "everlasting sleep" is an eternal sleep. "They shall never rise up again." They "have their portion in this life"; hence " are extinct and shall not arise." God "remembers them no more," they are as though "they had not been." They "remain in the congregation of the dead," and "are as a beast with God." Some of them have "suffered the vengeance of eternal fire;" hence belong to "the dead" of whom God is not the God of (Luke 20:38). Therefore "they perish without law." "They are like the beasts that perish," and "unto eternity these shall never (saith God) see light." Therefore they are eternally gone!

PUNISHMENT OF THE WICKED IS LITERAL DESTRUCTION

IV. The Bible uniformly teaches that the punishment of the wicked is literal destruction. Their destruction is affirmed by various modes of expression more than two hundred times. Surely this is sufficient to prove the proposition that the wicked shall be literally destroyed and not saved. Paul says their "end" (or final outcome) is "destruction." What is there beyond their "end"? "They shall suddenly be destroyed, and that without remedy." No "remedy" for them after destruction! Therefore their case is utterly hopeless (Prov. 28:1; 2 Chron. 36:16, margin).

Yours in defence of truth,

John R. Fiske, Jr.

* * *

Philosophy, science, culture in the broad sense of the term are the gifts of the Greeks to mankind; law and civil policy are a legacy from the Romans; but salvation is of the Jews.—Selected by Sister Chappelle.

* * *

Communication

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

Dear Restitution:

In our Berean Society two Sundays, on the 9th and 16th, and in our lesson for the 16th, on the gospel, gave us much light. If you remember last January I wrote you to send a man or rather to the church, to baptize me into Christ. Brother Adams came on Oct. 11th, and on the 19th he baptized me and also my wife, for which I am so glad. And I must thank you ever so much for helping me. Dear Brother, did you know you were the cause of three more persons being baptized into the faith just by asking a brother to come to me? I thank you again, and also my Lord and Savior who died that we through him might have life throughout the ages. Now may God bless you and all the household of faith. I am yours in the blessed hope

---

Propaganda

If the Lord built not the house, they labor in vain that built it.

If any man lack wisdom, let him ask of God.

One of the most marvellous things to me is the power of "propoganda" among the human family. Nothing shows more clearly the extreme waywardness of mankind, also its weakness and folly..

We have no common sense. That is, no natural enlightenment as to what truth is and what is error. In view of this, if we turn to the "nations of the field and wood," the more wonderful seems the adaptation of all kinds of all wild life to its environment and circumstances. To each living creature outside the human family is not only given a set of tools to provide itself with a living, but it is endowed with a precise knowledge of how to work its implements and an infallible knowledge of the how, when, and where to provide itself with nourishment and other essentials to perform the functions of its being, and for every human being born into the world there are myriads of millions of other forms of life thus endowed. In the solitary instance of human life a man is born into the world like an empty sack subject and practically helpless by the stuffers by whom he is surrounded, and who carefully fill him with anything they think proper; and what the bag with its filling may turn out to be, is a question that cannot be solved except by time.

When I was young I used to read a good many missionary publications (they were even cruder in those days than they are now), and the impression received by such reading was that "heathen" people were sort of half wits and crooks, but as the world has been so much closer drawn together during the last half century or so we can see that those called "heathen" at the bottom are just as honest, reasonable, and quick witted as nominal Christians. A Chinaman for instance, will compare with a Russian, or a Jap with a German, and perhaps not lose anything by the comparison; but the difference the vast difference in some ways—is in the bringing up, the teaching, the propaganda, what they packed into the bag. What we call savageness in the wild tribes they understand to be manliness or patriotism, maybe. Head hunting is a religious devotion; cannibalism a sacred rite. Nothing absurd about that when you consider. The "Christian" invasion of Belgium by the "Protestnant Christian" Germans, when murder, arson, and rape were sanctified in the name and on the altar of patriotism. Shortly after the war broke out one of my neighbors said to me, "I could not have believed such a thing possible in the twentieth century." Indeed it took a long time to convince me that such things were possible deeds that we know now only half of the terrible truth. Yet we might have known if we had only known the nature of the propoganda. If we had realized the system of military education that they stuffed into the little school children for anything seems to be possible with "propaganda" whether the "red" and "white" terrors of Europe or the political and sectarian vanities of America, not forgetting the club now held over the public in the form of "strikes." Under present conditions this menace to humanity must always exist. We have been thrown out of divine guidance for the present at least, and have been left to take care of ourselves and endowed with reason and logic in plenty, as well as self-esteem. we march out like Hagar into the desert to make shift the best we can, and a poor affair we make of it, for any fool with a brass band or even a drum and fife can lead us down some steep place into a deeper sea than Galilee.

Some tell us the Bible holds the key to the situation, and they "search the Scripture" in the hope of finding wisdom and peace, but there is nothing in that not by itself at least. The Kaiser quoted Scripture every time he made a new drive, and I was born not far from the battlefield where Cromwell with his Puritans had it out with the Presbyterians, and a bloody affair it was too; but no one will ever accuse either of them of being ignorant of the letter of the Bible at least.

But it is the Spirit that quickeneth. Only God is the giver of common sense enlightenment in common with him and each other. No one needs to preach to the honey bee, or tell the swallow its way, and the hen hatches and mothers her brood without instructions. What we need is a like instruction on a higher plane to guide us into all truth from him who openeth the ears and sealeth instruction, and who one day "will pour out his Spirit on all flesh."

May his kingdom come.

A. T. Gellelly.

The Restitution Sunday School Leaf

Lesson XI.

THE REDEMPTION

MEMORY TEXT: In whom we have redemption through his blood, even the forgiveness of sins (Col. 1:14).

1. "And the angel said unto them, Fear not, for behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Savior, which is Christ the Lord" (Luke 2:10, 11).

3. "That was the true light which lighteth every man that cometh into the world" (John 1:9).

4. Whom God hath set forth to be a propitiation through faith in his blood.

5. "To declare his righteousness for the remission of sins that are past, through the forbearance of God" (Rom. 3:25).

6. "By his own blood he entered in once, into the holy place, having obtained eternal redemption for us" (Heb. 9:12).

7. "Christ hath redeemed us from the curse of the law, being made a curse for us . . .

8. "That the blessing of Abraham might come on the Gentiles through Jesus Christ that we might receive the promise of the spirit through faith" (Gal. 3:13, 14).

9. "Thou wast slain and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation" (Rev. 5:9).

10. "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24).

11. "Who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6).

12. "And he is the propitiation for our sins and not for ours only, but also for the sins of the whole world" (1 John 2:2).

13. "Therefore as by the offence of one judgment came upon all men to condemnation,

14. "Even so by the righteousness of one the free gift came upon all men unto justification of life" (Rom. 5:18).

Practical Truths

The subject of redemption is one of great importance to us all. The subject may be considered in two parts, viz: God's part, or what God has done; and man's part, or what man is required to do. God seems to have provided a plan of redemption, the ultimate aim of which is to secure man's obedience. As disobedience was the first act of man which alienated him from the favor of God, so in the purpose of God obedience shall be the act to restore man to the divine favor. While this is true, the plan of redemption, contemplates many steps on the part of God which are wholly voluntary and unconditional before man can be reached. To illustrate: The provision of a redeemer was wholly unconditional. Jesus' death was without consulting the sinner's choice; for Paul says, "God commendeth his love toward us, in that while we were yet sinners Christ died for us." From the point where the gospel of salvation first reaches a man in life the redemption is condition, and he must comply with the terms of redemption as they are made known to him in the word of God. The wisdom and love of God is manifested in his plan, and man should avail himself of its benefits while it is called "today."

Notes on the Lesson

Redemption. The act of redeeming, or the state of being redeemed: repurchase; ransom; release; deliverance. Webster. The text itself gives perhaps, the best definition of redemption, viz: "The forgiveness of sins." To remove the sin is to remove its effect, which would, in its fullest sense, be redemption.

1. **All People.** These good tidings are not to be confined to the Jewish race, but are intended for all the peoples of the earth.

2. **Christ the Lord.** The Lord anointed.

3. **Lighteth every Man.** Christ is the light of life. Every man must receive a knowledge of him before he can be saved. Salvation is through him alone.

4. **Propitiation.** Atonement, or atoning sacrifice.

5. **Remission of Sins.** To release from the punishment which the sin has incurred. Remission has reference to the punishment for sin due or being inflicted, rather than the sin itself.

The Holy Place. An apartment in the tabernacle; here used for heaven.

8. **Blessing of Abraham.**—The blessing of all nations through Abraham and his seed (See promise in Gen. 18:18; 22:18).

9. **Out of.** This phrase clearly shows that the redeemed who are to be kings and priests and reign with Jēsus are a select company and does not include all the saved.

10. **Grace.** Favor.

11. **Ransom.** Ransom is in all probability a variation of redeem: from re, again, and emo, to buy; to buy off or back to one's self. Crabb.

12. **Whole World.** The whole (kosmos) family of man, for man alone is concerned in the redemption

13. **Offence.** Sin.

14. **Justification.** The treatment of sinful man as though he were just. Webster.

Suggestive Topics and Questions

1. **God's part in Redemption.**- What is the meaning of redemption? Who is the the Redeemer? Where was the Redeemer born? (2) To what people shall these tidings of great joy come? (1.) What is said about the true light? (3.) For how many did he become a ransom? (11.) Did Jesus die for our sins? (12.) Did he die for the transgressions under the first testament? (Heb. 9:15). Was Adam's transgression under the first testament? Did he atone for Adam's trasgression? Did God make provision for our sins? Tell what God has done toward redemption? Ans. 1st He has opened a way to life. 2nd He has given a Redeemer. 3rd He has set the light before us 4th He will reward us if obedient.

2. **Man's Part of Redemption.**- Have we any part to perform in order to redemption? (1 Cor. 3:9; 2 Cor. 6:1). Is it required of us to have faith in the death of Christ? Is this what is meant by "faith in his blood?" (4). Through what condition may we receive the promise of the Spirit? (8). Will redemption be completed in us without obedience? What does the Bible say in regard to man's duty? (Eccl. 12:13; Micah 6:8) What is man's part of redemption? Ans. Faith in Jesus Christ and obedience to his commandments. Does redemption through Jesus restore the tree of life? Does it give permission to eat of that tree? (Rev. 22:14; Rev. 2:7).

It pays to shake hands. A good firm grasp often tells the story better than all you could say in a half hour talk.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
852 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES. MICAH 6: 8; TITUS 2:13, 14.

Special Contributors

Bessie K. Walker .... Proctor, Montana.

GOLDEN TEXT: Psalm 37:4

PRINCE OF PEACE

He is coming, O ye people,
  Coming soon the Nazarine;
Not with flaunting, noisy tumult,
  Though none greater, man hath seen.
Shout, ye heralds, tell the story,
  Never let your crying cease,
For he comes, this man of glory,
  King of kings and Prince of peace.

Have we "set our house in order"
  For this guest, so soon to come?
Shall we entertain him gladly
  So with us he'll feel at home?
Are we eager for his coming?
  Is the banquet table spread?
Is the pillowed bed quite ready
  For the tired and weary head?

Do we wait, anticipating,
  (As we do for men of earth)
For this man among all nations
  Lord, and King, and Prince by birth?
Shall we bring of our heart's treasures,
  Love and praise and honor meet,
And in loving adoration
  Lay them at his his blessed feet?

Do we take him at his promise,
  That the appointed day draws near?
Do our hearts forget their aching,
  And rejoice with gladsome cheer?
Have we given all our being
  His to be, and his alone?
And are we prepared to meet him
  When he comes to claim his own?

Help us, Lord, to love thy coming
  Thou, who life eternal art;
Breathe, thy gracious tender spirit
  Into every waiting heart.
Thou art pure and meek and lowly,
  Come and bid our longings cease;
Thou art true and wise and holy,
  King of kings and Prince of peace.

---o---

The Prince of Peace

"Glory to God in the highest, and on earth peace, good will toward men."

The above was the salutation of the heavenly host at the birth of Jesus, more than nineteen hundred years ago.

The birth of Jesus was the greatest circumstance that ever has occurred on this earth. The above quotation tells us that in it the glory of God was manifested, that through it the glory of God would be made known, that on time it would bring peace on the earth and eventually man would have and show good will to his fellows.

Peace on earth never has been known since our first parents ate the forbidden fruit in the garden of Eden. We never will forget the condition of the earth for the four years since 1914. And was peace ushered in when on the 11th of November 1918 the armistice was signed? No. Today we are witnessing the greatest battle between labor on the one side, and capital on the other, that this old world ever has known, and to all appearances it still will be worse tomorrow, and no one knows what will happen the day after, except this, that the world will grow worse and worse day by day, until the end of the Gentile times when the Prince of Peace shall come, rescue the world from its rulers and establish his reign of justice and equity in righteousness and peace.

This is the peace that the world shall know though ignorant of it. Under human government the world never will have peace, for where jealousy is trouble must be; and where there are weak men, stronger ones will take advantage of them. Therefore we pray, "Come Lord Jesus." Establish thy long promised kingdom, and bring thy peace to the earth.

But, shall the Christian never experience peace till the coming of the Son of Man? No, not outwardly: for the Christian's life is one of long battle against the world and its lusts. While the Christian lives he is fighting a constant warfare against sin and the effects of sin. But there is an inward calm, an inward peace possessed by the Christian that is unknown to the man of the world. Shortly before Jesus left the scene of his earthly labors he said to his disciples, "Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." And the peace that Jesus left is secured through our confidence in God and our faith in Jesus: confidence in God that he will perform his every promise; faith in Jesus that he is the Christ, the Son of the living God, and that through him all people eventually will be blessed.

Isaiah's prophecy concerning Jesus states, "And he shall be called the Prince of Peace;" and in Romans we are told we shall have peace with God, providing we have been justified by faith in Jesus Christ. For the fruit of the spirit is love, joy and peace. And now my beloved, "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus." "Let the peace of God rule in your hearts, to which also ye are called in one body; and be ye thankful."

---o---

It is the neglectful man, the fussy man and the late man that comes to disappointments confusion and ciphers.

SPECIAL CONTRIBUTORS

An Appeal

We whose names are signed below, do agree to contribute at least once a month, one or more articles for publication on the Young People's Page of The Restitution, said articles to be either original or selected, and all to the glory of God.

Bessie K. Walker, Proctor, Montana.

The above is the idea of Sister Walker. Our Sister desires that as many as will join her in regularly writing short, signed articles for our page. It has our hearty approval, for in no other way can you better grow in knowledge than to "search the Scriptures" for the purpose of getting data with which to compose a readable article for the good of others. And as we grow in knowledge faith with love and grace will follow, so write us your promise, follow it with an article, thus benefitting yourself while you do good to others.

---o---

Making Good of Evil

Christian people turn almost every circumstance of their lives to their good, while others, through superstition, or otherwise, fret and worry over every little mishap.

It was by broken pitchers that Gideon triumphed, and boards and other broken pieces of the ship that bore the apostle Paul on the shore of the island of Malta at a point still pointed out to inquiring travellers. Think of this when we worry, "O ye of little faith."

---o---

Daily Thoughts

Let all things be done with edifying	1 Cor. 14:26
Thou wilt bring down high looks	Psa. 18:27
Who maketh thee to differ from another	1 Cor. 4:7
We should be to the praise of his glory	Eph. 1:12
Speak every man truth with his neighbor	Eph. 4:25
Show forth thy loving kindness in the morning	Psa. 92:2
The Lord doth go before thee	Deut. 31:8

---o---

All This Will Be Changed At The Appearing Of The Prince Of Peace

Many of the demobilized men who were in Palestine with Gen. Allenby's troops were not sorry to bid goodbye to the precipitous, zig-zagging road running down from Jerusalem to Jericho. In summer it was intolerably dusty, and after a rain its greasy surface was dangerous for motorists. At one part of the route the site of the inn of the Good Samaritan is still pointed out.

Even in modern times the road is so infested with robbers as to be unsafe for travellers. In the days before the war tourists were recommended to apply to the Sheikh, or headman, of the villages of Bethany, on the other side of the Mount of Olives, for a mounted and armed escort. His charge however was [illegible] and on one occasion a party not well off declined to pay it. Whereupon this wily Oriental dispatched a messenger to the chief of the brigands telling him to be on the look out for a party of travellers. Of course he and the robber chief shared the booty.

---o---

Mr Prejudice is a cross eyed Sam patch who squints at whoever he is with and wobbles when he talks. Almost always, though he may not know it himself, he is like the Scottish Highlander who said of his old gun that "it needed a new lock, stock and barrel."

Prejudice is a bad thing to have and a good thing to keep away from.

---o---

You See, But Do You Observe?

Very few people really know much about the things they come into contact with every day.

If you don't believe that, ask yourself questions about common things.

How long is a dollar bill for instance? What color are your sister's eyes? How high is the biggest building in your town? How wide is the main street? How far is it from where you sit to the window? What word do you begin sentences with most often? What is the diameter of ten-cent piece?

You can ask yourself thousands of questions about the most ordinary things, and you will find that most of your answers are incorrect.

You go through life without observing carefully.

---o---

He who complains, or thinks he has a right to complain, because he is called in God's providence to suffer, has something within him which needs to be taken away. A soul whose will is lost in God's will, can never do this. Sorrow may exist; but complaint never (Adorna).

---o---

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Sympathy

Should old acquaintance be forgot,
And ne'er be brought to mind,
Still, we'll remember those we've met,
And long since left behind;
And should we meet them on the way,
Adown life's fitful road,
We'll bide a wee and hold their hand,
And ease a bit their load.

We each must bear our share of care,
And feel our mortal need,
Sorrow oft times fills our cup
[illegible] o'er life's mead;
And find a hand to grasp our own,
A solace oft may be,
And help o'er life's rugged road,
To reach our destiny.

When someone lays his burden down
In this frail mortal clay,
We each may drop a silent tear
As we pass on the way;
May slumber sweet enshroud each form
Till pain shall be no more,
When Jesus comes and calls his own
To Canaan's blissful shore.

J. E. Hogarth.

"Out of Darkness Into Light"

Christ and the Curse

Gal. 3:13: "Christ redeemed us from the curse of the law, having become a curse for us; for it is written, Cursed is every one that hangeth on a tree."

That the full import of this Scripture may be seen, we must read verse 10. "Cursed is every one that continueth not in all things that are written in the book of the law, to do them."

The ordinary conclusion drawn from these passages is that Christ was by God's arrangements made to break the Mosaic law, thereby bringing the penalty of the law upon himself, which was death by violence; so that Christ could give an exhibition of what was due to all who transgress any of God's moral laws. Popular religion explains Christ being made a curse as being the payment of the penalty, punishment, due to all sin: that he paid the debt that was due to all sinners, that in this sense he died as a substitute; that all believing this, believe in what is known as "Substitution."

What the above amounts to is that Christ by hanging on the tree, brought himself under the penalty of the Mosaic law, that he broke the law. How could such a thing be possible when Peter says, "Who did no sin, neither was guile found in his mouth"; when Jesus said, "I am not come to destroy, but to fulfill;" when Isaiah, prophetic of Christ, said, "It pleased Jehovah, for his righteousness sake, to magnify the law, and make it honorable" (42:21).

Christ's whole life was devoted to keeping the law, and to fulfill the righteousness of the law in himself; and then, in the article of death, break the law and bring its curse upon himself, would surely be a most singular arrangement. Is this theology? It may be, but it is not the religion of the Bible. Moses says, "Deut. 21:23, "For he that is hanged is the curse of God." It was not sin for a person to hang on a tree; there is no such a clause in the law of Moses. A Jewish criminal put to death for his crime, and then hung on a tree, was the curse of God; he was "the curse" at the time when he was put to death; hanging him upon the tree, as a dead person, to exhibit what the law breakers deserve as a warning to other Jews, did not make him any more nor less a criminal, as he had previously paid the extreme penalty of the law.

Deut. 21:22, 23 stands as follows: "And if a man have committed a sin worthy of death and thou hang him on a tree; his body shall not remain all night upon the tree, but thou shalt surely bury him the same day; for he that is hanged is the curse of God; that thou defile not thy land which Jehovah thy God giveth thee for an inheritance." Paul was too good a lawyer to interpret this to mean that the mere act of hanging upon a tree was against the law, and that for so hanging, the law cursed him with death. The Revised Version, renders Gal. 3:13, "Having become a curse for us." The curse of the Mosaic law for breaking its ordinances or statutes, was death by stoning, that kind of death was one of violence. The death that Christ died was one of violence; he died that kind of a death because he was convicted as a criminal, although unjustly so, and by false witnesses; still it was the curse of the law that Christ suffered. He submitted to the kind of death that criminals die for the lesson that was taught by it for the benefit of his "friends."

Oregon Bible College
Oregon, Illinois

Paul says, "He endured the cross, despising the shame" (Heb. 12:2). What greater shame can a man endure than to die as a supposed criminal in punishment for crime? "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted" (Isa. 53:4). "Because he poured out his soul unto death, and was numbered with the transgressors" (verse 12). Now as the Bible gives no other reason for the death of Christ than for transgression, condemning transgression by an exhibition of the kind of death designed for sinners; where is the evidence to prove that Christ died to satisfy the condemnation supposed to rest upon him for his sinful flesh nature? His resurrection unto eternal life was his justification, the evidence that at the time he died, no single, double or any kind of condemnation rested upon him for anything; for when death takes place to satisfy condemnation, the grave cannot be unlocked.

Christ as an Altar

Heb. 13:10: "We have an altar, whereof they have no right to eat that serve the tabernacle."

In Exodus 29:36, 37, and also in Lev. 16:18, 19, an account is given in reference to making atonement for the the altar of burnt-offering, to cleanse it and to hallow it from the uncleanness of the children of Israel. The prevalent idea is that the brazen altar at the door of the tabernacle of the congregation was made unclean when it was fabricated or constructed, because those engaged in the work were unclean by reason of having "sin in the flesh" as a physical principle; and that it was from this uncleanness that the altar was cleansed and atoned for, making it holy, and therefore, everyone touching it was made holy. The antitype being Christ, therefore it is argued that he too must have had an atonement made for himself to cleanse him from his own sin in the flesh, for he by it as an altar, was made unclean. What all God-fearing believers in the word of God desire is to know the truth on this subject, regardless of what has been written upon the subject to uphold any theory or doctrine. The altar in the Bible is a symbol of sacrifice and suffering, because of service on behalf of those whose sins debar them from salvation. Paul says in Phil. 2:17, "Yea, and if I am offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." The essential thing in reference to the antitypical altar is where to locate the suffering, because at that place is where the altar must be found. Peter says: "Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit" (1 Pet. 3:18). "When it testified before hand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:11). "That I may know him, and the power of his resurrection, and the fellowship of his suffering, being made conformable unto his death" (Phil. 3:10). It was Christ as "a lamb without blemish and without spot" (1 Pet. 1:19), that suffered. It is the mind that suffers and not the body, although the body is injured. Any sensation felt by the body is instantly communicated to the conscious self in the mind, where the real feeling exists. Paralyze the limbs, cut off the electro-magnetic communication, and there is no suffering however much the limbs may be mutilated. Christ as "the mind of the spirit," a concrete conscious character, is what constituted the altar, and not "this body of death" with its mind of the flesh (Rom. 7:24). Paul says, "Who shall deliver me out of the body of this death?" (verse 24).

Now as we have already called attention to the fact that Christ's "sin in the flesh" did not make him unclean nor defile him, we can readily see that Christ the altar was not made unclean by it. Furthermore, if we regard the altar as Christ physically, and that the taking away of "sin in the flesh" from the human nature as the cleansing of the altar, difficulties present themselves. Nowhere does the Bible represent that "sin in the flesh" will be taken away from the body, leaving the body cleansed from it. Paul says in Rom. 8:10, "The body is dead because of sin." Jesus says, "That which is born of the flesh is flesh," and he also says, "He that is of the earth is of the earth, and of the earth he speaketh." This gives us "the mind of the flesh" as belonging to the "body of flesh"; and so we read the wholesome words of Paul to the Corinthians, "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." Truly, human nature has been defiled by "sin in the flesh," and it has become a worthless thing in the ultimate purpose of God, and will be cast aside. The divine mind or mental nature joined with the consciousness of existence or being, is what will be saved; and it will not be saved in a cleansed flesh and blood body. God gives "the mind of the Spirit" a body of its own, "and to every seed his own body" (1 Cor. 15:38). "An house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven" (2 Cor. 5:1, 2). "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:21).

Not a vestige of flesh and blood will be left: the body will be entirely of spirit substance. Paul says, "there is a spiritual body." He also speaks of Christ in heaven as "the Lord the Spirit." If Christ's "sinful flesh" is what made him unclean as an altar, then was there no time up to the time that he was used as an altar to make atonement for sin when the blood was sprinkled upon the altar, that Christ was not an unclean altar, and therefore not being an holy altar, he could not have been used to sprinkle the atoning blood upon it. Christ the dead altar was symbolically and figuratively defiled by his own blood which was "shed for many for the remission of sins" (Matt. 26:28); and therefore in a figure represented the life that belonged to sin and was shed to atone for it. Sin and the life that sustains it are one. Christ for the time being on the cross associated himself figuratively with sinners. "And was numbered with the transgressors" (Isa. 53:12).

Blood itself has no cleansing efficacy. It was the use that it was put to that made it cleansing from sin. Christ's blood was called "precious," for

the reason that it was the life of a spotless lamb, used in figure to represent the satisfied penalty due to sinners for transgression of God's law; and then when the lesson of death for sin has been taught, life could be taken back again because of the righteousness of the one who gave it up, to teach the desired lesson for the benefit of sinners. No other life in blood, among men, could do such a thing but the unblemished and spotless blood of the Lamb of God; therefore as Peter says, "The precious blood of Christ." Just before Christ was nailed to the tree, he was a clean and holy altar, but immediately when he willingly took the attitude or position of a sinner to work out a symbolism, he symbolically became unclean because of the sins which he bare as a sin-offering, and whose blood was sprinkled upon the Christ altar. When he arose from the dead triumphant on the third day, he was only justified from all symbolic and figurative uncleanness; but he was the same clean and holy altar that he had been before he was crucified; and therefore is an altar advanced from its brazen association at the door of the tabernacle, to an altar in the holy place, an altar upon which can be offered sweet incense ascending to the Father. "And there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar that was before the throne" (Rev. 8:3).

The explanation has been made, now for the proof. "An altar of earth shalt thou make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: in every place where I record my name I will come unto thee and I will bless thee. And if thou make me an altar of stone, thou shalt not build it of hewn stones; for if thou lift up thy tool upon it, thou hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not uncovered thereon" (Exod. 20:21-26). Had Joseph been the paternal father of Jesus, then would the Christ have been a polluted and unclean altar. There was no possible way by which Jesus Christ could have kept himself "undefiled in the way," other than by having God for his Father in the way testified by Luke. A reasonable proposition is that the sins that the Christ altar was cleansed from were the sins which made a defiled or polluted altar. If we go to the history of the typical altar we shall be able to find out whether it was "sin in the flesh," or sin in its primary sense, as the mode and rule of human life. Lev. 16:18, 19: "And he shall go unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Chapter 16:33, 34: "And he shall make atonement for the tent of meeting and for the altar; and he shall make atonement for the priests and for all the people of the assembly. And this shall be an everlasting statute unto you, to make atonement for the children of Israel because of all their sins once in the year. And he did as God commanded Moses." The word "uncleanness" in the Authorized Version has been interpreted as meaning the natural uncleanness of the children of Israel, that is, their "sin in the flesh." This of course was done to prove that the antitype, the Christ altar, was made unclean by his own "sin in the flesh." This same word in the Revised Version is rendered "uncleanness of the children of Israel." The 33rd and 34th verses show clearly that the reason why atonement was necessary for the several things mentioned, and the altar as one of them, was because of the sins of the children of Israel. Those "sins" and the "uncleannessses" both mean the same thing; and that thing is what the apostle John says that it is, "All unrighteousness is sin" (1 John 5:17). Carefully follow the use of the word "uncleanness" (Lev. 16:19) throughout the Bible, and it will be found that the reference is to sin as wickedness, and uncleanness other than that known as Paul's "sin of the flesh" of Romans the seventh chapter.

Ezekiel 36:29, "And I will save you from all your uncleannesses." Verse 33, "In the day when I shall have cleansed you from all your iniquities," etc. Ezra 9:11: "The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from one end to another with their uncleanness." Rom. 1:24, "Wherefore God gave them up to uncleanness through the lusts of their own heart," etc. Rom. 6:19, "Servants of uncleanness." 2 Cor. 12:21: "And have not repented of the uncleanness and fornication and lasciviousness which they have committed." Eph. 4:19, "To work all uncleanness with greediness."

From the above testimony it is proven that the sin or uncleanness that defiled the altar was not "sin in the flesh"; but sin in its primary sense. It was from that kind of sin that the Mosaic altar was cleansed, and therefore, the antitypical altar was cleansed from the same kind of sin; but it was only in figure and symbol, because as a matter of fact neither the typical nor the antitypical altars were defiled or cleansed from sin.

Allen D. Strickler.

The National Resurrection of the Jew

ONCE PALESTINE could put into the field nearly a quarter of a million men (2 Chron. 13:3), which from a modern conscript experience, proves a population of at least twelve, or probably twenty millions; so that if restored to its original fertility, Palestine is capable of absorbing the whole of the Jewish race in the world today. The race has strangely fluctuated. A million were massacred at the fall of the second temple, and sixty years afterward Hadrian slaughtered 580,000. By the sixteenth century when there were but a million Jews in the world, a return tide of life set in. In the seventeenth century there were three millions; at the opening of the nineteenth, five millions in the middle, six millions; at the close, eleven; and today between thirteen and fourteen millions. "If their loss," their reduction to a smaller number which coincided with the gospel era, "be the riches of the Gentiles, how much more their fulness?" (Rom. 11:12)—their restoration, so extraordinarily accelerating in modern times, to the full pulse of national life.

But it is not only numerical replenishment which is promised, and which we are witnessing, but also personal and individual exaltation; "Behold at that time (the second Advent) I will make thee a praise and a name, whose shame hath been in all the earth" (Zeph. 3:19).

Already the influence of the Jew among all nations is astounding. In England five cabinet ministers, in recent days have been Jews; the Lord Chief Justice is a Jew; the last link that snapped between Germany and England—the British Ambassador in Berlin, Sir E. Goshen—was a Jew; and eighteen Jews sit in the House of Commons, and five in the House of Lords. In France a Prime Minister, M. Monis, five members of the cabinet, and eight generals in the army, are Jews; and out of forty daily newspapers of Paris, thirty are edited by Jews

In Italy the late Prime Minister (Luzzatti) the President of the Council of State (Malvanio), a late Prime Minister (Sonnino), the late Minister of War (Otholenghi), and the chief of the Judiciary (Mostara), are all Jews. In Germany although they are only two per cent of the population, 104 professors in the universities are Jews; the second, Mr. Morganthau, at the outbreak of the war, handled the affairs of eleven nations in Constantinople and the first, Mr. Strauss, drew on his own private fortune to help the Christian missionaries in distress. Enver Pasha, who plunged Turkey into war, and may thus, profoundly against his own will, be the instrument of the transfer of Palestine from the Turk to the Jew. Surely all of this is most extraordinary.

So also the modern Jew controls a wealth out of all proportion to his numbers. "The ships of Tarshish shall bring thy sons from afar, their silver and their gold with them" (Isa. 60:9). Since the fall of the house of Baring, no great Gentile name has ruled in the affairs of international finance; whereas the firm of Rothschild alone controls 400,000,000 pound; and another Jewish banking house is estimated to control 600,000,000 pounds. Some years ago the Russian government applied to the Rothschilds for a loan. Their representatives went to St. Petersburg (now Petrograd) to meet the Minister of Finance, a Jew; to Paris to consult the Premier, a Jew; then to Berlin to have an interview with the Chancellor of the government. At the opening of the war, nearly one half of the wealthy families in Germany were Jews; although they are only one-half of one per cent of the population in England, they are six per cent of the wealthy: and in America there are at least 250 millionaire Jews. Two thirds of the wealth of New York belongs to Jews! the Vienna Stock Exchange is entirely in their hands; and the London Stock Exchange holds so many Jews that it is sometimes called "the temple of the Jews." "Thou shalt lend unto many nations and thou shalt not borrow" (Deut. 28:12).

No nation in the world is so deeply involved, or contributing so much to the war as the Jews, massed as they are, in the very center of the world war. Ten million Jews out of fourteen are involved; that is, while the world contributes 46 per cent, Israel contributes 68 per cent. Half a million Jews, or one Jew in every 28 are fighting; that is twice as many in proportion as any other race; and in France eight Generals are Jews: and in Austria two Field Marshals and six Generals. The brain that is responsible for the transport of the whole German legion is Herr Ballin's, a Jewish brain: and so also is the foremost journalist's of Germany, Maxmilian Harden; and Germany's leading merchant prince, Herr James Simon. When the allies sought a head for the commission which was to raise the colossal loan of one hundred million sterling in the States, they chose a Jew, Lord Reading; and his great protagonist in the Central Powers, the financier, Jacob Schiff, is the wealthiest Jew in the United States.

Gen. Trepoff said to the socialist, Mr. Hyndman: "If we give the Jews the freedom you ask for them, in six months they would be masters of Russia," and no sooner was the Tzardom overthrown than all Russia was in the grasp of Kerensky, a Jew: and immediately after, Trotsky, a Jew. Henry Bergson whose intuitional philosophy is said to lie at the door of Syndicalism, is a Jew: and the inventor of Esperanto, the modern attempt to reverse Babel, Dr Zamenhof, is a Jew also. The greatest actress of modern days Madame Sarah Bernhardt, is a Jewess.

So we stand face to face with the national resurrection of the Jew. Practically stationery for untold centuries, inert and crushed; he has now sprung back into the forefront of the nations. The promises we have quoted are wholly millennial, and can actualize fully only after the visible Advent; nevertheless the striking approximation of the modern Jew to the Millennial forecast warns us that the hour is late. "For if the casting of them away is the reconciling of the world what shall the receiving of them be but life from the dead?" (Rom. 11:15). D. M. Panton.

Selected by a Reader.

Have You Made Your Will?

To the Readers and Lovers of The Restitution:

An editorial in The Restitution of Nov. 11, 1919, with the above caption, is worthy of more than a passing notice. I trust that it will receive the endorsement of all the lovers of our dear little weekly visitor. What would we do without it? To me it would be like the loss of a dear friend.

The uncertainty of life and the certainty of death are always present with us. We do not want to see God's truth perish from the earth. Are we bearing our share of the burden in making it possible for the Editor and Directors of The Restitution to have it make us weekly visits and bring messages of cheer and comfort to our hearts? The story of Jesus and his love will never grow old.

Not only should we, whom our heavenly Father hath given power to obtain more than enough for our present needs remember The Restitution in the final distributions of our possessions; but we should do more. We should contribute, if possible, monthly, semiannually, or at least annually, according as the Lord has prospered us.

If we receive in abundance, heaped up and pressed down, is it not our duty and obligation as well, to assist in holding up the hands of those who are devoting their days and years to the defence of the gospel of Jesus Christ? They give their services for practically nothing except the hope of a part in the glories in the ages to come. Let us minister to their temporal needs as never before, beginning the New Year.

The Helping Fund is worthy of our support. And why not also have a Memorial Fund for the spreading of the Gospel, and leave it to the Editor and Directors of The Restitution to apply as they think best?

We all have loved ones who have fallen asleep in Jesus: fathers, mothers, husbands, and wives, who loved the truth: would we not all love to give of our means as a Memorial of our mother who first unfolded to us in our childhood days the story of Jesus and his love, and at whose knees we were first taught to pray, "Thy kingdom come"? Perhaps it is the wife of our bosom who journeyed through life's rugged road with us, for two score years or more, toiled with us denied herself of all but the necessities of life in order to provide for the so called "rainy day," and was summoned by the dreaded enemy. Her portion was equal to our portion of all that we possessed. Will we knowingly deny the Lord his portion? It is written, "Thou shalt not muzzle the ox when he treadeth out the corn." The apostle Paul in 1 Cor. 9:14 says, "Even so hath God ordained that they which preach the gospel should live by the gospel." Let us all make a united effort to provide the means as much as it is in our power to do, so our Editor and co-workers and those who leave their own firesides to go out and tell the people the good news of the gospel of the kingdom of God, and of Jesus and his love, may be provided for.

When we read the accounts of their labors and of those who have become obedient through their efforts, do we not rejoice? Do we not shed a tear for joy to know that another has made the good confession, and is seeking to be a child of God? Certainly we do. On the other hand, do we show by our actions and deeds that we fully believe we are living in the last days, in the very days of the Master's preparation to return to this sin cursed earth, and take unto himself his great power and reign? Do we travel the streets of our cities any day without being reminded of the prophet Nahum, what he said in the Spirit more than 2600 years ago, and which we now behold in reality? The prophet says these things shall be "in the day of his preparation." He is preparing to come. Thank God, the giver of every good and perfect gift is preparing to come! The apostle Paul in Romans 13:11 says, "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we first believed." Jesus said of the woman who anointed him, that it should be told "for a memorial of her throughout the whole world." Let us have a memorial department in The Restitution.

L. G. Jaeger.

A Bright and Happy New Year

As we review the leadings of divine providence during the year that is past, let God's goodness and mercy stimulate our faith and confidence in him as respects the new incoming year. A proper retrospect on the part of a proper child of God will enable him not only to render thanks for the past, but to look up and lift up his head, realizing that our deliverance is nearer than when we first believed, and that he that began a good work in us is both able and willing to complete it, if we will but continue to submit our wills, our lives, and our all to his wisdom and loving care (Psa. 66:11). Just look and see what Psa. 116:12-14 says.

The close of the year is an excellent time for the making of new resolutions for the year to come. Let us, beloved brethren and sisters, make plenty of good resolutions respecting what we shall be willing to be, to do, to suffer, in fellowship with our Lord: that we may by his grace make of it the best year thus far of our lives—the year of largest hopes and the largest endeavors and by the Lord's grace, of largest increase in self-sacrifice in overcoming the world and its spirit, in vanquishing self and the desire of the flesh, in resisting the adversary, and in glorifying our Lord and blessing his people.

The grace of our Lord Jesus Christ be with you all. Amen.

Brother Becker.

Not man's manifold labors, but manifold cares, hinder the presence of God. Whatsoever thou doest, hush thyself to thy own feverish vanities, and busy thoughts and cares, in silence seek thy Father's face, and the light of his countenance will stream down upon thee. He will make a secret cell in thine heart, and when thou enterest there, there shalt thou find him. And if thou hast found him there, all around shall reflect him, all shall speak to him and he will speak through all. Outwardly thou mayest be doing the work of thy calling; inwardly if thou commend thy work to God, thou mayest be with him in the third heaven (Pusey).

Over the door of a certain school is engraved the words:

ENTER TO LEARN—DEPART TO SERVE

This should be our attitude every time we attend a religious service. We enter to learn the will of God, we depart to serve God's creatures by doing his will.—Brother A. D. DONALDSON.

The Restitution

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Editorial

We are sorry to learn from Brother L. G. Jaeger that his daughter is in the hospital, "having had a very serious operation on Nov. 12th." He adds words of joy when he says she "is recovering nicely."

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We have recently received some good MSS. from Sister Wood and brethren Gelletly, Parker, Robison. Moore, etc. Thanks. Readers can expect unusually good reading for several months to come. The Restitution slowly but steadily goes on to perfection. For this progress we thank the Lord and our loyal and able co-helpers.

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The best way to convert a Socialist is to give him some property. And the best way to convince those who say that expository preaching is easy is to get them to try it. Let them prepare a real expository sermon, and before they get through with its preparation and delivery, they will find it is a little the hardest piece of homeletic work they ever undertook. The greatest difficulty with this method of public address is to give it logical unity and construction. It is by far the most instructive way of preaching, the least egotistical, and most honoring to God's word.

The homily was the ancient mode of preaching, and is really in a fuller sense "preaching the word" (2 Tim. 4:2) than the textual method, for it deals more directly with larger portions of the Bible, and requires greater exegetical ability. While textual preaching is principally synthetic, expository must be both synthetic and analytic. Some people think it is an easy way of preaching, and gives evidence that the preacher is lazy. But in this they are quite mistaken. It is not a mere running commentary on a chapter or portion of Scripture. There can not be anything more insipid than that. It was quaintly remarked by a minister who was doing that kind of work and imagining he was pursuing the expository method that he liked to preach that way because, if he found himself "persecuted in one verse he could flee to another." Hearers sometimes get the impression that it must be easy because, when well done, it seems so simple and devoid of vehement declamation.

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Sister Martha Townend writes: "In The Restitution a short time ago (I don't remember the date) you had an article about Dan's name not being in Revelation. A few years ago I noticed that, and I sent to Mr. Leopold Cohn, an ex-rabbi who is now a missionary to the Jews of Brooklyn, N. Y., and asked him if he could tell me why Dan's name was not in Revelation; and he said Dan was a judge, and in this age a judge is not needed. When I saw your article about Dan it came clear to my mind how he became an adder, biting the horse's heels, and the rider falling backward. Dan being a judge in Israel and judging Christ a deceiver, would cause all the house of Israel to fall back from Jesus; and counting Jesus the power or the horse, he filled that office, as an adder biting the horse's heels, and causing them (Israel) to fall backward."

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Brother, J. M. Owens, of Kingsville, Texas, writes: "I will send two dollars to keep The Restitution coming. Sister W. L. Robbins' letter was good. Brethren of Texas ought to pay close attention to her letter. I am ready to do all I can. I live about fifteen miles from Riviera, Texas. We need a preacher in Southern Texas. There are brethren enough in Texas to keep two Evangelists in Texas. I am ready to do my part. Let us get busy and do something. Let me hear from some one else. We have brethren in Texas who could easily give a hundred dollars a year. This is the first time I have written to The Restitution. Through The Restitution perhaps we can wake up some of our brethren who are asleep. Brother Huggins, please use your influence through the paper to get our brethren in Texas to do something for the truth. I live on the Gulf Coast. The weather is mild here. We are having fine weather now. This is a fine place to hold meetings in the winter. We have ten members at this place. There were only two when I came—wife and myself. We had Brother Bradley hold two meetings for us."

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"How like iron the gates of tomorrow." Whatever you have to do, do it now.

Cleveland Miscellanies

Sister Gertrude Miller, of Adrian, Michigan, was a guest Sunday, Nov. 30th.

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Thirty-one members answered roll call at the Young People's Meeting, held Friday evening, Nov. 21, 1919, at the home of Brother and Sister Brandt. Three new members were taken into the Society and six visitors were present. The Corresponding Secretary reported several communications, among them letters from Sister Jessie Kauffman and Brother Long. It has been suggested that some of the young people make an extra effort to assist Brother Donaldson in the publishing of his Young People's Page in The Restitution, by sending him contributions.

Sister Frances Russell conducted the lesson on "Significance of Current Events." All episodes of history have at one time been "current events" in order to later become "history." In the same way those fomer "current events" of the creation, flood, wanderings of the Israelites, etc., make up our Bible history. The loss of dominion to Adam, the people of Noah's time, Egypt, Israel, and all down through the times, was due to unbelief and sin, for there is a God in heaven who rules the kindoms of men (Dan. 4:17; Prov. 8:15, 16). The world war started through greed. The league of nations cannot come to definite decisions because of this same greed. In the proposed league of churches the aim will be one organization in which no denomination will be obliged to give up any of its particular phases. The nations which were built on the unsolid foundation of unbelief and sin, fell. Is not this age a similar one; and shall it not bow to a higher supremacy which shall exist forever (Dan. 2:44)? —HELOISE CRAWFORD.

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"Readiness"

"Having shod your feet with the preparation of the gospel of peace" (Eph. 6:15). This is the only place in the New Testament where the word "hetoim" is rendered "preparation." Paul uses four times the verb, translated "to prepare"; and also four times the adjective, translated "prepared." As an adjective it would be better if translated "ready." This would make "readiness" a preferable rendering to "preparation" in the text. Such a translation just suits the passage.

Paul is viewing the Christian as a messenger, one who is especially prepared to run on an important errand, that of proclaiming "the gospel of peace." He must be shod accordingly. As Paul is writing to converted Gentiles he probably had in mind the messenger of the heathen god Mercury, who was represented with winged heels; therefore he wrote, "The readiness of the gospel of peace."

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Readers of The Restitution should send us all their job work. Give us a trial order.

Heart-sickening Experiences

"Have You Made Your Will?" a response in this number to an editorial a few weeks ago is interesting reading. It may interest the reader to be informed how we were led to write that editorial. Briefly, the facts leading to it were these:

First, we noticed that among Catholics and many protestant sects, many people of means who were getting old and could not much longer enjoy them, gave hundreds and thousands and thousands of dollars to churches, papers, and religious institutions. As we never hear of anything like this happening among our people, we found ourselves asking if it were possible that the people of God were ignorant or stingy—which?

Secondly, along with pastoral duties goes the unpleasant one of officiating at funerals. Often the deceased is old, and he knew several years before he died that he would die soon if the Lord tarried. Did he, like Hezekiah, "set his house in order" (Isa. 38:1)? We have preached the funeral of many brethren who were either "well to do" or rich. Without inquisitiveness on our part we just had to learn how they had feathered their own nests, what solicitude they had showed for their son, leaving him $10,000; and how concerned they were for their daughter, leaving her a competence for life. And what has saddened our heart more than once was the fact that neither son nor daughter loved the God of truth, both often being children of the Philistines. Under such depressing circumstances, did not the deceased love the flesh more than the Spirit? Did he not love the children of the flesh more than the children of God? Did he not give to the Red Cross, the Community Chest, and other worldly things? "The world loves its own," says Christ, and surely the evidence is before us. Does not a brother love the world who gives the world all he has? The matter was a weight upon our mind, and fearing that such robbery of God and his children would cause the loss of the kingdom for some of our readers, we felt compelled to give the exhortation and warning. If we are to "acknowledge God in all our ways," as one divine writer says, let us see that his cause and household get recognition in our wills; not merely a recognition in words, but a substantial gift from a grateful heart.

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Persevere But Don't Be Stubborn

Sir George Reid, a noted Englishman, once said:

"I have aimed at health and happiness, and when confronted by a formidable obstacle, I have first tried to knock it over; failing in this, to get around it; if not to get under it; and if all these maneuvers failed I have been content to lie down in its grateful shade, lauding it as a beautiful blessing in disguise."

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Most people get what they deserve, but few are willing to admit it.

Bible Lessons On First Principles

By

ROBERT G. HUGGINS

Lesson V

Setting up the Kingdom of God A Destructive And Constructive Work

I. Setting up the Kingdom of God is a Destructive Work

WHEN CHRIST returns to establish the kingdom of God the earth is baptized in judgment-fire (Isa. 66:15,16; Psa. 50:3-6; Mal. 4:1 2; Jer. 30:23,24; Psa. 21:9; 11:6; Jer. 25:33).

II. Setting up the Kingdom is also a Constructive Work

Nevertheless in wrath God remembers mercy. The out-goings of his wrath are destructive, deadly, and extensive, but not universal (Hab. 3:2; Gen. 6:7,8,17,18; 7:23; 8:1,18,19-22; 9:1; 2 Pet. 2:5, Isa. 31; 35; Jer. 4 Zeph. 1; Acts 2:19-21; 3:19-23).

III. The Subjects of the Kingdom Scripturally Defined

In mercy God also remembers justice. The outflowings of his mercy are constructive, rehabilitating and magnificent, but circumscribed.

(a) The subjects of the kingdom consist only of a "remnant," a residue composed of the meek, willing, and well-disposed of mankind (Isa. 1:19,20; 24:6; 11:11,16; Zeph. 3:12; Zech. 14:16; Micah 4:1-7; Ezek. 39:2; 20:33,38).

(b) These "remnant" subjects are composed almost entirely of infants and children (Deut. 1:39; Psa. 8:2; Matt. 21:15,16; Psa. 22:30,31; 102:18,28; 127:3; Isa. 11:6,8; Zech. 8:5; 13:7,8,9; Luke 18:16).

Synthetic Remarks

I. SETTING UP THE KINGDOM OF GOD IS A DESTRUCTIVE WORK

IN THE last lesson we learned that it is God's purpose to "send Jesus Christ" to the earth (Acts 3:20) to destroy all the kingdoms which now exist, and to set up a kingdom of his own (Dan. 2:44). We come now to consider the circumstances which will attend this prodigious political transformation. Will Christ creep upon the nations secretly and decimate "the powers that be" quietly, or will he come when wars are prevalent and troubles are rife? Instead of coming to redeem a saved world, according to the misconceptions of orthodox missionary propagandists, he comes in harmony with scriptural representations, to baptize the earth in judgment-fire.

The change from the kingdoms of this world to the kingdom of our Lord and his Christ (Rev. 11:15) will be attended by "a time of trouble such as never was since there was a nation" (Dan. 12:1). "Evil shall go forth from nation to nation" (Jer. 25:32,33). God has a controversy with the nations, and directly pleads with all flesh (vss. 30,31). To natural, political, and military troubles, without a parallel in history, which cause "men's hearts to fail them for fear, and for looking after those things which are coming on the earth" (Luke 21:26), will be added God's visible, judicial operations upon the nations. Natural and national perplexities will be supplemented by miraculous retributions. Vengeance of a most deadly kind overspreads the earth. Multitudes perish by war and pestilence; thousands more fall victims to the fire which will descend after the manner of the judgments upon Sodom and Gomorrah (Ezek. 39:6). "A fire shall devour before him" (Psa. 50:3-6) which falls "with pain upon the head of the wicked" (Jer. 30:23,24). Revealed in "flaming fire," Christ comes to take vengeance upon sinners, and to destroy them with an "everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:8,9). To give some idea as to the extent of this advent-destruction the prophets write: "The slain of the Lord shall be many" (Isa. 66:16); "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth" (Jer. 25:33). Out of this world-wide destruction comes this exhortation and warning: "Take heed to yourselves lest . . . . that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man" (Luke 21:34-36). If God's own loved ones must "watch and pray always" to be "accounted worthy to escape" this snare that springs upon "the face of the whole earth" at Christ's advent, what chance of "escape" do you see, dear reader, for the world which neither watches, nor prays, nor believes in the coming of the Lord? "They shall not escape" (1 Thess. 5:3). If God's own dear ones, after watching and praying without intermission, "escape" with the skin of their teeth (Job 19:20); if "the righteous scarcely be saved" (1 Pet. 4:18), are not Russellites, Restorationists, and Universalists in a precarious business when they promise the world "escape" from this world-wide "snare"; and then having escaped, another chance for life after the Lord comes? "With lies ye make the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life" (Ezek. 13:22). Instead of "strengthening the wicked" to continue in his wickedness by a "promise of life" and a "fair chance" in the coming age; instead of giving the world Russellite opiates to put them to sleep in sin, and stereotyped arguments of Universalists to make them feel safe in iniquity, "the man of God" (2 Tim. 3:17) must proclaim the word of God in stentorian voice: "Before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger" (Zeph. 2:2,3). Seeking the Lord, righteousness and meekness "before the day of the Lord's anger comes upon you" is here twice categorically commanded. Even after we have "wrought his judgment" the promise of our safety is only conditional: "It may be ye shall be hid in the day of the Lord's anger." Russellism pledges to all men an unconditional and non-forfeitable "chance" in the coming age. This false and seductive system of religion promises all who have neither sought the Lord, righteousness, nor meekness, that they shall all "escape"; it therefore promises more to the world unconditionally than God has promised to his own sons and daughters conditionally. The impudent doctrine of a "fair chance" for all men, both dead and living, in the kingdom age, is the most fallacious dogma that has been invented since theological quacks began to temporize with the word of God.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

* * *

Eliza Jane (Scudder) Evans was born in Switzerland County, Indiana, March 22, 1843, and was the youngest child of John and Elizabeth (Williams) Scudder. Her mother died a few days after the birth of her daughter, and the father was summoned to his final rest when his child was only nine months old. Being left alone at this early age she never knew a "home" until she made one of her own. She was reared in the home of her aunt and uncle, Mr. and Mrs. Wilson Rutherford who lived in Prestonville, Kentucky.

She came to Warren County, Indiana, when eighteen years old and kept house for her brother, Henry Scudder). David W. Scudder, of Danville. Evans, January 22, 1863. The entire married life of this couple was spent in Jordan Township where their two sons were born, Henry H. and Cyrus C., both of whom survive her. She also leaves one grandson, Kenneth B. Evans, one nephew (son of Henry Scudder), David W. Scudder, of Danville, Illinois, and three cousins, members of the family where she was raised; Mrs. Anna Meek, of Cincinnati, Ohio; John Rutherford, of Covington, Kentucky, and Harvey Rutherford; besides a number of second cousins, one of whom, Harry C. Meek and Wife, of Chicago, visited her only a few weeks ago. A foster son, Charles E. [illegible], died some years ago in California.

Her husband's sudden and tragic death, October 1, 1897, was a severe shock and one from which she may never have fully recovered. Last January she was stricken with paralysis, and while she seemed to regain most of her usual activities, she gradually failed in general health, and probably this weakening of her system may have brought on her last illness. Feeling that she was no longer able to live alone and that she needed help in caring for herself, on the eighteenth day of August she was brought to the home of Harry Evans and Wife, and for three months or more she was confined to her bed; then just as a new day was calling to life a sleeping world she entered the Dark Valley of the Shadow of Death at twenty-five minutes after five on the morning of November 21, 1919, at the ripe age of 76 years, 7 months, and 29 days.

When a young girl she became a member of the Baptist Church, being baptized in the winter when the ice in the Ohio River had to be cut that they might have access to the water. After her marriage she joined the Church of God in Jordan Township, and as long as health permitted and circumstances allowed, she was a regular attendant at all the services. She was tenacious in holding to the doctrines of her church, and was a firm believer in honesty and allowing nothing to interfere with duty. Written by Henry H. Evans.

Funeral services were held from her late home in West Lebanon, as she had requested it to be held there, on Sunday at 2 o'clock P. M., November 23, 1919, conducted by the writer. Sister Evans had made many close friends among those with whom she lived. Their love was expressed by many rich floral offerings while the tribute of flowers was profuse from nearer relatives in token of the hearthstone ties of filial love. We read a Scripture lesson from 1 John 3 and 4, which she had enjoyed at our last visit with her before her death, and from it reviewed the great primal principles of Jesus' life as it had been exemplified by her devotion to service and duty. Burial was made in Jordan Cemetery beside her much lamented husband where they await the coming of Jesus and their change, through his great life giving power, from that which is sown a natural body to that which shall be raised as a spiritual body.

D. E. Van Vactor.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors
Bessie K. Walker .... Proctor, Montana.

GOLDEN TEXT: Psalm 16:11

An Appeal

We, whose names are signed below, do agree to contribute at least once a month, one or more articles for publication on the Young People's Page of The Restitution, said articles to be either original or selected, and all to the glory of God

Bessie K. Walker. Proctor, Montana.

THE VALUE OF A LITTLE

Do thy little, do it well;
Do what right and reason tell;
Do what wrong and sorrow claim,
Conquer sin and cover shame.

Do thy little, though it be
Dreariness and drudgery:
They whom Christ apostles made
"Gathered fragments" when he bade.

Do thy little, never fear
While thy Savior standeth near;
Let the earth its javelins throw,
On thy way undaunted go.

Do thy little, God has made
Millions leave the forest shade;
Smallest stars their glory bring,
God employeth everything.

Do thy little, and when thou
Feelest on thy pallid brow,
Ere has fled thy vital breath,
Cold and damp the sweat of death.

Then the little thou hast done -
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,

Little words of love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun;

Little graces meekly worn,
Little slights with patience borne,
These shall crown thy pillowed head,
Holy light upon thee shed.

Saved by Grace

Faith opens the highway for the passage of the heavenly commerce.

Faith is always the medium of communion even upon the purely human plane. Where there is no faith there can be no heart commerce; no precious exports and imports come and go from the spacious harbors of the soul. Even in human intercourse let the faith be ruptured and the commerce is destroyed. Let the faith be impaired and the communion is checked. That is so in married life. That is so in friendship. No faith, no road! No road, no communion! Much faith, open thoroughfare, abundant communion. According to your faith, even in these realms, "shall it be done unto you."

And so it is in the highest of all realms: faith opens the way of communication between the soul and God. "If any man will open the door I will come in." Faith lets grace in. "By grace ye are saved through faith." Faith lets the lover in. And when the Lover enters into a life he begins to do his work of grace, which is the work of holy lovliness. The one who is lovely begins to impart his lovliness to the unlovely, and that is salvation. Salvation is just becoming like Jesus Christ. We are more and more saved as we become more and more like him. And that is why the apostle Paul uses three tenses in describing the mystery of saving grace. He does not merely use the past tense as of something accomplished. He uses the present tense as of something whose progress is to continue to the coming morrows. "We are saved!" "We are being saved!" "We shall be saved!" The full work of salvation stretches right across our years. It is like a shining light that shineth more and more even unto the perfect day. Salvation is a crisis and a process. The crisis of salvation is when faith is born, and the Lord of grace is offered a dwelling place in the human soul. The process of salvation is to be growing like our Guest, growing in the grace and knowledge of our Lord and Savior Jesus Christ. The crisis is the return, the process is the restoration. The crisis is to get with God, the process is to become like him. The crisis is to answer the Savior's call, the process is to become altogether lovely with the radiant and unsullied loveliness of the Lord. And so by faith we let grace into our lives, and grace is the parent of graces, even the fruits of the Spirit. From "Evangel," Edinburgh.

December

December, the last month of the year. In the Roman calendar the year was divided into ten months, the last of which was called December, or the tenth month; and this name, though etymologically incorrect, was retained for the last, or twelfth month of the year as now divided. In the Romulian calendar December had thirty days; Numa reduced the number to twenty-nine; Julius Caesar added two days to this, giving the month it present length. Martial applies to the month the epithet "canus" (hoary), and Ovid styles it "gelidus" (frosty) and "fumosos" (smoky). The Saxons called it "winter monat," or winter month, and "heligh-monat," or holy month; for it was in December (25) we celebrate the birth of Christ. December 22nd is the date of the winter solstice, when the sun reaches the tropic of Capricorn.

We now have entered into the last month of this year. Are you now a child of God? If not, and you intend to make 1919 the date of the new birth, you must not delay, for time is flitting, and we soon will see the end of this year. O, delay not. You know you want to do that which is right: why not do it now? Perhaps another opportunity never will present itself. God so loved you that Jesus came and lived a perfect, obedient life in doing his Father's will. It was for love of you that Jesus died, was buried, and was resurrected. It is because you are loved that Jesus is again coming to establish the kingdom of which both God and Jesus not only want you to be a part, but also a partner. Then why not present yourself as a birthday gift to Jesus on this Christmas month? You know you ought; you know you want to. Then why do you not do it? Please don't delay. Solomon said: "Beast not thyself of tomorrow; for thou knowest not what a day may bring forth."

These All Shall Pass

Having been swept from its mooring by the events of the past few years, the world is seeking as never before for a firm, stable anchorage. Permanent peace, enduring happiness, lasting prosperity—how shall they be secured? The question is unspeakably complicated by the rapid changes that have taken place. Only untried, and therefore unreliable, methods can be suggested.

But there are some things that do not change. It is still true today that the heart of man is "deceitful above all things, and desperately wicked." And it is forever and unalterably true that the only remedy for this deplorable condition is the everlasting gospel of faith in Christ the divine Savior of men. The goodness for which men are longing is not inherent, but must be wrought out in the life by his indwelling presence. In him is that "hope which we have as an anchor of the soul, both sure and steadfast." It is to him alone and to his promise that we confidently look for the setting up of that "new earth, wherein dwelleth righteousness." And coupled with a reminder that "all the glory of man" is "as the flower of grass," it is of his word it is written, that it "endureth forever." In view of the transitory things of this present world it is well for us to heed the explanation and the assurance, "They shall perish; but thou remainest; . . . and they shall be changed: but thou art the same, and thy years shall not change."

In seeking for a sure anchorage, the word of God points the way. Here is the rock that shall never be moved.

Well planned, systematic activity is bound to produce results.

Daily Thoughts

Thou hast cast all my sins behind thy back	Isa. 38:17
Be patient unto the coming of the Lord	James 5:7
He that refraineth his lips is wise	Prov. 10:19
I will make darkness light before them	Isa. 42:16
Be ye transformed by renewing of your mind	Rom. 12:2
Grudge not one against another	James 5:9
The Lord our God preserve us	Josh, 24:17

True Living

I live for those who love me,
  For those that know me true,
For the heaven that smiles above me,
  Where God dwells, and Jesus too:
For the cause that needs assistance,
  For the wrongs that need resistance,
For the future in the distance,
  And the good that I can do.

With constant prayers fasten your souls on high, that constantly the smile of your heroic cheer may float above all floods of earthly agonies, purification being the joy of pain!

The little griefs, the petty wounds,
  The stabs of daily care -
"Crackling of thorns beneath the pot"—
  As life's fire burns, now cold, now hot;
  How hard they are to bear!

I heard a bird at break of day
  Sing from the autumn trees
A song so mystical and calm,
  So full of certainties;
No man, I think, could listen long
  Except upon his knees,
Yet this was but a simple bird,
  Alone, among dead trees.

Christmas Netice

To the friends who have so often helped in the work before, the Chicago Bereans wish to announce that they will take up the Christmas work again this year, the work of bringing a little Christmas cheer to the poor and needy. If you wish to join in the work send your contribution to Jessie M. Wilson, 625 N. Long Ave., Chicago, Ill.

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Notice: A Christmast gift suggestion—Berean pins for your Berean friends. Bronze, 35 cents; gold, $1.50. Order from Miss Grace M. Marsh, 311 Park St., Marshalltown, Iowa, or Evelyn K. Harsch, 5439 $1.50. Order from Mrs. Grace M. Marsh, 311 Park

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Christmas Time

Christmas bells are ringing,
  O'er hill and dale and plain.
May angels touch their harp strings,
  And sing that song again,
Peace and good will to man,
  Is the divine decree,
Christ is born in Bethlehem,
  The Prince of Peace is he.

The shepherds watching with their flocks,
  Upon that peaceful night,
Heard the joyful message,
  And saw the heavenly light,
To you is born a Savior,
  He is Christ the Lord,
To rule the world in righteousness
  As promised in God's word.

No babe was half so pure,
  No child so passing fair,
As Jesus cradled in the manger,
  'Neath Mary's loving care.
The angel songsters hovered near
  To view the hallowed scene,
While the star that called the wise men,
  Shone with a holy sheen.

They brought a costly offering,
  Of worship, wealth and praise;
Meet offerings to the holy babe,
  The King of future days;
And now we're waiting for him,
  Till his star again appears,
He will come with joy and gladness,
  And banish all our fears.

Full soon the glorious morning
  We've waited for so long,
Will burst upon our vision
  With heavenly rapturous song;
Then Gabriel's trumpet will sound
  The last glad Christmas call,
And the righteous of all ages
  Shall be gathered, one and all.

J. E. Hogarth.

A superior man in regard to what he does not know shows a cautious reserve.

Send your holiday printing to The Restitution

The Good Shepherd

Late at night I saw the shepherd
Toiling slow along the hill,
Though the flock below were gathered
In the fold so warm and still.

On his face I saw the anguish,
In his locks the drops of night,
As he searched the misty valleys
As he climbed the frosty height.

Just one tender lamb was missing
When he called them all by name,
While the others heard and followed,
This one only never came.

Oft his voice rang through the darkness
Of that long, long night of pain,
Oft he sadly paused to listen
For an answering tone again.

Far away the truant sleeping
By the chasm of despair
Lay unconscious of its danger,
Shivering in the mountain air.

But at last the shepherd found it
Found it ere in sleep it died,
Took it on his loving bosom,
And his soul was satisfied.

Then I saw the eastern spaces
Part before a shining throng,
And the golden dome of morning
Seemed to shatter into song.

Selected by Sister Alice Adams.

A Letter to Sister Howard

DEAR SISTER SUSAN HOWARD:

IT WAS so thoughtful and kind of Brother Donaldson to let the family read his letter from a member of that same family. Do you remember at home when one of us received a letter from some absent one how we all read it because we were all related one to another? And so it is with the household of God: we are brethren, having one Father. We are members one of another, belonging to one body, even Christ.

Oregon Bible College
Oregon,

Some things in your letter helped and strengthened me, so I pass them on to the rest of the family. You spoke of your regret that you had not talent to write fluently, and of your sorrow that your "silver and gold" were so limited that you could not give more abundantly. Dear Sister, your letter was so filled with trust in God, with sincere love for our Lord and those who are his, that your faith, like a little child, helped me more than all the wealth of the wealthiest could do. Your courage under all the heavy burden you had to bear strengthened my weak efforts and made me ashamed that I sometimes complained to God that he had given me so heavy a burden as it sometimes seems to me when I compare my own with those of others travelling the same path I am in. And now I am reminded forcibly of Peter and John and the lame man at the gate Beautiful. You remember what Peter said, "Silver and gold have I none"; just as we sometimes feel that we cannot do anything for the cause of Christ because we have no worldly means. But read further, "Such as I have give I unto thee." And through the name of Jesus of Nazareth, the anointed one, the man was made whole. For forty years this man had not been able to move; others carried him from his place and laid him down on the ground to beg for alms. If Peter and John had possessed the wealth of the Indies, and had given it all to him, would it have counted as anything in comparison with the whole body they, through the power of the name they were united to, brought to him? So it is, dear Sister, with the least and poorest member of Christ's body. Such an one by a godly life, does more to preach the gospel, to hold forth the offer of eternal life, than one possessed of all the talents and all the wealth to work with, if his faith (doctrine) is not confirmed by works following. We may be able to speak or write fluently the doctrine, but if we do not show forth in our daily life the fruits of righteousness; if in our intercourse with those who know not the way of life we do not show forth the meekness, the gentleness, the courtesy of Christ, our words are only as "sounding brass or tinkling cymbals." So you see the highest, the most convincing way of showing the truth is our gift just as much as it is the greatest orator, the most fluent writer, and the most talented one among us. It is the one talent the Master gave to every one of his servants, and the one, also, which we are most prone to neglect to use for that Master.

It may be now you can see more clearly how your letters work for the Lord, because I am convinced your life is in accord with them. And that brings me to another thing. You say, "I wrote to a sister or sisters of my great desire to be baptized, and in less than one month they raised the money and sent a brother to baptize me." Do you know Sister Howard, I laughed when I read that and said, "Why, that is just like God's children." The surprise would be if they had not done it. We are so prone to "fall back" and let the thoughts of the flesh predominate. Sometimes when I see one who claims to be of the faith holding himself above others as the elect, and such an one viewing all beautiful scenes, having rich and costly apparel, and goodly food with no thought or care for the poor brother plodding on wearily with scant attire and little sustenance, I feel for a little moment as David did once until something else was brought to his mind. Then I read over a little packet of letters I have; I look over the old copies of our beloved paper, and see how quickly and generously and lovingly the brethren respond to the needs of those more unfortunate than themselves; and I begin to see why one has and another has not, even though children of one Father. I believe, dear Sister, it is for the testing of both those who have and those who have not; and happy are we if we endure trial for the little while of our time. There is a little flock whom it is the Father's good pleasure to bestow the kingdom upon, though we in our short sightedness may not always be able to discern them.

Speaking of our paper, you know how I have always loved it and how much it is a help and comfort to me. It grieves me to see any of its space taken up with questions which do not "profit." We all believe that we are mortal, that in obedience to the faith we have eternal life, and that Christ was the first fruits of them that slept. Then what "profit" is there to our faith to spend our time and talents as to speculations whether one man has not yet slept? None of us believe that Jesus would put the bottle that makes drunken to another's lips or that he himself would look upon the wine when it moveth itself aright. Why then should precious time be wasted and lengthy arguments be written on what kind of wine was used in the feast of the Passover? We know that Israel was commanded to eat nothing leavened, and to put all leaven out of their houses during the feast. And the church is commanded to keep the true antitypical feast with "the unleavened bread of sincerity and truth." God has greatly blessed The Restitution by providing for its continued publication in these trying times of peril and high cost of material. We should consecrate it and ourselves anew to God's service. Sister Howard, if we were sure that the Lord was coming today or tomorrow, next week, or even next month, what do you suppose we would be talking about? You know we would spend every moment exhorting one another to faithfulness, and praying mightily to God that he would hide all our sins with the covering of Christ's righteousness. The strong would be encouraging the weak. The ambassadors of Christ, those to whom he has committed the word of peaching, would be constantly pointing us to the love manifested for our redemption. Their words would be like this: "Who is he that condemneth? It is Christ that died for us. Be not afraid. He is coming for our salvation. Again, He that spared not his own Son, will he not with him give us all things even life eternal? Trust him and be not doubtful." In fact every true child of God would be doing just what the Spirit of God commands him to do in these last days: "Exhort one another, and so much the more as ye see the day approaching." Do we not see it near at hand? Will not the light of the day star soon burst upon our longing sight? We know (for Jesus warrants us in this, nay, commands us), that he is even at the door. May we then, dear Sister, strive to help one another to a life more filled with

the fruits of righteousness. I think one of the greatest works the Bereans are doing is sending loving, cheering, and encouraging letters to the isolated ones. Our paper used to be so full of these, but we seldom see any now. You see how large a letter I have written unto you. May God keep you and all his everywhere, blameless unto the coming of our Lord, by whom we have received the atonement with God.

Your sister in Christ,

Flora A. Reed.

"Out of Darkness Into Light"

Christ as the Antitypical Priest

There is a prevalent idea extant that inasmuch as Jesus Christ became the antitypical high priest, and therefore as the high priest under the law was required to offer sacrifice first for his own sin, so too, Christ had first to offer for his own sin before he was qualified to offer for others. This idea is not founded upon the facts in the case, as we shall see. In the first place, the high priest under the law had sin for which atonement was necessary. Christ had none; the apostle says, that he was "without sin." The priest under the law was on a lower level than Christ, and before he could act for those on the same level as himself, he was required to place himself above them. Jesus required no sacrifice for himself to elevate himself above his fellows. Paul's whole argument in Hebrews seven proves that Christ was quite a different high priest from those under the law. "For the law appointeth men high priests, having infirmity; but the word of the oath, which was after the law, appointeth a Son, perfected for evermore." "For such a high priest became us, holy, guileless, undefiled, separated from sinners, and made higher than the heavens." Under the law men were appointed high priests who had infirmity; "but the word of the oath, which was after the law, appointed a Son, perfected for evermore." High priests under the law, because of their infirmities continued to offer sacrifices for themselves, during the tenure of their office, not so however with the High Priest of the Oath; never having had any such kind of infirmity as the priests under the law, he never made any offering for himself either before or after he became High Priest by the Oath; for where there is no sin, no offering is required; and John said in reference to Christ, "In him is no sin." Now then, as Christ had no such infirmity to offer for as the High Priest under the law offered for, what was his offering for? For the infirmity of the people. "And then for the sins of the people; for this he did once for all (for all time, never to be repeated daily as under the law) when he offered up himself."

Now let it be observed that the high priests under the law never offered up themselves as sacrifice, but a lamb, goat or bullock. When Christ offered up himself he was not a High Priest, he had not at that time been constituted a priest because he was not immortal; his mission as the Messenger of the Covenant had not been fulfilled until his own blood sanctified and confirmed the instrument, by which "the transgressions under the first covenant" could be taken away, as also those under the New Covenant. One clear testimony from the word of God is worth more than all the theories of men, however high a position they may occupy in the minds of their devotees. Not as a priest did Christ offer up himself, but as a lamb. "But the precious blood, as of a lamb without blemish and without spot, even the blood of Christ" (1 Pet 1:19). "For if the blood of goats defiled, sanctify unto the cleanness of the flesh: how much more shall the blood of Christ, who through the eternal spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?" (Heb. 9:13, 14). It is a marvelous thing that men are so blinded by a theory that they will read into the offering of Christ "sin in the flesh," when Paul says, "offered himself without spot to God."

Christ said in John 6:51, "I am the living bread which came down out of heaven; if any man eat of this bread, he shall live forever; yea and the bread I shall give is my flesh, for the life of the world." This theory that Christ Jesus as a High Priest offered himself up to God, as a sacrificial victim to make atonement for himself because of his own "sin in the flesh" is a very serious one, and if not found taught in the Bible should be summarily discarded, because to eat of such flesh in connection with the sacrifice of Christ is to eat of bread that perisheth, and which cannot give eternal life; it belongs purely to Paul's "mind of the flesh," which he says is death. Christ in his argument with the Jews, in the sixth chapter of John, claims that his flesh, which he gave for the life of the world, came down from heaven. "The Jews strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat of the flesh of the Son of Man, and drink his blood, ye have no life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day." John testifies that "the word became flesh, and dwelt among us (and we beheld his glory as the only begotten from the Father), full of grace and truth." It was "the mind of the Spirit" as a concrete conscious identity in physical flesh and blood manifestation. Men partook of this word made flesh, so that they too were the word made flesh, or "the mind of the Spirit." At the end of Christ's mission, this "word made flesh" lays down his life in mortal tabernacle, and then takes it up again that it may have an immortal tabernacle (John 10:18). John 1:29, "Behold the Lamb of God, which taketh away the sin of the world." How? By atonement and forgiveness of sins.

Allen D. Strickler.

Rest is not quitting the busy career,
Rest is the fitting of self to one's sphere.

Putting Darkness For Light

In an article appearing in "The Restitution," No. 43, there is this statement: "The idea (in the law) was that by the ceremony of blood-shedding, the sin committed was put out of sight, that it would be no longer in evidence against the one who had committed the act, so that the punishment for sin would not have to be inflicted and suffered ..... The animal became the bearer of sin by suffering the punishment due to sin, death."

The thought sought to be conveyed in this statement is: that as those animals offered under the law for sins were a type of Christ's sacrifice for sins, and as the victim offered for sins stood in the place of the presenting party and received in its death the penalty due to him for sins: So Christ, the anti-typical sin-offering, took our place in his death and suffered the punishment due to us for sins.

No Israelite would build an altar with bricks and expect it to be acceptable to God. Neither can anyone build up divine truth upon a foundation of error. The idea that the animal offered as a sin-offering stood in the place of the presenting party and suffered the punishment dee him for sin, is erroneous.

For this reason, no death penalty was attached to those violations of the law which did incur the death penalty, no animal sacrifices were demanded; none could be accepted under the law. That being true beyond doubt, then, that animal offered concerning the sins of the people did not suffer death in the place of the presenting party, and did not pay the penalty of its death for the sins of the one who offered it; because no death penalty was attached to these sins. The presenting party was not under any penalty, but only he was at variance with God, being in sin through the iniquity or perverseness of his fallen nature.

Alex. Allan.

DON'T FORGET THE HELPING FUND

We whose names are given below, believing it be he our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A Sister	$ 10.00
Claus Storjohnn	2.00
Alice Adams	1.00
Wilson A. Townsend	1.00
C. D. Balliot	1.72

Readers of The Restitution should send us all their job work. Give us a trial order.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

HATTIE CATTELL GOSS

Mrs. Hattie Goss was born in Cleveland, Ohio, October 9th, 1860, the daughter of Levi C. and Margaret Martin Cattell, and died in Cleveland, October 28th, 1919.

Sister Goss was married to Charles A. Goss April 23rd, 1885. She leaves her husband, one daughter, Mrs. A. C. Baker, two sons, Howard and Paul, three grandchildren and a brother Charles L. Cattell of Willoughby, Ohio, to mourn her loss.

Sister Goss was the daughter of Brother Cattell who was one of the pioneers of the truth in Cleveland. At the age of 16 years she united with the Church of God together with her brother Charles L. Cattell. She was a life-long worker in the church, devoting her life in spreading the gospel of the kingdom. She served as organist of the church and was Secretary of the Sister's Society for many years.

To know Sister Goss was to love her. She will be missed by all who knew her. Deepest sympathy goes out to those who mourn her. She sleeps to await the resurrection morn.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO SEARCH THE SCRIPTURES DAILY
SLOGAN WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS.

A LESSON IN FAITHFULNESS

Another of God's noblemen has gone to his rest to await the call of the Savior whom he loved so well. I have known Brother Charles Elvey all my life, and his faithfulness both in attendance at church service and in the performing of the little thankless tasks that must be done by someone. He has had such an influence on my Christian life that I feel that I must pass the lesson on to you.

He was so very shy that it was a physical impossibility for him to speak in service or even read a verse, and he thought, as so many make the mistake of doing that, because he could not speak, that his service was of little account.

One Sunday when the Bereans had conducted the church service he said to me, "I cannot talk, but I can serve the Lord in being here every Sunday, and being here with thanksgiving." What a lesson to us! What would it mean to the life of the church, if every Berean and every church member, young or old, served the Lord by being there every Sunday and serving, not with fault-finding, but with thanksgiving.

One of my earliest recollections is of seeing Brother and Sister Elvey every Sunday in their seats at church; and the beauty of it is that they loved to come, they did not come from duty. Nothing but sickness kept them away.

It was Brother Elvey that passed the hymn books and Bibles every Sunday, and it was Brother Elvey who put them away. It was his work to pay the rent for the hall, to see that the janitor had the steam up in time for service, and a hundred and one little things that we did not realize until sickness held him in its grasp, and he could do them no more. No parade, no fuss, but he just faithfully and quietly did them, and he could not realize how he has been missed.

As deacon of the church his hand was the first to pass me the communion when I entered the Christian fold. He held the position of deacon until he could come no more.

I wish to give one more tribute to Brother Elvey that came from strangers and from the world. One day, when riding on the street car, I heard two men behind me discussing Christians and their failings. One man said, "I tell you there is nothing in it. Christians are like every one else; there is no difference. They will skin you on a deal every time."

"Hold on," said the other man, "they are not all like that. There is a Christian coal dealer on Madison St., named Elvey. He is square. If I wanted to test any other coal man I would have that man Elvey deliver a ton of coal and then I would measure every one else by that."

A quiet, faithful, loving, unassuming man whose light shone forth in the world.

Written in loving memory.

LEILA E. WHITEHEAD.

Christmas Notice

To the friends who have so often helped in the work before, the Chicago Bereans wish to announce that they will take up the Christmas work again this year, the work of bringing a little Christmas cheer to the poor and needy. If you wish to join in the work send your contribution to Jessie M. Wilson, 625 N. Long Ave., Chicago, Ill.

Leila E. Whitehead, Com.

Notice: A Christmast gift suggestion---Berean pins for your Berean friends. Bronze, 35 cents; gold, $1.50. Order from Miss Grace M. Marsh, 311 Park St., Marshalltown, Iowa.

Daily Thoughts

My strength is made perfect in weakness	2 Cor. 12:9
I know that my Redeemer liveth	Job 19:26
Love covereth all sins	Prov. 10:12
Thy right hand hath holden me up	Isa. 18:35
Ye serve the Lord Christ	Col. 3:24
We will serve the Lord	Josh. 24:15
Let them that love him, be as the sun	Judges 5:31

A New Tract

The Restitution has just published a new four page tract, "Universalism Unscriptural," by Brother Fiske, Jr. Brother Fiske is always a good writer, but in this instance he has excelled himself. Universalism hurts the truth worse than any other form of error. Brother Fiske makes short work in dispatching it. Send for a few dozen copies to give to friends. For price see the last page under "The Restitution Publications."

Another New Tract

"How Much Do You Believe on the Lord Jesus Christ ?" is another new tract just issued by The Restitution Office. Brother Judd, of Canada, is the author. As Brother Judd is a regular contributor to The Restitution, our readers need no words from us commendatory of his ability as a writer and Scripturean. For price of this work see the last page of The Restitution.

Go face the fire at sea, or the cholera in your friend's house, or the burglar in your own, or what danger lies in the way of duty, knowing you are guarded by the cherubim of Destiny (Emerson).

There's music in the sighing reed;
There's music in the gushing rill;
There's music in all things, if men had ears;
Their earth is but an echo of the spheres.

No man is proved to be a Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord.

Be firm and be faithful; desert not the right,
The brave are the bolder the darker the night;
Then up and be doing, though cowards may fail,
Thy duty pursuing, dare all, and prevail.

In every age God has called his servants to lift up their voices against the prevailing errors and sins of the multitude.

It is easy in the world to live after the world's opinion; it is easy in solitude after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

The Restitution

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While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

The sudden death of Rev. Mr. Hancock, a Baptist minister, came to us as a great shock this week. He had finished his Bible Lessons preparatory to baptism, and had expressed himself as seeing the need of his baptism, but while he was hesitating a few weeks about obedience, death suddenly smote him, and now he must meet the future out of Christ. Hesitation about such vital maters is a great risk, and he who hesitates takes that risk. Let this tragic affair sober the living, and cause them to say, "The living, the living, he shall praise thee as I do this day."

* * *

Sister A. Ashute, Troy, N. Y., writes: "Brother Samuel Pitts has had an accident. He was hit by an automobile and knocked down, had his right arm broken at the elbow and was bruised about the body. He is confined in the hospital, and will be there for five weeks or more, as he is 75 years old, and will mend very slowly. He asked me to let the brothers and sisters know and ask them to pray for him, and also to write to him as he cannot read or study any more on account of his sight. The time passes very slowly. I do all I can, and hope to have him home as soon as possible. Address both Brother Samuel Pitts and myself at 61 Burdette Ave., Troy, N. Y."

Sometimes all we are called to exercise is the spirit of resignation. It is not our duty to shout "Praise the Lord" under every circumstance of life. The standard in all things is Jesus Christ, and when he went down to Gethsemane he did not shout "Halleluah." No; he went down with a heart that was breaking, and he cried: "If it be possible let this cup pass from me, but Amen unto they will; not as I will, but as thou wilt." And in the life of most believers they will find a great space between the Amen of Gethsemane and the Halleluiah of glory. The one thing requisite is that the whole bent and delight of our nature is to do the will of God.

* * *

When Christ was born wise men from the east prostrated themselves before him and bestowed gifts upon him with a lavish hand. In imitation of their generosity we express our gratitude at Christmas time by voluntary gifts to friends. In this, however, we are too prone to select as the objects of our benevolence those to whom we are related by ties of flesh. Selfishness pricks up its ugly ears even in our benefactions. It is a settled policy with the world to love the world, and we expect nothing else. A child of God should love the children of God. But notice how those who profess to love the children of God will ignore them and ask to the Christmas dinner only those who are of the same family "the family" including none but kinfolks according to the flesh! Is it not time to quit serving the flesh, and those who are only related to us by the flesh, and to serve the Lord and those who are his? Suppose we remember this in our invitations for Christmas dinner this year?

* * *

Cleveland Miscellanies

Brother's Prosek's mother died this week after a lingering illness.

* * *

Brother Wm. Nichols, after a rather serious operation, is now convalesing.

* * *

The regular meeting of the Sister's Society was held Thursday afternoon, Dec. 1th, at the home of Sister Mowery. It was reported that several calls had been made, and four plants had been sent to the sick. Sister Sanford as leader took up the study of the first part of the ninth Bible Lesson, which deals with the nature of man, showing the soul as used in the Bible means primarily a creature or person, and is employed to express the variety of aspects in which that creature can be contemplated; such as person, life, mind, disposition, etc.; but in no instance does it express the idea of immortality. The meeting was closed by repeating the motto. There were nineteen members present. Sister ADDIE GIBBS.

* * *

Nip sin in the bud. It is easier blowing out the flame of a candle than a flame that is consuming a house.

Be Consistent!

Salvation of the Dead a Heirloom of Orthodoxy

In The Restitution of recent date the following statement is found: "The elder said that they believed in the Bible and its teachings except where they were not accurate." When in the course of human progress men reach the place where they have, to carry out their plan, to change the present account, there is something wrong somewhere. As wrong as we find the Mormons to be in many respects, I do not condemn them in the above stand if I am guilty of the same charge. You do not have to go to the Mormon ranks to find those whose faith wavers when it comes to accepting the present written record, called the Bible, as authentic and reliable. And until we, as a class, who claim to be the Church of God, clear ourselves of the same guilt, then I fail to see wherein you treat others quite fair. I do not uphold the Mormons, or anyone else who is guilty of this act. But if you think them wrong for taking this position, are you guilty likewise? Have you in any way sought to change the written account? If so, why? There are those who claim to be members of the Church of God, and who say that Christ was the son of Joseph. In their effort to prove this they resort to the act of trying to prove that much of the Scriptures are spurious, and yet they fight the Mormons.

And there are a few who oppose future probation for any who have died previous to the second coming of Christ, and yet they plead for the same for those who are living when he comes. Brethren, be consistent. In your efforts to disprove this, does it not seem like that you are trying to change things a little to read your way? Now the next time you write on this question, just watch yourself and see how you perform. The very same Scriptures you take to prove future probation for the living after Christ comes, proves the same for those who have died without the same opportunity before he comes. Let me suggest, brethren, when you are writing as you have been, do not get the idea that you are representing the Church of God -- for you are only representing just a few just yourself.

And then some of you are greatly opposed to a universal resurrection of the dead, thinking it would interfere with the fulfilment of God's plan. We constitute a wonderful church, do we not? Are all speaking the same thing? And you are always talking about "Larger Hope," "Fair Chance," also "Second Chance," just as if you do not believe in the same yourself. Now brethren, get down to reason: do you not think and believe that God has given those who have died a fair chance? Do you not really think that he has given them a second chance? --as they had one through Adam, and the other through Christ? Also do you not concede that the hope of God is a "larger hope" than the one that man offers you? Well, after all, you believe in the second chance, a fair chance, and a larger hope. Then what are you finding fault with these doctrine for?

Yours for truth.

EDITORIAL COMMENTS

With all the perplexities of editorial life there is mixed an occasional smile provoked by those from whom we never hear unless they have something critical to say. Occasionally we print one of these literary curiosities that the reader may be amused as well as ourselves. As usual the writer, like all other advocates of future probation for the dead, has substituted reason for the word of God. He has not honored God's word by so much as one quotation in his article. Just read it again, dear reader, and notice how destitute it is of Bible quotations.

Our correspondent seems much exercised over whom we "represent." It may help him some if we say that we are not Josephites fighting the Mormons; and that when we write against posthumous probation we represent ourselves and hundreds of others. "The few called" are to him a contemptible number, and with a sneer he says that when we write against larger hope "you (we) are only representing a few just yourself." Well, the truth is the truth whether believed by many or by few. The Restitution does not represent unbelievers; it is proud of the fact that it represents "the few" in the narrow way of life. It is quite satisfied to "represent" the truth as it is in Jesus.

Since our correspondent scorns us because we represent an ignoble few, it may be interesting to ascertain whom he represents when he teaches posthuman probation. In this teaching he represents

I. The Mormons. They teach unbelievers may be saved after they are dead by proxy baptism.

II. The Russellites. They teach the salvation of more people after they die than are saved in life. Only "the little flock" are saved as living people; the world of mankind are saved after they die!

III. The Spiritualists. Practically all the salvation taught by this sect is obtained by the dead. The salvation of the living scarcely finds any recognition by them at all.

IV. Christian Scientists. These people are Universalists. All are saved by the enfoldment of a principle within in the general development of evolution. All people who are not Scientists now must "demonstrate" science after they have "passed on." By this they mean after they are dead!

V. Episcopalians. Since the war these people, to accommodate the soldiers killed on the battlefields of Europe, have come out avowedly for posthumous probation and salvation. They now are praying for the dead!

VI. The Disciples. In this church probation for the dead is hidden in what they call "the intermediate state." In this half-way house between heaven and hell many escape from hell by turning their faces heavenward.

VII. The Roman Catholics. These people teach that no man is pure enough to go directly to heaven, not even the popes. All must go to purgatory to be fitted for heaven. The consummation of salvation in every case takes place in purgatorial fires, after people are dead! This is future probation with a vengeance!

VIII. Universalists. This sect makes salvation after death a huge success. They are perhaps "bigger hearted" than any of the others. But time and space forbid the mention of numerous heathen religions which teach posthumous salvation. Enough has been said to show that our friend, in teaching the salvation of the dead, does not "represent just a few—himself." No, indeed! Quite orthodox is he!

Communication

They spake often one to another: and the Lord hearkened.–Mal. 3:16.

Dear Restitution:

Dear Brothers and Sisters: Brother Drinkard was here Oct. 5th and baptized me, but I have been driven with work and not very strong, and beside my husband has been sick, so all the work came upon me outside and inside, and also the taking care of him. You see I have had all I could do. He is getting better. Now I wish to thank all who were so generous to help send Brother Drinkard here because, without their help, it would have been impossible to have been baptized. I thank God because it was he who put it in Sister Sweet's heart to send someone. May God bless and keep us is my prayer. I left it with him who is able to do all things. He has never failed me. Now as always, when I go to him in faith believing, he answers prayers. I was so tired last night I could scarcely go about and I ached so I could hardly move. I went to Christ for help: I told him all and said, "Dear Father, you know how necessary it is for me to be well." When I got up off my knees I felt better and have washed all day.

Susan Howard.

Bible Lessons
On First Principles

By

ROBERT G. HUGGINS

Lesson V

II. SETTING UP THE KINGDOM IS ALSO A CONSTRUCTIVE WORK

In wrath God remembers mercy. Inasmuch as human governments are overthrown, the Papal and Protestant systems of religion abolished, and the reprobates of the earth expurgated at Christ's coming, in connection with the establishment of the kingdom of God, the reader who has been led thus far kingdomward will no doubt be ready to ask in anxiety: "Who, then, are 'hid in the day of the Lord's anger'; who are to 'escape' the devastating judgments of God which accompany the Lord's advent: who are to enjoy the benign reign of Christ as subjects of the kingdom of God?" This question is easily answered when we understand that in wrath God remembers mercy (Hab. 3:2). This arrangement permits the prudent to foresee the evil and "hide" themselves; but "the simple pass on and are punished" (Prov. 27·12). Setting up the kingdom of God is both a destructive and constructive work. To some minds these two words, "destruction" and "construction," and the ideas represented by them, are mutually exclusive. But they are not antagonistic: in fact, they are the best of friends. They are placed in successive chapters of the Bible, the one following the other logically and consistently, to show their amity. The thirty-fourth chapter of Isaiah is full of stalking destruction: the thirty-fifth overflows with permanent construction when "the desert shall blossom as the rose." And as further suggesting the friendliness of these terms, they are placed side by side in the same texts. Thus in Dan. 2:44 the God of heaven is said to "set up a kingdom," which is a work of construction, upbuilding, and restitution. In the same verse this kingdom is said to "break in pieces and consume all these (other) kingdoms," which is a work of demolition. To those who think clearly "the restitution of all things" in Acts 3·21 is in admirable harmony with the destruction of the rebellious (vs. 23). Destruction and construction, restitution and demolition, then, are not incompatible and mutually exclusive terms and ideas.

These discriminative observations help us to understand and appreciate the dual nature of the kingdom as found in the work of destruction and restitution. God's judgments are fully released at the return of Christ, for he comes to take vengeance (2 Thess. 1:8); they are destructive, deadly, and extensive, but they do not totally exterminate mankind. World-burners believe that the earth will be depopulated at Christ's advent, while others, more extreme still, think the globe itself will be annihilated. Both theories dishonor God and his word (Num. 14:21; Isa. 11:9; Hab. 2:14; Isa. 45:18; Eccl. 1:4; Psa. 104:5). Both give to a heated imagination the wings of a wild goose. The first is content in the thought that the kingdom of God will be set up on an ash bank, and that Christ and the saints will reign over a pile of cinders; the second is satisfied with Christ's kingdom and Lordship exercised over vacuity! Such unmitigated judgments as these ideas represent have not happened since the world began. During the course of God's dealings with man, extending over many centuries, his judgments have been almost numberless; but in no instance have they exterminated mankind entirely. The depopulation of the earth by universal destruction when Jesus comes has not one precedent in all divine history to sustain it. Take the flood as an illustration of God's most astringent judgment. Mercy shines even in that opaque catastrophe. If we are told God destroyed "man and beast" (Gen. 6:7), this modification is immediately added, "But Noah found grace in the sight of the Lord" (vs. 8). If "every living substance was destroyed" (Gen. 7:23), the pronouncement is mitigated subsequently in the words, "God remembered Noah, and every living thing, and all the cattle that were with him in the ark" (Gen. 8:1). "As the days of Noe were, so shall also the coming of the Son of Man be" (Matt. 24:37). Since a remnant of men and animals were spared from death during the deluge in Noe's day, and the coming of Christ is compared to that day, are we not within the confines of Scripture, logic, and analogy in saying that a remnant will be preserved through advent-judgments? As some "escaped" with their life from Sodom's destruction (Gen. 19:17-23), so at Christ's coming some are to be saved from death notwithstanding the conflagration (2 Pet. 2:6-9). As the spared remnant in Noe's day survived the flood, and afterwards made a burnt-offering, "and the Lord smelled a sweet savor," and blessed them in fruitfulness and multiplication, and commissioned them to exercise dominion in the new earth (Gen. 8:20,21; 9:1-3), so will it be when Christ comes. This conclusion is not reached through a prolix process of dubious reasoning; it is explicitly declared in the word of God. Out of the darkness of the flood twinkles this star of promise: "I will not again curse the ground any more for man's sake, ... neither will I again smite any more every living thing as I have done" (Gen. 8:21). Granting, then, that in the flood there was maximum destruction, here is the pledge of the Almighty never to "smite again" to the same extent. Here is "comfort" concerning "the ground which the Lord hath cursed" (Gen. 5:29, margin). To show how world-burners nullify this promise and comfort of God we will quote from "Bible Readings," a Seventh-day Adventists work, page 219:

> "In what condition will the earth be after the coming of Christ? 'I beheld the earth, and lo, it was without form and void; and the heavens, and they had no light.' 'I beheld and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger' (Jer. 4:23-26; Isa. 24:1-3).
>
> "Will any men be living on the earth at that time? 'I beheld, and lo, there was no man, and all the birds of heaven were fled' (Jer. 4:25; Zeph. 1:3)."

This quotation shows that world-burners understand and teach that advent-judgments are astringent, depopulating the earth, and reducing it to chaos. It also exhibits how surreptitiously they handle the word of God. On page 220 of "Bible Readings" the writer says through stress of necessity: "The saints are taken to heaven at the coming of Christ." If he has correctly interpreted Jer. 4:23, which he quotes to prove that the earth will be "without form and void," heaven will also be involved in this chaotic condition: "And the heavens, and they had no light." It cannot be an enrapturing prospect for the saints to be taken to heaven a place where there is "no light"! Such prattle as this cannot stand the steelblue light of reason. The fact is, the texts cited in "Bible Readings" are garbled instead of quoted. They are historic, not prophetic; and the judgments which they enunciate are expressly qualified and hedged about with ameliorative features. Jer. 4:23-26 applies to Judah and Jerusalem (vss. 3,11), and the 27th verse, which the author of "Bible Readings" did not quote, reads: "The whole land shall be desolate; yet will I not make a full end." Destruction and preservation, justice and mercy, are both in this passage; and although world-burners have two eyes they can see only one thing: justice, destruction. They are blind in one eye. Isa. 24:1-3 is misquoted, too. "The land shall be utterly emptied, and utterly spoiled" (vs. 3) are words that catch the eye of world-burners every time; but they are totally blind to the effulgence of heavely light which shines with a halo of glory in the 6th verse: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Again, Zeph. 1:3 is quoted to prove the depopulation of the earth, "I will consume man and beast." Before the prophecy concludes, however, mercy is mixed with wrath in these words: "I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity. . . . . The Lord will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing" (Zeph. 3:12,13,17). These readings show that the very Scriptures which are quoted to prove that the earth is without inhabitants after Christ comes, when closely read, declare that God does not "make a full end"; that a "few men are left"; and that "an afflicted and poor people" survive as a "remnant" whom God loves, and over whom he rejoices and sings. God made the earth to be inhabited (Isa. 45:18), and world-burners cannot annul his purpose. While it is true that God puts away the wicked like dross at the coming of Christ (Psa. 119:119), the heart building truth remains: "Yet will I leave a remnant that ye may have some that shall escape the sword among the nations" (Ezek. 6:8). To this sublime truth this divine assurance is added: "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this" (Isa. 37:31,32).

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES. MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors

Bessie K. Walker .... Proctor, Montana.

GOLDEN TEXT: John 1:1-5

SPECIAL CONTRIBUTORS

We, whose names are signed below, do agree to contribute at least once a month, one or more articles for publication on the Young People's Page of The Restitution, said articles to be either original or selected, and all to the glory of God.

Bessie K. Walker, Proctor, Montana.

LET'S HAVE SOME CHRISTMAS EVERY DAY

O, let's have Christmas every day
The gladness and the heart felt mirth,
Good will toward men and peace on earth;
The simple joy of giving things
To gain the joy the giving brings;
The practicing of what we preach
In word and deed, and thought, and speech.

O, let's have Christmas every day
The hearty clasp of hand on hand,
The shouts of children in the land,
The kindness done to pauper boys
When Santa Claus forgets the toys;
The money that is freely spent
On dwellers in some tenement.

O, let's have Christmas every day
There are so many of us here
Who need the warmth of daily cheer;
Whose lives are full of grief and care,
Whose hearts are full of black despair,
Far more than empty words and prayers.
Far morethan empty words and prayers.

O, let's have Christmas every day
By thinking less of foolish pride,
And more of those for whom Christ died;
By thinking more of noble deeds
And less of purely selfish needs;
By standing in the clear sunlight
And doing good because it's right.

O, let's have Christmas every day—
'Tis wrong to wait a weary year
To bring some fellow creature cheer.
We should adopt the bettter plan
Of doing good whene're we can,
But do it now—next Christmas may
Not come at all—let's live today.

Princes

Recently, New York, as also some of the other cities of this great country, was visited by a prince of royal blood. Wherever he went a great time was made over him, and rightly so; for he represented the greatest constitutional government on the face of the earth today.

Edward Albert, whether home or abroad, is popular with the masses. His nature is congenial; there is nothing "stuck up" or proud about him. According to the newspaper reports of his actions at the different receptions given in his honor, he oft times was the most democratic of those present. But, think you, it was these characteristics that made the people notice him and do him honor? Would any other young man with the same appearance and character and disposition and wit and sense of humor unheralded and unannounced, leaving his London home and visiting our country excite the same curiosity, receive the smae homage, create the same excitement as did the Prince of Wales? No. The honor, the homage paid Edward Albert by the great city of New York was peculiar to himself. No other person visiting our city ever created the excitement he did. If the reason of all this was not personal, what was it? It simply was because Edward Albert was the son of a king. We look upon the young man as physically fit, mentally bright, and morally good; in character and disposition a guide and example for youth. We have no desire to belittle the young man when we say that was he in all things exactly as he now is, except his birth—that is, was his father in some more humble station—his visit to our shores would not have attracted attention.

In writing the above we have a twofold reason: first, we wish to draw your attention to Christmas Day, December 25th, to our mind the greatest day of the year. We fully are aware—and we feel you also are—that the exact date of the birth of Jesus is unknown; the season of the year even is in doubt. Still we celebrate Christmas, and in so doing we do honor to the glorious name of our Redeemer. The day has nothing to do with it: it is the event we celebrate. We know that Jesus was born; we

also know that through the birth of Jesus redemption, with peace and glory, shall be the portion of all those who confess that he is the Christ, the Son of the living God, and having confessed, obey his commands and walk in newness of life. As Edward Albert received honor on acount of what he represented, so do we, as Christians, celebrate Christmas Day for what it represents. Then, in celebrating Christmas let us do so whole-heartedly, knowing that in the birth of Jesus, hope also was born, love was manifested, and eternal life made possible.

Second, Edward Albert was acclaimed, feasted and honored because he was a prince. Who is a prince? A prince is the son of a King. Have you accepted Jesus as your Savior, Redeemer, and Righteousness? If you have then you also are a prince, for you, by adoption have entered into relationship with Jesus Christ. You have become his bother, and as such a son of God. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" Edward Albert is the son of George, king of Great Britain and Ireland; we as brother of Jesus Christ are sons of God, who is King of kings and Lord of lords. Edward Albert's social position in this world is among the greatest that can be allotted to man; still, the least in the kingdom of God will be greater there than he is here. Is this future glory worth striving for? Is it worth while to forego the light, earthly pleasures of today so that in the future we shall receive the everlasting, heavenly blessings of God? The praise and glory of this world are but for a day; the glory that God shall bestow shall endure throughout the countless ages of eternity. It is for us to make a choice as to which we shall have. The time is the present. I trust your decision will be a wise one, and that you will elect to come out from the world and be separate, as the Lord saith, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

Season's Compliments

Brother and Sister Alexander D. Donaldson extend every reader of this page the very best wishes for a bright and happy Christmas, praying the eternal God that he may grant to each the blessings necessary to create peace, contentment, and joy.

Daily Thoughts

There hath not failed his good promise	1 Kings 8:56
Redeemed from the hand of the enemy	Psa. 107:2
Unto each one of us was the grace given	Eph. 4:7 R. V.
I was brought low, and he helped me	Psa. 116:6
I have taught thee in the way of wisdom	Prov. 4:11
I—God—will direct all his ways	Isa. 45:13
All thy ways shall be ordered aright	Prov. 4:26

* * *

Good intentions make poor bed coverings on a cold night.

Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good-will to men!

Till ringing, swinging on its way,
The world revolved from night to day
A voice a chime,
A chant sublime
Of peace on earth, good-will to men!

Then from each black, accursed mouth
The cannon thundered in the South
And with the sound
The carols drowned
Of peace on earth, good-will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong
And mocks the song
Of peace on earth, good-will to men!

Then pealed the bells more loud and deep;
"God is not dead; nor doth he sleep!
The Wrong shall fall
The Right prevail,
With peace on earth, good-will to men!" H. W. Longfellow.

A Christmas Hymn

As shadows cast by cloud and sun
Flit o'er the summer grass,
So, in thy sight, Almighty One,
Earth's generation pass.
And as the years, an endless host,
Come swiftly pressing on,
The brightest names that earth can boast
Just glisten and are gone.

Yet doth the star of Bethlehem shed
A lustre pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.
O Father, may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.—William Cullen Bryant.

The Date of Christmas Originated in Rome

Nobody knows when Christ was born, of course, and December 25th is simply an arbitrary date. The day has been variously fixed and celebrated on April 20th, May 29th, March 29th, September 29, and quite generally on January 6th. But Pope Julius in the fourth century had a careful inquiry made into the matter, and this resulted in the fixing of December 25th as the most likely day of the birth.

Works by Robert G. Huggins

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defence of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 71 CLEVELAND, OHIO, DECEMBER 23rd, 1919. NUMBER 18

In Memory
Of B. F. Woodward

An aged soldier of the cross,
Who has labored long to save the lost:
Has lain down his armor; his work is done;
He awaits now for his "well done."

He has fought life's battles for four score years,
'Mid joy and grief and sorrow and tears:
Ever sowing the seed from the Master's bin,
That the angel keepers may gather in.

He has labored long with voice and pen,
To teach the gospel to dying men:
To teach them of God's power to save,
And ransom them from the silent grave.

Sleep on, dear brother, and take thy rest,
With thy head pillowed on thy Savior's breast:
Thy friends all loved thee well,
But Jesus loved thee best.

Soon the archangel's trump will sound
And wake the sleeping saints now in the grave;
And you with all the ransomed band,
Upon Eden's heights you then will stand.

And the glad anthems all the redeemed will sing,
All glory to our Priest and King:
And God shall wipe all tears away,
For it will be one eternal day.

For saints shall then as angels be,
All clothed in immortality:
When in that holy, happy land,
He will take no more the parting hand.

Mrs. C. L. Micklin.

—o—

Strive not for things. Such striving is in vain
A doll, a dollar, or a vast estate
But whets the craving. 'Tis a better fate
To gain ideals that have lower gain.
Open the Treasure House, that is, your mind,
And find therein all answers to your quest.
Send satisfying thoughts; mirth serves the best,
And friendship for all nature wise and kind.

—o—

Three-fourths of the mistakes a man makes are made because he does not really know the things he thinks he does.

Certainties
Of the Life to Come

By David Young.

He that hath my word, let him speak my word faithfully; what is the chaff to the wheat? saith the Lord (Jer. 23:28).

In vain do they worship me, teaching for doctrines the commandments of men (Mark 7:7).

WHILE THE darkness still covers the earth, and gross darkness the people, concerning our dear Father's revealed purpose with man and earth, let us take a walk on the inside while contemplating the gospel of the hereafter.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ and shall reign with him a thousand years" (Rev. 20:6).

The certainties gleaned from the word of God and of truth are threefold: The life to come is endless, is obtained by resurrection, has its seal and pattern in the Lord Jesus Christ. These are fundamental features, illustrating the mode, the quality, the guarantee; the additional certainties are either an enlargement of these features, or are built upon the broad basis thereby established.

Corporeal Qualities of the Future Life

Taking the pattern life of the Lord Jesus as our guide, the first additional certainty that confronts us is the corporeal quality of the life to come. Christ appeared in bodily form. He manifested himself by all the visible attributes of existence; he demonstrated his reality by the eternal features that applied to the eye of sense. He was seen, handled, companioned; he walked, talked, and ate with his disciples; and on every occasion he was corporeally visible. His was no etherealized existence, for, as he answered, "a spirit hath not flesh and bones as ye see me have" (Luke 24:29).

There is, says the apostle, a natural body and there is a spiritual body; and the order is first the natural and afterwards the spiritual (1 Cor. 15:44-46). Christ illustrates in himself both the order and the certainty of the spiritual body. That body has features akin to the natural body and features which transcend it. It has a visible form—"flesh and bones." It is energized by spirit; the germ

Oregon Bible College
Oregon, Ills.

principle of enduring life. As such it does not wear out, and therefore needs no renewal. It has tireless energy enabling those who possess it to run without being weary, and to walk without being faint: consequently it is independent of physical sustenance. It has powers and qualities of which we can form no adequate conception, and is able to nullify the laws which govern our present existence. Christ could make himself visible or invisible at will, could disguise himself so that he was not recognized; could veil his glory so that he could be seen, and yet be as he appeared to Saul of Tarsus, so intensely bright as to eclipse the sun in its noonday splendor (Acts 26:13). The celestial glory of the resurrection life transcends all possible knowledge but the few glimpses we receive not only testify to its actuality; they indicate the greatness of the inheritance of the saints when the change of nature takes place, and their bodies become like unto the glorious body of the Lord Jesus.

No Death: No Weddings

Another distinguishing feature of the resurrection life is that those who inherit it "neither marry nor are given in marriage" (Luke 20:35). This characteristic has a profound bearing on the negative aspect of the subject. The object of all marriage is the preservation and selection of the species, God having beautifully adapted the marriage relationship to the higher affections of men and women. But this is the indelible stamp of mortal existence. Where there is birth, there is invariably death; where there is no death there is no birth. Those accounted worthy to obtain that resurrection age, says Jesus, are like the angels who die no more; therefore they do not marry. That is to say, there is no birth by natural agency in the immortal state: consequently the idea that men can have immortality by physical generation is an impossibility, according to the order of being God established. Judged by this standard of development, the idea of the immortality of the soul is condemned; and the gospel of the hereafter not only forbids such a conclusion, but it makes good the radical defect which is based on man's need.

Location of the Life Hereafter

With the attributes of corporeality and endlessenss established, another necessity is implied location. Where will the future life be spent, and to what purpose will it be devoted? Here again, we must speak with becoming reserve, for when we postulate an incorruptible nature and an endless existence, we are on the border of the infinite, and we enter a region we are totally unfit adequately to portray. But we are helped immeasurably by the great central thought of association with Christ, for we are assured that where he is there will his glorified saints be also (John 14:3).

As the future life is entered through the gateway of resurrection, and as the resurrection takes place at the second coming of the Lord, those who are alive and remain unto that great event becoming the subjects of instantaneous change from mortality to immortality (1 Cor. 15:51, 52) and are afterwards united to the company of those who have risen (1 Thess. 4:17), it is obvious that our thoughts must circle around this supreme event in history. Where does Christ go after he gathers his redeemed saints around him and makes them all glorious like himself? Not to the realms above. There is no definite promise that saints of God will ever be translated to the heavenly regions. That idea which is so commonly held, goes with the doctrine of the immortality of the soul, and neither is in accord with Scripture teaching. "Whither I go," said Jesus to his disciples, "ye cannot come" (John 13:33). Accordingly the apostolic outlook was always expressed by the idea that Christ was to come for them, that they might be with him. And when Christ comes to the earth, he returns to the scene of his former labors, and there he remains. The time has arrived when his foes shall become his footstool, and his tenure on his Father's throne will be ended (Psa. 110:1). The time has come for the manifestation of his power to the world, for the beginning of the future aspect of his mission, when the nation that crucified him shall look upon him whom they pierced, when every eye shall see him, and all kindreds of the earth shall wail because of him (Rev. 1:7). At his second advent Christ comes to establish his kingdom upon the earth, to take his rightful place as "King of kings and Lord of lords," and to bear rule over all; and his glorified saints will be his regal associates in the future government of the world (1 Cor. 15:25). The kingdom Christ is to establish will be God's kingdom: and then the time will have come when "the kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High" (Dan. 7:27). Hence the location of the future life will be the earth, thus fulfilling the Master's saying, which is alike a beatitude and a prophecy: Blessed are the meek; for they shall inherit the earth" (Matt. 5:5; Psa. 37:29).

Chas. Moore.

God's Oath

But as truly as I live, all the earth shall be filled with the glory of the Lord (Num. 14:21).

When God took the above oath Israel, and Israel alone, were his people (Amos 3:2). God had just threatened to destroy them (vs. 12). From a human standpoint it did not look as though the earth ever would be filled with the glory of the Lord. More than seven hundred years pass by, and we find no indication of the fulfilment of this oath. On the contrary, God's people went into idolatry. Then God says, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11.9). Another century passes by, and still darkness covers the earth, and gross darkness the people (Isa. 60:2). Then God says, "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). More than two thousand five hundred years have passed and gone

since God spoke to Habakkuk, and the promise still unfulfilled. Today darkness covers the earth. Has God forgotten his oath? Will this old earth be, as some teach, destroyed, and never be filled with God's glory? If so, what becomes of God's oath? Paul says, "God cannot lie" (Heb. 6:17, 18). Then if God cannot lie, we must look to the future for the fulfilment of his oath.

Turning again to Isa. 11 we read in the tenth verse the time when the ninth verse will be fulfilled, that a root of Jesse shall stand for an ensign of the people, and that the Gentiles shall seek it, and his rest shall be glorious. In Heb. 4 we find that there is to come a rest to the people of God, the 1000 years during which the root of Jesse, Christ, shall stand up (to rule). This time, then, is the time when God's oath will begin to be fulfilled. It will of course have its complete fulfilment after the little season, when God's dwelling place is with men, and satan's works are destroyed (1 John 3:8), and all things are made new (Rev. 21:1-5). In Heb. 10:7 we learn that Christ is to do God's will, that is fill the earth with a knowledge of God's glory. Jesus taught us to pray for God's will to be done on earth as it is in heaven. When God answers the prayer, the knowledge of the glory of the Lord will fill the earth. May that time soon come, and may we be ready is our prayer.

J. H. Anderson.

Evangelist Report For October

Sermons

Omaha 3rd	1
Omaha 7th	1
Buckhart, Mo. 11th to 24th	15
Kansas City 23rd to 25th	3
Total	20
Baptized	4

Expense

Loretto to Omaha	$ 2.51
Lunch	.20
Omaha to Kansas City	3.22
Kansas City to Mountain Grove	4.37
Stage to Buckhart	1.50
Buckhart to Mountain Grove	1.50
Mountain Grove to Kansas City	4.37
Kansas City to Omaha	3.46
Mails and Hotel bill	2.95
Total	$24.08

Money Received

Special for Buckhart trip	$ 22.00
Sister Calkins	5.00
Collection from outside	9.25
Sister Titus	10.00
Brother Gould	6.85
Total	53.10

Salary	100.00
Expense	24.08
Amt. of order	124.18
Received on order	53.10
Due on order	70.98

Remarks

THE MONTH of October was another month of anxious activity. What I mean by "anxious" is that one who has charge of the Lord's work cannot help being anxious about results. True we must sow and God gives the increase, yet we are so concerned about the future welfare of the people we get anxious about how much increase God is going to give each individual effort.

We began the month by talking to the Omaha Sunday School on the 3rd and 7th. This school shows what a little effort will do. It has not only held its own, but has increased in number and interest. The teachers and pupils are doing good work. On the 10th we left for Buckhart, Mo. After riding all night we reached Kansas City at 8 A. M. After breakfast and a little wait, at 10:45 we were again on the way to Mountain Grove, Mo., over the Frisco. After riding till two in the afternoon, first in rain, then in sun shine, we arrived at Fort Scott, Kan., apparently much better but not in spirit, than when we started in the morning. Here we took lunch and I noticed the only substantial thing was the price. After leaving the festal board of Railroad lunch syndicate, having enjoyed their hospitality, based mostly upon a considerable amount of filthy lucre we again started on our way.

In the evening we arrived at Springfield on the very summit of the Ozarks. Here we changed crews which changed the scenery and broke the monotony. At eleven o'clock, and the rain pouring down, we arrived in Mountain Grove. Here we found a stock show in progress and other shows, and not a bed to be had in the town. One kind hearted hotel man gave me a pillow and a quilt, and offered me his spacious waiting room with all its comforts (that I just had a quilt), and after spreading my quilt on a slat settee, I proceeded to stretch my weary self, and tried to put Christian Science to a bitter test. I tried to believe that the downy side of the settee was the real thing, and that my hip bones were imaginary, but when I got up in the morning, the painful truth convinced me they were still a reality. Then we remembered we must look on the bright side of things, and so we had, having chosen the side which had no splinters in it: and it could have been worse. So we just smiled and got ready for the next ordeal. How strange that things can come up so soon to make us forget the trying things in the past.

We boarded a Ford truck that carries the mail from Mountain Grove to Buckhart 25 miles south. This truck had solid tire hind wheels, so the first stone we struck the past with its trials began to fade away: and when we finally arrived at our destination at 11 A. M. and alighted from this much sought after piece of machinery, with hat awry by having come in contact with the top, the past and all its trials were forgotten. Just then a man said, "I guess I am he for whom you are looking." There stood the object of our visit with a welcome beaming upon his smiling countenance. Now an interest and acquaintance had sprung up, with their obligations, leaving no time to reflect on the past. What I have written is not just fun or mere jest, but is the actual experience of those who carry the true gospel to a dying world. But again there are many pleasant things that we would not forget for all the dignity of rank and all the wealth of the world. A year and a half ago, or something like that, we began to arrange for this trip; the object being to baptize Si Herren who had been convined that his former baptism was not valid; having been baptized by the Christian people called Campbellites. After dinner we went to old Brother Herren's, Si's father, where we were to make our home. Here also we found a hearty welcome. Brother Herren is a man well posted, above the average, and when quoting Scripture in his presence, one must be sure he is quoting it right or he will be corrected.

Brother Herren has battled for the truth for nearly half a century has worked with all classes of people. He told me he had gotten through life so far without ever using a profane word. This is a record hard to beat.

When we arrived in Buckhart we found meeting had been given out to begin in the evening. When we arrived at the school house we found it well filled, and the people singing. It is a custom there that as soon as a few gather they begin singing one song after another until time to begin meeting. For several evenings the attendance increased until the house would hardly hold them. Then prejudice and opposition arose, and some quit coming; but the interest of those that kept coming when we had presented the gospel until we believed them sufficiently enlightened, we asked how many had the courage to stand for the truth, and put on Christ by baptism. Si Herren stepped out, and for the moment he stood alone; but before the time came for baptism, his wife decided to go with him. After the morning meeting, we buried these two willing souls into the likeness of Christ's death. They arose, we believe, fully determined to walk in the newness of life. At the earnest solicitation of those present we stayed from evening to evening, expecting every evening to close, when finally a lady who belonged to the Latter Day Saints church, decided she had been much in the dark, and now would step out into the full light of God's truth. When we again met at the water, her husband, a member of the same church, said the scales had fallen from his eyes, and he too wished to be immersed, which we promptly did. After partaking of the emblems, Brothers Fennimore and Herren took us to Buckhart, where we boarded the Ford truck for Mountain Grove, where we took train for Kansas City. Our stay among the brethren there was very pleasant. Before leaving we organized a Berean Class. Their books have been sent, and we now suppose they are in active work. Sister Fennimore was made secretary and Brother Si Herren class leader. Brother Herren Sen., told me he had a son in Kansas City, Kan. that belonged to the church, and begged me to hunt him up. Upon arriving in the city went directly to his place, and found him at leisure that day. There we found as hearty welcome as if were at our own father's home, and found something queer and unknown to us. We found Brother Herren had married a daughter of one of our old time preachers, and his name was Herron. So all the change Sister Herren made in her name was from Herron to Herren.

After dinner Brother Herren and I went to see Sister Calkins. Here we might relate a little interesting history. Thirty years ago, Brother Underwood said in The Restitution, "if any of the preaching brethren can go to Liberty, Mo., and hold a meeting, correspond with Mrs. N. G. Calkins." A few days after reading it, the thought occurred to me, that every one might think some other might answer. Prompted by this thought, I wrote Sister Calkins, expressing my willingness to go. In a few days I was somewhat surprised to receive a letter containing a money order to pay expenses, and saying, "come."

Up to this time I had preached at the different school houses, but had never held a series of meetings. This was to be a new experience, and the beginning of my long evangelistic career. The result of that first effort was 15 baptized and a church set in order. And now here I am after 30 years visiting the Sister whose call I answered, which marked the beginning of my active work. Since then my work has extended to 15 states, and I have baptized over twelve hundred people who now reside from coast to coast, and from Canada to the Gulf: and now I am nearly on the same ground and with some of the people who went through that meeting, and were baptized, Sister C. C. Whitten being one. Some of that first work have made a record; some are sleeping; and how we do hope their record is good enough to assure them a place in God's kingdom.

Sister Calkins had arranged for me to give a few talks in the Advent Christian Church, which we did, beginning Sunday night. The two Herren families above mentioned came, and we had a good turn out. Those two families have some bright young people, and it seemed wrong to close the meeting; but I had previously promised to go to Minneapolis, and could not disappoint them. After giving three talks we bid them adieu, after promising to return soon as possible. On Sunday night I gave a talk on the signs of the times, and showed the necessity of being loyal, and allowing nothing to come between us and our duty to God. The next evening an old lady came to me and said they had a sister who had not been to church for a long time, but was out the evening before, and that day she had been busy getting her neighbors to come, and said she is here with a number of them, and said she would never be careless again. Oh, how easy to neglect the Lord's work and yet not realize it is just as fatal as to deny the faith! God never quit until his work was finished, and neither can we, and expect to be rewarded. We are laborers together with God, not idlers. Jesus said "I have finished the work thou gavest me to do" Then and not till then, did Jesus ask to be glorified. If we have done nothing but merely to

believe, what are we to be glorified for? Let us think seriously of this matter, and if we have been careless about going to the meetings, and doing the work we are capable of doing, let us repent, and get busy. Jesus is coming to reward people for what they have done, not what they ought to have done. If we have been unfaithful or idle, how can we expect to have Jesus say, "Well done"? If we have only attended the meetings when the preacher was there, and then indifferently, can we expect to have it said, "Good and faithful servant"? We must be just as faithful to works as to truth.

Upon arriving home I found letters asking me to come to four different points, besides the places already promised, saying some will be ready for baptism. So I must close this report, and hasten to these points We ask the prayers of all, that all may be a part of the work. I wish to say here, I find myself many time handicapped in trying to meet these urgent calls because I have to figure so closely to save all the expense possible. I do not say this to solicit, but to present facts. If any one wishes to contribute to make the work more efficient, the report will show just how your help is expended.

Alma Adams.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY
SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

Dear Bereans:

I have been thinking how nice it would be if we could all meet in one place and get acquainted with each other.

We realize just how nice it would be and how well we would enjoy such a meeting. While this is true, do we as fully realize what it means for us to meet in the kingdom of God? A meeting together now would have a great deal of its joy taken away by the fact that we would have to part again. How vastly greater the joy of meeting when we will not have to part any more.

Another thing that will intensify the joy, is that the meeting will be under more auspicious conditions. We will have passed from a state of imperfection to a condition of perfection. We do not understand by this that every one there will be perfect, but a perfect order of things that will finally grow into perfection when the whole earth will be filled with the glory of God. When we see so much unrest and suffering on every hand, it makes us doubly long for that better order of things. This should make us increase our efforts to be a participant in the joys of that age. It is quite possible that Bereans may and probably will miss that golden age. In view of this fact, we should be like the disciples of old; ask this question, "Lord, is it I?" It would seem in the contemplation of such an event that we would all try so hard that there would be none missing. It seems to me we are expected each day to increase our knowledge of the Scriptures and make a little growth in our spiritual life. We might be able through The Restitution to suggest some things from time to time that would help us in this line. For instance, I might suggest that we set apart a certain day for meditation and prayer. Then some one else might suggest something else that would be profitable. We think the finest idea so far was the appointment of a Social Correspondent. The good letters we receive from Sister Moore are so helpful that we hope that she may be spared for this good work. Let us all remember her and Sister Bray, who is also cheering the hearts of the isolated, in our prayers, as well as all others who are trying so hard to make the order a success; but do not let us forget that they cannot do this alone. Each one has to do his part; therefore let us all work and not lag, and the success of our order will be a foregone conclusion.

I would be pleased to hear from any of the Bereans in Nebraska or elsewhere.

Your sister Berean,

Marie Roche,

2540 N. 62nd St., Omaha, Neb.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. In the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Esther Burton	$ 1.00
Jennie Townsend	8.00
J. W. Hardy	3.00
C. H. Dresser	2.00

You can fool some of the people all the time, and all the people some of the time, but you cannot fool all the people all the time.

Did you ever think of the many sufferings that Jesus endured that we might enjoy the "peace that passeth knowledge"?

No good ever comes of leisure idly spent; and heaven ne'er helps the man who will not work.

The Restitution

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Editorial

Next Tuesday, publication day, is a fifth Tuesday. The next Restitution will be dated January 6, 1920.

* * *

We wish all our readers much happiness during the holidays, and a New Year of much fruitage to the glory of God.

* * *

Bible Lesson V is being republished, and durthe winter we hope to get out all the numbers again. As the lessons are being reprinted we are printing a few copies on fine paper. When the series have been republished they are to be bound, and then we shall have "that book" so much talked of.

* * *

The idea of "salvation" is so inextricably interwoven in common speech with rescue from peril, that confusion easily attaches to the words of Paul in Phil. 2:12,13. Let our reader remember when he reads this Scripture again that the apostle is avowedly addressing "the saints in Christ Jesus" in Philippi, who have already received a "token of salvation, and that of God" (Phil. 1:28). Paul is not, then, talking of obtaining salvation in the first instance, but the "working out" of salvation already received to its intended completeness. For an exposition of this difficult and much abused text the reader is referred to an editorial in this number under the caption "Working Out Salvation."

* * *

The Glenville Christian Church says in its bulletin: "This Church offers a hearty welcome to every stranger who may cross its portals. It invites every earnest soul to accept the privilege of prayer and praise and the spiritual good ever to be found in its worship. It invites to its membership all who believe that Jesus Christ is the divine Son of God." The point that is very striking to us is the condition of membership offered: "All who believe that Jesus Christ is the divine Son of God." Why limit belief to the Sonship of Christ? "The things concerning the kingdom of God" (Acts 8:12) are all left out of this creed! Why? They are left out because they are not believed. "The gospel of the kingdom" (Mark 1:14) is a homeless wanderer among the churches.

Cleveland Miscellanies

Sister Mary Bush, a veteran of the truth, has fallen asleep.

* * *

Sister Murray's family of two boys and one girl, all in the faith, and also Brother Gardy, had the misfortune to have an automobile accident recently. We are glad that none of them were hurt seriously.

* * *

The Fellow Helpers' Society of the Church of God in Cleveland met at the home of Brother and Sister Bullock on Friday evening, Dec. 5. Eleven members were present and one visitor. On account of the small attendance not many reports were made, but a very interesting Bible lesson was enjoyed by all, the subject being Rom. 6:23, "For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Brother Headley, who has not been a member of the church very long, led the meeting, it being his first attempt at leadership. He was congratulated on the very interesting manner in which he handled the lesson. After the meeting was over, donations to the amount of $2.00 were collected. The Fellow Helpers will be very glad to have visitors attend any of their meetings. --Bessie Nichols, Secretary.

A Baptist Funeral

Last week we reported the death of Rev. Mr. Hancock, a friend of ours who, although persuaded of the truth, died in procrastination. His funeral was preached by Mr. Lemon, a Baptist minister. He called upon four or five other Baptist preachers who were present to give short talks. One spoke on "A Minister's Life"; another on "Death"; another on "Heaven"; and so on. The tendency of all they said was to the effect that the current of life flowed on forever without interruption. Mr. Hancock was much better off dead than alive. The preacher who spoke on "heaven" gave fine recitations of poetry, and became so enthused and excited over the performance that he so far forgot himself as to say he was glad Mr. Hancock was dead! Paul fought with beasts at Ephesus, and said "what advantage it me, if the dead rise not?" He says again, that concerning the resurrection of the dead he was called in question. But these Baptist preachers substituted immortal soulism for the resurrection, and so dispensed with the necessity of it entirely. No danger of them ever being "called in question" about the resurrection! We listened attentively to all the sermonettes at this funeral, and so did Sister Austin Smith, but neither of us heard them use the word "resurrection" once! The saddest part of all was that all this orthodox poison was preached about Mr. Hancock, a man who did not believe a word of it. But there! Mr. Hancock was a Baptist, and he died a Baptist, and therefore had a Baptist funeral. Here is a lesson worth laying to heart. Believing the truth, if we do not obey it, cannot benefit us, either in this world on in the world to come.

Working Out Salvation

I have heard you preach several times, and have been startled more than once by hearing you say salvation was of faith, and not of works. If so, what meaneth the apostle in Phil 2:12, 13?

Editorial Comments

NOTHING CAN be more fundamental to Paul's conception of salvation than his teaching as to its relation to "works." He is persistently insistent that this relation is that of cause, rather than of effect. The "not out of works—but unto good works" of Eph. 2:9,10, sounds the keynote of his whole teaching. In "good works," according to Paul, "salvation" finds its realization. The essence of salvation is holiness of heart or "sanctification of the spirit." In salvation "good works" find their root: solely upon the ground of the saving work of God are men exhorted to good works. The New Testament is full of particular instances of appeals to conduct based on the inception and working in us of the saving activity and influence of God. Study as examples 1 Thess. 2:12; 2 Thess.2:12-15; Rom. 6:2; 2 Cor. 5:14; Col. 1:10; Phil. 1:21; 2:12, 13; 2 Tim. 2:19. Probably in Phil. 2:12, 13 we have the most precise expressions of this appeal. The saint is told to "work out his own salvation" just because God is the worker. If there is an antinomy involved in this collocation of duty and motive, it is here surely brought to its sharpest point.

All perplexity, however, is dissipated by recalling the fact that the exhortation in Phil. 2:12, 13 is addresses to saints, not sinners: it is to "the saints in Christ Jesus" that Paul is speaking (Phil. 1:1). Then the exhortation has reference, not to sinners and their entrance into the Christian life, but to saints and their prosecution to its consummation of the spiritual life already entered into. The verb used indicates this fact. The apostle does not simply say, "work your salvation," but "work out your salvation"— employing a compound verb, which throws emphasis on the end, meaning, "bring your salvation to its completion." What the compound verb implies, the context says. The passage under consideration, Phil. 2:12, 13, concludes a paragraph which had begun with the appeal, "Only let your manner of life be worthy of the gospel of Christ" (Phil. 2:27); and it closes it by a reversion to the same fundamental thought. The Philipians were already in the fellowship of the gospel: Paul's desire for them was a complete realization in life of all the gospel meant. They had entered upon the race; let them run it to the goal. At the beginning of the letter the apostle had expressed his confidence that, as God had begun a good work in them, he would perfect it until the day of Christ (Phil. 1:6). He now exhorts them to strive to attain the same high end: "Work out your own salvation." Work it out completely, advance it to its acomplishment, bring it to its pinnacle. "Work out" what God "works in you." Make real what God makes possible; complete in fact externally what God has begun in vital potency internally. This interpretation preserves also the apostolic conception of the harmonious and complementary relation of divine and human agency in the progress of salvation. We are to work out our salvation, not independent of, much less in spite of, the fact the "God worketh in us"; it is not "although," but "for" (or "because").

In the phrase "with fear and trembling" we have to do, not with an exhortation to doubt and terror, but as Professor Warfield says, "with a set formula, which in the apostle's mind and lips finds its reference to the attitude of dependence, reverence, and obedience befitting an inferior, and is therefore especially related with the ideas of submissiveness and subjection." It owes its place in the passage under discussion obviously to its correlation with the immediately precedent phrase, "As ye have always obeyed" (vs. 12), which itself goes back to the obedience of Christ's great example (vs. 8). What the apostle's meaning is may be clearly indicated in the following

Paraphrase

As ye have always hitherto been submissive, so let it be in the same submissiveness of spirit that ye bring your salvation to its completion, seeing that, as ye know, the energizer who works in you both the willing and the doing is God, in pursuance of his good pleasure.

* * *

It is one of the precious mysteries of sorrow, that it finds solace in unselfish thought.

* * *

Satan counts every inch of ground over which God's people advance in their journey toward the heavenly city.

Bible Lessons On First Principles

By

ROBERT G. HUGGINS

Lesson V

111. THE SUBJECTS OF THE KINGDOM SCRIPTURALLY DEFINED

In mercy God remembers justice. Doubtless the reader now sees with a clear vision that the theory which burns up the globe, depopulates the earth, and translates the saints to heaven when Christ comes is an error which utterly subverts the word of God, since it declares that "the righteous shall never be removed: but the wicked shall not inhabit the earth" (Prov. 10:30). "The righteous shall be recompensed in the earth" (Prov. 11.31). World-burning destroys entirely the kingdom of God, for it leaves no subjects to be governed by it. While these allegations are serious and true, to maintain equilibrium we must also recognize, on the other hand, that the outflowings of God's mercy are limited like the shafts of his justice. God is just as well as merciful (Rom. 3:26). At the expense of his justice Russellism proposes to raise all men from the dead, and then give them a "chance" for eternal life as subjects in the kingdom of God. But the Savior has closed the door in the face of Russellism by these words: "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28). The subterfuge often employed by "fair chance" advocates, that God will be propitious to those who suffer "damnation," amounts to a parody upon the words of our Lord. To change **krisis**, "damnation," to a trial for for life, is precluded by a contrast in the description of those who are raised: Those having "done evil" versus "they that have done good." Those that have "done good" include all the saints; those that have "done evil" embrace all the wicked- Balaam, Judas, etc. What "damnation" means for one that has "done evil," it means for all. Therefore if damnation means a chance or trial, Judas and all other evil doers are raised from the dead to be given a "chance"—none are punished with condemnation! Again, "the resurrection of damnation" stands opposed to "the resurrection of life." What is the opposite of "life"? Not a trial, not a chance; but death! The Savior says only two classes are raised from the dead—"they that have done good," and "they that have done evil"—and he says that "all" who are raised get one of two things, corresponding with what they have "done" in a previous life: they either procure "life" because they have "done good," or they receive "damnation" (death) because they have "done evil." Destiny at the resurrection depends upon what we do in our lifetime; what we sow now we shall reap then. There are only two classes and two destinies spoken of in the Scriptures in connection with the resurrection. Those who "have done evil" have sown to "the flesh" in Pauline phraseology; those who "have done good" have sown to "the spirit" according to the same authority; the "damnation" of which Christ speaks Paul calls "corruption"; and "the life" which our Lord mentions is "life everlasting" in Paul's interpretation (Gal. 6:7,8). The opposing destinies of these two classes are called "everlasting life" and "shame and everlasting contempt" by the prophet Daniel (Dan. 12:2). These contrasts in the character and destiny of those who are raised from the dead leave not an atom of room, not a space thin as a hair line, for a third class who are said by Larger Hope apologists to emerge from the grave to undergo curative discipline during the millennium. The agricultural law of "whatsoever a man soweth, that shall he also reap" (Gal. 6:7), is entirely set aside by these errorists who teach that if we sow nothing we shall reap something! Something is reproduced from nothing! Constitutional passivity blesses all its helpless subjects with a resurrection which is followed by alluring and saving chances and opportunities! The Scriptures, on the contrary, are clear as a trumpet blast that there is no third class raised from the dead who have done neither good nor evil, who have sown neither to the flesh nor spirit; and whose destiny is neither "life" nor "damnation." No one is given a "chance" to be saved after being raised from the dead. The subjects of the kingdom are taken out of the living people at the coming of Christ. They are selected from the "neutrals" of the time. The word "remnant" means "few of many" (Jer. 42:2), and is often applied to the subjects of Christ's reign. Every time the Bible uses this word world-burners and Russellites are both rebuked. The first say there is not a man on the earth during the reign of Christ. There can be no "remnant" of nations where there are no nations. The second say there are unnumbered hordes of the vile and ignorant raised from the dead and put on probation during the millennium. A "remnant" does not mean a horde. Neither have any use for the word "remnant." The reader will therefore perceive in the propositions hereto appended, and which are amplified and sustained by the word of God, a complete refutation of both the world-burning and "fair chance" theories—two dogmas which have been invented by the flesh and made popular by the traditions of men.

(a) The Subjects of the Kingdom Consist of Only a "Remnant" of Mankind

"Few are left" (Isa. 24:6).

"The left of the nations" (Zech. 14:16).

"I will leave but the sixth part of thee" (Ezek. 39:2).

"The remnant of his people, which shall be left" (Isa. 11:16).

"I will also leave in the midst of thee an afflicted and poor people" (Zeph. 3:12).

"With fury will I rule over you: . . . . I will purge out the rebels, and them that transgress against me" (Ezek. 20:33,38).

"I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them" (Micah 1:7).

"The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity: and shall cast them into a furnace of fire" (Matt. 13:41,42).

(b) These "Remnant" Subjects will be Composed Almost Exclusively of Infants and Children

"The streets of the city shall be full of boys and girls playing . . . . " (Zech. 8:5).

"A little child shall lead them. . . . . . And a sucking child shall play . . . . . " (Isa. 11:6,8).

"And the children crying in the temple, and saying, Hosanna to the son of David" (Matt. 21:15,16).

"Lo, children are an heritage of the Lord, and the fruit of the womb is his reward" (Psa. 127:3).

"The children of thy servants shall continue, and their seed shall be established forever before thee" (Psa. 102:28).

"Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God" (Luke 18:16)

"This shall be written for the generation to come, and the people which shall be created shall praise the Lord" (Psa. 102:18).

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Psa. 8:2).

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts" (Isa. 28:9)

"A seed shall serve him; it shall be counted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that the Lord hath done this" (Psa. 22:30,31).

"I will turn mine hand upon the little ones . . . . In all the land two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire" (Zech. 13:7,8,9).

"Your little ones which you said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it" (Deut. 1:39).

A Poem Wanted

Some years ago a poem entitled "The Church Walking with the World" was published in The Restitution. The writer has searched diligently but failed to find it. If any one has it we will be very grateful if they will send it to Brother Huggins for republication.

C. C. Hogarth.

* * *

The true followers of Christ do not wait for truth to become popular.

* * *

They are never alone who are accompanied with noble thoughts.

* * *

A burden that we choose is never felt.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.

SPECIAL CONTRIBUTORS

We, whose names are signed below, do agree to contribute at least once a month, one or more articles for publication on the Young People's Page of The Restitution, said articles to be either original or selected, and all to the glory of God.

Bessie K. Walker, Proctor, Montana.

* * *

GOLDEN TEXT: Romans 1:16

IN COMMON THINGS

Seek not afar for beauty, Lo! it glows
In dew-wet grasses all about thy feet;
In birds, in sunshine, childish faces sweet;
In stars and mountain summits topped with snows.

Go not abroad for happiness. For, see!
It is a flower that blossoms by the door;
Bring love and justice home; and then no more
Thou'lt wonder in what dwelling Joy may be.

Dream not of noble service elsewhere wrought,
The simple duty that awaits thy hand
Is God's voice uttering a divine command:
Life's common deeds built all that saints have thought.

In wonder workings of some bush aflame
Men look for God, and fancy him concealed.
But in earth's common things he stands revealed
While grass and flowers spell out his name.

The Fear of the Lord

"The fear of the Lord is the beginning of wisdom" (Psa. 119:10).

The fear of the Lord is the beginning, but it is not a beginning which we can ever leave behind as a stake can be discarded by a sapling when it has grown stronger and more matured. This reverence is not a beginning in the sense of being a rudiment. It is a beginning which is carried forward through all succeeding stages, and even into ultimate issues. It is like the alphabet which, while forming the beginning of literature, yet enters vitally into the loftiest creations of a Shakespeare or a Milton. Without the alphabet there can be no literature; without reverence there can be no religion.

It is in reverence that we must begin our quest of divine wisdom.

When the veil is lifted in Isaiah's vision, the seraphim who stand before us are revealed in very significant endowment. Each of them has six wings: "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Four wings for reverence and two for practical service. We need have no uncertainty about our power of motion if we have the requisite mood. Perhaps the reason why our two wings are so often ineffective may be found in the absence of the four. We are feverishly ready for flight, but we are not so ready to bow before the Lord and veil the face in reverent homage and communion. And may not it be that the two wings so frequently and so easily because they have not the restful support of the four wings, hiding the soul in the secret fellowship of God? We so often fail in service because we have forgotten or ignored the creative beginning of things, which is the fear of God.

It is the mood of reverence which gives the soul its initial posture for discovering the things of God. In the quest of divine secrets it is infinitely more necessary to have the reverent spirit than to have a learned mind. There is all the difference in the world between mere cleverness and spiritual discernment. One is just worldly sharpness; the other is heavenly vision. "I thank thee that thou hast hid these things from the wise and prudent and hast revealed them unto babes."

In matters of spiritual understanding the first requisite is a certain kind of mood rather than a certain quality of intellect. We enter the secret place not by logic but by disposition. Reverence has its own senses, its own discernment: it has intuitions which give the most assured experiences. I am therefore not surprised to read the sequence of the Psalmist's word, and to find that "a good understanding" follows in the wake of "the fear of God." The secret of the Lord is with them that fear him, and he will show them his covenant.

* * *

Daily Thoughts

The silver is mine and the gold is mine	Haggai 2:8
Lo, I come to do thy will, O God	Heb. 10:9
I have called thee in righteousness	Isa. 42:6
Ye should go and bring forth fruit	John 15:16
The desire of the righteous shall be granted	Prov. 10:24
With thee is the fountain of life	Psa. 36:9
He that walketh uprightly walketh surely	Prov. 10:9

* * *

Aunt Bess

We nearly made a mistake, and had we, we feel sure you hardly would have forgiven us. We were going to say "Aunt Bess had visited us," and that is as impossible as it is absurd. Aunt Bess does not visit; she lives here; she is a part of the page. She is a fixture. She is at home, and she is inviting you to make your home with her. You are not going to allow her pleadings to be in vain, are you? Remember that Aunt Bess is not doing this for her own glory, but to benefit you and to the glory of God and the praise of Jesus our Savior. She wants you to feel the glow that she has experienced in "working together with God." Now please carefully listen while Aunt Bess talks; make up your mind to do the right thing, and then do it.

Listen: I think I hear someone knocking. Yes, there it is again!

Rap-A-Tap-Tap!

"may I come in? Hello, young people; here I am again. How cosy our 'corner' looks with you all gathered near. May I sit down here beside little Mary Lee? Do you know, dear, that just as soon as The Restitution arrives each week, I open it up at 'our page' the first thing, to see if you have sent in your name yet. I hope I will see it very soon. Of course I know it is some time after an article is sent before it can be published, still I just cannot help looking for it.

"Now, may I tell you about another 'Mary' that I used to write to? She and I are about the same age, and I feel sure she is present here among us now. But when we wrote to each other many years ago, we were about the age of Mary Lee, here. She lives in Monroeville, Ohio. I often wonder if she has forgotten her unseen friend of long ago.

"My name was at that time Bessie Thomas. Her name was Mary Smith. Now I will let you know why I am telling you of her. Her parents, Brother and Sister Smith, are members of the Church of God and I hope that my young friend of the past is also one of us. She used to write me such interesting letters, and we need her support now. I am speaking of her now in hopes that she will be among us today. If you are here, Mary Smith, will you help us in our glorious work? Send in your name as a special contributor to the 'Young People's Page.' You will receive your reward when Jesus comes. That will be soon, I hope.

"But until he does come, let me say that it helps us beginners just wonderful to have our Editor say such nice things about our very first article. Just send in your names and see if I am right. There is just one more thing I wish to say before I go. I want all of you young people to adopt me. Please don't laugh; I mean it. I can hear little Mary say, 'why how can we adopt you?' It is very easy. Just listen, and I will tell you: Each time I come among you for a little visit, instead of saying, 'I see that Bessie Walker has written another article,' I want you to say, 'Oh, here is Aunt Bess again!' Do you not think that sounds as if I belonged to you really and truly? I know it makes me feel as if I did anyway. So that is the reason I have proposed this plan. I want you all to love me as I love you, and I thought it would be much harder to learn to love Bessie Walker than it would be to love

Aunt Bess.

* * *

Speech that leads not to action is a nuisance on the earth.

* * *

Youth is the best season for improvement.

1919—1920

We now have come to the close of another year. Are you satisfied with the way the time has been spent? How many things would be done differently had you the opportunity of again doing them? Perhaps the difference in time between the first day of this year and December 31st has not been enough to make you see the real importance of life—of living you may not, as yet, have reached that age when one realizes an hour that is past is gone forever, never more to return. Some of us never realize it. No matter what age we attain. Still the passing years should bring wisdom. Paul recognizes this thought when he says: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things."

Whether or not we are old enough to realize the fact, nevertheless it is a fact that during the year just past we have changed. But how have we changed? Have we changed for the better or for the worse? Have we made an honest endeavor to better do the will of God? Have we striven to walk in the footsteps of our Redeemer? Or have we been ashamed of God and of his Christ? Do you remember what Jesus said regarding those who were or are, or might be ashamed of him? Let us read it: "Whosoever shall be ashamed of me or of my words, of him shall the Son of Man be ashamed, when he shall come in his own glory." And remember this: we now expect to see Jesus "come in his own glory" very shortly. With the close of the year 1919 we merely have come to an imaginary division of time; but when Jesus comes, the division will be a stern reality, for then the day of grace will end. We no longer will have an opportunity to accept the invitation to walk with him, and talk with him and have him live with us. "Beloved, now is the accepted time: now is the day of salvation." When Jesus comes it then will be too late, for "the door will be shut."

But let us not despair. Let us show the world that we are wiser for living: let us prove that today we have a greater knowledge than we possessed yesterday, and that tomorrow our knowledge will be even greater than it is today; and let us turn our knowledge into faith and hope. Knowledge of itself is barren, but if our knowledge of the plan and purposes of God leads to faith in God and in his Christ, also to a hope of those plans and purposes soon being fulfilled, and that faith and hope is strong enough to compel us to work for and with the Master, then have we a wisdom beyond the value of worlds, a wisdom that this world neither will comprehend nor appreciate, but that will be acknowledged by our Lord the Christ when he comes to make up his jewels.

The passing of the old year simply brings the beginning of the new. Let us appropriate this new year as our very own. In this "New Year" let us turn our past mistakes into a profit by using them as an example. Let the things that we failed to do for God in the old year be accomplished in the new. Let the things that we did against the cause of God and his Christ in the old year be blotted out through our zeal in working for God in the new year showing true wisdom in accepting Jesus as our wisdom, and righteousness, and sanctification, and redemption, glorying only in the Lord.

* * *

"Out of Darkness Into Light"

The facts that Paul states in Hebrews seven, in reference to two clases of high priests, those having infirmity, and those not having infirmity; he also states in Hebrews 5:1-4, the same facts in reference to the Aaronic priesthood; yet by a singular process of reasoning and manipulating of grammar, what Paul says in reference to the Aaronic priests has been taken to refer to Christ. Where do the unlettered poor of this world, of whom the apostle James speaks, find themselves, when the leaders of the long lost but found truth in these latter days take the third verse of Heb. 5, and apply it to Christ? This is the reading of verse three, "And by reason thereof is bound, as for the people, so also for himself, to offer for sins. Every word in Heb. 5:15 (four verses), apply to the high priests under the law, who had sins; and not until the fifth verse is there anything said about Christ. The priests under the law could sympathize with the ignorant and erring because they were both tempted and yielded to temptation. But how was it with Christ? Christ too could sympathize because he was touched with the feeling of our infirmities (but those infirmities were not sins). "One that hath been in all points tempted like as we are, yet without sin" (Heb. 4: 15). And here again we repeat, if no sin, no offering for himself, only an offering for those who have sins; but, says your sub-conscious mind, "It was for Christ's 'sin in the flesh.' "The Spirit of prophecy, which is the testimony of Jesus," does not say so. It is what your leaders have taught you; you have alowed those leaders to do your thinking. With emphasis we repeat that when Christ offered himself on the cross he did not do so as a high priest, but as a lamb without blemish; and that when he commenced to make offerings, he was in heaven and not on earth. "For every High Priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that this High Priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all seeing there are those who offer gifts according to the law" (Heb. 8:3, 4). The Mosaic law continued in force up to the very hour in which Christ expired on the cross. He said himself, that he came to fulfill, not to destroy. "And took it out of the way, nailing it to the cross" (Col. 2:14).

According to the testimony, there is no possible way for Christ to have been a priest before his death on the cross. God's arrangements are such that they do not conflict, but fit nicely into each other. "For the priesthood being changed, there is made of necessity a change also of the law; for he of whom these things are spoken pertaineth to another tribe, of whom no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing conceming priesthood" (Heb. 7:12-14).

Allen D. Strickler.

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The New Year

Another year lies before us,
  Like a book with its pages unturned;
Opportunities rich and glorious
  Are ours to accept or be spurned.
O what if that golden morning,
  That morn without rift or cloud,
Should this year on our vision come dawning:
  Would the joy and peace be ours?

Would our Savior find us ready,
  With the wedding garment on,
Watching, praying, hoping,
  For our King, God's only Son?
O Father, in mercy we pray thee
  Strengthen us in thy love,
That we all may meet him in gladness,
  When he comes from the realms above.

Forbid, O gracious Father,
  That any should be left out;
May we all see the beams of the Son rise,
  And greet him with joy and a shout.
Lord, hasten that glad, golden morning,
  Thy people have waited so long,
Send Jesus our blessed Redeemer,
  Our King, our crucified one.

C. C. Hegarth.

The Hebrew Letter

NO. ONE

THE AUTHORSHIP of this letter has been in dispute by ancient and modern writers. McKnight in his remarks on this letter gleans from the writings of men of the early centuries, and gives proofs sustaining his position that the apostle Paul was the author. His proofs seem so conclusive that we are constrained to accept them. A number of passages from the Scriptures are cited as peculiar to Paul. The purpose of the author was to identify the Christ, the son of Mary, as the Messiah of the ancient Scriptures. When Paul returned to Damascus from Arabia he preached that the Christ is the Son of God. He confounded the Jews, proving that this is very or truly the Christ (Acts 9:20, 22).

The contents of the letter and the presentation of the subjects suggests that the writer must have been thoroughly instructed in the covenant made with the fathers and the purpose of the law of Moses. In his discussion of the subjects he presents the priesthood in a manner different from all other writers of Old or New Testaments. From the pen of the author this becomes a vital and living subject. It separates the Hebrew Christian's works from the law of Moses which are called "works causing death." In the ninth chapter the writer states that the law made none perfect but the blood of Christ would purge them from the "works causing death." This could be accomplished through the new order of the Melchisedec priesthood. The vitalizing principle in this letter is that Jesus the Christ is the Messiah. This doctrine is brought to view in John 1:41 where Andrew declared to Simon Peter that he had found the Messiah, which is, being interpreted, the Christ (margin, the anointed).

With the above remarks as preliminary we will continue our remarks by furnishing what we think to be a correct analysis of the subjects found in each chapter. The author is careful in giving the matter in logical order. The letter is addressed to Hebrew Christians. This is the only letter wholly given to those who were of Jewish lineage. The author of this letter announces that God in sundry times and divers manners spake unto the fathers by the prophets, hath in these days spoken unto us by his Son. In view of this statement he urges them to give the more earnest heed to the things spoken and not let them slip (leak out). He called their attention to the fact that "the words spoken by the angels were steadfast and every transgression and disobedience received a just retribution." He follows this with the announcement that they could not escape if they neglected so great a salvation, which at first was spoken by the Lord, and was confirmed unto us by them who heard him, God also bearing witness both with signs and wonders and with divers miracles and gifts of the Holy Spirit according to his will (chapter 2:1-5).

The apostle refers to an announcement made to Moses concerning Israel when he (God) said, "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgression: for my name is in him" (Exo. 23:20, 21). For their transgressions God punished them with a just retribution. Note please that not one of the vast number who left Egypt above twenty years and upward ever reached the promised land. Their carcases fell in the wilderness (Num. 14:28, 29). The name of Jehovah is in Jesus the Christ, which places us under the same punishment if we disobey him or neglect to retain the gospel spoken by the Lord.

In the first three chapters the apostle produces proofs that the Messah of the prophets is Jesus the Christ. The Jews believed in the Messiah but rejected the son of Mary or the Christ. Paul announces to the Corinthian church that Jesus the Christ was a stumbling block to the Jews and unto the Greeks foolishness. But he preached Christ to the Jews and Greeks the power of God and the wisdom of God.

As an incentive to keep the way he alludes to the inheritance promised to Jesus the Christ. He was made better than the angels. He had through this inheritance received a more excellent name than they. It is stated that God had not said at any time to one of his angels, "Thou art my Son; this day have I begotten thee." He also saith unto his Son, "Thy throne, O God, is forever and ever. A sceptre of righteousness is the sceptre of thy kingdom." These were prophetic utterances and applied to Jesus the Christ to prove his identity with the child born and the Son given (Isa. 9:6).

In returning to chapter 2:5 we are informed that this dispensation or world was not put in subjection to the angels, but unto his Son. The apostle quotes from the Scriptures. "Thou hast put all things in subjection under his feet." These conditions did not exist at that time, but would be accomplished by Jesus the Christ and his associate rulers. The apostle then proves from the prophetic word the humility of Jesus the Christ. This was the great stumbling block to the Jews. They could not understand how one whom they looked upon as the son of Joseph and Mary could be so exalted as to become their King. When Jesus during his ministry, spoke of his death they replied, "We know that thou art not our Messiah, for we know he abideth forever," quoting Psalm 45:6 as proof. They accepted the Scriptures referring to the Messiah, and believed that he would rule the world in righteousness. Paul then leads them to see the necessity of accepting the Scriptures that refers to his death. As the Son of God and Mary he proves that the Christ inherited the mother's sin nature which would naturally bring him under the law of death. He must obtain eternal redemption before Jehovah could exalt him to his own right hand. No statement could be plainer than, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil." He also states, "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered being tempted, he is able to succor them that are tempted." This is preaching Christ as the power of God and the wisdom of God. Paul closes his argument by comparing Jesus the Christ and Moses. He pronounced them both faithful in his house: one as a servant and the other as a Son. The house that Moses built was left unto them desolate; the house built by Christ abideth forever. We are of this house if we hold fast the confidence and the rejoicing of the hope unto the end.

D. C. Robson.

Certainties
Of the Life to Come

By David Young.

THIS INDICATES and prepares us for another certainty. The object of the new life and the purpose to which its powers will be devoted. "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power: but they shall be priests of God and if Christ, and shall reign with him a thousand years" (Rev. 20:6). "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. For thou wast slain, and hast redeemed us to God by thy blood; and hath made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:9-12). "He that overcometh and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron (firmness), even as I received of my Father" (Rev. 2:26, 27).

The future life is therefore no meaningless existence. God does not perfect and prepare the new instruments of his grace without providing an enlarged sphere of usefulness. The Scriptures quoted reveal a vista of wondrous possibility. Regal glory, imperial dominion, universal sovereignty, an associate kingship with the Lord of glory: these are some of the distinguishing attributes of the inheritance of the saints in light. And they are made sure by the invioable promise of the Lord himself. The kingdom age as the final dispensation in God's great redemptive plan, and the kingdom itself will be the effective instrument of blessing to all mankind. In that work, than which there is none greater, it will be the privilege of the saints of God to share. Though no longer on the mortal plane of existence, they will not be divorced from the throbbing life of the world. They will be the message bearers of the King, the teachers of the new order of society, by whom the nations will be not only governed in equity and justice, but taught the ways of truth and righteousness. They are now being prepared for their exalted station by the discipline of life through the obedience of faith, and it will be their privilege to lead the nations of the future along the same narrow path of submission to God's will, until they too reach the same plane of being whereon is fulness of blessing. These features of character, duration, location, and purpose proclaim the life to come, in its revealed reality, as certainties.

Little more is needed to give assurance to faith, and little more could be desired to give substance to hope. Short of actual vision a clear apprehension, with our limited comprehension, there could hardly be. Yet we feel that we have only touched the fringe of the subject, barely lifted the edge of the curtain. The life to come will be a tearless life, a glorious life, a life with the noblest and most exalted purpose, a life enriched by companionship with the excellent of the earth, the saints of every age, the glorified associates of the risen Lord. Behind, and expressed by these qualities lie tremendous possibilities, such as a sanctified imagination can only dimly conceive. But we thank God for their reality and certainty, and for the clearness of the gospel of the hereafter which reveals them.

It is good to know that our present life is only a stepping stone to something higher and better; it is good to know that life's little day will eventually find its sequel in the fulness of endless years. It is good to know that the kingdom of God is coming, and with a life of unexampled honor and usefulness for all who are privileged to inherit it. But the best of all is to know and know it by the joy of actual experience, that association with Christ (now) will mean an unbroken companionship in the ages to come, being partakers of his nature (Eph. 1:18-20), his glory and the fulness of his immortal life. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne" (Rev. 3:21).

Dear ones, for whom Christ gave his life, are not these exalted positions here outlined, enough to set our affections, and keep them fixed on the things coming from above, where Christ now sitteth, and to say with Paul, "I count all things but dross that I may win Christ and experience the power of his resurrection." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). "We cannot serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." Jesus said so in his sermon on the Mount (Matt. 6:24). Peter in his second epistle, speaking to all these who have obtained like precious faith with us, goes on to state that it is through the righteousness of God and our Savior Jesus Christ. Think of the source through which we were admitted into his grace wherein we now stand, and of the cost of our admission—the sacrifice of a Lamb without spot, through whom grace and peace is multiplied to us. How Peter? Why through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness. Again Peter repeats that it is through the knowledge of him that called us. Yes dear ones, this is the secret. A getting to know God and Jesus Christ whom God has sent. This is the tie that binds us together and to him, along with those great and precious promises, as an inducement, the belief and aceptance of which will entitle us to become partakers of the divine nature, and escape the corrupting influences the world offers.

Sin when it is finished bringeth forth death

We cannot impress too strongly upon ourselves and each other the necessity of complete separation from everything that will defile or soil the garment we put on in baptism. The allurements of today surpass those of Sodom and the pre-Noahic age.

And the Life Giver is at Hand

What can be earth's best blessings
For a little lonely hour?
Should we miss those heavenly ages
And the resurrection, power

Behold the Bridegroom Cometh

The price of the oil to keep our lamps full and our lights burning is still the same price. Some whose lights had gone out for lack of oil found the entrance to the marriage feast had been closed. May this not be you, dear reader.

Chas. Moore.

Remorse

And now the Lord's ain trumpet loud
Till a' the hills are rarin'
And echoes back return the shout
Black Russell is no sparin'
His piercing words like Highland swords
Divide the joints and marrow,
His talk o' hell where devils dwell
Our very souls doth harrow,
We fright that day.

A vast unbottomed boundless pit
Filled fou o' lowing brimstone,
Whose raging flame and scorching heat
Wad melt the hardest whinstane.
The half asleep start up we fear
And think they hear it roaring,
When presently it does appear
'Twas but some neighbor snorin'.
Asleep that day.

(Burns' "Holy Fair").

In the above quotation from Scotland's famous bard we have a sketch from life of the "religious" instruction in his time and, to some extent, the same conditions and doctrines obtain among the illiterate and misinformed today after a century and a half of exposure and contempt of the best writers and poets of Britain and America. At negro camp meetings and uproarous midnight conventions of "Holy Rollers," where the police have to be called in so that the nighbors get some sleep, the old "whip" is still in use to keep the wretches in order; but in order to win over the more cultured classes of society to the support of the ancient heathen dogma of eternal torment, a less crude and vulgarly atrocious mode of everlasting punishment has been invented in the form of "exquisite pangs of remorse.' Moreover, the "sulphur and hot lead," besides being repulsive to ordinary humanity, has also the distinct disadvantage that "spirits" being immortal beings could not be much affected by burning materials or degrees of temperature. This point of view, combined with doctrine of universal and compulsory immortality established as an incontrovertible proposition, the rest of the argument follows that the incorrigible bad must necessarily be sad. But it is only in the regions of fertile imagination where eloquence indulges in fantastic dreams to delight ill-informed audiences that such conditions exist. As a matter of fact the bad fellows often have the best times while living, and "no bands in death." as the Psalmist remarks, while decent people have just as often a hard time as well as a tender conscience; and a "step aside" is apt to keep the good fellow awake at night while his tough neighbor snores in delightful oblivion.

I even heard the case of the Kaiser cited as an illustration of "infinite remorse," whereas all the information I have gleaned on the subject of the Kaiser is that he is still busy talking of how he might, could, or should have been successful in his late enterprise of loot and murder; and so engrossed is he in the subject that he does all the conversation at the meal table and no one gets a "word in edgeways." Remorse! All one has to do is to read Ludendorff's account of his conduct of the war—now being published in some of our American papers—and whether you credit his story or not, you can see that anything like remorse or sorrow for the ruin he wrought never entered his mind at all—not at all. And so it has always been. It seems to me that the main distinction between the righteous and the wicked lies in the difference of the quality of their repentance. When Cain killed Abel we do not read of any remorse. When the exposure came the first thing he though of was his own self. "Whoever findeth me will slay me," expresses the full depth of the sorrow of all such people.

All we humans are sinners more or less, and some of us even criminal sinners; but some of us—the best of us have remorse and repent and pull out and try to do better; and then some of us are only just sorry that we lost out, like Ludendorff and the Kaiser. Peter was a great offender against his Lord as well as Judas, but Peter had remorse and repented "and wept bitterly." Judas saw his mistake and disgrace and repented without the weeping, but "set his jaw" and put an end to it.

So that the great moral divide of humanity is between those that own up, and those that stick it out; between those that pull out and those that worm through whether or no. David was a pull outer and wept before his offended God; but Saul was the stick-it-outer, and rather would consult the witch and fell on his sword.

People hell with a mob of such tough and riotous immortals, and we would have as much row as we had in Flanders and Picardy of late, and remorse would not worry them. The only question of interest would be as to who would be the masters. They would be altogether too busy "prosecuting the war industry" to be very sad; and it would be a continuous perfomance.

But that question is all settled—settled for good—"for the wages of sin is death."

A. T. Selley.

Evangelist Report For November

Sermons

Omaha 2nd.	1
Beeman, Ia. 17th to 25th	11
Gifford, Ia 27th to 30th	6
Total	18

Expense

Omaha to Minneapolis	$ 5.89
Meals	.70
Minneapolis to Clarion, Ia.	3.13
Clarion to Omaha	2.75
Meals	.90
Omaha to Gifford, Ia.	3.34
Dinner	.50
Total	$ 17.21

Baptized	9

Money Received

A Friend	$ 20.00
Gifford, Ia.	24.60
Special donation	15.00
Sister Lillian King	5.00
Sister Shaw	5.00
Total	$ 69.60

Salary	$ 100.00
Expense	17.21
Total amount of order	117.21
To be indorsed	69.60
Due on order	47.61

Remarks

WE OPENED the November work by going to Minneapolis by request to baptize a niece there, Miss Birdie Gearhart. Byrdie is a girl of high ideals, teaches music in the schools, and liked by all who come in contact with her. She is quite a noted singer, and we hope to hear her voice in the kingdom, when we sing the new song (Rev. 5:9, 10). We had hardly entered the house of her sister, where she stays until questions began to pour in, and we did all of our instructing privately, the result being that both nieces put on Christ, and are now rejoicing in the hope of the soon coming kingdom. Byrdie expected to go to Europe the first of December, and wanted to be prepared to be called when the Master comes.

On our return we stopped at Clarion, Ia., and made Sister Hattie Henry a visit between trains. I baptized Sister Henry when she was a girl in Missouri, the first meeting I ever held, and mentioned in my last report. It was the first time I had met her in a good many years, and we put in the time very pleasantly, talking of old days, and the many changes, some being sad memories, as several of that first ingathering are sleeping. As our calls were urgent we had to cut our visit short. The Macedonian cry came from Iowa, so we hastened to Brother Robert Anderson, an operator at Gifford who was baptized two years ago while I was visiting there, that being my old home. He sent for his parents who live at Beeman, three stations east, and what they heard interested them very much. Finally the agent at Beeman was called to the army, and Brother Anderson took his place, which gave him a chance to stay at home, and talk the truth, which he did not fail to do. So he wrote me that with a little more instruction, mother would be ready for baptism. Who could resist such an earnest appeal? Everything worked favorably for the meeting. The Seventh-day Advents have a church which had been out of use for some time, and they told us we were welcome to it. On Sumady the Gifford brethren brought their lunches and we had an all day meeting, which was greatly enjoyed by all. Brother Anderson brought his car full every night, and part of the time three cars full came twenty miles, which showed some zeal. Then on Thanksgiving Day we all met at my brother's in the flesh as well as in tno Lord and ate thanksgiving chicken and I noticed some of the young brethren showed some of the qualities of a preacher. After dinner three car loads went to Union, the first town south, where the Christian minister had told us we could use their baptistry. You may judge Brother Anderson's joy when he saw not only his mother buried in the likness of Christ's death, but his sister and brother. Then in addition to these, my two nieces whom Brother Anderson had been associated with in their Sunday School. Sister Blanche Anderon was a nurse over seas for some time and can tell some very interesting things about the war. The Anderson famliy are quite musical and have an orchestra of their own. Brother Clyde Anderson shows the disposition that will always stand for the truth: Misses Iva, Nellie, and Marie Anderson are bright girls that can be a great help to the spread of truth. Iva and Nellie are sisters and Marie, although of the same name, is no relation. I hope under the leadership of Brother Robert Anderson, the class there will prosper, and I believe it will for "Bob," as he is familiarly called, is an untiring worker.

These seem to be the days of vengeance, for everybody and class seems to be trying to wreak vengeance on the other. A very important question confronts us all: Are we right with ourselves, with each other, and with God? This question cannot be set aside lightly; it must be met and settled, in order to get into the kingdom. Can we truly say "yes" to the above question? If not what are we doing to right ourselves? What conditions can arise that cannot be satisfactorily settled, unless one party is unwilling to do their part? In such cases each one can tell for themselves if they have been guided by selfishness and hatred, and whether or not they have done their part for peace. It seems out of place to talk of the unrest of the world, and the cry of peace when there is none. If unrest and no signs of peace reigns within, I am afraid there will be many surprises awaiting those who are expecting an entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

The peace which passeth understanding is the kind that makes us know we are at peace with all men. This can only be when we know we have done our part. If we say we cannot, and will not even forgive a brother, why play a farce and make believe; for there is no hope in such cases. If we do not forgive, we will not be forgiven, and in that case we must be rejected. It is the height of folly and the greatest of farces for us to pray that beautiful prayer Jesus taught us to pray, "Forgive us our trespasses, as we forgive those who trespass against us." Do we realize what we are saying? Can we pray that and go on expecting God to forgive us and give us a home in his kingdom, when we have refused to forgive our brother? It is high time we all make a deep study of ethics. Our relation to God is just whatever it is to each other and his word. We are all agreed upon the fact that a kingdom is coming, but that will not insure us an entrance to it. Well, then, how many of the conditions have we complied with? This alone will tell us how much hope we have. Jesus said to one, "Thou art not far from the kingdom." This statement was based on the fact of his having done the will of God. We may believe in the kingdom and believe it is nigh, and yet be millions of miles from it. How necessary to look after the essentials that will ensure us a "well done good and faithful servant." We must regulate our lives by the word of God, and the life of Christ. If we would do this, how quickly strife would cease, and peace and harmony ensue.

Almus Adams.

A child that is cruel to animals, disdainful of their sufferings when in pursuit of his pleasure, cannot be kind to a younger sister, a weaker companion, or a valued pet. Cruelty is a vice of the basest and most cowardly—a mark of the savage and criminal. Let the mother remember this, not only in the precepts, but in the example she gives her children.

Carelessness does more harm than a want of knowledge.

Keep the golden mean between saying too much and too little.

The Restitution

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Editorial

We thank one and all, from far and near, for kindly remembrance during the holidays.

Renewals for The Restitution should be sent in at the beginning of the New Year. Have you sent yours?

Sister Lecrone's letter in the Berean department is worth reading. Read it and think awhile. Think of the denial and betrayal of Christ and his truth involved in a believer going into the sects of the apostasy! Our sermon entitled "Denying the Faith" was published for the information of those who are weak in the faith: and we wish the churches every where would see that every member in their congregations has a copy. It will not hurt any of us to do a little pastoral work. If we cannot convert sinners let us at least help to save the sheep of Christ's flock.

Bother Judd sends the following extract as a sample of orthodox "blasphemy":

"There need not be any hesitation in reverently declaring that God cannot annihilate a moral agent. It he could, would he not have annihilated the devil that vexed his beloved Son in the wilderness? So far as we can gather from the sacred writings, what has been the attitude of God in relation to the devil? He has degraded his position in the universe; he has taken away the lustrous robe with which he was originally clothed; he has caused him to wither into the most awful and repulsive deformity; on every side the most tremendous pressure has been brought to bear upon him; but no force can touch the life. Diabolism is nothing but abused divinity, and can God be annihilated?

"All creatures are such by virtue of a divine element in their nature. But cannot God withdraw the divine element? Let us pause. What would he make of it after he had withdrawn it? Could he absorb the poisoned element which for a life time had been given up to the devil?" (Ecce Deus, p. 219).

Cleveland Miscellanies

Sister Florence Westfall, of Lapier, Michigan, joined us at the Lord's table Dec. 21st.

We have gained one by the removal of Brother John Faulk, of Auckland, New Zealand. This brother has literally come to us "from the ends of the earth," and we find much pleasure in having him among us as a member of our family. God bless Brother Faulk.

December 21st was observed as Christmas Sunday. The joys of the day were augmented by the obedience in baptism of Miss May Westfall, formerly of Troy, Ohio. For several years Sister May has enjoyed a wide acquaintance among the household of faith, and her obedience was an occasion of rejoicing to many.

The 253rd consecutive meeting of the Young People's Society was held Friday evening, Dec. 12th, at the home of Brother and Sister Earle, 10315 Ingersoll Rd. There were twenty members present and five visitors. Several matters of importance were brought up during the business meeting, the most important of which was the appointment of Sister Alice Chappelle to represent the Young People's Society in Brother Donaldson's section of The Restitution. In the absence of Sister Susan Keith, the scheduled leader, Sister Alice Chappelle conducted the lesson which was a quiz on the book of Genesis. The lesson was most entertaining and profitable as well, leaving as it did to every member the indisputable fact that no matter how much we may study the Bible, there is always some point which we seem to miss.

The meeting was closed in the usual way with song and prayer. Lawrence Gibbs.

"Let all those that put their trust in thee, rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee" (Psalm 5:11).

The annual Christmas Festival of the Sunday School was held Monday evening, Dec. 29th, at a

hall at 10512 Hathaway Ave. It was well attended by a large number of church members and their friends. A supper was served at 6:30, and immediately following a varied and pleasant program was given by the members of the Sunday School. Twenty numbers were presented, there being recitations, songs, piano solos, duets, three of the songs being sung by the Sunday School. While all the numbers were pleasing those that brought forth the most applause were those rendered by the yunger members of the Sunday School, who gave great promise of affording much pleasure to their friends at future entertainments. After the program gifts were presented to those members of the Sunday School who had a percentage of 95 per cent or more in attendance during the year of 1919. Lawrence Gibbs.

A Certificate of Baptism

THE following certificate of baptism written for our parents by our namesake who taught and baptized them, has been framed and kept in our study for many years. It has been prized and kept with care because it was the only writing we have of Brother Gresham. The ink is fading now, and to preserve a copy of it we herewith give it place in The Restitution. Robert Gresham Huggins.

THIS WILL certify that from my personal acquaintance with Lankford Huggins and Rebecca, his wife; from much conversation face to face with them in the past ten months, and many written letters from them in that time, and by carefully watching their conversation and deportment, and from the good report of them from their neighbors, I am satisfied that for the most of that time in the past ten months they have been very honestly, earnestly, and zealously (like the noble Bereans) searching the Holy Scripture expressly for the purpose of learning for themselves what has been taught by the inspiration of the One Deity in reference to the nature and destiny of man, in reference to the Bible plan of the true way that leads to the kingdom of God which is promised to those who live a life of righteousness.

From the evidence thus before me I am well satisfied and fully convinced that they (Brother and Sister Huggins) have been drawn by the One Deity, the Father, to his Son the Christ, by the word of truth as recorded in John 6th chapter, 44th, 45th, and 48th verses. That they have believed from the heart the gospel of the kingdom of God as taught to Abraham, Isaac, Jacob, David, and the prophets, as taught to Mary by the angel as recorded in the 1st chapter of Luke; and as taught by Jesus the Christ and by his apostles throughout their combined testimony in reference to the gospel of the kingdom of God. I am satisfied that they have, with full purpose of heart, in a scriptural manner, according to all the teaching of the inspired apostles, repented of all their past sins and errors of all kinds. I know that with their mouths they have made the good confession of their faith in the things revealed concerning the kingdom of God shortly to be established in the earth, and concerning the great and glorious name of Jesus the Anointed One, who was a prophet on the earth, who is now our High Priest in heaven, and who will soon come to the earth to reign as King of kings over the whole earth.

Thus they were dead to sin and they, wishing to put on Christ or get into the all-saving name of the Christ, that his blood might purify them from all past sins, and that they might arise from the watery grave to live a new life of righteousness; therefore on Tuesday morning before sunrise, Nov. 14th, I baptized them in the clear stream called Bright's Creek; and thus they became partakers (in accordance with the apostles' teaching) of the one hope, and were engrafted into the one body of called out ones, called to be saints, called to an endless inheritance in the coming kingdom of God.

On Thursday P. M., Nov. 16th, I partook with them of the loaf and the wine, emblematic of the act of the Master when he so lovingly said, "This do in remembrance of me." And we ate and drank discerning the Lord's body. And now I pray God earnestly that they may be kept pure and blameless daily and hourly through life, and that they may be the means of doing much good.

Robt. W. Gresham,

an Elder of the Church of God at Jeffersonville, Indiana.

Written at Bright's Creek, Polk County, North Carolina, Nov. 16, 1876.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

I am sending the poem that was asked for, copied by my oldest girl Marion from Brother Pitt's Bible, where he has it pasted for years. Do you not think it would be fine to print it in tract form? Brother Pitts is improving slowly. I hope all your family are well. Give our Christian love to all the brethren.

The Restitution is as always very good, but like Sister Flora Knapp and others, we miss the personal correspondence, the little letters from all over that were so comforting. You see we don't know what is going on in other states, and if one here and there writes telling us about what is going on where they are, it is sure to make interesting reading. The Bereans are doing fine work in writing to the isolated and also to the paper. The Sister's Society of Cleveland are also writing their reports, which are very interesting.

I will close now. Pray for us all and give our love to all.

Mrs. A. Ashute.

Dear Sister Wood:

Your good letter to Sister Susan Howard gave me great help; and although we have never met, still I seem to know and love you. I often think of you and other dear ones who are isolated and are not so blessed as we are in Cleveland, who have the true gospel preached to them Sunday after Sunday. Then there are others who through the infirmities of the flesh are debarred from hearing, like my poor husband (all the gospel he gets is what he reads); and I somtimes think if our people would only stop and think of the hundreds to whom these little articles are meat and drink, they would write more on the simple love of God, and less on non-profitable things. Are there not enough valuable things to write about? We who are built up in our most holy faith from time to time should be able in some small way to pass the good things along.

Sister Wood, I often think that the isolated ones, those especially who hold up the banner of truth, like yourself, will have a double recompense of reward. He has so said. Of course there are some who choose isolation: but others have isolation thrust upon them. To such my heart goes out. You have been wonderfully blessed by God in being able to edify the poor saints with your pen. It sometimes seems as if there was so little we could do, especially as we grow older; but then, too, we must remember the parable of the talents: "Faithful in little, faithful in much." Were it not for those wonderful instances recorded for our benefit, I am afraid some of us would be often cast down. But thanks be unto God who giveth us the victory through our Lord Jesus Christ. What a really happy people we ought to be. What matters the unrest of the nations to us? It is a sign for us to lift up our heads and rejoice, for our redemption draweth nigh.

Write again soon, beloved in the Lord. Your writings are always helpful. Let us all pray, "Come, Lord Jesus, come quickly."

Catherine Hogarth.

Weddings

From Brother E. W. Knapp, of Idaho, comes the following announcement which gives both readers and Editor surprise and pleasure:

I have a wonderful notice to announce: Sister Flora A. Wood, of Chico, Cal., got so sleepy she thought it proper to take a knapp; so on Sunday, Dec. 14th, 1919, there was joined in marriage in Portland, Ore.,

Edgar W. Knapp
and
Flora A. Wood

In her own handwriting Sister Knapp makes the following "correction" of above report:

Brother Huggins:

I was not sleepy, but took the fatal leap with wide-open eyes.

Flora A. Knapp.

Mr. Dewy Overmeyer and Miss Mabel Mills were married at the residence of the writer in Argos, at 2 o'clock, Saturday, Dec. 27th, 1919.

The groom is the son of the late Albert Overmeyer, of Burr Oak, and the bride has been a resident of Plymouth. They will reside in Bremen, Ind., where they will be at home to their friends. Mr. Overmeyer has a position with the Holland Radiator Works at this place. May the blessings of peace and prosperity go with them through life, is our wish and prayer.

D. E. Van Vactor.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Dear Brother Anderson:

I am sorry to inform you that your brother, Redmond, died Dec. 19th, 1919, and will be buried Dec. 20th at Guthrie Grove, Anderson Co., S. C. Brother A. W. Durham will conduct the funeral.

Your brother, Weldon McCoy, Piedmont, S. C.

Redmond was our youngest brother in the flesh. He has suffered with tuberculosis for the past three years. He leaves a wife and two small children. He was baptized into Christ several years ago. Being unable to work for the past three years he would have suffered had it not been for the members of God's family who sent him help. I wish to thank all who did so, especially the members of Brush Creek Church who have been sending him some help each month for some time past. Brother Redmond's wife was baptized last August by Elder A. W. Durham. May God take care of her and the little ones, is our prayer.

J. M. Anderson.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY
SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

AN AUTOMOBILE TOUR

Dear Bereans:

I though a few lines from me might be of interest to you. Husband and I have just returned from a three month's travel in our Ford car. We were trying to rest and regain some shattered nerves caused from much hard work for the past five years. We stopped at Hot Springs, Ark., took the baths and rested a little while.

While we travelled through eight states we observed the many different ways the people have of making a living. We passed through the coal fields, cotton and rice fields, the lumber camps and road construction work. We saw signs of race riots and strikes, and many other conditions which prevail over the land today.

I gathered much food for thought. Perilous times indeed. No consideration anywhere. Anything to get the dollar. People seem to be pleasure mad, running to and fro hunting for amusement.

And what of the church? I visited some of the brothers and sisters and heard some good sermons and Bible lessons, which are enjoyed very much, it being our first in over three years. It seems to me some of the conditions of the day are creeping into the church: error, carelessness and indifference, taking part in other churches (partakers), and many such things. I think the saddest thing I know of is to hear our people say, "It makes no difference, you know." I drove thirty miles to look up a family who were of our faith only to find they had gone back into the church they had come out of. What is the matter with the church? I thought of Jesus' own words when he went to the garden of Gethsemane to pray, and his disciples fell asleep, "Couldst not thou watch one hour?" Is the church falling asleep? Oh wake! Be up and doing something for the Master. The Nobleman has gone into a far country to receive for himself a kingdom and return. He may be even at the door. There never has been a time when there has been such a need of work. The field is large, and the laborers few. There is sickness, old age, discouragement among our number everywhere; and one of the saddest is isolation. Members like myself who do not hear a sermon in years. It makes me think of a song I love so well, "O Help Somebody Today." Write someone a few lines. It helps a lot; send someone a few papers, a clipping, or a few references on some subject. Oh, it just turns one's lonely hours into joy, many times, and above everything, let us be faithful. "Be ye ready; for in an hour ye think not the Son of Man cometh." There is much I should like to say about the social correspondence work. I believe it is of God. It is filling a place in the church that nothing else is doing. I believe one-tenth of our time belongs to the Lord just as much as our means. Pray for me, dear ones, that I may be in a small measure worthy of a place in Christ's kingdom when it is established on the earth.

Fannie Lecrone.

A VACATION TRIP

The night before Thanksgiving, Sister Anna Drew and I left for St. Elmo, Ill., to spend Thanksgiving with Sister Emma Lenz. Sister Lenz is one of our isolated members, and we hope our Bereans will write to her. We enjoyed our visit and I was sorry I could not stay longer. Thursday evening found me at Brother and Sister Will Lansberry's, Casey, Ill. I visited with them until Friday afternoon and they drove down to Brother Verne Lansberry's. After supper we all went to Berean Class which is held at the church. They have a large class and we are taking up the lessons in the Berean booklets. The new members, which are mostly young men, take an interesting part in this class. We went home with Sister Lewis Weaver and family, and remained until Sunday morning. It simply poured Saturday so we had to stay indoors and could not visit with other members as we planned. On account of the train for St. Louis coming earlier than usual we could not attend Sunday School, and I had to return to Brother Will Lansberrys and remain until train time. These short vacations are good for us; we enjoyed every minute. It is a pleasure to visit and meet with those of like faith.

Leota Hanson.

The Restitution Sunday School Leaf

THE DEATH OF JESUS

Part 1

MEMORY TEXT: I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures (1 Cor. 15:3).

1. And they that had laid hold on Jesus led him away to Caiaphas, the high priest, where the scribes and the elders were assembled (Matt. 26:57).

2. And the men that held Jesus mocked him and smote him (Luke 22:63).

3. And when they had bound him they led him away, and delivered him to Pontius Pilate, the Governer (Matt. 27:2).

4. And they began to accuse him, saying, We found this fellow perverting the nation and forbidding to give tribute, saying, that he himself is Christ a King (Luke 23:2).

5. Pilate therefore said unto him, Art thou a king, then?

6. Jesus answered, Thou sayest that I am a king; to this end was I born.

7. And for this cause came I into the world, that I should bear witness unto the truth (John 18:37).

8. And they stripped him, and put on him a scarlet robe.

9. And when they had platted a crown of thorns, and put it on his head, and a reed in his right hand.

10. And they bowed the knee before him and mocked him, saying, Hail, king of the Jews.

11. And they spit upon him, and took the reed and smote him on the head.

12. And after they had mocked him, they took the robe off from him and put his own raiment on hid, and led hid away to crucify him (Matt. 27:28-31).

13. And it was the third hour, and they crucified him (Mark 15:25).

14. And Pilate wrote a title, and put it on the cross, and the writing was, Jesus of Nazareth, the King of the Jews (John 19:19).

Practical Truths

We cannot be too familiar with the story of the life of Jesus. It was a life full of earnest work and a shameful tragical death; and all for you and me. Paul says: "Consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." Again he says: "Consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him." The faithfulness of Jesus was characteristic, and his devotion to truth and the right are worthy of our earnest study. He was a martyr to his mission, and the greatest moral hero of all times. He was tried for claiming to be a king, and although he confessed he was a king, yet he explained that his kingdom would not conflict with the Roman world. Pilate declared him faultless, yet delivered him up to the chief priests, and he was crucified.

Notes on the Lesson

First of all. Among the chief things (Diaglott).

1. Led him away. Brought as a Lamb to the slaughter (Isa. 53:7).

3. Pontius Pilate. Governor of the province of Judea under the Roman Tiberius.

4. Forbidding to give tribute. This was a false charge (Matt. 17:24-27).

6. Thou sayest. A form of expression equal to an affirmation that the statement was correct.

8. Scarlet robe. John says "purple robe." It was probably scarlet and purple blended—the robe of royalty.

12. Crucify. Crucifixion was a death by nailing or tying the person to a frame in the shape of a cross; hence the term crucify.

13. Third hour.—Probably about nine o'clock A. M., as the Jews in the time of the crucifixion computed their hours of the civil day from six in the morning till six in the evening; their first hour therefore, would be our seven o'clock, their second our eight, etc.

14. A title.—An inscription put over anything by which it is known. The object of this title seems to have been to show: 1st. His name. 2nd. His residence. 3rd. His crime our accusation.

Suggestive Topics and Questions

1. The trial. Had Jesus committed any crime? Then why was he arrested? Who arrested him? (John 18:3, 12). Where did they take him? (1). How did they treat Jesus? (2). When they had bound him, where did they take him? (3). What accusations did they bring against him? (4). In what was Pilate most interested? Why? What question did he ask Jesus? (5). How did Jesus answer? (John 18:36). Would the kingdom of Jesus conflict with the then Roman kingdom? When will Jesus' kingdom be given him? (Matt. 25:31; Dan. 7:12, 14). Has Jesus received his kingdom? Did he not tell the truth then before Pilate? After Pilate had heard his explanation, did he think Jesus guilty of treason to the Roman government? (Luke 23:13-15). Did he find any fault in him? Why then, was he crucified? What did the soldiers do? (8). What kind of a crown did they make? (9). Read 10, 11, 12.

2. The crucifixion. How was Jesus crucified? Describe a cross. Was he nailed or tied to the cross? (John 20:25). What time of day was he crucified? (13). What did Pilate write? In how many languages was it written? Repeat the title. Will Jesus yet be the king of the Jews?

Report Of Donations

Dear Brothers and Sisters in Christ:

Last summer Mrs. Susan Howard, of Chinook Cove, B. C., Canada applied for some one of the faith to come and baptize her, and later I also made an appeal in her behalf and received the donations to send some minister of the faith. Brother T. J. Drinkard, of Holbrook, Neb., was chosen. He gladly did the work, and did it well. He traveled 2,200 miles, denying himself a berth to keep down expenses. Below is a report of the donations, and no doubt much of it came from "the poor of this world."

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Loan returned	35.00
Discount on $20 Canadian bills	1.65
Amount returned to the donators	72.35
Total	$ 221.50

Mrs. L. Sweet.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

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"Out of Darkness Into Light"

The Faulty Aaronic Priesthood

Why was fault found with the Aaronic mediatorial priesthood? Because the mediator could not enter into the most holy place through his own blood, but with the blood of animals; therefore he could not represent in his own person the wages due to sin, which is death violently administered, and then come to life again and live forever in a spiritual body: and so passing "through the vail, that is to say, his flesh" (Heb. 10:20), condemned human nature, with all the experiences in connection with it; and which are necessary for the development of the divine character. The Aaronic mediator could not represent the kind of death due to sin, and the righteousness that gives eternal life: he used an animal in the first case, and in the second, typical linen garments, which symbolized righteousness. The method used by the mediator of the old covenant was purely a symbolism of facts yet in the future, and therefore so far as reality and fact are concerned in the salvation of man, the old method was weak and unprofitable (Heb. 7:18): leaving the transgressions under the first covenant unredeemed (Heb. 9:15), as also the apostle states the fact in chapter 10:4, viz., "For it is not possible that the blood of bulls and goats should take away sin." What was the reason that the mediator of the old covenant could not die a violent death to reperesent by actual fact the kind of death due to those of his own species and race for their own sins, as did the mediator of the new covenant? It was because that by dying, death would have captured him because of his own sins and held him. No actual atonement ever having been made for his past sins, his actual death would have been the infliction of the penalty of death due for them, and so such a death, although possible to represent the death due to others for their sins, would have been valueless because there could have been no resurrection and appearance in the presence of God to administer on behalf of the sins committed for which the representative death had been submitted to.

This new kind of mediator, Christ Jesus, who actually died under the demands of the sins that were figuratively laid upon him, not having been his own sins, left him free from death as penalty, that is, death as the wages of sin; hence Christ was raised from the dead because of his righteousness. The mediators under the old covenant died through the animal sacrifices, and for that reason they could remain alive and perform the duties of their office and attend to the judgments that the Lord would render in reference to the sins that the shed blood stood for. The apostle referring to the priesthood under the old covenant said, "And inasmuch as it is appointed unto men once to die, and after this cometh judgment" (Heb. 9:27), shows what was necessary because of sin; sin committed by man requires the death of man; therefore the only proper mediator for men must be a man who could die and upon righteous grounds be raised from the dead and appear in the presence of God in evidence that death had been inflicted to satisfy the ends of justice: justice being vindicated, judgment is rendered in the pardon and acquittal of the one for whom the mediator officiated. This transaction is covered by the words, "forgiveness and remission of sins." "If one died for all, then were all dead," or as it is in R. V., "therefore all died." Paul says in Rom. 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death?" The apostle further says, "I am crucified with Christ" (Gal. 2:20). God has purposed that the fit and proper sacrifice which could represent the punishment due to sin, must also be qualified with the righteousness that would ensure a resurrection from the dead unto eternal life, so that the evidence of death unto the demands of God because of sin, could be presented to God in "heaven itself" (Heb. 9:12, 24, 25). It is righteousness that qualifies a person for a mediator to appear in the presence of God. "God is of purer eyes than to behold evil, and cannot look upon iniquity" (Hab. 1:13).

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

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The Church Walking With the World

The church and the world walked far apart
  On the changing shores of time,
The world was singing a giddy song,
  And the church a hymn sublime.
"Come, give me your hand," said the merry world,
  And walk with me this way;"
But the good church hid her snowy hands,
  And solemnly answered, "Nay,
I will not give you my hands at all,
  And I will not walk with you:
Your way is the way that leads to death,
  Your words are all untrue."

"Nay, walk with me for a little space,"
  Said the world with a kindly air:
"The road I walk is a pleasant road,
  And the sun shines always there:
Your path is thorny, rough and rude,
  But mine is broad and plain:
My way is paved with flowers and dews,
  And your with tears and pain;
The sky to me is always blue,
  No want, no toil I know:
The sky above is always dark,
  Your lot is a lot of woe;
There's room enough for you and me
  To travel side by side."

Half shyly the church approached the world,
  And gave him her hand of snow;
And the old world grasped it and walked along,
  Saying in accents low,
"Your dress is too simple to please my taste;
  I will give you pearls to wear,
Rich velvets and silks for your graceful form,
  And diamonds to deck your hair."
The church looked down at her plain white robes,
  And then at the dazzling world,
And blushed as she saw his handsome lips
  With a smile contemptuous curled;
"I will change my dress for a costlier one,"
  Said the church with a smile of grace;
Then her pure white garments drifted away,
  And the world gave in their place
Beautiful satins and shining silks,
  Roses and gems and costly pearls;
While over her forehead her bright hair fell
  Crisped in a thousand curls.

"Your home is too plain," said the proud old world,
  "I'll build you one like mine;
Carpets of Brussels and curtains of lace,
  And furniture ever so fine."
So they built her a costly and beautiful house;
  Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
  Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
  And the world and his children were there,
Laughter and music and feasts were heard,
  In the place that was meant for prayer,
There were cushioned pews for the rich and great,
  To sit in their pomp and their pride,
But the poor who were clad in shabby array
  Sat meekly down outside.

"You give too much to the poor," said the world,
  "Far more than you ought to do;
If they are in need of shelter and food,
  Why need it trouble you?
Go take your money and buy rich robes,
  Buy horses and carriages fine,
Buy pearls and jewels and dainty food;
  Buy the rarest and costliest wines;
My children they dote on all these things,
  And if you their love would win,
You must do as they do, and walk in the ways
  That they are walking in."

Then the church held fast the strings of her purse,
  And modestly lowered her head
And simpered, "Without doubt you are right, sir,
  Henceforth I'll do as you've said."
So the poor were turned from her door in scorn,
  And she heard not the orphan's cry;
But she drew her beautiful robes aside,
  As the widows went weeping by.
Then the sons of the world and the sons of the church
  Walked closely hand and heart,
And only the Master, who knoweth all,
  Could tell the two apart.

Then the church sat down at her ease and said,
  "I am rich and my goods increase;
I have need of nothing, or aught to do
  But to laugh and dance and feast."
The sly world heard and laughed in his sleeve,
  And mocking said aside
"The church is fallen, the beautiful church,
  And her shame is her boast and pride."

The angel drew near to the mercy seat,
  And whispered in sighs her name;
Then the loud anthems of rapture were hushed,
  And heads were covered with shame,
And a voice was heard at last by the church,
  From him who sat on the throne,
I know thy works and how thou hast said,
  "I am rich, and hast not known
That thou art naked poor and blind,
  And wretched before my face;
Therefore from my presence, I cast thee out,
  And blot thy name from its place."—**Selected by Sister Emma Niesley.**

A Gospel Sermon On The Abrahamic Faith

TO THE EDITOR OF THE RESTITUTION:

BELIEVING THAT it is sometimes wise to make a special effort to gain the interest of those outside the truth, I submit the following sermon. Knowing that there are many honest and good hearts who have not heard the word of truth, and are therefore not in a position to obey it (Luke 8:15); men who verily think that they ought to do many things (Acts 26:9) which, from God's point of view, are quite wrong; to such I appeal for a patient hearing.

Paul outlines a speaker's duty when he tells us that he had rather speak five words with understanding than ten thousand words in an unknown tongue (1 Cor. 14:19). He gives us a reason for this, "that he may teach others." Again, he tells us that our words should be easy to understand: failing in this we shall speak unto the air (1 Cor. 14:9).

Having defined the duty of a speaker, we will now consider the attitude of the hearer.

The Hearer's Attitude

We are told that the Bereans were more noble than those of Thessalonica in that they received the word with a ready mind, and seached the Scriptures daily, to see whether those things were so (Acts 17:11). This is the only safe course for any one to take—test all you hear by the written word of God.

In this appeal I shall endeavor to use words easy to understand and earnestly hope that the reader will test their truth by comparing them with the Scriptures.

Much of the Bible is Difficult to Understand

If our salvation required us to understand all that is in the Bible, most of us would have little chance, as much of it is difficult and our minds are darkened by sin. The Bible contains history, biography, prophecy, proverbs, and poetry, but running through it all like a golden thread is the gospel; and it is an indication of the wisdom and goodness of God that he has made the gospel simple and easy to understand. Mark this with care: it is the power of God unto salvation to every one that believes (Rom. 1:16).

It is my purpose now to present the gospel as I find it in the word of God with the hope that those who read may understand and obey it, and thus gain eternal life in the age to come.

A Gospel Text

Matt. 1:1: "The book of the generations of Jesus Christ, the son of David, the son of Abraham."

I intend to preach from my text though sometimes a long way from it, even as far as the covers of the Bible will let me roam, but I hope to return to it, having gathered treasures here and there which help us to understand the purpose of God as indicated in the history and mission of the three persons in our text.

Gospel Sermon

In Importance Christ is First

In importance Jesus Christ comes first: he is the first and the last. All of God's purposes centre in him. We are told that he is the son of David, the son of Abraham; but from Matt. 1:17 we learn that from Abraham to David were fourteen generations, from David to the carrying away to Babylon were fourteen generations and that from that time another fourteen generations lived and died before we come to Christ. It may be asked why out of forty-two generations, two men are indicated as in some special sense the progenitors of Christ.

There is a reason, and the answer to that question reveals the hope of the gospel, the faith once delivered to the saints.

The Story of Abraham

In Galatians 3:8 we learn that the gospel was preached to Abraham; we are also given the language in which it was preached, "In thee shall all nations be blessed." Paul is quoting from Genesis, so we will go to Genesis and learn what we can of the history of Abraham.

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee . . . . so Abram departed as the Lord had spoken unto him . . . . and the Lord appeared unto Abram and said, Unto thy seed will I give this land" (Gen. 12)

Christ Explained the Gospel to Paul

Now lest there should be any misunderstanding about this I call your attention to the fact that Abram was on this earth. He had been living in Mesopotamia near the ancient city of Babylon on the Euphrates River. At God's command he had travelled west into the land now known as Palestine, and God appeared to him and told him that he intended to give this land unto his (Abram's) seed. The apostle Paul was a descendant of Abraham, and he had a special interview with Christ. Christ fully explained the gospel to him, so when he speaks he does so with authority. Now he tells us that the seed spoken of here was Christ (Gal. 3:16). Then we learn that God appeared to Abraham and told him that he intended to give this land, in which Abraham was, to Chrst.

. . . Arise, walk through the land, in the length and told him to "look northward and southward, eastward and westward, for all the land that thou seest to thee will I give it and to thy seed forever . . . . Arise, walk through the land, the length and the breadth of it; for I will give it unto thee."

The Abrahamic Promise Was Made to Abraham and Christ

So that God promised to give the land to Abraham and to Christ. If we ask how long they were

to have it the answer is, for an everlasting possession. Now the promise of everlasting possession carries with it by implication the promise of everlasting life; for when a man dies he ceases to possess anything. Our laws recognize this principle and divide the property of the dead among the living.

The Same Promise was made to Isaac

Now Abraham had a son named Isaac who was heir to the same promises that God had made to Abraham. And God appeared to Isaac and said, "Sojourn in this land, and I will be with thee, and I will bless thee: and unto thy seed will I give all these countries: and I will perform the oath which I sware unto Abraham thy father: and I will make thy seed as the stars of heaven and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice."

The Same Promise Was Made to Jacob

Isaac had a son named Jacob: to him God appeared and said: "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest to thee will I give it and to thy seed . . . and in thee and in thy seed shall all the families of the earth be blessed. And behold I am with thee and will keep thee in all places whither thou goest and will bring thee again into this land: for I will not leave thee until I have done that which I have spoken to thee of."

A Summary of the Story of Abraham

God had promised Abraham everlasting possession of the land from the river of Egypt to the Euphrates. It was the land that Abraham had walked through.

It was the land in which Isaac dwelt. It was the land on which Jacob slept.

It was on this earth, not in heaven, or on any other planet.

Here is Paul's comment on the story of Abraham: Heb. 6:13: "When God made promise to Abraham, because he could sware by no greater he sware by himself." Heb. 6:17: "God willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us."

We will now return to our text and consider

The Story of David

Fourteen generations have passed away. The descendants of Abraham have become a great nation. David their king, having subdued all his enemies, proposes to build a house for God. He speaks of his purpose to Nathan the prophet. God spoke to Nathan and gave him a message to David. You will find this message in 2 Samuel 7th chapter, of which I only quote a part: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever." Verse 16: "And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

The house that David had in mind to build for God was a house of cedar; but the house that God promised to build for David was a family or line of descendants of whom the chief was to occupy the throne for ever in David's presence, showing that David himself would be there to share in the glory of his house.

When God promised the land to Abraham, he also told him that he should die (Gen. 15:15); so that Abraham understood that his resurrection would be necessary in order to the fulfilment of God's promise. So now in the promise to David he is told that he would die before the promise should be fulfilled. David understood this, and in his prayer of thanksgiving he speaks of God's promises as "a great while to come." He knew that it would be necessary for him to be awakened from the sleep of death by resurrection. This is shown in Psa. 17:15: "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

Summary of the Story of David

David had a throne on this earth in the land of Palestine in the city of Jerusalem.

God promised that one of David's sons should sit on David's throne forever.

David understood that this promise referred to the far distant future.

The house of cedar that Solomon built soon passed away.

The house that God promised to build for David was to stand forever.

Now to return to our text: we have learned that Abraham's seed should have an everlasting possession of the land, also that David's son (also Abraham's seed) sould have an everlasting throne and kingdom at Jerusalem.

The Story of Jesus Christ

We now come to the great central character of our text, Jesus Christ, the son of David, the son of Abraham. Jesus means Savior; Christ means Anointed. Forty-two generations had come ard gone since the promise was made to Abraham; twenty-eight generations since the promise made to David. Israel is no longer a great nation: most of them are scattered among the nations. The few who still possess the land are under the power of Rome. The sons of Abraham who still clung to the hope of the promise of God made to the fathers, look with longing eyes for some sign that the promised son of David should soon appear.

The apostle Paul tells us that Jesus Christ was a minister (servant) of the circumcision (Jewish nation), for the truth of God, to confirm the promises made unto the fathers (Rom. 15:8). Long centuries of delay had tried the faith of God's people. Now God proposes to confirm his truth by sending his Son into the world. That Son is the son of David, the son of Abraham, on the human side, but also the Son of God.

In the promise to David (1 Chron. 17:13) we read: "I will be his Father, and he shall be my

Son." In the first chapter of Luke we have these truth confirmed. Luke1:31: "Thou shalt conceive in thy womb and bring forth a Son ... he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end .... The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee shall be called the Son of God."

All the blessings that God purposes to bestow on man come to us through Christ. He is the way. God has not revealed to us any other way. How important then, that we should understand his character and mission. The angel's message, as recorded in Luke, identifies him as the son of his father David, and also the son of Abraham, and thus the heir to everlasting possession of the land with the necessary accompaniment, everlasting life. It also identifies him as the divinely appointed King that is to occupy the throne of David forever. Now the gospel preached to Abraham contained a promise that in him and his seed all the nations of the earth should be blessed. A nation or an individual must in some sense get into Abraham and into Christ in order to obtain the blessing of God: not, of course, in the literal sense, but in the sense of relationship. The Scriptures reveal only one way in which this can be accomplished, that is, by believing the things Abraham believed, and being baptized into Christ. We then become Abraham's seed, and heirs according to promise.

When Christ was on earth the Jews of his time believed in the kingdom of God as promised to David; they understood that it was to be on this earth. But they rejected God's appointed King who said unto them, "Except ye believe that I am he, ye shall die in your sins." To reject the the King was the fatal mistake of the Jew. The Gentile today accepts Christ as the divinely appointed King, but reject the promised kingdom, though God has confirmed his promise with an oath. To reject the kingdom will have the same sad results: those who do this will die in their sins.

Love Delays the Coming of the Kingdom

Now long centuries have passed away;the scoffers have come who say, where is the promise of his coming? since the fathers have fallen asleep, all things continue as they were. The thoughtful may ask, why this long delay? The answer is, God is longsuffering and kind, not willing that any should perish, but all should come a knowledge of the truth. In short, God's love to you and me is the cause of the delay. He does not wish the kingdom to come and you and I should be left out. The invitation is to all, but who will come? "The spirit and the Bride say Come, and let him that heareth say Come: and whosoever will let him come and take of the water of life freely."

And now, dear friends, I must bring this sermon to a close. Why are you looking for a home in heaven when God is offering you a glorious inheritance on this earth? "The heaven, even the heavens are the Lord's but the earth hath he given to the children of men." Why not be content with what God has given? This earth is yet to be filled with God's glory; his will done on earth as in heaven. I now come to the very gravest thought of all: if you reject the gospel as preached to Abraham, you are without God and without hope; you are a stranger to the covenants of promise. As an ambassador for Christ I beg of you to consider the promises made to Abraham, to David, and to Christ, and obtain like precious faith with us; and be ready to meet the glorious Master at his coming.

John Parker.

Giving

PEOPLE TELL me that "I must not, cannot, give tithes as I used to in more prosperous times," that "it is out of the question," that "I cannot starve," but when I read of the little children in Roumania hovering naked in a nest of rags in a deserted house, of the little ones who are dying in the Holy Land for lack of food, of the famine conditions in India as described by Charles W. Posnett in "The Banner of Israel," of Jews pleading for New Testaments, and of the great needs of the cause of truth everywhere; how can I refrain from giving?

Sometimes a little anecdote will illustrate what we want to say better than we ourselves can word it. Such a narrative telling how the people in heathen lands sacrifice to give appeared in "The Youth's Companion" some three years ago. It appealed strongly to me and I hope it will appeal just as strongly to others.

One man was saying to another: "Our minister is always talking about sacrifice. I am getting tired of it: he expects us to give, give, give all the time. He seems to think the church is the greatest institution in he world."

The other man replied: "Perhaps he's right. But I agree with you that we cannot be always giving to the church. There are other things that we must think of. I am afraid our minister is visionary rather than practical."

Both men were wealthy, and denied themselves nothing that they wished to have. Both were members of the church and gave liberally, but neither of them knew the meaning of the word "sacrifice."

A few months later these two men joined a party that ws going around the world. Before they started their minister asked them to observe and remember any unusual and interesting things that they might see in the various countries through which they were to pass. The men promised.

In Korea one day they saw in a field by the side of the road, a boy pulling a rude plow while an old man held the plow handles and guided it. The lawyer was amused and took a snap shot of the scene.

"That's a curious picture! I suppose they are very poor", he said to the missionary and guide to the party.

"Yes," was the quiet reply: "That is the family of Chi Noui. When the church was being built they were eager to give something to it. but they had no money, so they sold their only ox and gave the money to the church. This spring they are pulling the plow themselves."

The lawyer and the business man by his side were silent for some moments, then the business man said, "That must have been a sacrifice." "They did not call it that," said the missionary, "they thought it was fortunate they had an ox to sell."

The lawyer and the business man had not much to say, but when they reached home the lawyer took that picture to his minister and told him the story.

"I want to double my pledge to the church." he said. "And give me some plow work to do please. I have never known what sacrifice for the church meant; a converted heathen taught me. I am ashamed to say I have never yet given anything to my church that cost me anything."

We sing--

My all is on the altar,
I'm waiting for the fire

when in reality neither we ourselves. nor anything that we possess has been placed there to be used as the Master shall see fit. Abraham's surrender of Isaac was absolute. Our sacrifice must be as cheerfully made. must be absolute in surrender and with faith as to results. like unto his.

"Cast thy bread upon the waters and thou shalt find it after many days." The sower goes forth weeping bearing the precious seed, taken from the very mouths of his children; but by and by "he comes rejoicing bringing in the sheaves." So will it be with us who make sacrifice to sustain the cause of truth. Let not the heathen put us to shame.

S. Roxana Wince.

Elijah a Gentile

In 1 Kings 17:1 we read that Elijah was of the "inhabitants" of Gilead. Because of this statement many conclude that Elijah was a Jew. Let us now see if this is true. We know nothing of his origin save that which 1 Kings 17:1 tells us. Let us now look into this matter. We give below the places where the Hebrew word occurs in all the instances in the Old Testament the Hebrew word rendered "inhabitants."

In Gen. 23:4 it is rendered "stranger," in Ex. 12:45 "foreigner," in Lev. 22:10 "sojourner," in Lev. 25:6 "stranger," in Lev. 25:23 "strangers and sojourners," in Lev. 25:35 "stranger and sojourner,"Lev. 25:40 "sojourner," Lev. 25:45 " strangers," Lev. 25:47 "stranger," or "sojourner," Num. 35:15 "sojourned," 1 Chron. 29:15 "stranger," Psa. 39:12 "sojourner." In the above references the word refers to other than Jews in every case excepting one. This fact should go far toward proving that Elijah was of Gentile extraction, rather than Jewish, and that he was a "foreigner," "stranger," and "sojourner" in Gelead instead of a regular resident. Should this be true and it seems that it is than we have on the mount of Transfiguration a Gentile represention in the person of Elijah; and this scene on the mountain refers to the kingdom, you know. J. J. Schaumburg.

MISPLACED WORRY

Mrs. Silas Bennett was a philosopher. On a certain dismal occasion some of the neighboring women were condoling with her. With commendable cheerfulness she replied:

"I've raised four girls and three boys, expectin' every time they've been twins and red-headed like their Grandpa Bennett and yet they ain't.

"An' I've worried consid'ble over small-pox breakin' out in my big family. So fer, tain't.

"Last summer, durin' July an' August, an' mebbe part of September, I was real melancholic, fearin' I'd got an appendix; but I guess I ain't.

"An' through it all, it never onct occurred to me that I'd be the one to fall through them rotten old meetin' house steps an' breaks my legs in two places; but I be:" New York Times.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble -in the day of evil, margin - (Psa. 41:1).

We whose names are given below, believing it be he our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Mr. & Mrs. T Pascoe	7.00
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W. H. Cuffel	1.00
R. V. Gardner	3.00

Against stupidity the very gods contend in vain.

Saving is the quickest road to opportun

The Restitution

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Editorial

January 4th, after a confession of faith that the Elders considered remarkably intelligent. Miss Ola M. Fleming, of Toledo, Ohio, was inducted into the name of Jesus Christ by baptism. In this way she became a partaker of "the only name under heaven given among men whereby they may be saved" (Acts 4:12). Sister Fleming is recommended to the brethren and sisters at St. Cloud, Florida, where she plans to winter, and to any other believers of like precious faith whom she may visit elsewhere.

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Sister Elizabeth A. Salisbury fell asleep Jan. 3rd at the age of 74 years. She was baptized into Christ Jan. 31, 1915, and has since lived a very devoted life to God and his truth. A sister, Sister Strong, and a daughter, Jennie, survive her; and as they are both in the truth, they are comforted and sustained by "the hope of Israel." Words of warning, exhortation, and comfort were spoken from 1 Sam. 20:3 Jan. 6th, after which Sister Salisbury was laid away in sleep till her Redeemer stands upon the earth for her deliverance and salvation.

Plenary Inspiration

"The Plain Dealer," prone to give publicity to Spiritualism, Infidelity, etc., Dec. 30, 1919, gave space to Mr. W. D. Beggs, who wrote a few "sound words" of truth as follows:

"Editor Plain Dealer—Sir:

"It is not at all surprising that there is a class of clergymen today who deny the plenary inspiration of the Scriptures. When Jesus Christ was upon earth he found false teachers who pretended to be the spiritual leaders of the people, of whom he said, 'Can the blind lead the blind; shall they not both fall into the ditch?' We have had false teachers ever since, whose ambition seems to be to get people into the ditch rather than pull them out. The first step in that direction is to discredit God's word, and whenever that point is reached the doubter is very near the ditch.

"The divine authenticity of the Bible has withstood the attacks of some of the keenest intellects of past ages, and every time it has come out of the contest with renewed luster, strengthening the faith of all humble seekers after the truth. The subject has been threshed over thousands of times, and every time the Bible critics have gone down to defeat.

"It is noticible that those who persist in picking flaws in the Bible make themselves conspicuous for their egotism, but are to be pitied for their lack of good judgment They get nowhere themselves, and if they have a following it is a very sickly one. We are assured that 'the counsel of the Lord standeth forever,' and that no power on earth or hell will be allowed to destroy God's word."

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Misapplications of Scripture

AN APPLICATION of Scripture is authoritative only as it rests on a right apprehension of its original purpose. That which was expressly addressed to a single class cannot safely be treated as belonging to all alike, nor transferred from one class to another. Twenty-two books of the New Testament out of twenty-seven are addressed to Christians. It does not follow that we must look to the other five exclusively for passages applicable to the unconverted. But it does suggest caution lest we "wrest" the language of epistolary Scripture, and so rob it of its significance by diverting to those without, counsels of remonstrances meant exclusively for the church. As illustrative of such tendency two or three instances of misapplication may be given.

Rev. 3:20

Grigg's familiar hymn, "Behold, a Stranger at the Door!" is based upon this Scripture. It conveys the impression, which has been supplemented by sermonic usage, and is probably uppermost in the thought of the average hearer, that the "door" referred to is that of the obdurate sinner's heart. But the appeal is primarily to the church of the Laodiceans, and its pathetic force lies in the fact that it is to "his own" Christ comes, and that they "do not receive him.' However true it may be that Christ does stand at the door of all hearts seeking entrance, it can only confuse the unbeliever and rob the believing hearer of the tender remonstrance here offered against his ungrateful coldness of feeling, to treat the words in a sense so obviously foreign to their original design.

1 Thess. 5:19

This Scripture, like Eph. 4:30, "Grieve not the Holy Spirit of God," is generally used as a basis of appeal to sinners; sometimes coupled with the warning that a persistent "quenching" of the spirit may issue in "the unpardonable sin." The fact is that, here again, the language is addressed to members of the church. The account of what happened on the Day of Pentecost, when the apostles were charged with intoxication (Acts 2), together with the allusions of the apostle Paul in 1 Cor. 14 to the "confusion" engendered by an impetuous impulse to "prophesy" or "speak with tongues," may hint to us what was in the writer's mind when he wrote 1 Thess. 5:19. Probably some erratic demonstrations had been made in the Thessalonian church by impulsive members, which had suggested violent measures for their suppression. Against such "salvation army" extravagances and "holiness" behavior, lacking in both gravity and decorum, comes the kindly protest, "Quench not the spirit." All incipient life is uncouth and exuberent in expression. It must have time to mature and ripen. Life is self-symmetrizing when left to itself. This kindly caution not to deal too hastily with effervescent and irregular displays of the new life in Christ, ought not to be tortured and distorted into a protest addressed to those who stand outside the field of thought contemplated and addressed.

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Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brother Huggins:

Another year is almost gone, and has been crowded with many wonderful things. The fulfilling of prophehcy is indeed a lamp to our feet. We are watching the movements of the Jews, and when I read of the terrible cruelties to those people, I wonder how long, how long? It is again the time to renew our subscription to The Restitution. We could not do without it. We got ours today, and I notice that Sister Hogarth has asked for the poem, "The Church Walking with the World." I felt sure we had it, so I looked among our papers and found it, and will send under separate cover. I will send the paper; you may like to look it over. We love to read the old papers. Many of the writers are asleep awaiting the resurrection, and we believe that time is very near. Time goes so quickly and trouble and strife are everywhere. I would say to the brethren, be faithful, cultivate the Spirit of Christ. If we have not the Spirit of Christ we are none of his. Study the word and live close to God. Trust him fully. In our own strength we can do nothing. Be kindly, affectionate one to another, with brotherly love. We know we have passed from death into life because we love the brethren. He that loveth not his brother abideth in death. I wish we could all at the beginning of this new year drop all enmity, have no hard feelings, be gentle and forgiving. If we cannot govern ourselves we cannot expect to govern others. Do not say, "I'll try," but say with God's help I will; pray continually, and I know the Lord will bless us. May God help us to serve him in spirit and in truth.

Carrie Free.

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Brother Huggins:

The Church at Salem, Ohio, has been made to once more rejoice because of the willing obedience of Sister Ettie Kent. She is the daughter of Sister Moore, of the Salem Church. She is also the mother of an interesting family of boys and girls whom we hope to interest in the gospel. They have been attending our Sunday School for several years and are among our most intersting pupils. Mr. Kent accompanied his wife at the service. We trust that he may be awakened to the necessity of following his wife's obedience. Brother Pottorf has been visiting the family and holding Bible studies. He will continue his visits. Our services were begun by Brother Pottorf reading the sixth chapter of Romans and commenting on the first six verses. His remarks were very appropriate and interesting. After baptism the writer gave the charge to Sister Kent, stating briefly that she had just entered her trial period, also that her reward depended upon the effort she would make in obtaining a further acquaintance with the Father and the Son. She was admonished to make her calling and election sure by adding to her faith the seven Christian graces. "If these things be in you and abound," you will have an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. We promised the willing and cheerful help of the Church in her effort to grow from infancy to full womanhood. We also presented the thought that her baptism was her birth out of the water and her spirit birth, the resurrection, depended upon her life as a Christian. The services closed by all extending the hand of Christian fellowship as a promise that each would assist our new Sister in keeping the covenant she had made with the Father and the Son. May we all walk worthy of the vocation wherewith we have been called, is our prayer. Lovingly,

D. C. Robison.

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To be good, see good, hear good, speak good, do good, live good.

The Wonderful Christ

"What manner of man is this that even the winds and the sea obey him?" What a diversity of attributes are found in him.

The Lion and the Lamb
Power and Meekness
Riches and Poverty
Authority and Subjection
Dignity and Condescension
Justice and Mercy

In courage he is the Lion of the tribe of Judah, but as a Lamb he approches the one sitting on the throne (Rev. 5:7).

All power is given unto him in heaven and in earth , because he said, "Not my will, but thine be done." In riches he is heir to David's throne, and as the Son of God he is heir to the world, the first dominion lost by Adam; but when he was on earth he had not where to lay his head.

In authority he was Lord and Master, but he condescended to wash his disciples' feet. In dignity he was Lord of the Sabbath day, but he humbled himself to death on the cross. In justice he was exact, but in mercy he excelled all. He taught his disciples to pray for their enemies; and on the cross he said, "Father, forgive them; for they know not what they do." And when giving to his disciples the gospel mission he said, "Beginning at Jerusalem."

First he offered free pardon to his murderers. O consistency, thou art a jewel that shines bright in the person of our Lord!

Truth was his guiding star to which he was ever true. No other man could say, "I am the bread of life." "No man cometh to the Father but by me." Nothing but truth caused him to utter such statements. For any other man to say such things would be blasphemy.

He, like his brethren, bore the human nature, the same in which Adam was made; in this he overcame the enemy, and to do so in any other would not benefit us. I do not like the term "sinful nature." When man sinned, his nature was not changed, but his relation to his maker was changed. Possibly I am wrong, but I cannot see it in that way.

George Francis.

"Think on These Things"

Phi'. 4:8

WE ARE not to allow our minds to run along lines that would be unjust. We should learn to apply the test of justice to every thought and word and act, while learning at the same time to view the conduct of others from a different standpoint, so far as reason will permit, from the standpoint of mercy, forgiveness, pity and helpfulness. But we cannot be too careful how we criticise every thought we entertain, every plan proposed that the lines of justice shall in no sesne of the word be infringed by us with our heart's approvel. We are to love and cultivate that which is pure to such an extent that that which is impure will become painful and distressing to us; we will then drop from memory evil things. This can only be accomplished by continually thinking upon those things that are pure, and avoiding the thoughts that are impure. We are to recognize the lovliness and esteem it. When we think on the pure things we must of necessity lift our mental vision to as high a point as possible and, as nearly as we may be able, to discern the loveliness of the perfect character of our God and our Lord Jesus Christ and, proportionately, the lovliness manifested in the followers of Jesus who walk closely in his footsteps. If there be any virtue and if there be any praise, think of these things. Things of any virtue or value, are noble deeds or noble sentiments. We may safely meditate upon these, and as a consequence find ourselves growing toward those ideals upon which our minds, our new natures, thus feed. We will become more and more transformed by the renewing of our minds, and approach nearer and nearer to the glorious likeness of our Lord and Master, being changed from glory to glory, inch by inch, step by step, little by little, during the present life. Our thoughts bring about this attitude; and if our union with the Lord is maintained we shall have part in the first resurrection, which will perfect us forever in the Lord's image and likeness.

Brother Rocker.

The Hebrew Letter

ARTICLE TWO

OUR FIRST article, which embraced chapters one and two and the first six verses of chapter three, contains the proof of the identity of Jesus the Christ as the Messiah of the prophets. The word "Christ" being an official title and is the Greek equivalent of the Hebrew word "Messiah." The stumbling block to the Jew came when the Son of Mary became associated with the prophetic utterances. The veil of unbelief hid from them the product of the Spirit of God in connection with the woman (Luke 1:35; Gal. 4:4). They could only see in him the product of Joseph and Mary. Associated with this was the oft repeated declaration that he would suffer death at the ahnds of his brethren. Their conception of the restoration of the overturned kingdom of Israel as the future kingdom of God, was sustained by the prophetic word. They constantly thought that Jesus would, in his flesh, fulfill these conditions. Their minds were not enlightened when Jesus taught them that after three days he would arise from the dead. Even after he had arisen, and they had proof that he was the one whom they had followed previous to his resurrection, the veil still hid from them the time in which

this event or restoration would take place. After forty days they asked Jesus if he would at that time restore the kingdom to Israel. He answered them that the times and the seasons were in the Faher's hands. He then briefly outlined the work that they were assigned to acomplish, and ordered them to wait for the reception of the Spirit that would be given them at Pentecost. From that date the veil was removed, and their conception of Jesus the Christ was clear. Peter preached him as the heir of David's throne, and that he had been raised from the dead for that purpose. Paul preached oim as the power of God and the wisdom of God. The apostles now remembered the many things spoken by Jesus in the flesh that they could not comprehend.

In resuming our subject we note that the apostle changes his instruction from the doctrinal to the certainty of the judgment of Jehovah if they again accepted the law covenant. He cites them to God's dealings with Israel of old. He announced to them that Jehovah had punished them for their unbelief. Their carcasses fell in the wilderness. He warns them against rejecting the one whose name had covered them. They could not escape a retribution of justice (Heb. 3:6-19; 2:1-5). In the fourth chapter the apostle warns them to fear, lest a promise to enter into his rest would be forfeited through the veil of unbelief.

The incentive to hold fast to "the things which they had heard" could only be realized in their faithfulness. The glories of the future sabbath is revealed to them in announcing that God had purposed their future rest in his plan, finished from the foundation of the world. We are informed that the ages were thoroughly adjusted from the beginning. There was but one way to become partakers of the sabbath, or rest, viz., to hold fast the confidence and the rejoicing of the hope firm unto the end. They are further enlightened that all things are naked and open unto the eyes of him with whom we have to do. In the eleventh verse it is written, "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief," disobedience, margin. Israel forfeited their promise of rest in the land through unbelief. Had they been faithful to the covenant at Sinai they would have become a holy nation, a kingdom of priests. The dealings with Israel under the law were an example to the Hebrew brethren. The apostle admonishes his brethren to come boldly unto the throne of grace, that they may obtain mercy and find grace to help in time of need.

In examination of chapter 5 we note that the apostle calls the attention of his brethren to the authority and the honor of Christ's priesthood. He compares the Aaronic and Melchisedec priesthoods. The honor of these priesthoods was not inherited but conferred by the Deity. Each had a human and divine element. The Aaronic possessed the human that they might have compassion on the ignorant and on them that are out of the way. We can only have compassion on our erring brethren in remembering our own frailties. So it was with the Melchisedec priesthood which was a proof that Mary's son fulfilled the prophetic utterances concerning the Messiah. His kingdom could not exist without a priethood. So it must be forever, as Jesus had been rewarded with a continuous or everlasting life. While Jesus was in the flesh he could not officiate as an everlasting priest. It was the honor that God would confer for perfect obedience. It was prophetic and would belong to the one whom Jehovah would immortalize. It was not like the priesthood under the law, having a beginning and an ending. It is to be a continuous priesthood. It was made after the power of an endless life, while the other was made after the law of a carnal commandment.

When the Jew had a clear conception of the two orders he willingly accepted Jesus the Christ as identical with the Messiah of the Jewish prophecies. The veil had been removed and the stumbling block no longer remained. "Thou art a priest forever after the order of Melchisedec" was a prophecy which related to one different to the Aaronic (Heb. 5:6). Then followed the statement that the one upon which the new priesthood would be conferred must have a taste of human weakness and the frailties of the flesh. In this condition he had offred up prayer and supplications, with strong crying and tears unto him that was able to save him from death (out of death, margin), and was heard in that he feared. Though a Son, yet learned he obedience by the things which he suffered. He became the author of eternal salvation unto all them that obey him." He then chides his brethren because of their being children needing milk and not able to be nourished by strong meat. These conditions existed because of their dulness of hearing. Instead of their being teachers they had to be taught the first principles of the oracles of God.

The sixth chapter is replete with admonitions and doctrinal points and a surety of a retributive judgment. The apostle calls their attention to the necessity of their leaving the principles of the doctrine of Christ (word of the beginning of Christ, margin.), and go to perfection. In verse one he directs them not to lay again the foundation of repentance from dead works (works of death, Diaglott), and faith toward God. The works of death were the ordinances under the law covenant which contained the baptisms (washings), laying on of hands, and of the resurrection of the dead, and of eternal judgment. The baptisms referred to the ordinace of washing required of the priests; the laying on of hands had reference to the requirements that they lay their hands on the victim to be slain wherein there was an acknowledgement of sin and a petition for its being covered. In this ritual service was a type of the future resurrection in which our sins are forgiven. The judgment was also referred to through the slaying of the covenant victim. Christ was judged a profane person and slain by his brethren. They must lay aside the law ordinances and go on to perfection under the Christ covenant lest they in the end suffer the punishment of the second death. If they returned for protection under the law they migth seek for repentance, but it could not be found. They would become the thorns and briers which are rejected, whose end is to be burned. This is followed by an earnest exhortation in these words: "We desire that every one of you do show the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises." As an incentive the apostle calls their attention to the covenant made with Abraham and his faithfulness. In the closing of this chapter the apostle tells his brethren that this hope is "an anchor of the soul both sure and steadfast, and it entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." We will be priests of this order if we hold fast the hope firm to the end.

D. C. Robison.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8: TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .. .. Proctor, Montana.

GOLDEN TEXT: Psalm 71:15

OLD AGE TO YOUTH

We are getting old—you and I,
Or soon we'll be along the way;
A few more seasons drifting by
Will find us tossed from out the fray;
But there, now at their morning play,
Are keepers of the future store;
They hold the future in their sway,
They set tomorrow's final score.

Our step is slow, our eye is dim,
And twilight shadows gather gray;
And though we try so hard to win
We're slowing up each passing day,
But youth, who can not doubt nor fret;
Sees truth and hope—and something more;
To them life blooms, is never set—
They set tomorrow's final score.

Our ways are fixed—our time is spent,
As we file out in dull array;
We've failed in life where'ere we went,
And soon cold death will draw its pay.
But youth, too young yet to betray
The silver dreams that go before
Must be built up so they'll not stray—
They set tomorrow's final score.

Teach them the truth—their faith to prove,
Tell them that Christ did die for sin;
And that in God we live and move
And must obey if life we'd win;
For life's a gift from God above
Through Christ his Son, whom we adore,
And youth must know that God is love—
They set tomorrow's final score.

A Psalm for 1920

In the one hundred and seventh Psalm we read of David, the sweet singer of Israel, urging the people "to give thanks unto the Lord, for he is good and his mercy endureth for ever, and he satisfieth the longing soul and filleth the hungry soul with goodness." All the Psalms are praises and thanksgiving to God for his loving, watchful care of all his little ones. Christ Jesus, our elder brother, continually gave thanks to the Father, even before the blessings which he knew God sendeth, were seen; and so all children should be glad and grateful each day and each hour for the good which God already has given us and for that which we know will come to us if our hearts are filled and overflowing with love and gratitude.

David trusted God all the time and even during what seemed to be hard trials, he still felt happy and thankful and his writings, the beautiful Psalms are pure and true expressions of his great love and gratitude to his Father for all his goodness "to the children of men." And because he was happy and thankful while he was just tending the sheep, God gave him more important work to do; other boys were given the sheep to care for and David was called to feed and care for men and women and little children, to tell them of God's ever presence, of his love and care, and protection to each one of us. And so if we all just try as hard as we can every day to love all the work we have to do, and do it joyfully and willingly whether it is school work or something else, and be grateful to God who has given us the strength and intelligence to work for him, and do all the little things we have to do just as perfectly as we can, then some day when it is the right time, God will know that we can do bigger and still better things and lead us into more real joy and peace and pleasure than we ever knew.

Being grateful for the good we have today and thanking God in our hearts every moment—this is real gratitude; all the other good things are only symbols of God's abundant supply and his bounteous blessings which he continuously pours out upon his children; his goodness is always outpouring like the big Horn of Plenty and so, this glad New Year, we can all think of God as the Great Supply which is constantly giving us all kinds of good things—love and truth and strength and joy and the intelligence to see and appreciate all that is good and lovely, and the clear, bright thoughts which enable us to love all of God's creation, the dear little birds and squirrels and the trees with their pretty branches and leaves and all that God has made.

———o———

A Happy New Year

The New Year is now with us. On the calendar it is known as 1920; but what shall it stand for in your life? Will it bear a hope of happiness, harmony, and success in every good idea you hold, and failure to every wrong thought you harbor? This New Year entirely is in your hands, dear readers, to do with and make of it as you will.

You do not have to take things as they are. It is for YOU to make of yourself and your life what you will. If you are God-like—that means good, because you were created in the image and likeness of God—you will be able to overcome evil and wrong in every way, and in place of errors you can build up a record of good deeds and work; and these in turn, bring happiness and success to every one who but entertains the right thoughts that make for joy and happiness.

The only way you can be happy is through being busy in good works. With this thought in mind Brother and Sister Alexander D. Donaldson wish you all

A Happy New Year

———o———

The New Year's Party

There's a party to be given to the world
on New Year's Day,
They've invited March and April, August,
June and sunny May,
And September and October, February,
too, I hear,
And if I'm not mistaken all the months
that fill a year.

It's a very wondrous party and the
invitations read,
"Will you kindly come along and bring
the weather that we need
Bring your snowballs and your sunshine,
bring your hail and bring your rain,
Bring your apples, pears and roses, and next
year—please come again?"

Can't you see them come a trooping!
What a jolly crowd they make!
Let us give them happy faces—that is
better far than cake.
Let us give them good behavior,
gentle words and lessons learned—
Then we'll know the New Year party
is a gift that we have earned!

———o———

A Reminder

For some unknown reason The Restitution has discontinued the notice of "Words of Life," the official magazine of the "Conditional Mortality Mission." This is to remind our readers that this is the season for renewals or new subscriptions. The magazine is published monthly, and the price is 50 cents a year. Send all money to G. Rothe, 1301 Park Place, Brooklyn, N. Y., who will be pleased to send sample copies to those desiring them.

———o———

With Allyn King Foster I will say:

"If I had my way I should make you content by taking you gently to the storehouse of your present blessings and counting them over with you; I should make you peaceful and patient by leading you to the Council Chamber of the Universe on whose portal is the ancient legend: 'All things work together for good;' I would make you powerful and hopeful by kneeling with you at the feet of him who said: 'Be not afraid, I have overcome the world.' I know of no better thought for us to keep with us during this New Year 1920."

———o———

Daily Thoughts

The Lord is in his holy temple	Hab. 2:20
I will execute judgment; I am the Lord	Exod. 12:12
The fear—or reverence—of the Lord is life	Prov. 14:27
Happy is he whose hope is in the Lord	Psa. 146:5
We have an advocate with the Father	1 John 2:1
God is the strength of my heart	Psa. 73:26
Be not carried away with strange doctrine	Heb. 13:9

———o———

The Aged

No matter how many the children the mother always has room in her heart for all; for to her there never are too many. By the same holy law of love, never let it be said or thought that the left-alone old grandmother or grandfather, with no other place to go, but to your family or mine, has become "one too many."

———o———

Which Are You

When Mary Sunshine asks her friends
To come and play with dolly,
They always have a happy time,
For Mary is so jolly.
She's glad to have them use her things,
Is not the least bit scary;
And that's the reason that they love
To come and play with Mary.

A generous person always is respected, loved, and honored by all with whom they come in contact. Besides, they retain their own self-respect—which amounts to much—and also receive the commendation of God. Whether you be boy or girl try to follow the example of Mary Sunshine. Be generous.

When Willie Crosspatch plays baseball,
He's sure to start a fuss;
And like as not the game will end
In what is called a muss.
His own way is the only way
He wants—just think how silly!
No wonder that his playmates say,
"Oh, bother, here comes Willie."

A selfish person is no good to themselves or any one else; they are a pest, a nuisance to be shunned by all. Try to so live that your companionship will be courted. A smile will win friends, while a scowl will drive them away. Don't be a Willie Crosspatch.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 72 CLEVELAND, O. JANUARY 20th, 1920. NUMBER 3

Tell It In Flowers

To Those I Know, and to Those Also "Whom Not Having Seen, I Love"

Some one has said, "Tell it in flowers. Let the flowers voice the wish of your heart for your friend. It is a beautiful thought, but how can I do this ?"

The flowers are gone and winter is here.
I cannot wish you joy in flowers
That I have plucked in woodland bowers.
For they have fled—the lovely things
Before the time for wintry winds.
No liverworts are by the stream,
No dainty ferns, nor woodbine green,
No odorous violets in the grass
To say good morning as you pass.

But if I cannot tell in these,
The wishes that your heart would please,
My little pansies I'll call back
Across the summer's shining track,
And bid their tender faces smile
With precious thought of Christ, the while
You sit beside your YULE-TIDE fire,
And read the tales that never tire.

Or, bring from Sharon's vale the rose
That can to you so much disclose
Of what the prophets have foretold
Of coming CITY paved with gold;
Or fetch the lillies from the plains
That robed in dress of royal stains,
E'en Solomon could not outvie
Howe'er so hard his weavers try.

O friends, I wish you joy in flowers,
That bloom where Jesus spent his hours!
Dear olive sprays that sing of peace,
When sin is gone, and war shall cease,
I want to wreath your rooms today
With roses from the far away
Entwined with buds from almond trees
That haste to ope e'er winter flees.

Just as your God doth haste to do
The things that he hath promised you
For roses talk of Bethlehem,
Where Child was born who died for men.
And he himself is Sharon's Rose,
And wheresoe'er the traveler goes
In that fair land, those roses speak
Of him, the Lovely One and meek.
(O precious flowers! you soothe us yet
In rasping hours of toil annd fret!)

And so I want white lilies dress
To voice our Savior's righteousness;
And sprigs of cedar, pine and fir
The deepest depths of heart to stir;
And all the flowers to tell of day
When harmful things shall pass away;
When our dear Savior shall be King
And all the world his praise shall sing,
And Earth all glory-around shall be
From Orient lands to utmost sea.

S. Reana Wince.

◆

The Yoke of Bondage

A REFERENCE to Paul's epistle to the Galatians shows the brethren of Galatia, after receiving the Holy Spirit, and after starting outright in the race for eternal life, were in Paul's absence brought under the evil influence of false teachers, who "perverted the gospel of Christ," and were led astray by them. Paul writes them in no uncertain language concerning their sin, and the danger to them, unless they return to the purity of the gospel of faith in Jesus Christ. He says: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel, which is not another; but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed." (Gal. 1:6-8).

"O foolish Galatians, who hath bewitched you that ye should not obey the truth? I am afraid of you lest I have bestowed labor in vain. I desire to be present with you now and to change my voice, for I stand in doubt of you" (Gal. 6:11-20).

It is evident from this earnest language that the noble apostle deemed the offence of the Galatians (whosoever it was) a serious one; and it may be well for us of the last days to search out the nature of their error, and happily avoid stumbling over the same stone.

In Gal. 2:16 Paul points out very definitely, that justification comes not by the law, but by faith in the Lord Jesus Christ. Thus indicating that the offense of the Galatians had something to do with the law. In Gal. 3:2-5 he asks, "Received ye the spirit by the works of the law, or by the hearing of faith?" In other words whence comes the power which ye have to heal the sick, to banish suffering and pain, to restore sight to the blind, hearing to the deaf, and life to the dead? Does it come by observance of burnt offerings, feast days, sabbath days, and other points of the law? or is it by faith of Jesus Christ?

In Gal. 4:9 Paul plainly states the charge against them. His language is so plain that neither they nor we can fail to understand: "But now after ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" Advocates of the two law theory contend that this offense of the foolish Galatians had reference to the law of circumcision only. But Paul says in his complaint, verses 10, 11: "Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed labor upon you in vain."

In Gal. 3:10 we read, "For as many as are under the works of the law, are under the curse. For it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." Now what was written in "the book of the law," the observance of which, according to Paul, placed mankind under the curse? The ten commandments were written there. The laws of sacrifice and of ceremonies were written there. Numerous other laws calculated to hold in check and govern a rebellious and stiff-necked people, were written there. In short, all of the Siniatic law, recorded in Ex. 21:22,23 was by the command of God written by Moses in a book, and this book was placed in the side of the Ark for the government of Israel. This book has been variously called by inspired writers. "The law;" "The law of God;" "The law of Moses;" "The book of the law;" "The book of the law of God;" "The book of the law of Moses;" and lastly, "The law of God given by the mouth of Moses."

This being so, it unquestionably follows that when Paul says, "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith," he had reference to the law as written in the book of the law, not as part of it only. When Paul said, "But after that faith is come, we are no longer under a schoolmaster," he manifestly meant us to understand that we were no longer under the law (schoolmaster), or any portion of it. These foolish Galatians, after having come out from under the law, and after having for a season, "enjoyed the liberty wherewith Christ had made them free," had deliberately returned to bondage, and were again observing days, months, times and years. They had again placed upon their necks the yoke of bondage, the emblem of servitude, which neither they nor their fathers could bear. God forbid that we, in these latter days should, with the example of these foolish Galatians, and Paul's stern rebuke before us, commit the same mistake. God forbid that Paul should have occasion to say of us, "I am afraid of you, lest I have bestowed labor in vain;" or that we should observe even one of "the weak and beggarly elements of the law," as a condition of salvation, and thus have it said of us, "Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace."

Dear ones of the household of faith, and especially those of you who have listened to the seductive arguments of the two-law theory, and other plausible conclusions reached by those who would "pervert the Gospel of Christ," let me earnestly beseech you to "stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage."

S. H. Thomas.

Should Believers
Espouse the League of Nations?

SHOULD CHRISTIANS espouse the proposed League of Nations and Christian ministers advocate it? We answer, "No," for these reasons:

1. It does not acknowledge the living God or his Son Jesus Christ. These are serious omissions. The prophet Daniel accused King Belshazzar thus: "And the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." Again, when Nebuchadnezzar, the predecessor of Belshazzar, failed to give glory to God, "he was deposed from his kingly throne, and they took his glory from him. And he was driven from the sons of men; and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (Dan. 5:20,21).

Away back in post-diluvian times all mankind undertook to build a tower whose height would reach unto heaven. It was a great league without God, and ended in confusion, just as all such projects have ended. The Sovereign of the universe is too important a factor in this world to be ignored; and Jesus Christ, the Judge of all the nations, cannot be overlooked with impunity. We have the highest respect for the statesmen who formed the league, but it bespeaks too clearly the atheism of the times to receive our support.

2. Because heathen and anti-Christian nations are included. Ultimately the league is to embrace all nations. This means that Christians are bound up together with Mohammedans and idolators, who are positively opposed to our Savior, Jesus Christ. It is a union bordering on spiritual adultery, and very unbecoming to the Bride of Christ at this expectant hour. The ancient prophets denounced the kings of Judah and Israel for just such alliances, and we ought emulate their example by withholding our support.

3. Because the league is supported by the Roman Papacy. Pope Benedict is quoted as strongly favoring the league, and is even said to be one of its promoters. Well might the Pope support such an institution to safeguard himself and his harlot

church form the awful judgment of God now impending. But should Christians help the harlot, drunken with the blood of saints and martyrs, out of her troubles? Nay, verily! Instead, we should rejoice that the hour of Babylon's judgment is come. "And again they said, Alleluia! And her smoke rose up forever."

4. Because the next orderly institution in the divine order is the fifth universal monarchy, according to Dan. 2:44. The great war witnessed the overthrow of every Roman imperial throne, consequently the world came officially to the end of the Roman Empire, and the next orderly institution is the throne of the Ancient of Days (Dan. 7:9,10). And while Gentile times end absolutely at the second coming of Christ, an introductory ending took place when the Holy Land was cleared of the Turks, 1918, amid the distress of nations, according to Luke 21:24-26. Therefore to advocate a great world league at this moment looks like a breach of faith in the coming kingdom of God. Let others do as they may, the present writer purposes to stand on the promises of God.

5. Because the league is impracticable. At the very foundation of the League of Nations are the weakness and wickedness of unregenerate human nature. Of course there are noble individual exceptions, but the masses of the nations are unregenerate and degenerate. The natural "heart is deceitful above all things, and desperately wicked; who can know it?"

And there will be more than one nation to consider the treaty only a "scrap of paper." Even before it was ratified Italy, one of the signatory powers, has broken the treaty by permitting the Italian occupation of Fiume. And right in the formation of the treaty and the League, the principle of "self determination," one of President Wilson's fourteen points upon which the league superstructure professes to be built, is grossly violated by the gift of Shantung with forty million Chinese to Japan. It is difficult for some of us to understand how a league, established by injustice, can insure peace and justice to any nation! Furthermore, it is inconsistent to preach that the lion and the lamb can ever lie down together in an unregenerated world. We stand firmly upon the principle of regeneration as essential to world peace. Therefore before rejecting our position let the reader ponder deeply what we have said, for we have tried to speak scripturally and logically. Exchange.

The Hebrew Letter
ARTICLE THREE

IN THE preceding chapters the apostle has continuously and diplomatically led up to the subject of the Melchisedec priesthood, and has logically proven that Jesus was the Messiah proclaimed by the prophets of old. It was proven that the prophetic utterances had their fulfillment in Jesus of Nazareth, whom they had hanged on a tree. These Hebrew brethren had not understood the full import of the name of the Son of Mary. The angel announced his name when the maiden was informed that she should be his mother, and that he should become great, and become the Son of the Highest. This child was to take his Father's name. It is the "I Am" of Exodus 3:14 that Moses was to announce to Israel when he visited them in Egypt. To the Jew it was a name that any Hebrew child might have given him. To the Christian it had a much deeper significance. His name was above all names. He was not only to be a King but a Priest on his throne. The seventh chapter begins with the announcement that this Melchisedec was a King and a Priest on his throne. He was greater than Abrahom whom he met and blessed as he returned from his defeat of the Kings. This Abraham acknowledged by paying tithes to his superior.

In Melchisedec we have a King of righteousness and King of Salem, which is King of peace. The titles here expressed are applied to a human priest and king on his throne. A greater than Abraham, with whom God had made a covenant concerning a seed that should become as numerous as the sands of the sea shore. This seed Paul in Gal. 3:16 announces to be the unit seed, Jesus the Christ. The apostle in Heb. 7 has proven the necessity of a new order of priesthood, the Aaronic having been of the flesh and not suited to an order expressed in Melchisedec. The new priesthood is superior to and typical of the one spoken of in Gen. 14. This priest must be the Son of God and of the geneology and the antitypical Son of God, Melchisedec.

The apostle proves him to be superior to others in stating that the priesthood is of a new order, and that as a priest he blessed Abraham; also that the order was of an unending nature and could not be traced to an order of a priestly character. This priesthood had no human starting point, and no end of days. It evidently began when the pair were clothed with the blood of slain animals. This signifies that this sacrifice covered their sin. The human order began when the Lord God appointed the two sons of Adam Cain and Able as priest under the promise made to the woman (Gen. 3.15). This order continued until Jehovah instituted a new order under the law.

The Aaronic Priesthood was human and was made after the law of a carnal commandment; the Melchisedec was made after the power of an endless life. He gives further evidence of the superiority of their new order by writing: "For it is evident that our Lord sprang out of Judah; of which tribe Moses wrote nothing concerning priesthood. And it is far more evident: for that after the similitude of Melchisedec there ariseth another priest. For he testifieth, Thou art a priest forever after the order of Melchisedec." He further testifies, "There is verily a disannulling of the commandment going before for the weakness and unprofitableness thereof." This order was made without an oath but the new order required an oath as follows: "The Lord sware and will not repent, Thou art a priest forever after the order of Melchisedec."

The promise under the law was pendent upon "If you will obey my voice indeed and keep my covenant." The honor of the new order lay in the fact that obedience had been rendered. It was said to Abraham, "Because thou hast obeyed, in blessing I will bless thee," etc. The spirit of the oath was in obedience, and then the blessing. Jesus like Abraham, proved himself worthy, and God declared him a priest forever after the order of Melchisedec. This is an unchanging priesthood. It began in the garden (Gen. 3:21), and was the root of the Melchisedec priesthood. The King of Salem, a priest of the most high God, was the link that bound the ordinance to its root, and continued it unto Jesus the Christ, to whom he gave it because he had obeyed his voice. This order belongs to Israel regenerated; and when Jehovah's laws have been written in their minds, Israel must accept Jesus Christ as the Messiah, When they have been planted in the land, having passed under the rod and into the bond of the covenant, the blessings of this priesthood will be given to those who have survived the process of purging, in which the rebels will be destroyed. The land will have been purified and the temple spoken of by the prophet Ezekiel will have been built.

These blessings will not come to Israel without a great struggle. It will be Jacob saved from his trouble. The institution of sacrifices under the temple service will not be a continuation of the services under the law, but be a continuation of the sacrifice of the animals in the garden. It is not clear to our mind just what the significance of these services will be; we know they will be Israelitish, and can only be enjoyed after their regeneration. In the eighth chapter the apostle states: "Now of the things of which we have spoken this is the sum: We have such an high priest who is set on the right hand of the majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man." He further states that every high priest is ordained to offer gifts and sacrifices.

It is necessary that the high priest under the Melchisedec have something to offer. Further, he argues, if he were (now) on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law, who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle, See, saith he, that thou make all things according to the pattern showed thee in the mount. The summing up of things spoken is that the services under the law were shadows of heavenly things. The law was weak and could not continue, therefore the necessity of an ordinance that would continue in the new heavens where Jesus would be the minister of the new order. In this he had obtained a more excellent ministry, by which also he is the mediator of a better covenant, which was established upon better promises. The apostle states that if the first covenant had been faultless, no other covenant would have been needed. This covenant was made at Sinai, and the blessings were conditioned to obedience (Ex. 19:5,6). It was made with Israel. The New Covenant herein spoken of will be ratified after the Lord has come and purified Judah and Israel. This covenant will be made after they have been caused to pass under the rod and into the bond of the (New) Covenant.

We should not forget that this covenant is based upon the everlasting priesthood which speaks of blessings under the new government in which Judah and Israel will be the blessed subjects of the Kingdom of God, the heavens where the throne of the Majesty of these heavens will be established. These are the heavens that will declare the glory of God, and the firmament will show his handiwork. In them hath he set a tabernacle for the sun (the Son) (Psa. 19). This Psalm, when understood, is applied when Judah and Israel become the seed of the blessed of the Lord. Under this covenant all shall know the Lord from the least unto the greatest. In proof of the above see Ezek. 20:33-39; 37:15-28; Jer. 33:14-17; 30:4-10. Our prayer is, "Come, Lord Jesus; come quickly."

D. C. Robison.

Who is a Liar?

"I said in my haste; All men are liars" (Psa. 116:11). "Yea, let God be true, but every man a liar." Why? "That thou mightest be justified in thy sayings, and mighest overcome when thou art judged" (Rom. 3:4).

Men are all under sin. There is none righteous, no not one. There is none that doeth good no, not one (Rom. 3:10,12,18). David said of his enemies, Ye shall be slain all of you, that delight in lies; they bless with their mouth, but they curse inwardly (Psa. 62:4). So they are deceivers, hypocrites, liars; and belong to the class of whom John said there was no truth in him. "When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it" (John 8:44). Christ seemed harsh to those Jews, as they claimed God was their Father, but Christ said: "If God were your Father, ye would love me, and believe the truth that I tell;" and because they did not believe, that God was his Father they were liars (John 8:42). And if Christ should say, I know him nott, he would be a liar like unto them (John 8: 55). He that denieth that Jesus is the Christ is a liar (1 John 2:22). And he that denies that Christ was born the Son of God is a liar (John 1: 13; 1 John 3:9). The Grecians are always liars. Why? Because they taught untruths for filthy lucre's sake (Titus 1:11,12). There are many today that teach untruths for money: and contend earnestly for it. They are liars in the sight of God, and in the sight of the believers of the gospel that Paul preached; for the foundation of all false doctrines, is formed on the words that were preached to Eve in the Garden of Eden, "Ye shall not surely die" (Gen. 3:4).

If one claims he is sanctified and cannot sin, he makes Christ a liar (1 John 1:8-10). He that believeth not the record that God gave of his Son hath made him a liar (1 John 5:10). All men are

sinners, because they are all born of sinners. Christ could not sin because he was born of God, and God's seed remained in him (1 John 3:9). And whosoever claims that man was the father of Christ is a liar in the sight of God. When one comes in our midst and claims to be an apostle of Christ, and does not teach the gospel that Paul taught, he is found a liar (Rev. 2:2). What is their doom? All liars shall have their part in the lake which burneth with fire and brimstone, which is the second death (Rev. 21:8,27). All men are liars; but some do not suffer the second death. The word "all" is frequently a class word. When we say "all men are liars," we mean all of the Adamic race. But the liars that suffer the second death are the class that have believed, and obeyed the gospel, and have been baptised into Christ, so they have their names written in the "Book of Life." But they could not stand persecution for Christ's sake, so they went into some other body, and did not return to Christ again; so they died out of Christ, and will have to suffer for the deeds done in the body (2 Cor. 5:10). Included in this class are those that heard the true gospel and refused to accept it.

E. M. Knapp.

Timely Admonition and Counsel

HONOR THE Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9,10). "I love them that love me; and those that seek me early shall find me. Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold; and my revenue than choice silver" (Prov. 8:17,18,19)." The Lord renderest to every man according to his work." (Psa. 62:12). "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul; all they that hate me love death" (Prov. 8:34,35,36).

"Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart" (Prov. 7:2,3). "Blessed is the man whom thou choosest, and causeth to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple" (Psa. 65:4).

"Yea, if thou crieth after knowledge, and liftest up thy voice for understanding; if thou seeketh her as silver, and searcheth for her as for hid treasures; then shalt thou understand the fear of the Lord and find the knowledge of God" (Pro. 2:3,4,5). Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes; fear the Lord, and depart from evil" (Pro. 3:5,6,7). "The curse of the Lord is in the house of the wicked: but he blesseth the habitation of just. Surely he scorneth the scorners: but he giveth grace to the lowly. The wise shall inherit glory: but shame shall be the promotion of fools." (Prov. 3:33,34,35).

J. E. Hammond.

A NEW YEAR PRAYER

So let me live that all my days
Run onwards to unending days,
Since down Time's corridors I see
Sure footprints to Eternity;
Remembering still that all I do
And all I am continues through
This world's dark passage, poorly lit,
Into the shining Infinite.
May all I suffer, love and learn
Light candles in God's House to burn,
And make a little radiance, bright,
Even in that undreamed-of Light.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it be be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A. E. Renner	$ 2.00
Chas. Anderson	1.00
Mrs. Sid Martin	1.00
Mrs. Minnie A. Rust	5.00
W. E. Byers	1.00
John Dickenson	2.00

JUST A MINUTE PLEASE

I have only just a minute; only sixty seconds in it; forced upon me; can't refuse it: didn't seek it; didn't choose it; but it's up to me to use it; I must suffer if I lose it; give account if I abuse it; just a tiny little minute but eternity is in it.—Selected.

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Editorial

Many renewals to The Restitution are now being sent in. With the cost of all material high, and still going up, all can see the need for money in the beginning of the New Year. Let those who have not yet remitted their subscriptions please do so at once. Thanks.

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Contributors should remember that at this time of the year MSS are more numerous than we can find room to print. This makes their articles appear slowly. This fact gives them an opportunity to "let patience have her perfect work" (James 1:4).

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The regular session of the Young People's Society was turned into a rally and get-acquainted meeting, on Friday evening, January 2. 1920, at the home of Brother and Sister Titman, Lakefront Ave. Although the weather was very severe a large number braved the cold, and were not sorry for their efforts, as an unusually pleasurable, and by no means profitless evening, was spent. Among visitors present was our new Sister in the truth, Sister Fleming, of Toledo. The Society extends at all times a cordial invitation to visitors whether they be in the truth or strangers from without.—Heloise Crawford.

An Honest Inquiry

FRANKLY ANSWERED

Dear Brother Huggins:

We notice in The Restitution, under date of Dec. 16, 1919, an article "Be Consistent."

Some one seems to advocate the doctrine of a future probation for the dead who have died previous to Christ's coming, and he mentions "Fair chance," "Second chance," etc.

There is really a question with many of us as to whether ever one has had a chance or not before he died. The South Africans who were canibals, for instance; did they have a chance?

We know that the living who do not understand when Christ comes are going to be taught the truth then. Now if the ignorant are taught the truth then, why are not the ignorant of past ages taught the truth too (Acts 11:34)?

We understand that every man must come to a knowedge of the truth (1 Tim. 2:4,5,6). We also understand that there were men that did not come to an understnding of the truth (Matt. 13:10, 11; Mark 1:11; Luke 8:10).

Can you quote Scripture that the first brother mentions and show whether it includes men under both ages or not? Now, dear Brother Huggins, we are not asking these questions with a view to argument, or to try and show anything new, but for the purpose of learning more about the truth. Kindly answer if you find time either privately or through The Restitution.

Yours for the truth.

Editorial Comments

JUST AS long as it is in the mind that all men must have a chance to be saved an unsound premise is entertained. Our correspondent is an honest inquirer, but assumes all the time that a universal opportunity must be so. He can point to no time in the past when such an idealistic condition prevailed, and he has quoted no Scripture which proves it ever will obtain. Jesus Christ was called "the light of the world" when he was here, but "there were men who did not come to an understanding of the truth," is admitted (Matt. 13:10,11; Luke 8:10). A golden age of universal opportunity is the dream of a visionary; it has no analogy, prophecy, or precedent to justify it.

The Subjects of The Kingdom

"We know that the living who do not understand when Christ comes are going to be taught then." We know nothing of the kind. The fifth Bible Lesson has just been republished in a second edition; it also appeared in The Restitution. Instead of all the Canibals of South Africa, Aborginies of Australia, and Red Men of North America being dumped into the Kingdom of God when Jesus comes, we have demonstrated by the Holy Scriptures in this lesson that God is as selective in choosing subjects as in electing saints. for his kingdom; and that instead of all having a chance then a "remnant" only is taken out of the whole. "If the ignorant are taught the truth then, why

are not the ignorant of the past ages taught the truth too?" is a question that attempts to be logical, but as the premise upon which it is built is a bank of sand, we can only admire the logic that goes to waste on an assumed premise, unproved, and unprovable.

Is Knowledge Compulsory?

"We understand that every man must come a knowledge of the truth." In proof of this statement we are referred to 1 Tim. 2:4,5,6. But the text does not say what the statement does, or anything like it. Inspiration only says it is God's will that all men should come to a knowledge of the truth. It so happens that acquiring knowledge depends, to a large extent, upon the will of the pupil who is learning as well as upon the will of the Father. God's will when left for others to execute, is not always done. Man has a free will (Ezra 3:5; 7:13). He has power over his own will (1 Cor. 7:13). He can be self willed (Gen. 49:6; 2 Pet. 2:10); sin wilfully (Heb. 10:26); be ignorant willingly (2 Pet. 3:5); refuse the truth or choose it (Heb. 11:24,25); refuse God who speaks to him from heaven (Heb. 12:25); resist the Holy Spirit (Acts 7:51); set at naught all God's counsel (Prov. 1:25, 30); obey God or disobey him (Rom. 6); and be a subject of either praise or blame (2 Cor. 11:2,17,22; Gal. 2:11). So long as man has it in his power to reject or frustrate the counsel of God concerning himself (Luke 7:30) the argumentations and logic of Universalists about the will of God are worse than wasted.

God's Will Not Always Done

That all men should come to the knowledge of the truth is according to God's will; that is what 1 Tim. 2:4,5,6 says. It does not say that "every man must come to a knowledge of the truth." It does not help matters to say that God "will have it so." God "would have" many things in the past which he did not have (Matt. 12:7; Luke 13:34). Again the text does not say, "All men are sure to be saved." It reads, "Who will have all men to be saved." There is an important "if" in the premises, concerning which you may read in 1 Cor. 15:1-3; Heb. 3:14. But lest you read "will have" in the sense of "it must be," we remind you that the original for "will have" in 1 Tim. 2:4,5,6 is the verb "theloo." This verb occurs in many places where even Universalists would not, and could not claim, it expresses the certainty of accomplishment. Paul would ("theloo") that all men were as himself (1 Cor. 7:7). They were not then, have not become so since, and never will be so in the future. Again, he would ("theloo") that all the Corinthians spake with tongues (1 Cor. 14:5). They did not so speak. Then here is a most remarkable contrast of statement: "How often would ("ethelesa") I have gathered your children together, ... but ye would not" ("ouk-etheleesate") (Matt. 23:37). Israel, says God, "would none of me" (Psa. 81:11). "They would none of my counsel; they despised all my reproof" (Prov. 1:20-33). He complains of them as "lying children, that will not hear the law of the Lord" (Isa. 30:9-15). How can men who "will not hear the law of the Lord" ever come to a knowledge of the truth?

Various Renderings of 1 Tim. 2:4,5,6.

In conclusion, we point to the fact that the best scholarship in the world confirms our interpretation. Rotherham reads, "Who wills all men to be saved"; Hinds, "Who wishes"; Revised Version, "Who willeth that all men should be saved"; Campbell, MacKnight and Doddridge, "Who wills all men to be saved"; Luther, "Who willeth that all men should be helped"; Emphatic Diaglott, "Who desires all men to be saved, and to come to an accurate knowledge of the truth."

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A Word on Steadfastness

I HAVE just been reading "The Maccabean" wherein is told in graphic words the longing of the Jews for the restoration of their ancient home. Every paragraph is intense with feeling.

Their hopes and aspirations are expressed in words alive with feeling. All the wrongs, injustices, injuries, and persecutions have only inculcated in them the desire for a home where they can be at rest and live their own lives in their own way.

Truly it will seem to them that the yoke of bondage has fallen from their neck when they are restored. But through all these years of suffering and sorrow they have remained a distinct race uncorrupted, generally speaking, by the gentile vices by which they are surrounded.

Truly the Lord has remembered his people for their fathers' sake. For he says he will restore them for "Jacob his servants sake." And they, whether they realize it or not, are gathering back according to his will fulfilling the divine plan as he has ordered it.

How beautiful it will be when all his plan is finished. When the fig tree blooms again, and even the wild olive branches shall also bloom.

When we think upon these things we surely should strive all the harder to perfect our Christian character to meet the requirements which he has laid down for us. Why can't we like the Jew, keep ourselves a distinct people, "peculiar in good works," looking for the coming of the Lord, keeping our lamps trimmed and burning? Why can't we keep ourselves without spot or wrinkle so that no such thing will be found upon his church when he comes? If each one of us would only examine himself each day and try to live as he has told us, then the whole body would be clean, for every one who walks disorderly is a spot or wrinkle on the body.

Then as we see the time of our Savior approaching, "darkness covering the earth and gross darkness the people;" when the peace cry is going forth; when men are "lovers of their own selves more than lovers of God;" when his people are gathering back to the land of promise, let us lift up our heads, for we know our redemption is drawing nigh. Let us live loyal to him who is our helper at all times, praying to him fo his guidance and support, and he will surely hear our prayer. "Even so come Lord Jesus, come quickly."

A. Sisler.

"Out of Darkness Into Light"

The facts that Paul states in Hebrews seven, in reference to two classes of high priests, those having infirmity, and those not having infirmity; he also states in Hebrews 5:1-4, the same facts in reference to the Aaronic priesthood; yet by a singular process of reasoning and manipulating of grammar, what Paul says in reference to the Aaronic priests has been taken to refer to Christ. Where do the unlettered poor of this world, of whom the apostle James speaks, find themselves, when the leaders of the long lost but found truth in these latter days take the third verse of Heb. 5, and apply it to Christ? This is the reading of verse three, "And by reason thereof is bound, as for the people, so also for himself, to offer for sins." Every word in Heb. 5:15 (four verses), applies to the high priests under the law, who had sins; and not until the fifth verse is there anything said about Christ. The priests under the law could sympathize with the ignorant and erring because they were both tempted and yielded to temptation. But how was it with Christ? Christ too could sympathize because he was touched with the feeling of our infirmities (but those infirmities were not sins). "One that hath been in all points tempted like as we are, yet without sin" (Heb.4:15). And here again we repeat, if no sin, no offering for himself, only an offering for those who have sins; but, says your sub-conscious mind, "It was for Christ's 'sin in the flesh.' "The Spirit of prophecy, which is the testimony of Jesus," does not say so It is what your leaders have taught you; you have allowed those leaders to do your thinking. With emphasis we repeat that when Christ offered himself on the cross he did not do so as a high priest, but as a lamb without blemish; and that when he commenced to make offerings, he was in heaven and not on earth. "For every High Priest is appointed to offer both gifts and sacrifices; wherefore it is necessary that this High Priest also have somewhat to offer. Now if he were on earth, he would not be a priest at all seeing there are those who offer gifts according to the law" (Heb. 8:3, 4). The Mosaic law continued in force up to the very hour in which Christ expired on the cross. He said himself, that he came to fulfill, not to destroy. "And took it out of the way, nailing it to the cross" (Col. 2:14).

According to the testimony, there is no possible way for Christ to have been a priest before his death on the cross. God's arrangements are such that they do not conflict, but fit nicely into each other. "For the priesthood being changed, there is made of necessity a change also of the law: for he of whom these things are spoken pertaineth to another tribe, of whom no man gave attendance at the altar. For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood" (Heb. 7:12-14).

Christ by virtue of his connection with the Brazen Altar as a lamb without blemish and without spot, has been advanced as High Priest to officiate at the altar of incense in the Holy Place, for the benefit of his own household. See Heb. 2:17; 4:14-16; Rev. 8:3, 4.

The apostle says, "For finding fault with them" (Heb. 8:8), "he saith, Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." "If therefore perfection were by the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron" (Heb. 7:11).

For further proof of this we point the reader to the Israelite's crossing of the River Jordan and entering the land of promise, the Holy Land. Paul says of Moses that as a servant he was faithful in all his house (Heb. 3:5). Now while this was true in reference to the house of Israel, as regards Moses individually, he was not faithful to himself. It is recorded in Deut. 32:51, that Moses trespassed against the Lord in the midst of the children of Israel at the waters of Meribah of Kadesh in the wilderness of Zin; because he did not sanctify the Lord before Israel. The sin of Moses consisted in saying, "hear now, ye rebels; shall we bring forth water out of this rock?" He also smote the rock twice, whereas he was commanded to speak to it and smite it. Now because of this trespass he was commanded to die in Mount Nebo; he was not allowed to go over into the land; although he pleaded with the Lord that he might go over and see the good land that was beyond Jordan (Deut. 3:25, 26). "Let it suffice thee; speak no more unto me of this matter." Here was a repentant man, yet for his sin there was no forgiveness; he had to die for it. God would not condone that sin; he would not look upon it: although Moses was a mediator for Israel, and had secured forgiveness for them, for his own he could not: he had no mediator; God would not listen to him while in his sin. So without a mediator he could not obtain the typical salvation which he pleaded for. This transaction, in reference to Moses proves that a mediator cannot be a mediator for himself; which proves that God's method of salvation by the shedding of blood to make atonement, did not apply to Christ; and therefore he could not have been his own better sacrifice.

The making atonement for a person is not completed at the time the blood of the sacrificial victim is poured out; it must be taken into the holy place and sprinkled upon the mercy seat in the presence of the Lord (Lev. 16:11:14). If in any sense Christ, as an individual, required the shedding of blood to make atonement for himself, then must that shed blood or the evidence of it, be presented before the presence of the Lord in "heaven itself," the antitypical most holy place. Christ could not present that evidence there because atonement would not be complete, and granted until after it, the evidence had appeared in the Lord's presence, and just so long as he stood in

need of atonement, God would not recognize him as being worthy to appear before him: and therefore it would be utterly impossible for Christ to ever make atonement for himself. Chist did not appear in the presence of God at the time he shed his blood: he remained three days in the tomb, and not until after his resurrection and immortalization did he enter into heaven itself (Heb. 9:24); which is proof conclusive that he was made immortal without any atonement having been made for him. He was not a mediator before his death, nor in the article of death; and without blood he could not be a mediator, because "without the shedding of blood there is no remission." (Heb. 9:22). The terms of reconciliation with God are based upon repentance and confession of sins; and blood shedding is the only way that the Scriptures teach that expression is given for these things. If blood shedding was necessary before a person could occupy the office of High Priest or mediator, and it is evident that it was, then at no time before Christ's death could he have officiated as such.

Paul says, "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest forever after the order of Melchisedec" (Heb. 7:14-17). Immortality was absolutely necessary before Christ could have become a High Priest or mediator. The apostle Paul does not contradict himself; and therefore Heb. 7:27 does not teach that Christ as High Priest offered his own shed blood "first for his own sins, and then for the people's, to make atonement for himself, that is, as interpreted, for his "sinful flesh" nature, or for his "sin in the flesh."

The Prince--Priest
Of Ezekiel's Prophecy

Christ, the Prince of Ezekiel's prophecy, offered for himself and for the people of the land, a bullock for a sin-offering. When everything else fails to sustain the theory that Jesus Christ made himself an offering to make atonement for his own inherited "sin in the flesh," this passage in Ezekiel is cited. The sacrificial offerings of Ezekiel's prophecy are all memorial of the one great offering of Christ on the cross for sin and transgression, even as those offerings under the law of Moses were typical of that great event two thousand years ago. This being understood, the theory makes the claim that inasmuch as Christ had no personal sin of his own, therefore the only way in which he could make an offering for his own sin would be for his "sin in the flesh." If this reasoning is correct, then "the bullock for a sin offering," which is as much "for all the people of the land" as for the Prince, would be to memorialize the offering of Christ on the cross for their own "sin in the flesh"; and as we read of only one kind of sin being offered for, the personal transgressions of the people have not as yet had an offering made for them, and so what Paul says in 1 Cor. 15:17, "Ye are yet in your sins," is a fact.

Christ was a human sin bearer, in its primary and only legitimate sense; and as such he took the position in antitype, the same as the animal did in type; representatively he became sin on the cross when "he became a curse," although in reality he was not sin in the original meaning of the word used in 2 Cor. 5:21, which meaning is in its primary significance, transgression, guilt, being a translation of a Greek word, which is a translation of a Hebrew word. Taking the sins of others upon himself and bearing the responsibility for them in a representative way, when he made the one great offering for sin; the importance of this being so great, and the transaction never to be repeated, it becomes the proper thing in the days of the temple of Ezekiel's prophecy, that this should be memorialized. The sins which had in symbol been transferred to him, and became his own, must be atoned for in a representative if a proper memorial existed, hence we see that the Prince offers a bullock for a sin offering for himself. In the law of Moses there was a prophecy of a human sin-bearer. Aaron and his family were the actors pointing to the future in reference to the coming sin-bearer, not as an animal, but as a human being. The animal was also a sin-bearer. There is truth in connection with both these symbols, that has its answer in Jesus Christ as the one great offering for sin. It was no more necessary that Christ should have been an High Priest when he fulfilled the symbolic prophecy of a human sin-bearer than that he should have been a real animal.

A little history of Mosaic things will make the prophecy of a human sin-bearer plain, and how the typical sin-bearer got clear of the sins that were borne; in no case were the sins any others than those that had been transferred to the animal by the laying on of the right hand of the sinner; for sin in its primary sense, never for such sin as is called "sin in the flesh" in its secondary and derived sense, as a concrete physical thing.

In Leviticus 9:15 we read, "And he brought the people's offering, and took the goat, which was the sin-offering for the people, and slew it, and offered it for sin, as the first." Then in Lev. 10:17, 18, "Wherefore have ye not eaten the sin-offering in the holy place (the place of the Sanctuary, R. V.), seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it was not brought into the Sanctuary within: ye should certainly have eaten it in the Sanctuary, as I commanded." Now the law governing the eating of the sin-offering is found in Lev. 6:30, and reads as follows: "And no sin-offering, whereof any blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten: it shall be burnt with fire."

Allen D. Strickler.

Wealth is not his who gets it, but his who enjoys it.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors
Bessie Walker, (Aunt Bess) .... Proctor, Montana.

GOLDEN TEXT: Revelation 21:4

WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;
Think of yourself as "he," instead of "I."
Note closely, as in other men you note,
The bag-kneed trousers and the seedy coat.
Pick flaws; find fault; forget the man is you,
And strive to make your estimate ring true.
Confront yourself and look you in the eye
Just stand aside and watch yourself go by.

Interpret all your motives just as though
You looked on one whose aims you did not know.
Let undisguised contempt surge through you when
You see you shirk, O commonest of men!
Despise your cowardice; condemn whate'er
You note of falseness in you anywhere.
Defend not one defect that shames your eye
Just stand aside and watch yourself go by.

And then with eyes unveiled to what you loathe—
To sins that with sweet charity you'd clothe—
Back to your self-walled tenement you'll go
With tolerance for all who dwell below.
The faults of others then will dwarf and shrink,
Love's chain grow stronger by one mighty link—
When you, with "he," as substitute for "I,"
Have stood aside and watched yourself go by.

A CHAT WITH THE LITTLE FOLKS

"Good morning, children; you were not expecting me this morning, were you? Well, I am glad to be with you once more; and now that we are comfortably seated, suppose I tell you a little story and see if you can guess the moral to it.

"Once upon a time, a good and mighty king built a beautiful city, and around the city, an enemy built a great wall so high and so strong that no man could climb over it or break it down.

"Every person who lived in this city was noble and good, and there was no doctor there, because the people never got sick; such a ~~thi~~ngs as pain and suffering was unknown. And there was no lawyers, or magistrates there either; for the people in this lovely city never quarreled, and never had law suits, so you see there was no use for doctors, lawyers or magistrates, and so this wonderful city was named 'The city of love.'

"There was but one gate through the wall, and into this city, and over the gate was written these words, 'Whosoever will may come.' But every one who wanted to go in at the gate must first lay aside all his worn and dirty clothes, and put on a white robe which was given; and to each and every person who complied with these conditions and was allowed to enter in through the gate, was given a beauiful home in the City of Love, without money, and without price. There were also hosts of other interesting things about this city and its people; but to tell them all would take too much time.

"This mighty king issued a proclamation throughout all his dominions, that the gates of the City of love was soon to be closed, never to open any more, and that anyone wishing a home there, must sacrifice all else and make all speed, lest they arrive too late and find the gate closed.

"A gay party of young people concluded to start at the same time from a certain town, and so journey along together, and after a sad farewell to friends and relatives, who refused to join them, they set out on the road that led up the mountain to the City. The road was somewhat rough in places, and often steep, and hard to climb, but they trudged sturdily along, filled with joyful anticipations of the beautiful home that each would receive in the City of Love.

"After a time they came to where a beautiful, smooth, richly carpeted path, branched off from the rough road they were traveling. Over the path was a golden arch, and a bright screen hid from view what was beyond, but tinkling glass and loud strains of gay music, accompanied by sounds of dancing, and revelry, came from behind the screen, while bold, roguish eyes and eager fingers beckoned them to come behind the screen, but most of our little party of pilgrims set their faces resolutely to the front, and proceeded bravely on their way; nevertheless a few of the weaker ones hesitated, and then, despite the pleading of their companions, turned slowly aside, and passed under the arch, and joined the revelers behind the screen, and soon forgot all about their journey to the City of Love.

"Those still in the race travelled on bravely, helping one another over the rough and dangerous places; but as the hours passed by, they all became footsore and tired, and were longing for a rest, when they came to a beautiful park and grove filled with nice looking men and women. Some were resting comfortably on benches; others were walking about seeking amusement, and hundreds of children were playing on the green grass and everybody seemed to be so happy, that several of our little party concluded to sit down and rest awhile with these nice people, and only two or three were brave enough to push on towards the City of Love. In vain they urged and begged their wavering companions to come on, but they turned a deaf ear to their pleading, saying: 'There is plenty of time; you go on and we will rest awhile with these nice people, and then go on and overtake you'; so the three faithful ones went on alone, resolutely avoiding all bypaths and temptations to linger, or turn aside; and at last their eager eyes beheld the beautiful City of Love just ahead, and joyfully noted that the gate was still open. Eagerly they press onward, and pass safely in, and the gate is closed. Their follish companions are too late."

"Now children, let us try to find the lesson hidden in this little parable; no doubt some of you have already guessed it.

"The City of Love, where sickness and pain are never found, and whose people never fight or quarrel, is the new Jerusalem of the age to come.

The walls around the city, which no man is able to tear down, or climb over, is sin in the flesh, the carnal and disobedient mind of man.

The gate through this wall, which stands open wide, and over which is written the words, "Whosoever will may come," and which is soon to be closed, never to open again; the only gate that offers admission into the City of Love, this gate is our dear Lord and Savior, Jesus Christ.

The soiled clothes and filthy rags, which must be cast off at the gate by all who would enter, are idolatry, hatred, variance, wrath, strife, heresies, envyings, murder, drunkenness, revellings, and the like; and the robe so pure and white, which was given in exchange for these filthy rags, is love, joy, peace, long suffering, gentleness, goodness faith, meekness, temperance, and obedience to God in all things.

The road that leads up the hill, that has so many rough places and steep, dangerous places in it, and so many big boulders and rocks to climb over, and which has so many nice, smooth, easy looking paths, branching off from it—this rough road, which at last leads up to the gate, that opens into the beautiful City of Love, is faith in God, and obedience to his commands; and the rough and dangerous places, the big boulders, and steep places, the smooth tempting, bypaths, all leading gently down hill, and so easy to travel—these are worldly pleasures and temptations, which assail from every side; those who undertake the journey to the City of Love; the lusts of the flesh, the pride of life, the love of forbidden pleasures are boulders that every pilgrim who journeys to the City of Love must meet and climb over; and happy are they who sturdily surmount every obstacle, and happily put aside every temptation, and at last enter through he gate into the City.

Grandpa Thomas.

DAILY THOUGHTS

Behold, I have refined thee	Isa. 48:10
Every man's work shall be made manifest	I Cor. 3:13
The Lord bless thee and keep thee	Num. 6:24
Commit thy works unto the Lord	Prov. 16:3
We will walk in his paths	Micah 4:2
The Lord shall be a light unto me	Micah 7:8
Blessed are they that do his commandments	Rev. 22:14

We cannot always see where the road or river winds—but if we know and are sure where it ends, that's quite enough.

But its ending is not a matter of chance. One has to make out his journey and keep on steadily according to the map, despite hurricanes, rainy days and dark nights.

No matter how long and winding it might be, to feel sure that you are safe and making progress and will anchor at the right dock is the whole thing. A map is of no use unless you consult it, and mark where to look for the light houses.

If we accept the Bible as our chart, our guide, our map, then God will be the Master of our ship, and Jesus the pilot who will guide us safely home.

AN ACKNOWLEDGEMENT

To the numerous friends who have sent loving messages of good cheer during this festive season Brother and Sister Alexander D. Donaldson extend sincere thanks, begging the indulgence of all for not personally acknowledging same. From a business standpoint the month of December is a very trying time. We leave home for business at 7:30 A. M. and often it is much after 9 P. M. when we return. The Young People's Page must be attended to and we devote every available moment of time to it. Besides, we are living in temporary quarters, and things are not as handy as when at home. This also will explain to many good friends why we are so far behind in our personal correspondence. Having thus explained let us wish all

A Happy New Year

wishing, hoping, trusting that before its close we shall have filled our hearts desire, seeing the Lord in his beauty. And to that end, with you all, we earnestly pray.

"Come, Lord Jesus; come quickly."

LIFE

With aching hands and bleeding feet
We dig and heap, lay stone on stone;
We bear the burden and the heat
Of the long day and wish t'were done.
Not till the hours of light return
All we have built do we discern.

The error of religion has been that it undertakes to explain the world when its work is to ininterpret it.

Come then and added to thy many crowns,
Receive yet one, the crown of all the earth.
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth:
And thou hast made it thine by purchase since,
And over paid it's value with thy blood.

Our hope truly is a blessed hope, and should bring to us two things—a new object in life, and a new and holy occupation of heart and life.

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Is It Worth While?

Is it worth while that we jostle a brother,
Bearing his load on the rough road of life?
Is it worth while that we jeer at each other
In blackness of heart, that we war to the knife?
God pity us all in our pitiful strife,

God pity us all as we jostle each other;
God pardon us all for the triumph we feel
When a fellow goes down 'neath his load on the heather,
Pierced to the heart: words are keener than steel,
And mightier far for woe than for weal.

Were it not well, in this brief little journey
On over the isthmus, down into the tide,
We give him a fish instead of a serpent,
Ere folding his hands to be and abide
Forever and aye in the dust at his side?

Look at the roses saluting each other;
Look at the herbs all at peace on the plain;
Man, and man only, makes war on his brother
And laughs in his heart at his peril and pain
Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
Some poor fellow down into the dust?
God pity us all! Time too soon will tumble
All of us together, like leaves in gust.
Humbled, indeed, down into the dust. Selected by Brother Knapp.

Faith and Works;
Christianity and Morality

A Discourse by the Late Dr. L. C. Thomas

Written and Condensed by S. H. Thomas.

YES," SAYS a friend. "I have faith, and I do believe." No doubt you do, and we read in the Scriptures that the devils also believed and trembled (James 2:19); but that kind of faith profiteth nothing.

Genuine faith, saving faith, must precede works, before works can be good in the sight of God. No works are truly good works, except they are done in obedience to the faith.

So long as a person refuses, ignores, or neglects to hear, understand, believe and obey the gospel he is living in disobedience to God. He is neglecting his first, and most important duty, and no matter how good his works, they will fail to justify him before God.

It is a praiseworthy thing to do good to our fellowman, to be good, kind, and helpful to others, in sorrow or trouble, and to be ever ready to assist and encourage the weak and faltering. But there is something infinitely better and higher, and which comes first in the sight of God. It is faith, love, and obedience to him. This is man's first and highest duty; afterwards good works. Thousands do good to their fellow men who do not believe God at all. It is a great and quite common mistake, to ignore faith and love toward God, and at the same time make a great noise about love and justice to our fellowman; but the Bible says, "Without faith it is impossible to please God."

The greatest works ever performed by the noblest men that ever lived, will profit them nothing, unless mixed with faith (Heb. 4:2). Nothing availeth with God in the absence of "faith which worketh by love" (Gal. 5:6).

There is a vast difference between morality and Christianity. A person may be naturally good, kind and affectionate, honest in dealings, give to the poor, and visit the sick; but as long as he does not believe in the Lord Jesus Christ he ignores and neglects God's great salvation, and all his goodness is mere morality, not Christianity; for thieves and robbers may be, and often are, good, kind, generous and just, in their intercourse with one another.

To believe in the Lord Jesus Christ with saving faith, which worketh by love is to believe his gospel and obey it by baptism, for the remission of sins, into the one name and one body. Thus becoming a member of the household of God, a child of God by faith in the Lord Jesus Christ (Gal. 3). This is man's first duty; afterwards good works.

Without this faith and obedience all our good works are mere morality; the result of a naturally good and gentle, though fleshly minded, disposition. But good works, done in obedience to the faith, as a result of the faith, is Christianity, and an indispensable part of Christianity.

"He that believeth the gospel and is baptized shall be saved." He may be weak and prone to stumble and err, but if he has believed and obeyed the gospel, by consenting to baptism, he shall be saved; notwithstanding his many faults and errors. "But he that believeth not shall be condemned." It matters not how good, noble, and generous his life may be, without faith and obedience, it profiteth him nothing; for "he that believeth not shall be condemned."

"In every nation, he that feareth God, and worketh righteousness, is accepted with him" (Acts 10:35). But it is impossible to be righteous and work righteousness without faith in and obedience to God's message which he sent by his beloved Son, the Lord Jesus Christ ."putting his words in his mouth," which all must hear, attend to and obey, or be destroyed from among the people" (Acts 3).

We therefore must conclude that in the absence of faith and obedience, all of the good and noble works ever performed by mortal man is but human morality, and of no value whatever in the sight of God. But if done in obedience to the faith and as a result of the faith, good works become then precious in the sight of God.

But while it is a fact that good works without faith and obedience, profiteth nothing, it is also a fact that faith without good works, is equally worthless; for there is no such thing as righteousness or Christianity, without good works. But it is quite easy, and a common thing, to do good works, without either righteousness or Christianity. It is well and most admirable to see all men do good to each other, as opportunity presents; but it is better, infinitely better, to believe God, and let our good works be in humble obedience to his commands, thus glorifying his great name rather than fleshly morality.

In the light of above Scriptures and facts, we must of necessity conclude that as good works without faith is of no avail with God, so faith without good works is equally worthless. God has inseparably joined together these two Christian graces. Neitehr is of any value without the other Separated, they each become weak as things of grass; united, they are able, if practised to accomplish the salvation of the entire world.

A New Year Exhortation

BELOVED BRETHREN:

WE ARE again standing on the threshold of another year, which brings to our minds the rapid flight of time and the solemn thought, "The coming of the Lord draweth nigh."

When we look back it seems as but yesterday to the beginning of the year: still the events of the passing days and weeks tell us that we have really advanced another step in the journey of life; and we are forcibly reminded that our opportunities for usefulness and improvement of our talents, have either been neglected or improved. At such a time as this it is well for us to pause and review the past, and by a self-examination, see where we stand. See if we have lived up to all our opportunities and privileges, or see what failure and mistakes we have made in spiritual things, and so be on our guard that we may not repeat them in the year we are just entering.

In an examination of this kind we ought .to use no half way measures. The great task we have undertaken- that of saving ourselves - ought to be carried forward with our best effort. It is folly for us to act otherwise, for the day is coming that shall declare it, and every man's work shall be made manifest. Our being lenient with ourselves now will be of no avail then. Our besetting sins, which we may belittle now, will stand out in bold relief then, unless we face them with the determination to overcome them, and be conquerors. If we are ever to become a part of that building which will be an habitation of God through the Spirit, the preparation for it must be going on now. Our daily and weekly acts are what make up our character, and it is only the characters that are well pleasing in the sight of the Judge that will be approved. How important then, that we be constantly on our guard that the failure of the past may not be repeated, and every opportunity of doing good may be grasped. The apostle Peter gives us a strong admonition when he says, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles."

Such a course of action may cut us off from the pleasures of the world, but remember there is nothing lost by so doing. No, not even for the present: for says an apostle, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." Some times I fear we do not appreciate the high calling to God's kingdom of honor and glory as we ougth, or we would act differently. The prize of the high calling is always represented as something that must be striven for, and through much tribulation we shall enter the kingdom: I do not want to discourage any by these remarks. I know that we have this treasure in an earthen vessel; that when we would do good evil is present with us. But these things, instead of diminishing our zeal and weakening our zest, ought to spur us on to greater diligence.

If the past has not been as satisfactory as we wish it might have been, let us remember there is a scriptural way of redeeming or buying back the time. The apostle Paul points it out in Col. 4:6: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always seasoned with salt, that ye may know how ye ought to answer every man." He wrote similar language to the Ephesians: "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." If this advice is followed much good can be accomplished during the year before us. Therefore if we remember that our time and talents and the choosing of our companions ought to be at his disposal. His word to us through one of his faithful ambassadors is: "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." Yes, to make a sucess of our calling we must not divide our efforts. Let us ponder that the word of the Psalmist, "One thing have I desired of the Lord; that will I seek after."

But someone may be ready to say, "Yes that is all very true, but where shall we make a beginning toward improvement?" Well, let us take the meetings; are they always as interesting as they might be, and if not who is to blame? Is it the fault of the leader or members of the class? How many look up the lesson and come prepared with something to say for the benefit of others? If this is not done we are not doing our duty; for then we expect others to supply that life and interest which we ought to supply. We do not act thus in respect to things of this life. Why should we not so in regard to things spiritual? Take for instance, the sower; he never expects to reap a harvest except in proportion to the seed sown and care given to it afterwards. So likewise I do not think there will be any complaint if we individually do our share to supply the life and interest we think these meetings ought to have.

There is another thought pressing for attention that I sometimes fear we are lacking in, and that is reading. The life we are living today is very complex. There are so many things that demand a part of our time and attention that we hardly have time to give reading the place it so richly deserves. And when I say reading, of course I mean reading the word of God. That such an exhortation is not out of place you may learn from the apostle Paul who admonished one who from a child knew the Holy Scriptures, "to give attention to reading, to doctine." You see how important reading is, for it is placed first in the three duties that he was to perform. If such an exhortation were needed in a day when literature was scarce, what would he say to us of today who are literally swamped with reading matter?

Another thing which I think would help us in our endeavor to live the life of faith upon the Son of God, would be to dwell upon our personal relationship to Christ. The truth ought to be something more to us than a few abstract propositions. Jesus likened his words in us to a well of water springing up into eternal life; and in that wonderful chapter, the fifteenth of John's gospel, we learn that our spiritual life is dependant upon a living union with him. It is very well to know the truth; to put up a strong argument with the alien; to be well versed in the Scriptures and able to fathom the deep things revealed; to hold a high position in the church and be greatly esteemed by our brethren; but let us remember these things alone will not obtain salvation for us. It is not enough for us to take hold of the truth, but rather let the truth take hold of us. It is not enough to know the truth; we must love it and live it. Oh, if we could always remember these things how much luke-warmness and carelessness would be lopped off! How worldliness and selfishness would be purged out, and holy zeal, diligence, spirituality and self-denial take possessions of our affections! Then the fruits of the spirit would be found in us adorning, softening, and beautifying the character, and making us ready for the coming of the Lord.

At such a time as this it hardly seems right to close without some reference to the political aspect. I trust none here are ready to say: "We have heard considerable along that line for the past two or three years; and the Lord has not come yet." That may be so, but what is our duty? Is it to sit down with folded arms in idleness and carelessly watch passing events? Is it to gratify the lust of the flesh, and let the love of the world get hold of us? Is it to mix up in the affairs of this world, and harass our mind with things pertaining to it, and have our attention drawn from better things? Far be it from any of us to act thus in view of the imminence of the time in which we live. The signs of the advent are crowding upon us and if our expectations in the past have not been realized, let us remember the signs bespeak his coming; the only point we can be mistaken in is in not knowing the extent of conditions. We are not alarmists, and have no desire to beget false expectations. Yet we are safe in saying with a writer in one of the secular papers, "The world is in turmoil. The internal as well as the external harmonies of the nations are shattered. We are groping without purpose towards a goal we cannot see."

How true that is! When was there a time so pregnant with evil forebodings among the nations? It is true the world has just passed through a great war in which we were engulfed almost before we realized it. But now everywhere we see the passions of men aroused and their minds greatly agitated in their endeavor to solve the political difficulties that now confront them. Witness the strife between capital and labor in this country. The same is true in England and in many other European countries. It may be on account of conditions such as now exist the spirit saith, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Troublous times indicate the drawing nigh of the kingdom and the time of the saint's redemption when the faithful dead shall hear the voice of the Son of God and come forth, and the faithful which are alive will be caught away in clouds to meet the Lord in the air to be forever with him. In view of what is coming, well may we say with Peter, "Seeing ye look for these things, be diligent that ye may be found of him in peace without spot and blameless."

W. S. Tomlinson.

Faith, Love, and Works

HAVING NOTICED in some copies of The Restitution that you wanted copy, I will try to write a piece for your consideration. I find that the more I study God's word, and the more I try to spread the gospel news, and the greater number of people I come in contact with, the greater and stronger my faith grows in an all-wise and loving heavenly Father. In my every day walk of life I find that I have many things to be exceedingly thankful for.

Among the many things that I receive at God's great and loving hands, which I am exceedingly thankful for, is the example Christ, the great Shepherd of the sheep, has left us to follow if we ever come in possession of the divine nature. It has been said by our modern so-called Christians that "Christianity does not consist of charitable deeds." Now there is only one of two things true: this utterance was either intended to nullify the true religion of Christ, or it was uttered in total ignorance of Christ's teachings. If you knew that the religion of Christ did not consist of charitable deeds, how would we know, and what would we know to do? Just such doctrine as this you will find scattered all over the world.

Now let us examine God's word concerning this statement. Before we turn to the Bible we will give Webster's definition of the word "Christianity." He says Christianity is "the religion of Christ." If Christianity does not consist of charitable deeds, or in other word, "Love one another as Christ has loved us," we would enquire as to what the religion of Christ does really teach.

We will simply turn to our Guide Book the Bible, for a settlement of this question. Charity, as I understand the Bible, means love, and we have Scripture that says, "Charity endureth all things." Charity surely means love, because Jesus Christ, the wonderful example of love says: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15.13).

Then he says further: "Ye are my friends if ye do whatsoever I command you" (John 15:14). Now we see how we may become the friends of Jesus Christ; by doing his commandments.

In this article let us find what some of his commandments are. Jesus says in Matt. 11:29, 30. "Take my yoke upon you, and learn of me; for my yoke is easy and my burden is light." Again, in 1 John 5:3 we read: "For this is the love of God, that we keep his commandments; and his commandments are not grevious."

Now we see whatever his commandments are, they are not grevious to bear. Neither is the duty of the follower of Christ a burden to him. Learning that Christ's commandments are not grevious, we are ready to find what some of the commandments are.

We do not aim to go over the whole list of commandments that go to make a complete Christian or follower of Christ; but we do aim to try to present enough Bible evidence to prove beyond a doubt that "the religion of Christ" does consist of deeds of love one towards another.

We do not write these lines for the purpose of offending any one, but there is a lesson in this statement that we want to teach Jesus says: "A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another" (John 13:34). Now let us look at verse 35: "By this shall all men know that ye are my disciples if ye have love one to another."

In the foregoing Scriptures we have found that if we have the kind of love for one another that Jesus had for us, all men will know that we are the disciples of Jesus. Jesus says, "If ye love me keep my commandments" (John 14:15). Then Jesus says again: "This is my commandment, that ye love one another, as I have loved you" (John 15:12).

How are we to manifest our love one toward another? I will tell you that it is not just to simply say you love Jesus who died for you, but it is the deeds we do that proves to the world that we are the disciples of Jesus. We find that in the apostle's days when the number of the followers of Christ began to multiply, that the Grecians began to murmur against the Hebrews because their widows were neglected in the daily ministration; and we also find that the twelve called the multitude of disciples unto them and said, "It is not reason that we should leave the word of God and serve tables." So they chose out seven men to look after the needy ones. It is just as important today that this work should be done as it was in those days. Let us hear what the apostle James has to say, James 2: 15, 16: "If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Listen: "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world" (James 1:27). "Wilt thou know, O vain man, that faith without works is dead?" (James 2:20). Yes, we see every day that faith without works is dead, being alone.

When Jesus left Galilee and came to the coasts of Judea beyond Jordan, there came a certain man to him and enquired of him, "What good thing shall I do that I may have eternal life?" Jesus told him if he would enter into life, "keep the commandments." The man enquired again, "Which?" Jesus then tells him the commandments. The man then tells Jesus, "All these things have I kept from my youth up: what lack I yet?" Jesus says: "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me" (Matt. 19:21).

Did this young man do what Jesus told him to do? No! "He went away sorrowful, because he had great possessions." He loved his great possessions more than he did his Savior and the cause of the poor.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God. He that loveth not knoweth not God for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved if God so loved us, we ought also to love one another" (1 John 4:7-11).

Weldon McCoy.

* * *

How often is the ambitious man mortified with the very praises he receives, if they do not rise so high as he thinks they ought.

* * *

It is a great pity that we must experiment with a score of follies, most of them hoary with age, before we can arrive at a point of wisdom.

Character of the Aged

PAUL WRITING [illegible] of M[illegible] down to Titus [illegible] of the church at the Cretans [illegible] speak thou the things that become (or are suited to) sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine (the besetting sin of the Cretians) teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children; to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God may not be blasphemed."

He tells us what aged [illegible] must be, but not what they must do. The aged women must, like the aged men, be in a [illegible] the life to the holiness they profess; they must not be [illegible], for they were to occupy the responsible position of teachers to their younger married sisters [illegible] be careful of their conduct to control their affections [illegible] families to love and [illegible] good [illegible] worked with God's [illegible] character of their being [illegible] And may the aged women, who have in these latter days been entrusted with the precious truths of the gospel prove as apt teachers of the young. I am trying to fill my God-given mission. Pray for me that it may be a successful one, fruitful in souls won to Christ.

S. [illegible] Wine.

* * *

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Mrs. C. W. Barber	$ 3.00
Leola B. Hanson	3.00
Mrs. Thompson	2.00
Marguerite Gillfillian	1.00
H. E. Russell	3.00

* * *

Nothing that we do willingly is troublesome.

Annual Report of the Sister's Society

FOR 1919

THE FIRST meeting of the year 1919 was held Jan. 2nd at the home of Sister Lane at which time the annual election of officers took place. The officers elected were as follows:

Sister Huggins, President.
Sister Wood, Vice-President.
Sister Gibbs, Secretary.
Sister Stroud, Treasurer.

Twenty-six meetings were held with a total attendance of four hundred and twenty-nine members, an average of sixteen members per meeting; and altogether there were thirty visitors. Many calls were made, many letters and cards were written, and quite a number of letters were received. Our subjects for study during the year have been the "Bible Lessons on First Principles," eight of which have been studied. These lessons have been very instructive and edifying. Our motto for the year [illegible] Heb. 13:5, 16. The collections amounted to [illegible] making a total of [illegible] [illegible]

We have lost in the past year one of our oldest members, Sister G[illegible], whom we all loved; was taken from us suddenly by the enemy death. We all miss her. She was a regular attendant and a willing worker, abounding in love and good works. As an auxiliary of the church we feel that our heavenly Father has been very good to us, and has used us to show forth his lovingkindness; and our prayer is that he may continue to do so during the coming year.

Addie Gibbs.

Since making above report, our aged Sister Salisbury, another dear member of the Society, has fallen asleep. She was also a faithful attendant at the meetings, and will be missed by all of us. A. G.

* * *

When we have done our best to make the world over, we are apt to be dismayed by finding it in much the old shape.

* * *

It requires strength and courage to swim against the stream, while any dead fish can float with it.

* * *

The world is upheld by the veracity of good men. They make the earth wholesome.

* * *

It is generally more profitable to reckon up our defects than to boast of our attainments.

* * *

The wisdom of the wise and the experience of ages may be preserved by quotation.

* * *

A propensity to hope and joy is real riches; one

The Restitution

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Editorial

Will Sisters Eva Phelps and Frances T. Chapman please communicate with Sister Roxana Wince, of Pierceton, Indiana.

o

Intelligence has reached us that Miss Esther Ingham, of Rochester, N. Y., is now Mrs. Biers, of that city. Congratulations. As Mrs. Biers was formerly a member of the Megiddo Mission, a religious cult that rejects baptism, it is an added pleasure when she writes: "I really am now persuaded that baptism is a command not done away with. I shall no longer delay to do what I really feel is right." Congratulations again.

o

According to Gen. Churchill, chief of the military intelligence division of the war department, there are twenty-three wars in progress abroad. The big nations which are fighting for one cause or another are Russia, Poland, Roumania, the Ukraine, and Siberia. Each of the nations is at war with one or more of the new countries of Europe.

o

Daniel's prophecy shows that while in ancient times universal kingdoms were to obtain, in the last days petty governments were to multiply. As iron and clay will not mix, so these nations will not "cleave" to each other. It is a remarkable fact that the League of Nations proposes to unify, but instead only multiplies "self-determining people"; and the more nations you have existing, the more quarrels and wars are possible. Already the new kingdoms of Europe are causing wars. There is no peace on earth and good will among men now, and will not be till the Prince of Peace comes and says to a turbulent world, "Peace be still."

o

Unitarian Erudition Exposed

WITH GREAT parade of learning a Josephite friend of mine recently claimed that "virgin" in Isa. 7:14 was "almah" in the Hebrew, while the word "bethulah" was the proper word to express virginity. You will see with a glance that he was seeking to prove that "almah" stands for a married woman while "bethulah" reperesents the unmarried. Is this a fact or is it Josephite pretense of learning?

Editorial Comments

THE FACTS in the case are these:

I. "Almah," according to Young's Concordance, means "an unmarried female.' This is an authority with which Unitarians must reckon. That by usage "almah" means marriageable, or even a married young woman, we grant. Toy appeals to the Aramaic and Arabic languages to prove that this is the conventional meaning. But this kind of evidence is very questionable, as any one may see for himself by taking a list of common English words, which exist also in German and French. Observe what different and discrepant shades of meaning the same word has in the three languages. Gesenius, who gives "almah" the wide range of meaning suggested by your Unitarian friend, appeals to Isa. 7:14 as the only instance in which it refers to a married woman- a very suspicious circumstance in the case. Fairness and candor, however, are probably satisfied when we say that the term means in general a marriageable but unmarrried young woman, a girl, a maiden, and then passing into the stricter meaning of spotless virginity, like our word "maid" ("jungfrau," German).

II. "Bethluh," says your friend, is the word for strict virginity; and if Isa. 7:14 were a prediction of the birth of the Messiah by a virgin he should have used this word, not "almah." Well, the statement is not true in fact. The statement is true in part: there is another word which is employed when the thought of virginity is especially emphasized (Gen. 24:16; Exod. 22:16, 17; Lev. 21:14; Deut. 22:19, 23, 28). There is not the slightest reason to suppose, as we shall soon see, that either Isaiah or Matthew, who reproduces the prophecy (Matt. 1:22, 23), needed a word which would give special emphasis to the idea of virginity. Unfortunately for Unitarian erudition, "bethulah," which they say means virginity, like "almah," passes through a wide range of meanings, and is used for a young woman without any assertion of pure virginity (Amos 8:13). It is even used for a young widow (Joel 1:8)!

In the face of Unitarian protest, then, we may safely say that the prophet Isaiah did not seek to use a word for "virgin" which would specially emphasize virginity. The Hebrew law required that every bride should be found a virgin, on pain of death (Deut. 22:20,21). Hitzig, when commenting on Isa. 7:14, says: "The sense of 'unmarried woman' is demanded; the unstained purity is understood in this connection as a matter of course." A marriageable young woman would necessarily be thought of by the Hebrews as a virgin, no matter what word might be used to designate her, since no young woman not a virgin was marriageable under the law. Therefore when Isaiah said that a "maiden should conceive and bear a son," he would think of her as a virgin, for it was far from his purpose to accuse her of immorality and subject her to death. Matthew, true to the prophetic thought expressed by Isaiah, used the word "virgin" in his quotation of the prophesy. But even Matthew did not lay emphasis on the word; he found it in the Septuagint, and retained it; but if he had substituted for it "maiden," or "young unmarried woman," his meaning would have been exactly the same. The virginity of Mary would have been understood from the fact which he states, that Joseph had not yet taken her to himself, though he had complied with the form of marriage.

The virgin birth of Christ, the reader will perceive from what has been said, goes deeper than words. Isa. 7:14 is a prophecy of Christ's birth, and Unitarians have tried in vain to divert its meaning and emasculate its words. A recapitulation of the prophecy settles the question.

I. Why else should a "virgin," a maiden, an unmarried woman, be selected as the destined mother, instead of some woman already married?

II. Why else should the prophet be careful to predict the birth of a "son"? Why not say a child, a babe, indefinitely, or definitely, a daugther? To Ahaz the sign would have been just as significant.

III. Why else should the comparative poverty of this "son" in his early life be pointed out,

A Specimen of Evangelistic Endeavor

READERS OFTEN send us inquiries about our methods of evangelistic work. We publish herewith a letter which is often sent to friends and acquaintances for the purpose of directing their attention truthward. The Fellow Helpers and many members of the church send out this letter, which gives it considerable publicity. It is published in The Restitution in the hope that it may be suggestive to others in the service of the gospel.

Dear

A friend of yours has given me your name, expressing the hope that I may be able to interest you in Bible study. The brevity and uncertainty of life, combined with the world waxing ''worse and worse, deceiving and being deceived'' (2 Tim.3:13), causing people to ''turn away from the truth, and be turned unto fables''(2 Tim. 4:4), should make you realize the necessity of turning from such ''fables'' to the unchangeable word of God. The Bible only can give the solution of our world problems, and impart salvation to the individual.

Our Bible study consists of 12 lessons, the first of which I inclose with this. If you desire to take the series, they will be supplied gratis; and once a week, either day or evening, in my study or anywhere your convenience may require, you will be given a recitation and review. The complete course requires sixty minutes a week for 12 weeks. However busy you may be, you will surely have ''time'' to give these few moments to the study of the Bible when you reflect that God used 16 hundred years in writing this Book for you. And it was given to you ''without money and without price''(Isa.55:1). Our lessons may be obtained upon the same terms. ''Consider what I say; and the Lord will give thee understanding in all things''(2 Tim.2:7).

Hoping to hear from you soon and favorably, I remain, ''in Christ's stead,''

Very cordially yours,

Robert G. Huggins

namely, that he should eat "butter and honey," the food of the less wealthy classes?

IV. Why else should the "son" be spoken of in Isa. 8:8 as the lord of Judah, "Thy land, O Immanuel"? Surely we can say with Alexander: "There is no ground, grammatical, historical or logical for doubt as to the main point, that the church in all ages has been right in regarding this passage as a signal and explicit prediction of the miraculous conception and nativity of Jesus Christ.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

RUTH PATE -DEAR SISTER:

Being baptized into the body of Christ only a few weeks ago, I wish all the strength that can be derived from one another. I would like to correspond with the Young People's Society of the Church of God, for I am certainly interested. I would be glad to get the sermon notes from any of the young people who can so help me as there is no church here. We like to read The Restitution. There are six of us here. We need the aid of your society. We live 18 miles from a railroad town. All six of us live near neighbors and can help each other but we feel like we need other help. We have joined the Bereans and I wish to do all the good we can. We want to be put on your corresponding list. By so doing we can be strengthened in the way. I am always glad to hear from any of the brothers or sisters. Brother Almus Adams was here a few weeks ago and preached for us. It was a grand meeting. He gave the best and plainest sermons I ever heard. His words sank deep into the hearts of many. Wishing you success in all your good work, I am your sister in the faith.

Mrs. B. Fenimore.

BROTHER HUGGINS:

PLEASE allow space in The Restitution for me to thank all that have donated to my needs in my old age and affliction. I wish I could take them by the hand and say "God bless you, my brother, my sister." Many thanks to you. You will be rewarded. You are strangers to me in this present life, but soon there will be a union when this earth will be made new. Yes, in that Eden home life will be everlasting, death unknown. The inhabitants will no more say, "I am sick." Alleluia! Brothers and sisters, will you meet them there?

Brother Weeks.

DEAR BROTHER HUGGINS:

I WAS somewhat surprised last evening, looking over the Jan. 6th copy of The Restitution to learn that you were named for Robt. H. Gresham, of Jeffersonville, Ind., the town of my birth. My parents, as well as myself were quite well acquainted with him, his daughter Mary being one of the younger set to which I belonged. My parents moved away from Jeffersonville to Indianapolis, and we lost sight of Brother Gresham who, I think, after some years, went to Ashville, N. C. I never knew what became of him. I think the last I heard of him he was a Christadelphian. I never knew whether he got away from that or not —many did, and became fanatics, or infidels, or went into Unitarianism. His wife and daughter, so far as I know, were not believers. There was no Church of God in Jeffersonville, as far as I know. At one time there was a Christian Tabernacle. Dr. N. Field, pastor, where H. V. Reed and J. M. Stephenson came at one time and held a two week's meeting, and taught the people the gospel, especially along the line of the kingdom. Dr. Field did not believe the "Jew question," as he called it, so many of his members knew nothing of it, and did not care to investigate. Many of those who had studied and believed it came out and formed a class where they could investigate the Christadelphian phase. I cannot seem to recall Robt. H. Gresham being in the number. Anyhow, about that time the Campbellite Church and Tabernacle began to dwindle away as their substantial members increased in knowledge. H. V. Reed and J. M. Stephenson stirred things up greatly; both were fine speakers without hobbies and firm in the faith. We came to California in 1876, the year he wrote the "Certificate of Baptism," so there must have been a Church of God formed after we left there, as I notice he was an "elder," at the time of writing. I presume he died years ago, perhaps in the south. I trust you will pardon this letter, but seeing Robt. Gresham's name in the paper carried my thoughts back many years, and brought up many persons and memories of the past. I know only two or perhaps three persons living who remember Robt. H. Gresham.

This letter is not for publication. It is only a private letter. I presume none of the present subscribers to The Restitution knew R. H. Gresham.

Yours fraternally,

As above letter will be read with interest since it tells of events in connection with the truth in an early day, we give it place under "Communications." As it was only intended for a personal letter we withhold the writer's name. Editor.

DEAR EDITOR OF THE RESTITUTION:

I AM sending two dollars to pay for one year's subscription. I do not feel that I could do without it, as it is all the preaching I have. While I cannot write as some do I wish to speak a word. I only wish that I could write my feelings as they really are. You talk about the isolated ones: I am surely one. I live in Piatt County, and the nearest church of our faith that I know is near Casey, Ill., almost a hundred miles away. I have not heard a gospel sermon preached for over ten years. Not a living soul do I have to speak to about the one faith. Every one seems to be against me; but if God is with us, who can be against us? I am not like some who say, "Oh, some other way will do," and get led away. No, dear brethren, I

have searched the Scriptures to find out what I know, and I find that it says one faith, one Lord, and one baptism. While reading The Restitution it fills my heart with joy, and I rejoice in the Lord to know that while I am not permitted to be with those of the like precious faith, that I can have words of comfort from them and know that they are doing good throughout the land. I am poor in this world's goods, but rich in the faith of the soon coming King. I ask all of God's people everywhere to pray for me that I may ever be found watching, and that I may be able to say, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8). So let us all continue to watch, is the prayer of your brother in Christ,

A. Grubbs.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas, ... Proctor, Montana.

GOLDEN TEXT: 2 Timothy 2:11

THE CROSS OF CHRIST

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive, and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

THE CHRISTMAS STORY

A LONG time ago the King of Judea ordered his people to go to Bethlehem to be taxed. From a country called Galilee came a man by name Joseph and his wife Mary. When they reached the inn it was filled, and so there was no room for them they were compelled to go to the stable, and that night a babe was born.

Far out on the hills the shepherds watched their flocks. Suddenly there appeared a great light which frightened the shepherds who fell down on their faces. But as they lay there an angel spoke and said, "Fear not, for I bring you glad tidings, for unto you this night is born a Savior." With the angels was a multitude of the heavenly host who sang, "Glory be to God on high; peace on earth, good will toward men."

Then the shepherds made haste and went to Bethlehem. They followed the star to the stable in which were Joseph and Mary, and they found the babe Jesus in the manger. Knowing the babe to be the Savior, they worshipped him.

There also came "three wise men from a country east of Jerusalem" saying, "Where is he that is born King of the Jews? for we have seen his star in the east and have come to worship him. When King Herod heard this he was troubled, and calling his wise men together said unto them, "Search diligently for this child, that I too may worship him." The wise men in time found the future King of Israel, and worshipping him presented him with gifts of gold, frankincense, and myrrh. That night they were warned of God in a dream that they should not return to Herod, for he purposed to kill Jesus, fearing his kingship; so the wise men returned home by another road.

The same night God told Joseph in a dream to take his wife Mary and baby Jesus into Egypt, for King Herod intended to kill the babe. When the king realized that the wise men had outwitted him, he was very angry; but that made no difference for they simply had done as God commanded.

Joseph, Mary and the child Jesus did not return from Egypt until the wicked king Herod died.

MARIE K. THOMAS.

BROTHER H. S. LASHER

IF THIS notice meets the eye of Brother H. S. Lasher, will he kindly mail me his present address. Brother Lasher was, and is deeply beloved by the brethren in Brooklyn, and his absence is greatly deplored. Let us hear how the Lord has dealt with you, Brother.

FOURTEEN MISTAKES IN LIFE

To attempt to set up your own standard of right and wrong.

To try to measure the enjoyment of others by your own.

To expect uniformity of opinions in this world

To fail to make allowances for inexperience

To endeavor to mold all dispositions alike.

Not to yield to unimportant trifles.

To look for perfections in our own actions.

To worry ourselves and others about what cannot be remedied.

Not to help everybody, wherever, however and whenever we can.

To consider anything impossible that we cannot ourselves perform.

To believe only what our finite minds can grasp.

Not to make allowance for the weakness of others.

The estimate by some outside quality when it is that within which makes the man.

Not to love the Lord your God with all your heart, and with all your strength and all your mind.

——o——

PERSONAL INSPECTION

SINCE THE first of the year we have read and heard a lot regarding what this one is, or ought to do; what they hope the President will do; what they think Congress should do; what they hope the country will do; when the one question, vital to us all, is, what ought I to do? What will I do?

——o——

ARE YOU A CHRISTIAN?

Your professed faith in Jesus Christ should have made of you a new creature. I beseech you to examine yourselves. It should make you like Christ. Are you growing more like Jesus or less like him? If you are not like him, where is your Christianity? What is the use of it? What is the use of professing it? The great need of the moment in all our churches is more likeness to Christ.

——o——

OUR LATEST ADDITION

TODAY we add another name to our list of "Special Contributors." Her home address is the same as Sister Walker's—Aunt Bess—Proctor, Mont.

We regret that there has not been a greater response to Sister Walker's appeal. In the larger and more popular churches, with their Sunday Schools and Choirs, and societies, and committes, some sort of work generally is found to keep those of active minds and willing hands busy; but in our little meetings this not always is possible, and often the younger element, much to their own, as well as the church's detriment, will drift away. It is to stop this that those interested in the Young People's Page are willing to spend their time, their strength and their money. The work is a labor of love, love for our fellow man and woman, especially those of an age needing encouragement. It is not done to glorify A. D. Donaldson, nor yet to praise B. K. Walker. It is done to benefit youth to the glory of God and the praise of his Christ. Both Donaldson and Walker are willing to be shoved in the background, not even letting theid names be known, if one person outside of Christ can be brougth to a saving knowledge of the love of God as revealed in Jesus Christ our Lord, or that one child of God can be encouraged into a greater faith or a firmer hope, showing God's love through deeds of mercy and good will.

Now having read this do you not think that you would like to join us in our work? We do not ask this with any thought of lightening our own labor; our only thought is that you may share the benefits, the blessings of working with God, of fulfilling the mission of Jesus in doing "the will of God." God will give good pay to all those who spend their time in his service, not in dollars of glory here, but in the near future in the kingdom of God. Referring to Jesus we read, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

Marie K. Thomas, our new contributor, whose article entitled "The Christmas Story," is printed in another column, is but twelve years of age. We believe in catching the young, and this time we have had our wish. Whose name will be third on the list? Don't wait: we are willing; you should be anxious. Come.

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DAILY THOUGHTS

Christ....suffered....the just for the unjust	1 Pet. 3:18
Let us do good unto all men	Gal. 6:10
The Lord God....under whose wings thou art	Ruth 2:12
My heart rejoiceth in the Lord	1 Sam. 2:1
I will not fail thee nor forsake thee	Josh. 1:5
The adversaries of the Lord shall be broken	1 Sam. 2:10
The Lord will do great things	Joel 2:21

——o——

"Out of Darkness Into Light"

From the Scriptures we learn that so long as the blood of the sin offering had not been sprinkled upon the mercy seat in the most holy place, which was only once a year on the Day of Atonement, the flesh of the sin offering, to which sin had been transferred by the laying on of the right hand upon the head of the animals, and confession of the sin committed, that it was necessary for the High Priestly family to eat, thereby making Aaron and his sons human sin bearers. This custom continued throughout the year, the priesthood bearing the iniquity of the people collectively and individually, up to the Day of Atonement, these sins not having been actually atoned for nor forgiven, but the responsibility for them was taken from the transgressor and placed upon the priesthood. Now during the year while these sins were borne by the priests, what spared their lives, for to bear sin is to suffer the penalty of death? The answer is found in Exodus 28:36, 37: "And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, Holy To Jehovah. And thou shalt put it on a lace of blue, and it shall be upon the mitre; upon the forefront of the mitre it shall be. And it shall be upon Aaron's forehead, and Aaron shall bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before Jehovah." Here was the covering for iniquity that saved the life of Aaron. The plate of pure gold engraved with "Holy To Jehovah." Should he have appeared in the presence of God without the mitre upon his forehead, he would instantly have been struck dead. A sin covering was also necessary for Aaron's sons in their contact with sin in conjunction with the various offerings that caused them to use the altar and eat the sin offerings. Speaking about Aaron and his sons, the testimony in Exodus 28:42, 43 says: "And thou shalt make them linen breeches to cover the flesh of their nakedness; from the loins even unto the thighs shall they reach; and they shall be upon Aaron and upon his sons, when they go into the tent of meeting, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die; it shall be a statute forever unto him and unto his seed after him." These linen breeches were typical and symbolical of righteousness, which in the arrangements of God covers sin and iniquity.

"Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin" (Rom. 4: 7, 8).

By the divine methods which have been considered, the High Priestly house of Aaron and himself, were day by day during the year accumulating the sins of the people upon themselves, and still their lives were spared; but the time was finally to come when the blood of those accumulated sins must reach the mercy seat in the presence of God as the evidence that the penalty for God's violated law had been satisfied; the testimony is at hand to prove this. "Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. For whatsoever soul it shall be that shall not be afflicted in that same day, he shall be cut off from his people" (Lev. 23:27, 29. This holy convocation might be called a Clearing House for all debts during the year, when a new start was made. With this testimony before us we shall be able to understand Leviticus the sixteenth chapter, verse two: "And the Lord said unto Moses, Speak unto Aaron, thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the Ark; that he die not; for I will appear in the cloud upon the mercy seat." Verse six: "And Aaron shall offer his bullock of the sin offering, which is for himself, and make atonement for himself, and for his house." We read still further about this bullock for a sin offering in verse eleven: "And Aaron shall bring the bullock for a sin offering, which is for himself, and make atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself." Verse 14: "And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle the blood with his finger seven times." This is the final disposition of the sins of the Aaronic household which they bear during the year, sins which were not of their own committing but that of others who brought sin offerings to the priests and of whose flesh the priests ate that they might bear the iniquity of the transgressor. From these human sin bearers it was transferred to the bullock, whose blood was sprinkled upon the mercy seat and atonement and forgiveness found for them. These human sin bearers were not allowed to eat of the flesh of the victim whose blood touched the Mercy Seat and made atonement for the sins which they bore. Had they done so then would they have been their own sin bearers. This was not to be: they could only bear the sins of others and still live. So in the antitype: had Christ died bearing his own personal sins for which he died to make atonement, then would he have died in his own sin, and the grave would have held him. Here is the evidence that these human sin bearers could not be bearers for sins for which atonement was made by the blood of the victim being sprinkled upon the Mercy Seat. Lev. 16:17: "And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung." Lev. 6:30: "And no sin offering, whereof any of the blood is brought into the tent of meeting to make atonement in the holy place, shall be eaten; it shall be burnt with fire."

After the sins borne by these human sin bearers had been gotten rid of by transference to the animal, and atoned for by the blood being sprinkled upon the mercy seat, then the individual sins and transgressions of these human sin bearers were dealt with. At this point is where Aaron and his sons were not typical of Christ. We have already pointed this out; nevertheless, here were actual sins of a personal character, and as such they are taken care of. Aaron and his sons were part of the congregation, and the evening and morning burnt-offering were just as much for them as for the sins of any individual Jew, but apart from this on this particular Day of atonement treated of in Leviticus 16th chapter.

There was the goat of the sin offering for the people whose blood was brought within the veil and sprinkled upon the mercy seat. Verse 15, which was for them too. "Then he shall kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat." Further on, in verse twenty-four, the burnt offering is dealt with; Aaron and his house have one and the people have a separate one for themselves upon this particular day of atonement, evidently teaching total and complete consecration to the service of the Lord in those who serve and are served.

That typical human sin bearers could not be the bearers of their own sin is proven by the following testimony. To eat of the flesh of the sin offering in official function is what made men human sin bearers. Lev. 4:3: "If the anointed priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he hath sinned, a young bullock without blemish unto Jehovah for a sin-offering." Now of this sin-offering the anointed priest nor any of the sons of Aaron were allowed to eat. "And the skin of the bullock and all its flesh, with its head, and with its legs, and its inwards, and its dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn it on wood with fire; where the ashes are poured out shall it be burnt" (Lev. 4:11, 12).

Allen D. Strickler.

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Christmas All The Time

Let's have Christmas all the time,
You and I;
Make the gladdening joy bells chime
As the days go hurrying by.
Kind words spoken bring bits of cheer
Into homes all dark and drear.
Orphaned child's deep sorrow soothe
With a smile or touch of love.
Time's too short to nurse our woe,
We to work must swiftly go.

Let's have Christmas all the time,
You and I;
Eyes fixed on that lovely clime
Where the fount of tears shall dry,
Singing all the while to men
Song once sung at Bethlehem,
Telling of the Crucified,
Who for us poor sinners died,
Bringing these sweet peace and rest,
To the lonely, troubled breast.

Let's have Christmas all the time,
You and I;
They who would to glory climb
Have no time to moan and sigh.
Men are dying! saving these
We our own deep sorrows ease;
Blessing others we are blessed,
Cared for, succored when distressed,
Have our Savior close beside,
Our tired feet to safety guide.

Let's have Christmas all the time,
You and I;
Help to lessen woe and crime,
Champion truth and purity,
Bringing near and still more near
God's great, glad millennial year,
When the song the angels sung
Shall in truth on earth be done;
And we finding the lost child there,
Have the answer to our prayer.

This beautiful poem was written by Auntie Wince. We are sending it to you, hoping it will help someone else.—Clarence and Helen Doll.

* * *

Moral changes are slow; God's footsteps are sometimes centuries apart.

* * *

Influence is to be measured not by the extent of surface it covers, but by its kind.

Love, Faith, Hope

Love is the brightest star
In the constellation;
Love shineth from afar,
Blessing every nation.
Love ne'er will bring a sigh,
Sad heart or tearful eye;
Pure love will never die,
Love, sweet love.

Love driveth fear away;
Cross words no longer
Will in their wrath hold sway
Where love is stronger.
Then let us not bewail,
Nor let our courage fail;
Love will at last prevail,
Love, sweet love.

Faith is the message line
Stretched from earth to heaven,
Where all our prayers ascend,
And our sins forgiven.
Faith helps us on our way,
Faith keeps us day by day;
Faith is our staff and stay,
Faith, blessed faith.

Faith is the eye which looks
Up to the kingdom "mountain,"
Where the pathway leads to God
By the crystal fountain.
Though now we cannot see
The end of the kingdom way,
We know God there will be,
Faith, blessed faith.

Hope is the anchor strong
Through the surges rending,
With its links of cable strong
From the ship descending.
Hope in God, the danger's past,
Our anchor in the deep holds fast,
Hope will give us rest at last,
Hope, our hope.

Hope is the beacon light
With its message bringing,
Some rescue ship in sight,
To the sailor clinging.
Hope grips his fingers fast
Into the shattered mast,
Hope gives him strength at last,
Hope, our hope.

Frederick A. Davies.

The Hebrew Letter

ARTICLE FOUR

TO UNDERSTAND this epistle we must search the Scriptures and become somewhat familiar with the services under the law of Moses. These services are antitypical of which Jesus the Christ is a type. They were the shadows of the things to come. Every beast that was slain was an antitype of the coming one. The tabernacle pointed to the conditions under the rulership of Jesus, the Son of God, and his saints. The tabernacle was the place where Jehovah met his chosen. It was a pattern of the true tabernacle which was in heaven. "See, saith he, that thou make all things according to the pattern showed thee in the mount." Every thing used in its construction was as pure as nature could make it. The craftsmen were the most skillful that could be had. The hangings were made by hands that were directed by the spirit of the Eternal One. The gold must be pure, the silver and brass must be without alloy. The altar was made according to a pattern of the most costly material. It was divided by curtains or vails. Into the first the priests could enter. Beyond the first vail was the second. This divided it into the Holy and the Most Holy. Into the Most Holy only the High Priest could enter once a year on atonement day when there were provisions for bearing away the sins of the year. On these occasions the people stood without to receive the blessing of the High Priest on his exit with the tidings that God had accepted the sacrifice offered.

The apostle gives a brief account of the tabernacle. He then proceeds to compare the one made with hands and the significance of the sacrifices made. The most significant thing in the service was the effusion of the blood of bulls and goats. The apostle states very plainly that the service of the first must pass away before the second could be established. Further, that these services could not make him that offered perfect as pertaining to the conscience. It was composed of carnal ordinances imposed on them until the time of reformation. These services could not remove or forgive sin; they only cover it. Once a year it was borne away as appointed under the law by the most solemn service. Before this coud occur the High Priest must offer a sacrifice for himself, and then for the people. This every well-informed Hebrew knows. Jehovah had provided in his purpose a means whereby sin could be cancelled or blotted out. The services from the beginning were required to have faith in their offering. Abel's faith was accepted because it was in accord with the instructions of the Lord God. The faith was in the fact that the woman's seed would crush the head of the serpent's seed. This necessitated an animal sacrifice in which there was an effusion of blood. This service was antitypical of Jesus the Christ. In Heb. 9:11-18 the apostle presents the true tabernacle and its High Priest. He states that it was not by the blood of bulls and goats, but by his own blood he entered a greater and more perfect tabernacle not made with hands; that is to say, not of this building or creation.

He then attends to the service of purifying the tabernacle by sprinkling. Through this service the flesh was purified. It not only affected the building but rendered the priests and the people sufficiently pure to stand before the Eternal One. This was effected through the blood of bulls and goats. The writer then proceeds to present the One who, through his own blood, offered himself without spot to God to purge your conscience from dead work to serve the living God. He then states: "For this cause he is the mediator of the new covenant, that by means of death, for the redemption of the transgressions that were under the first (law) covenant, they who are called might receive the promise of eternal inheritance." Jesus had obtained eternal redemption for himself by which he was able to redeem all those who had died previous to his resurrection. The power of his resurrection would apply to all the faithful from the death of Abel to the resurrection of Christ. Abraham's faith was recorded: "Abraham saw my day and rejoiced." It is expressed in the 11th chapter and the 19th verse. Abraham received Isaac in a figure. These passages express the truth that the blessings of the resurrection can come to only those who have been overcomers.

The apostle then proceeds to show the necessity of the death of the Son of God. Where a covenant is made the death of the testator must have occurred. He further states that the benefit can not be distributed while the testator liveth. When a will is made it can not be probated until the one who made it has died. This proof must be given to the court having jurisdiction over such cases. In our state the law creates and establishes the Probae Courrt, which attends to those cases.

The apostle continues his instruction to his brethren by stating that the tabernacle was dedicated with blood, and without the shedding of blood there could be no forgiveness of sins. Without a careful study of their subject we are liable to not come in touch with the significance of the service. These services were a shadow of things to come, and have their fulfilment in Jesus the Christ. We have often wondered why the writer referred to the services under the law. By careful study we have learned that they were referred to to prove the real necessity of the death of the Christ. You will note that the blood was first in all the tabernacle and temple servnces. It is written (vs. 19) that Moses took the blood of bulls and goats, with water and scarlet wool and hyssop and sprinkled both the book and the people. In this service the blood is spoken of first, and is antitypical of the blood of the Christ. The effusion of blood signifies death. There was no place in the Jewish creed for the death of their Messiah. When Jesus spoke of his death they rejected him in these words, "We have heard out of the law that Christ abideth forever. And how sayest thou that the Son of Man must be lifted up? who is this Son of Man?" (John 12:34). A careful student will see that the services under the law could not point to their Christ according to this understanding. The apostle therefore proves in a logical manner that the services must have their fulfilment in the Son of God, born of the Virgin Mary. Again they (the Jews) announced that the throne of their Christ would exist forever, and the scepter of his kingdom would be a scepter of righteousness (Psa. 45:6, 7). This proof is given in Heb.1:8 and is a quotation from Psa. 45:6, 7.

Their doctrine of the Christ was but half a truth, and rejcted the Christ of the prophets. Let us beware of believing a gospel in which is not taught a Christ who died and who fulfilled the prophecies that announced the death of the testator under the law covenant. If he never died the covenant can not be ratified, and "we are yet in our sins." The death of body only will not answer the requirements of the law. Paul declared in 1 Cor. 15 how that Jesus died and was buried and rose according to the Scriptures. The "how" is expressed in Isa. 53. He poured out his soul unto death. No proof here that an imaginary Christ escaped death and went to heaven, or preached to spirits in prison. Nor could he have pre-existed with the Father. Let your faith in the Christ possess a full truth—that our Christ is Jesus the son of the woman. A careful study of this epistle will prove that every part of the law finds its fulfilment of prophecy in Christ. We can truly say, Christ abideth forever, and that his throne, when established, will continue forever, and his scepter will be a scepter of righteousness. We are confident that the Christ covenant has been ratified through his death and the beneficiaries will be given to those who have have kept the faith and run the course marked out by the gospel of Christ.

D. C. Robison.

National Berean Society

Erota B. Hanson, Editor

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MOTTO · SEARCH THE SCRIPTURES DAILY

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SPICES AND EXTRACTS

FOUR THINGS that never return: the spoken word: the sped arrow; the past life; and the neglected opportunity.

I RECEIVED your good letter not long ago, and how much encouragement and cheer it gives to one who is alone to receive such words of exhortation from one of like precius faith. How I wish I could meet with our people to study. One cannot know how hungry we get to hear the truth, unless they have been isolated. Perhaps we are scattered for a reason. God's way is best. It leads to rest, for our Father planned it all. So we must run with patience the race that is set before us, and despise not the day of small things. I certainly appreciate your letter and will be glad to hear from you whenever it is convenient for you to write.

TO BE clean, to be honest and thorough; to be filled with the spirit of service; to be true to our best; to grow into the spirit of Christ—these, after all, are the supreme things of life.

THERE IS always something to take the joy out of everything. If I could never know of the awful things going on, I might turn myself loose and just enjoy life. But it is not meant to be so, in these last days; and sometimes I wonder why it was my fate to live in this age.

IN SOME ways it is worth a lot to witness the events of the present day. It is intensely interesting if it is terribly wicked. It seems that I notice the wickedness and foul mindedness of the world so much more keenly after associating so much of the time with children, who are pure in mind, compared to the world.

THERE IS just one thing for us to do, that is, to do right, and do the very best we can. There is no doubt but that the day we are looking for is fast approaching. We see signs that our elders never saw. Some times I wonder if we must live better lives than they because of what we know. They knew these things would happen, but there were many prophecies not fulfilled. So they lived in much more peace of mind than we can. I do not believe there are any of us, if we would be real frank about it but what worry some about earthly conditions and wonder if they are really prepared to meet the Lord. As for myself, I would like to know just what I ought to do.

GOD HATH made many sharp cutting instruments and rough files for the polishing of his jewels; and those he especially loves and means to make the most resplendent, he hath oftenest his tools upon.

WE ARE certainly living in wonderful times. All nations seem to be in distress and perplexity. They cry peace, there is no peace. We have great need to have on the gospel armor and be ready with the sword of the spirit, which is the word of God, to fight for the Master. God's word is very beautiful and when it fills our hearts and minds all is joy and peace. I trust you may have God's best blessings on your work in his service, and be the means of bringing blessings to others.

HOW GRAND it will be when the Lord comes and there will be no more sickness and death! Oh that we may be worthy to escape the trials and tribulations that are coming on this sin cursed earth, is my prayer.

YOUR LETTER surely did me a lot of good. Yes, we went 225 miles to have the children baptized.

LET US be patient. These severe afflictions not from the ground arise, but often times are celestial.

SORROWS overwhelm us. Yet God finds music in everything. From a bruised and broken heart God's touch causes melody to flow forth.

LET YOUR religion be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum; it beats no gong; yet far over the waters its friendly light is seen by the mariner.

KNOW YE not that the saints shall judge the world? Question: Am I worthy to stand beside

Jesus Christ and help judge the world? It is one thing to be a member of the church; another to be worthy to judge the world. Let each examine himself and see if he is worthy to judge others.

RECEIVED your letter; it was such an encouragement to me. I let Sister - - - - read it. She said tell you to be sure to write to her. She is certainly interested. I feel greatly relieved since my baptism to know I am on the right road. I want you to write to me and help me all you can. We have a Berean Society organized here. Report: Met Sunday Nov. 16 at 2 P. M. Opened with singing, "Jesus Will Give You Rest." Prayer. Lesson No. 2 Berean Book. Gathered great information from it. There were present, adults 7; children 6. Closed by singing "What a Friend We Have in Jesus." Miss ———presided at the organ.

IF I knew Jesus would come for me today, would I be satisfied with my life? Is my heart pure and filled with godly love?

A GRATEFUL God has placed me in the world where life is a struggle and temptations are many, rather than in any easy place. I am sure it is the best way to develop character.

THE WORLD seems to be made up of capitalists, laborers and people. Who are the people? The signs indilate we are in the end of this age. Therefore we should strive to be overcomers so that we may be associated with our blessed Lord in his kingdom. God will not suffer his children to be tested above what we are able to bear. And may we all truly say 2nd Tim. 1:4-8. May God bless and keep all you Bereans till his glorious appearing and kingdom; and may we all then merit the applaudit, "Well done."

MAY MOORE.

THOUGHTS CULLED FROM BIBLE HELPS ABOUT THE FOUR GOSPELS

MATTHEW WAS a Jew. He wrote his gospel to the Jews. They worshipped God, and believed that the Old Testatment Scriptures mere a divine revelation. They were expecting a Messiah who was to be their King. Matthew wrote his gospel to prove that Jesus of Nazareth was that Messiah of prophecy. He traces the descent of Jesus from Abraham, through David to prove that he was the rightful King of the Jews. Matthew's gospel is of the kingdom. He used the expression "the kingdom of heaven" many times. His gospel deals with the past, for he rests the logic of it upon Old Testament revelation. He records especially sermons to the people, for this form of teaching was used by the Jewish Rabbis. The principal theme of his gospel is "The Messiah."

Mark was of Roman descent. He wrote his gospel to the Romans. They worshipped Rome as their God and thought they were born to rule the world. They considered the man who was the greatest conqueror most worthy of their attention. Such was Caesar. Mark wrote his gospel to prove that Jesus was all powerful. His gospel is one of action and is Roman in its movements. Free use is made of such words as "straightway," "quickly," immediately," "forthwith," "at once," etc. As the Romans cared little for past or future, Mark deals with the present, and records especially miracles to show the power of Jesus. His theme is "The Almighty King."

Luke was an educated Greek physician. He wrote his gospel to the Greeks. They worshipped man, and made their gods in the likeness of themselves. They loved keen minds, and strong, graceful bodies and bent all their efforts to developing them. Luke wrote his gospel to prove that Jesus was a perfect man. He gives prominence to the human feelings of Jesus, yet shows his complete mastery over human nature. His gospel is one of sympathy and good cheer. He deals with the future because the Greeks were looking to the future for the comfort that they hoped to bring to mankind through intellectual civilization. Luke records especially parables drawn from the every day life of man to teach lessons of justice, love, and forgiveness. His principal theme is "The Divine Man."

John was one of the twelve apostles. He wrote his gospel to the early Christians. They were men of faith who needed light concerning their spiritual life. John wrote to prove that Jesus was the Savior of the world. Such expressions as "light of the world," "water of life," "bread of life," "the good shepherd" are commonly used. His gospel pertains to the spiritual life and deals with eternity. He records especially talks with his disciples. His principal theme is "The Savior."

EVELYN K. HARSCH.

The Restitution Sunday School Leaf

THE DEATH OF JESUS

Part II.

MEMORY TEXT: And he was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth (Isa. 53:7).

1. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.
2. Then said Jesus, Father, forgive them; for they know not what they do.
3. And they parted his raiment, and cast lots.
4. And the people stood beholding.
5. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ the chosen of God.
6. The soldiers also mocked him, coming to him and offering him vinegar.
7. Saying, If thou be the King of the Jews, save thyself.
8. And about the sixth hour there was a darkness over all the earth until the ninth hour.
9. And the sun was darkened, and the vail of the temple was rent in the midst.

10. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit, and having said this, he gave up the ghost.
11. And all the people that came together to that sight, beholding the things which were done, smote their breasts and returned.
12. And, behold, there was a man named Joseph, a counsellor; and he was a good man, and a just.
13. This man went unto Pilate, and begged the body of Jesus.
14. And he took it down and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.
15. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how the body was laid.
16. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment (Luke 23:33-56).

Loving hands carry our Lord to the grave,
To the tomb, where the olive boughs wave,
Sadly his trusting friends, tenderly weep,
As in the garden they laid him to sleep.

Practical Notes

Our lesson today is about the death and burial of the Lord Jesus. He was really dead. The Scripture predicted his death many years before it took place. They told all the particulars, even to the soldiers casting lots for his coat. Let us remember while we study his death, that "He was wounded for our transgressions." What an impressive funeral train—Nicodemus, Joseph of Arimathea, all his acquaintances, and the women among whom was his mother—these follow to the grave. Tenderly, and amid tears and silence, they wrap him in spice and clean linen and lay him to rest. But the priests are not satisfied; they want the tomb guarded for fear the disciples will steal the body and report a resurrection. It is well they did so, for now we know they did not steal him, but that the angel rolled the stone away and Jesus arose.

Notes on the Lesson

1. **Calvary.**—The same as Golgotha—the place of a skull (Matt. 27:33). **Malefactor.**—One who commits a crime.

2. **They Know Not.**—Do not realize.

3. **Cast Lots.**—They cast lots upon the coat, which was knit or woven (John 19:23).

3. **Christ.**—The anointed.

8. **Darkness.**—For three hours there was a darkness—not an eclipse of the sun, for Jesus was crucified at the Passover, when the moon was always full, or at the fourteenth day from new moon.

9. **Veil of the Temple.** The partition between the holy and most holy.

10. **My Spirit.**—Life. **Gave up the Ghost.**—Breathed out the life.

11. **Smote their Breasts.**—An expression of sadness or fear.

14. **Sepulchre.**—A vault, hewn out of the native rock.

Suggestive Topics and Questions

1. **The Death.** Where was Jesus crucified? (1). How many criminals were crucified with him? After being nailed to the cross, how long did he remain until he died? (Mark 15:25; Luke 23:46). What occurred between the sixth and ninth hour? (8). Was Jesus cricified at the passover? On what day of the moon or month did the Passover come? Was it full or new moon when the darkness occurred? Can we have an eclipse of the sun when the moon is full? Why not? Was the darkness then, an eclipse, or was it something unusual? What occurred in the temple when Jesus died? (9). What occurred at the grave yard? (Matt. 27:52). What effect did these things have upon the people? (11).

2. **The Burial.**—Who took Jesus down from the cross after he was dead? (John 19:38, 39). In what did they wrap the Savior? (John 19:40). Where did they carry him? (John 19:41). What kind of a sepulchre was in the garden? Tell who were present at the burial. What was placed at the door of the tomb? Who placed a guard around the tomb to watch it? What was the object of the guard? What precaution was taken in reference to the stone? (Matt. 27:62-66).

Indiana Bible School Building

THE CONSTRUCTION of the basement under the North Salem Church for kitchen and dining room purposes for Bible School and Conference meetings, is progressing nicely. The building has been raised, new walls constructed, windows placed, excavation about all done, and the inside walls cemented. The building committee, F. A. Stilson, Marshall Logan, and David Fetters, are to be congratulated on getting this work enclosed so the cementing can go on inside during the cold weather.

Those that have subscribed to the Repair Fund are kindly asked to forward your subscription to the state Conference Treasurer, Marshall Logan, Plymouth, Ind. The churches that have not made up their part are hereby solicited to do so at their earliest convenience in order that the work can be completed and paid for.

The establishment of a permanent place for holding the annual Bible School and Conference will be a distinct advantage for the state Conference work. It was decided to undertake this work at our last annual state Conference, and it is to be hoped that it will be fully completed not later than June 1st, so that our coming yearly Bible School and Conference can be held in it.

WM. M. HUFFER, PRES.
MARSHALL LOGAN, TREAS.

This common life of ours should be uncommon in its purity and its motives.

A knowledge of thyself will preserve thee from vanity.

The Restitution

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Editorial

The abundance of copy necessitates that we continue to ask for the patience and forbearance of our contributors.

—o—

We have the pleasure of adding Brother Vaughn Long to our number by removal. He comes to us from Roll. Indiana.

—o—

Sister S. Roxana Wince, of Pierceton, Indiana, has a birthday February 10th. Read Brother Alexander's letter under "Communications." Let all our readers remember this dear Sister in some way February 10th.

—o—

Visitors this week were Sister Moses, of New Medford, Ohio; and Brother and Sister Cantwell Drabenstott, of Hartford City, Indiana. Brother and Sister Drabenstott's loyalty to "sound doctrine" is proverbial; and we have greatly enjoyed their presence among us.

—o—

Sister Herron, after a lingering illness, fell asleep in Jesus Jan. 20th. In her case we all feel the comforting assurance of the declaration, "He giveth his beloved sleep.' In pastoral calls for the last nine years we always found Sister Herron sunny and optimistic, although suffering from an incurable malady. We shall miss her personally; and Brother Herron has suffered an incalculable loss in which he has the unfeigned sympathy of the brotherhood. As a tribute to her stability and faithfulness in the truth, her funeral sermon was preached from Rev. 2:10: "Be thou faithful unto death, and I will give thee a crown of life."

—o—

The League of Nations is having a struggle to live, and time alone will show whether it will succeed in consolidating international power or succumb to "the force of circumstances." That it has been put forward with an entire ignoring of God and his word is not a hopeful augury. And President Wilson's declaration that the League is the only hope of mankind is lamentable, because if this be the only hope, then indeed is mankind hopeless. There is only one hope presented to men, the hope that is a Person and all that is bound up with him. We fear that these endless international deliberations are a prelude to "the rulers take counsel together against the Lord and against his anointed" (Psa. 2). -Words of Life.

—o—

A Few Reasons

You claim that only the righteous are spoken of in 1 Cor. 15th chapter, particularly in the 22nd verse, "In Christ shall all be made alive." Please give a few reasons why you so understand this chapter.

Editorial Comments

OUR REASONS are many, but we are content with stating the following:

I. The death of believers can only be intended by the "sleeping" in verse 20.

II. The individuals said to be raised are "they that are Christ's." By no stretch of imagination can the wicked be called "Christ's."

III. This cannot apply to any of his enemies, all of whom he is said to "put under his feet."

IV. The corruptible putting on incorruption, and the mortal putting on immortality, can apply to believers only.

V. "The dead shall be raised incorruptible" cannot by any means apply to sinners, unless they are raised immortal. Immortality destroys the possibility of probation. Those who quote this text to prove universal resurrection prove, if they prove anything, that future probation is for "incorruptible" beings. But then such beings have no need of such probation!

—o—

Never was good work done without much trouble.

—o—

Want of care does us more harm than want of knowledge.

—o—

He that will not be counselled will not be helped.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAR RESTITUTION:

ANOTHER year has rolled by, and may we all try to do more good in the future than we have in the past. After reading so many good articles from the dear ones of the household of faith, it makes us feel better and inspires us to want to write, too. I have always felt that someone else could do better than I, so this is my first letter.

I think we should all try. By so doing we improve our own minds, and may be a light to others. If it was so we could all meet, talk, and sing of the beautiful truths of the Bible, what a joyful time we would have! But as we cannot we must try to help each other through our little paper, The Restitution.

We think it is great to be living now. But how much greater it will be to live when Jesus comes and makes everything pure. Paul says it hath not entered into the heart of man what God hath in store for those who love him. This, dear ones, is enough to make us each try to live so we will be worthy of everlasting life when Jesus comes, whose right it is to reign. We are on probation now, and have been blessed with good minds so that we can discern the good from the evil. We should always feel that some one is following us, and try to set for him a worthy example.

We do not know the day or the hour when our Lord is coming. How sad it would be to be left out of his number. But what joy it will be if we are ready and waiting to meet him and hear him say "Well done, thou good and faithful servant; Thou hast been faithful over a few things, I will make you ruler over many things; enter thou into the joy of thy Lord" (Matt. 25:21).

Yours in hope of new life,

Mr. and Mrs. G. B. Sprinkle,

—o—

DEAR BROTHER HUGGINS:

IN RECENT issues of the paper Sister Wood-Knapp and Sister Hogarth have emphasied the importance of giving more attention to gospel truths and less to the "nonprofitable." I believe in this they are showing real friendship for The Restitution. An article that tends neither to the conversion of the sinner nor the edification of the disciple is "nonprofitable." Their contributions in Dec. 16th Jan. 6th issues are well worth reading again.

These sisters and others have called attention to good derived from short published letters and from private correspondence. In former years "they spake often one to another." I quite agree with Brother S. H. Thomas that sometimes one's best thoughts are given best expression in private correspondence. In such cases it should be passed on "to others" without change of words. In the free and frank expression of private correspondence writer and reader are drawn more closely together than in formal contributions

One of the best friends The Restitution has ever had, Sister S. Roxana Wince, of Pierceton, Ind., besides contributing to the paper, has long been a great letter writer. Her letters to the sick, grief stricken, or troubled in any way, as well as to the more fortunate, are all appreciated. Auntie Wince has lived near to Jesus for so long that she seems to be used as a "special messenger" for Jesus to carry his choicest blessings to those for whom he gave his precious life. From far away British Columbia, from the sunny slopes of Alabama, and from other places comes word of her letter that are greatly appreciated. On the 10th of February last year, her birthday, friends reciprocated. She told us through The Restitution that when that flood of tokens and messages of love and appreciation, and prayers for her poured in, she considered it a prayer meeting. Let there be another prayer meeting this year, and let there be a double attendance.

Sincerely yours,

G. M. Alexander.

—o—

DEAR ONES OF THE BELOVED FAITH:

I HAVE not tried to write to you for a long time although I have not forgotten you. Since reading Brother John Parker's sermon on the gospel as it was preached to Abraham I feel like saying "thank you;" for it is something which I think ought to be made plain. If the saving faith of the gospel is not contained in the oath-bound covenants that God made with Abraham and David, I do not understand the record. I believe if each one was written up in a tract that it would be a great help to everyone, especially the younger. So many say, "How are we to know which one is right of the many faiths? Each one claims he is right and condemns the others." I say to such confused people, Who preached the first gospel sermon? They never can tell, so I point them to Brother Paul who said that God preached the gospel to Abraham, and he believed it, and we must do the same. How few know anything about these things! Many times when I have finished telling people about the promises God made to Abraham, they will say, "I never heard that before." Many times I feel sad at heart, and tears start when people will listen in earnest. Men and women of all ages tell me I never heard the gospel before. How can we blame them when they have never heard? They join churches, and pay their money; but never hear the saving truth of the gospel. What a pity!

I am glad Brother Parker wrote that sermon; and there is enough left for another one. Without saying any more, what do you think about the two oath-bound covenants put in a tract so we can hand them out in letters and on every occasion possible? We have no axe to sell, but we can help some on the printing and take time to hand them out. I am in earnest about the matter, but will submit to what Brother Huggins and others think best. The paper is fine this week. I looked up the Elijah subject and find that he did not come on the stage of action until one thousand years after the call of Abraham, and that brings him about the close of Solomon's reign. If he is a Gentile, all right; Ruth was a Gentile, too; and Obed her son is in the line for Christ. Thank God, for he had us Gentiles in mind all the time. I want to thank Brother J. J. S. for calling our attention to Elijah. I have learned something.

Brother Robison's Hebrew Letter is good, also Sister Carrie Free's little exhortation is timely. How much we need the rejected King, and how glad the poor Jews will be when they behold him in his beauty. Then they will look up and say, "This our God; we have waited for him; we will rejoice and be glad in his salvation." How much we ought to thank the good Father for the wonderful blessings that will soon be poured out on both Jews and Gentiles.

Your sister in the saving faith of the gospel.

Mrs. Clark McClellan.

We Mothers

SOME TIME ago a dear sister wrote me these words: "I keep my faith bright by brightening the faith of others." I had no doubt heard those same words before, but I commenced to ask myself, Do I really bring joy to my own life by my service to others when done for Jesus' sake? Do we? It may be true we were trying daily to teach the word to our little ones, but does the common, every day routine of labor make us forget to do all to his glory and not chafe under the harness? There is real joy, sisters, in seeing how many little things, a word here and example there, that we can crowd into those litttle lives and memories by our constant prayers, watchings and teachings. Watch, first of all, the word. Try and apply it to our own life so that those dear ones around us can see we have been with Jesus and learned of him. Do not let the common every day duties drown the greatest opportunity of giving to mothers, that of moulding those young lives before they are too old to mould in the way of truth. Mother, does the necessary washing, mopping, and cleaning take all your time? Is it your first duty? If so who will read, talk, amuse, and be the moulder of those given you? Are we supposed to allow the cares of this world to choke out the word? Are we supposed to allow the social duties, parties, or pleasures to take our time? No.

I hear you say, "Beware, mothers dear, for we are just as liable to not have time on account of keeping our house just so, as we are to waste our time in pleasures." We strain at a gnat and swallow a camel. Is our house always neat, sweet, and clean? There is nothing nearer to godliness than cleanliness; but which comes first? Mother, don't deceive yourself; every hour those children need you. When they are grown and gone, and your opportunity with them, can they say, "Well, my mother was a lovely house keeper, but it took all her time." Would you not rather they should say, "The desire and work of my mother's life was to see us learn the truth." So many good Christians make the home sweet and clean by working constantly, and by so doing they surely are doing a Christian duty; but those same busy mothers have never made a practice of teaching the word daily. They have never taught their little ones to pray; they don't take time to see what the children read; they don't take time to read to those too young to read for themselves. They have no time for their neighbor's children, they would much rather not be bothered; rather let them go elsewhere, learn elsewhere—anything just so we can get through our work! Why, if our Lord tarries, and time should last a hundred years, Mothers will find work and dirt, but alas! how long before our opportunity is gone!

This is a strange place in this article perhaps to tell a story, but one comes to my mind, and I will tell it. During the late war a big negro was in the trenches, and the firing being very hot, he got very excited and jumped up on the side of the trench shouting, "Hay dar, you ol Jumans, let dem bullets come; let em come; I'll eat dem all!" Just then a big shell struck close, burying Sambo entirely. When they dug him out, he stood up spitting the mud out of his mouth. He said, "Ah, brudders, dats what I call sarvis."

Well, let us not be like Sambo and think that burying ourselves in the common cares of home life can really be all that is required of us in service. God's will requires more at our hands. Our Lord wants service daily. We are bought with a price; we are his to work for him. Our children need us; our neighbors need us; the community needs us—needs our service daily, hourly, all the time.

Lastly, let us turn to Prov. 22:6. There we read "Train up a child in the way he should go, and when he is old he will not depart from it." Oh, let us pause long enough each day to try to brighten the faith of others, and so work for Jesus. The word "mother" is beautiful and means so much; but "Christian mother" means much more.

Mrs. Chas. Thomas.

Evangelist Report for December

Money Received

Brother Gould	$ 3.50
Sister T. O. Myers	25.00
Sister Cronk	4.00
Sister Randolph	25.00
Brother E. A. Shaw	5.00
Total	$ 62.50
Salary	$100.00
To be indorsed	62.00
Amount due	37.50

Remarks

ON DECEMBER 2nd I returned from the Iowa meeting in a snow storm, which marked the beginning of a continued spell of very bad weather; cold and much snow, more than for the same time of year for 20 years. I anticipated this, so put in all the time possible during the months of September, October, and November, so as little time would be lost. We ought to get the gospel to the world as speedily as possible, so the Lord will not say, "I require their blood at thy hand." But as I have said before, I am satisfied it is not going to be the orthodox and world only, who are going to be surprised when Jesus comes. The Lord warned his own people and told them, "In an hour when ye think not, the Son of Man cometh."

It is evident from this that Jesus knew that a condition would exist at the time of his coming that would have its effect upon the church, a time when we might think we had been premature in predicting his near coming, which would cause, in some at least, a state of carelessness. Cannot we see this is the very thing we should look out for? Somebody has got to keep awake and watch, and when we see the brethren getting drowsy, give them a good shaking and wake them up.

Brethren, we appeal to you to be aroused and heed the warning. Jesus made the above statement for the good of all. If we fail to be warned and he finds us asleep, and we hear him say, "could ye not watch with me one hour?" and then the climax, "sleep on." A soldier found sleeping at his post of duty would be court martialed; and why? Because his own safety and the lives of others were depending on his vigilance. How much more needful for us to be alert when people's eternal welfare is depending upon us. This does not mean that I should hurry round and wake up the sleepy brethren when it is their duty to keep awake and watch. The brother or sister who is really alive and fully awake to the conditions of these times is active in every department of the work. Were you ever in a large packing plant and noticed how systematic the work is done? From the time a hog is bought until it reaches the cooling room, a large number of men have had a hand in the work.

One lesson to be learned is that there is some parts of the work, in preparing it for the cooling room, some of the men he passes before, would not be capable of doing. So men are expected to do just the work they are capable of doing, and they have only a certain amount of time to do their part, and that is while the animal is passing by them; and if they miss or hesitate, it goes on, so that chance or opportunity is gone for ever.

So our opportunities come and go, and when passed are gone for ever. A similar opportunity may come some time, but that particular one with all its possibilities can never be recalled. Think what they might mean; some one might be led into the light of God's truth and into the kingdom by taking advantage of that very opportunity. If such a thing should confront us at the judgment, how awful it would be. This should make us stop and think. How many opportunities during 1919 have we let pass, and to resolve that during 1920 we make them less, and as far as is possible, not to let one single opportunity slip by. What a vast improvement there would be in the church and its work. In the above illustration you see how the company puts every one in its working body as they are fitted and as it pleases them. So in the church, the body of Christ; God sets the members as it pleases him, and according to their several abilities, and every one must do his part of the work. If they fail, it more or less clogs and hinders. Then why not every one do their part and make the work so much more efficient? It is certain we are going to be compelled to give an account of our stewardship, and according to how we have served we will be judged, and will hear the "well done" or "depart," as it may be. part," as it may be.

Some who attended our meeting earlier in the season have asked me to return and bury them in baptism. So I am on the ground for that purpose, and hope to be able to report more added to the body in our next report. Pray for the work and God's truth.

Almus Adams.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

John Wesley McCrory was born near Ashland, Ohio, August 8, 1845, and when one year of age came with his parents to Elkhart County, Indiana, where he grew to manhood. He purchased land in Marshall County and removed four miles south of Plymouth in 1870. He attended common schools and rounded out an education in a private school in Goshen, Indiana, and for a number of years was a sucessful teacher in the district schools of Elkhart and Marshall counties. He was a man of full average intelligence and had no superiors in his chosen profession as a farmer. On October 9th, 1873, he was married to Julia Logan and at once took up their residence on the farm until her death in 1904. To them were born six children, two of whom—Inas and Byron— preceded them in death, and the four survivors are Mrs. Utinsy, of Chicago, and Melvin of Fenwood, Wisconsin. He is also survived by two brothers and two sisters, Neal, of Lincoln, Nebraska, and Francis M., of Plymouth. Mrs. Sarah S. Thompson, of Kendalville, Ind., and Mrs. Caroline Logan, of Lapaz, Ind., and also nine grandchildren. Since the death of his wife he has made his home with his daughter, Mrs. Adams, except two years which he spent in proving up a claim near Williston, North Dakota. Two months ago he contracted a heavy cold which terminated in pneumonia and heart failure to which he succumbed Saturday, Jan. 3rd, 6:30 P. M. In 1873 he associated himself with the congregation of the Church of God at Old Antioch, and was a believer of that faith until his death.

The funeral services were conducted from the church at Plymouth. Jan. 6, conducted by D. E. VanVactor, and he was laid to rest in the Pisgah Cemetery.

T. M. McCrery.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas. .... Proctor, Montana.

GOLDEN TEXT: Matthew 5:14-16

"LET THERE BE LIGHT"

"And God said, Let there be light; and there was light" (Gen. 1:3).

Let not the argument of human reason
Whisper within thyself: It must be so;
This false belief, though only for a season,
Is the effect which mortal thoughts bestow.

Can love be less than love, administering
Sickness and sorrow, false belief and fear,
Dimming the glory of each bright tomorrow,
And casting over every joy a tear?

Where is thy faith, O faithless generation?
Lift up thine eyes toward the clearer height,
See the bright truth, with radiant revelation,
Vanquish each shadow of receding night.

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"I WILL MULTIPLY THY SEED AS THE STARS"

GOD HAD given to "the righteous man" whom, as Isaiah says, he had "raised up from the east," a beautiful laughter loving boy. He was a regular little giggler, fairly bubbling over with innocent merriment, so much so that his very name was given because of its significance; for Isaac means "laughter." His mother had laughed and he would laugh, and his children would laugh after him.

But when this beautiful boy was about five years old, large enough anyway to carry a big armful of wood, God bade Abraham his father, offer him up as a sacrifice. That was a hard thing to ask, wasn't it? You young people may think so, but Abraham was not at all afraid. God had promised that his children should have the land of Canaan forever, and he believed him.

When he told his servants to stay behind till he and his son went on farther and worshipped and came again, it shows how sure he was that God would raise Isaac again to life even if he did offer him up on the altar he was about to prepare.

He knew that when the Almighty God had promised a thing there could be no failure. And the Lord was so pleased when he saw that Abraham's faith had not staggered at the terrible test, that "he sware by himself because he could swear by no greater," that because he had done this thing, and had not withheld his son, his only son, that in blessing he would bless him, and in multiplying he would multiply his seed as the stars of the heavens, and as the sand that is upon the sea shore, and that his seed would possess the gate of his enemies. The stars that we can see with the naked eye are not so countless as one might think, but there are 100,000,000 ten thousand times too small to be thus seen. Do you think my dears, you could sit down and count one by one such a countless number? You never would. Yet God said to Abraham, "So shall thy seed be," The great men of Harvard University have been busy for years hunting for new stars of this size, and they have found eighteen. They are found in the Milky Way, and are of the fifteenth and sixteenth magnitude. And if those of this magnitude are so countless, what about the still smaller ones so far away that the most powerful telescopes cannot make anything out of them but a cloud like mist--a dusty, smoke like haze?

The promises of God are wonderful, set as they are in the very heavens, and hitched to the sun, the moon, and the stars. How could Abraham doubt the word of a God who was the creator and the ruler of such countless worlds as these; and how can we? Isaac, when offered, would be burnt to ashes, and yet Abraham believed that that same Isaac would go back with him when the sacrifice was over to the young men who had been left to care for the ass! I cannot otherwise explain the words, "when we come again." Abraham would not lie nor prevaricate. He said what he was certain would come to pass, for long before Isaac was born God had promised that "his seed should be like dust of the earth," that he should be "the father of many nations," and that the everlasting covenant should be established with the son that Sarah was to bear.

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BACK TO GOD

RECENTLY, while in Brooklyn, William Jennings Bryan preached in the Academy of Music. Among other things he said:

"The paramount need of the world today, as it was 1900 years ago, is a whole-hearted, whole-souled, whole-minded faith in the living God. A hesitating admission that there is a God is not sufficient; man must love with all his heart, and with his soul, and with his mind and to love he must believe. His belief in God must be a conviction that takes hold of his very life, grips every nerve and fibre of his being and dominates his very impulse and energy. The thought of God is the greatest thought that can enter a human mind or heart, and a sense of responsibility to God the most potent influence that acts upon a life."

YOUTH AND AGE

IN ANOTHER column we print a "little piece" written by an eleven year old girl showing that no matter how young you are, you have some talent that can be used to the glory of God. Following is Longfellow's

NOT TOO LATE

showing that also in our age we still can be active in the Master's service. God has done much for us; let us all do our little in publishing the glorious news of his love.

It is too late! Ah, nothing is too late.—
Cato learned Greek at eighty; Sophecles
Wrote his grand "Edipus," and Simonides
Bore off the prize of verse from his compeers,
When each had numbered more than fourscore years;
And Theophrastus at four score and ten
Had begun his "Characters of Men."
Chaucer at Woodstock, with the nightingales,
At sixty wrote the the "Canterbury Tales."
Goethe at Weimar, toiling to the last,
Completed "Faust" when eighty years were past.
What then? Shall we sit idly down and say,
The night hath come; it is no longer day?
—For age is opportunity no less
Than youth itself, though in another dress.
And as the evening twilight fades away,
The sky is filled with stars invisible by day.

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AN ACKNOWLEDGEMENT

WE WISH to thank the Young People's Society in connection with the Church of God at Cleveland, Ohio, who, through Frances H. Russell, acting Corresponding Secretary, sent us such an inspiring letter of appreciation, thanks, and good wishes. Only those engaged in such work-as ours know the good such letters do. In reply permit me to say may the eternal God bless thee in your every undertaking done in his name. And repeating your own sweet sentiment may we suggest:

Go make thy garden fair as thou canst,
Thou workest never alone,
Perchance he whose plot is next to thine
Will see it and mend his own.

Paul said: "Let us not be weary in well doing; for in due season we shall reap if we faint not. As we therefore have opportunity, let us do good unto all men, especially unto them who are of the household of faith."

---o---

DO NOT SWEAR

BECAUSE it is not manly.
Because it does not help you in any way.
Because it always does you harm.
Because there is never a good person who likes those who swear.
Because it gives you a bad name.
Because it hurts your father and mother.
Because- and this is the greatest of all reasons—Jesu, in Matthew 5:34 says, "Swear not at all." If we swear we commit sin against God and his Christ.

The little Miss who sent us the above writes: "I am sending you a little piece, and if you think it will do any good please print it in the paper. I will try to write again if this is all right. My name is Jennie Thomas. My mamma is Mrs, Chas. Thomas. I am but eleven years old."

Well, Jennie, we have printed your "little piece" believing it to be all right, also in the hope that it will do much good and that we shall receive many "little pieces" from your pen, or as it was in this case, your pencil.

---o---

MORE THAN VIRTUE NEEDED

VIRTUE by itself is not enough, or anything like enough. Strength must be added to it, and the determination to use that strength. The good man who is ineffective is not able to make his goodness of much account to the people as a whole. No matter how much a man hears the word, small is the credit attached to him if he fails to be a doer also; and in serving the Lord he must remember that he needs avoid sloth in his business as well as cultivate fervency of spirit.

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THE GOLDEN TEXT

HOW MANY of you each week look up, read, and commit to memory the Golden Text? It is worth all the trouble and time it takes, and we trust you all do it. No one can know too much of God's word, especially when we study it for the purpose of living and practicing it. Now let us all turn to 2 Tim. 2:11 and carefully read it. If it is beyond your understanding ask mother or father to explain it.

---o---

"MAKE 'EM GOOD"

"Make 'em good,"
I hear the prayer
Of my little boy of three.
He learned it from his sister's prayer;
Just so much he has understood.
Can we pray more than he?
"Make 'em good."
It is a prayer
Wide as the earth and sky and sea,
Baby, I seek to learn your prayer:
The sweet repeatings understood
Bless all the world and me.

---o---

Most of all the men in the world who have amounted to much never had half a chance until they made it themselves.—Young People.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. FEBRUARY 10th, 1920. NUMBER 6

Is It Nothing To You?

Is it nothing to you that a sin-sick world
Is lying in darkness and night,
And with never a bright cheering beam to shine
With glorious gospel light?
Is it nothing to you that the millions there
Go down to a Christless grave,
And with not a word of the loving Lord,
Who suffered, their souls to save.

Is it nothing to you that they groan and wail,
In anguish and sorrow and pain?
Shall the Savior who died on the cruel cross
Have given his life in vain?
Is it nothing to you that the last command
Of him whose dear name you bear
Was to preach the gospel to all the lands,
Proclaiming it everywhere?

Is it nothing to you? Is it nothing to you?
That the harvest is great and the reapers are few?
O hasten to tell through the world so wide
The love of the crucified.—Selected by Sister S. Roxana Wince.

◆

A Comforting Hope

WE DO not wish you to remain in ignorance, Brothers, with regard to those who have passed to their rest, that your grief may not be like that of others, who have no hope. For, as we believe that Jesus died and rose again, so also we believe that God will bring, with Jesus, those who through him have passed to their rest. This we tell you on the authority of the Lord—that those of us who are still alive at the coming of the Lord will not anticipate those who have passed to their rest. For, with a loud summons, with the shout of an archangel, and with the trumpet call of God, the Lord himself will come down from heaven. Then those who died in union with Christ shall rise first; and afterwords we who are still living shall be caught up in the clouds, with them, to meet the Lord in the air; and so we shall be for ever with the Lord. Therefore, comfort one another with what I have told you (1 Thess. 1:13-18, From the 20th Century N. T.).

◆

Paul said: "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting." What will your harvest be?

A Letter to a Russellite

ON THE PRE-EXISTENCE OF CHRIST

DEAR FRIEND:

I SEE you still persist in believing that Jesus was older than his mother! I frankly confess I know of no Scripture that necessitates this view. On the other hand, there are many plain declarations of the word clearly against it. While from the stand point of reason you admit it "looks absurd," you say the Bible teaches plainly that Jesus became the son of Mary. Where? I know not of any passage.

Again you say, "Jesus was before any creature" in point of time. Let us see: "Thou madest man a little lower than the angels" (Heb. 2:7). Here speaking of "man" or his "son." God says he made "him" lower than the "angels." Here we have positive proof of two things:

1. God made the "angels" before he made "man;"

2. Man when "made" was created lower than the "angels;"

3. Therefore man could have never been the creator of angels, though they could have created him. Now in Heb. 2:9 we find these words: "But we see Jesus, who was made a little lower than the angels." Here, too, is positive proof of three things:

1. God made the "angels" before he made "Jesus;"

2. Jesus, when "made," was created lower than the angels;

3. Therefore Jesus could never have been the creator of angels, though they could have created him. Hence your statement falls; also your contention that he "created all things" for, as can be easily seen from the foregoing, manifestly he did not make the "angels."

"Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee and I ordained thee a prophet" (Jer. 1:5). Here we are told "before" Jeremiah was "formed," God "knew" him and "sanctified" and "ordained him a prophet." Are we to conclude, then, that Jeremiah pre-existed? What do you say? Hundreds of thousands say "yes," and therefore teach the pre-existence of man! Titus 1:2 says God "promised" Paul "eternal life." When? "Before the world began." Did Paul pre-exist? "Before Abraham was, I am." Here we are told Christ was "before Abraham." Shall we conclude, then, that Christ pre-existed? Yes, say you. Then those who believe that man pre-existed might point you to Jer. 1:5; Titus 1:2 and other passages of similar import to prove that man, too, pre-existed! What proves too much proves nothing. How did God "sanctify" Jeremiah "before he was formed?" How did he "promise" Paul eternal life "before the world began?" How was Jesus "before Abraham?" The one answer to these questions is this: Not any of these pre-existed. God had a plan. In it Jeremiah was to be "a prophet:" Paul was "promised" eternal life; and Christ was to be the "Redeemer" of the race. Being the "Redeemer" it would place him in that plan "before Abraham" or any one else in preference and in glory. It would make him the central figure of the divine plan of the ages. Rom. 8:29, 30; Eph. 1:4, 5 teach the same truth that in God's plan (Eph. 2:9) each "saint" was "chosen" "before the foundation of the world." In selecting the ones of this "plan" Jesus was first chosen; then the "saints," such as Abraham, Paul, etc. Hence Jer. 1:5; John 8:58; Titus 1:2 do not teach the pre-existence of these men, but that each had a place in the divine plan.

Col. 1:16, "In him were created all things (American Version, Revised Version, American Bible Union, Wakefield, Emphatic Diaglott, Douay, New Version). What an array! Surely "in" is correct here instead of "by"! How was everything created 'in him?" Why, in the divine plan he was the final reason why Jehovah created all things. Everything hinged upon the creation of a Redeemer. Philip Melancthon, who was professor of Greek at Wittenburg, had this to say: "In him was created all things, that is on account of him." Editor of Eusibius said this: "All things were created for the sake of and unto him." Now these men were trinitarians; hence not biassed in my favor in regard to this text. Finally Hugo Grotius said: "Chrysostom understood by the passage that the world was created for Christ." Hence there is nothing in Col. 1:16 to prove pre-existence.

Rev. 1:8; 1:11; 21:6; 22:13 teach the same fact that John 8:58, Rom. 8:29, 30; Eph. 1:4, 5; 2:9; Col. 1:16 teach, that Jesus was the central figure of the divine plan, the final cause of the carrying out of this plan. Without his blessed personality being in that plan, it would collapse. Hence he was the reason why God created all things, and will be the cause why God will "gather all things together in Christ Jesus" (Eph. 1:10). He is the author (alpha) and finisher (omega) of our faith. Let us now consider your interpretation of these texts: If he was the "beginning," the first created then he is also the "end"--the last thing God will create! Can he be the first and last thing that God will ever make?

John 1:1-14: "In the beginning was wisdom, and wisdom was with God, and wisdom was God. Through it was everything made that was made. And wisdom became flesh" (Lindsay's Version, Wakefield's Version). Here these eminent translators have rendered "logos," "wisdom." Are they right? Let us see: Logos means a word spoken, speech, doctrine, reason, thought expressed, and wisdom. So the word can be so rendered. What then, does the passage mean? Why God in the beginning created all things in "wisdom." Without it he created nothing. "It was God" in the sense of love being God, that is, one of his attributes. This divine "wisdom" was transmitted through the laws of heredity to the flesh vessel -- Jesus Christ -- he thus becoming the "wisdom of God to us" (1 Cor. 1:30). But if "logos" is to be rendered "word" then it would mean the word of God -- creative energy -- by which "God formed the world" (Heb. 11:3). This "word" power later on being committed to Jesus, who thus became the "power of God" unto us (1 Cor. 1:24). So he could say to the winds "peace be still," and they would obey his voice. So whether "logos" is rendered "wisdom," which I prefer, or "word," it does not clash with the idea that Christ's existence commenced when God begat him of the Virgin Mary. "Wisdom" in Prov. 8 is merely a case of personification. It is no person. In the Greek Septuagint the Hebrew word here is rendered "logos," thus proving to my mind that "logos" of John 1:1-14 means "wisdom."

But you may say, "Wisdom is a person." If so then it is a woman! See Prov. 8:1-3; 9:1-4. Here wisdom is declared to be a "she" and a "her"! Was this Jesus? Inasmuch as it can not be Jesus, and inasmuch as "logos" is the word in the Greek Septuagint here rendered "wisdom," and inasmuch as "logos" occurs again in John 1:1, it follows that "logos" there can not be Jesus. Hence your arguments fail to stand.

John 1:10. "The world was made because of him" (Sinaitic Version). The Greek word "dia," here rendered "because of," and in the King James Version "by," is rendered "for" one hundred and seventeen times. Here are examples: Mark 2:17; 1 Cor. 2:9. There is no reason we know of why it should not be "for" in John 1:10 or Heb. 1:2. Now in the latter passage "dia" is rendered "for whose sake" or "on account of" by Chandler; Lindsay; Beesham; Diaglott.

I believe now I have answered all your arguments. I shall now submit some new arguments why I believe Jesus to be younger than his mother:

1. "I will be his Father" (2 Sam. 7:14). Does this mean "I am his Father"? Would it not if Jesus then existed? Suppose a woman said, "I will be a mother," would we understand her to mean she was then a mother? Would she not then be one if she had a child? So with the Father. If he then had a "Son" would he not then be a "Father"? But inasmuch as he said, "I will be a Father," it follows the existence of the "Son" then spoken of was future.

2. "And now saith Jehovah who is forming me from the womb" (Isa. 49:5, Young's Version) Could this "me" exist before it was "formed"? God formed man of the dust proves, does it not, that "man" did not exist till "formed"? Then do not the words, "who is forming me from the womb," prove the "me" not to exist till "formed"?

3. "Before the child (Immanuel) shall know to refuse the evil and choose the good, the land thou abhorrest shall be forsaken of both her kings." But if "Immanuel" existed then, it is safe to say he knew not enough to "refuse the evil and choose the good"! This is clearly evident, for the "land" spoken of then had both of its kings. Shall we say this was the pre-existent condition of Jesus--a know nothing!

4. Isa. 11:2 says certain things "shall" happen to Jesus. What are they? He is to have "understanding," "wisdom" and a "quick understanding;" Bear in mind, these things were future at that time. God "shall" do them. If Jesus then existed he at that time lacked these things: "understanding," "wisdom" and a "quick understanding," or would God give him something he already had!

5. Can there be a conception without a begettal? Can there on the other hand, be a begettal without a conception? If not, who conceived Jesus, if he was begotten before the world was? If some person did, then had he not two mothers? These questions deserve an answer.

6. "I thank thee, O Father, Lord of heaven and earth" (Matt. 11:12). Here the "Father" is said to be "Lord of heaven and earth." Acts 17:24 tells us that this same "Lord of heaven and earth" "made the world and all things." If he did then Christ did not. Heb. 2:7-10 proves Jesus did not create the angels, for he was "made lower" than they. But sometimes it is argued that God created all things through the instrumentality of Jesus. There is no proof for this. Here is a text that destroys the theory: "God himself that formed the earth and made it" (Isa. 45:18). If God "himself" made the world then positively no instrumentalities either of angels or Christ, were used. The work was was strictly personal. The "himself" precludes the idea of instrumentality.

Your friend,

John R. Fiske, Jr.

Stick To Your Job

DID NOT Jesus? Was he ever idle after he entered upon his ministry? Did ever a day pass when he was not about his Father's business? Even when resting in the quiet congenial home of Lazarus, there was one to sit at his feet and learn of him. At other times there were sick people to make well, dead ones to be raised, little children to bless, maniacs to restore to reason, hungry ones to be fed, the gospel to be preached everywhere. He kept at his job. That is how he accomplished so much in so short a time. Keep at yours. It is the only way you can accomplish anything for Jesus. Keep on giving, keep on talking, keep on praying, learning, teaching, living as God wants you to live.

So many wonder how I manage to write to so many who are strangers to me save by the bonds of the gospel of grace, carry on a wide correspondence with friends whose faces I know, answer hard questions, and at the same time write for our papers, and do work on the farm that few young people would think of doing. I can do it only by sticking to my job as Jesus stuck at his; do it by using every spare moment, by living on simple fare and by eliminating all unnecesssary work.

Doing a little every day is the secret. If a letter cannot be finished or a question answered in the time set apart for writing in one day, I take two, and sometimes a whole week of the quiet morning and evening hours to complete it, though my evenings are usually spent in reading. People complain that they have no time to read or study the Bible, no time to teach their children the way of life, no time to write, or for family prayer, yet find it easy enough to make time for pleasure jaunts, for visiting and all worldly tasks. Are such persons true servants of Jesus? Do they really want to be saved? Stick to your job, as Paul stuck to his. He set out to win the race, and nothing could stop him. The Jews might chase him from city to city, they might take oath to kill him, He might go hungry, half clothed, walk robber infested roads, face madly dashing waves, be bitten by vipers, be imprisoned and chained, might suffer the loss of all things as his Master had before him; but he was not going to give up his job, for enduring to the end meant that he would be made a king in the grandest empire that earth has ever known, meant that a crown would be given him that would never be laid off, as the proud William of Germany has laid off his, and that when Jesus comes again, he would be endowed with a life as indestructible as the life of God. Ah! Paul knew what he was about when he stuck to his job, declaring "without fear the whole counsel of God." "These light afflictions were to work out for him a far more exceeding and eternal weight of glory," and through his work the thousands whom he had won for Jesus, and were "his glory and his joy," the stupendous task of bringing back the world to the sinlessness of Eden, would be bravely laid hold of and carried on, they winning other converts and these still others, to work, to suffer through fearful persecutions, and to die by the millions for the sake of Christ, until at last the goal would be reached. And did not our blessed Savior know what he was about when he stuck to his work so patiently, so persistently?

Was it not for "the joy set before him that he endured the cross, despising the shame?" Did he not see as he suffered, a resplendent vision of the many sons that were to be brought to glory through his sufferings? The agony of Gethsemane, in view of his approaching death on the cross was terrible, for "he sweat as it were great drops of blood," and yet he did not give up, for there was no other way of saving his people and the world.

He stuck to his task through shame and derision, and death. Let us stick to ours.

S. Roxana Wince.

IF THE atheist asks me if I can understand God I answer that it is not necessary that my finite mind shall comprehend the infinite mind before I admit that there is an infinite mind any more than it is necessary that I should understand the sun. We must deal with the facts about us whether we can understand them or not.

"Hallowed be Thy Name"

IF IT were not tragic it would be amusing to observe the delight that the ordinary "orthodox" church goer evinces when he or she hears an old fashioned "hell fire" sermon. It might be good for some of our folks to get out somtimes to listen to the spiritual pabulum fed to guileless and fashionable folks, too, somtimes, and see the burning pastures where the gospel may be said to be cooked. One may not always happen to strike it though. He may go to places of public worship of all denominations for months on end, and hear sensible and even eloquent discourses on the love of God and kindred subjects; then suddenly the bottom drops out, as it were, and the preacher boldly faces a civilized audience with this barbarous old fashioned doctrine that ought to make their blood run cold—but it does not! I wonder why? May be after a long enough interval it has the thrill of novelty; may be it is a sort of admiration for the antique. At any rate when some garrulous, wild and ignorant fanatic of the Sam Jones or Billy Sunday type comes to town all, or nearly all the protestant churches organize for his support, the local press is at his back and causes his face to shine out in the front page of the newspaper; and even the magazines have articles about him, his oddities, his methods, his manner, and his family relation, etcetra ad infinitum. The street cars can't haul the crowds that struggle to get in range of his voice, and he carries off a small fortune for a week or so's ministrations in the crude wit of the baseball field and the slang of the slums, the main effect of which is to terrorize into spiritual submission after the manner of the sabre rattling Kaiser.

One would think that after months of quiet tuition by dignified monitors under gothic arches with solemn music, that the ordinary citizen would resent this rowdy recrudence of a barbarous past; but for some reason there is an undercurrent of affection for the dear old dogma that is kept hidden, like poor Rachel's idols that she took with her from her father's mantel shelf, as a keepsake maybe, and over which the old gentleman made so much trouble that she stuck it deep in the camel's stuff and sat on it, and fibbed about it maybe. But what must have been father Jacob's surprise when, at some of the future camps when the furniture was all spread out, his eye happened to fall on the old popinjay that his father-in-law made so much fuss about? I wonder what he said to Rachel, and whether he frowned or grinned. Well, that is how some of us feel when we run up against this old idol of eternal torment, all decked out in modern garb like a wax Madonna in an Italian procession, or maybe more like an Indian fetish at a war dance.

And what is the net result of all this promenade of ferocity and falsehood? Only the defamation of the Creator of heaven and earth when the Bible exhorts us to learn to love. I believe there are thousands of people in these states who have never heard of the name of God except in association with the word "damn." To such he appears only in the street corner parlance as a damning God, and is always on the tongue's end, and this name is continually blasphemed. I have known men who could hardly express themselves in an English sentence without introducing the name of the Most High in this profane connection, not bad fellows, either; but the impression of savagery and denunciation is so woven into the warp and woof of their being that it has become a part of their life.

Who is to blame for this? Principally those who, for a couple of millenniums, have with all kinds of display of sanity and Bible sanction, urged this doctrine that has so "charged God foolishly."

J. T. Kelly.

Who May Baptize?

SEEING SOME enquiry in The Restitution as to who are legally authorized to perform the rite of baptism, my contention is any baptized believer of the true faith. Luke 1:5 gives us the name of Zacharias, a priest of the order of Aaron of the Levitical priesthood; his wife was of the same line. They were both righteous, walking in all the ordinances and commandments before God blameless. A child is here promised. Fifteenth verse tells what manner of person he would be. The latter part of the verse says, "He shall be filled with the Holy Spirit"; in other words, he would be an inspired prophet. He was moved by the Holy Spirit. He was circumcised, according to the law, the eighth day. A proper person for the mission he had to fill.

Luke 3:2-4: "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins" (Matt. 3:5, 6). We see John fulfilling his mission baptizing saducees and pharisees.

Why did they come to Jordan to be baptized? I answer, because he was preaching the gospel, and was legally authorized by having been inducted into the commonwealth of Israel, by complying with the law. Verse 13: "Then came Jesus of Galilee to Jordan unto John, to be baptized of him." Why did he not go to some of the pharisees or sadducees to be baptized, as some say it makes no difference who performs the rite? Because John had a legal authority. I contend if anyone was going to become a citizen of America, he would go to the persons that had or were vested with authority to make out the papers. It is just so in becoming a citizen of the household of faith, as is shown by the Master himself by going to John. Matt. 28:19, 20 Jesus gives his command to his disciples without a doubt. They baptized into the one faith. Also in Acts 2:38-43 we find the apostles fulfilling the mission they were sent out for; and all cases where the gospel was to be preached, or the ordinance of baptism administered, we find it was done by one legally authorized. For example, the house of Cornelius; the house of Lydia; and the case of Paul; also Phillipian Eunuch. To my mind, then, one to administer the ordinance of baptism must have the faith, having been baptized into the Christ is all the prerequisite necessary.

Submittd in love. Written by Brother E. F. RANDOLPH, Deceased.

Communication

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAR RESTITUTION READERS:

THIS IS my first attempt to write The Restitution. I know I will not be able to write a long and interesting letter; as many of our dear writers; but I thihk it is our duty to do what we can, be it little or much. We know we are not all talented alike. God understandeth, and we will be rewarded, if we only do what is in our power to do. How many of us are doing this? Let us not neglect, but work harder than ever this year. The Lord is so near at hand, and the night soon cometh when no man can work. We do not know the hour or the day. He has given it to the wise to understand that the Scriptures have been fulfilled. He who is not ready should make himself ready before it is too late. The Bridegroom is coming soon. Oh, may our lamps be trimmed and burning brightly when he comes. Many will say to the wise, "Give us of your oil, for our lamps are going out."

It is little duties that count. Then if we are willing to work our Lord will help us. He is more willing to help us than we have courage to ask him. But we must not neglect our duty. Work and pray; work out our own salvation with fear and trembling, for fear we do not enough. But may we be able to say at that day, "We have finished our course, we have kept the faith, and a crown of righteousness is laid up for us, and not for us only but also for all those who love his appearing."

We know that each one shall be rewarded as his deeds have been, either good or bad. God knows and understands us all. So let us fight lawfully if we expect to win and wear a crown of righteousness. We cannot save ourselves. If we want to be called and chosen we must be faithful even unto the end, for they that are called and chosen and faithful to the end shall be with him on Mount Zion. Oh how we would like to be one of those whose name is written in heaven..

I have been greatly benefited by the many good pieces in The Restitution. Dear Brother Huggins, may the Lord give you many years to work and bring more into the fold of Christ, showing them the narrow way. Jesus says, "narrow is the way." So we see it today. Few people seek and find it. Everything seems more attractive and draws people away from the truth, but the little flock need not fear. He will give them the kingdom. Let us not faint nor give up, but work while we have the opportunity.

Your brother looking for the soon coming King,

C. STORJOHN.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

John Grief	$ 2.00
E. J. Groat	6.00
Chas. Anderson	1.00
Almira Balch	.50
Sarah H. Michel	3.00
W. T. Earles	1.00
Alex. Allen	1.00
S. F. Gunn	2.00
E. V. Lawrence	3.00
Newman Smith	20.00
F. J. Powers	.50

JESUS said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also."

Where is your bank? Who is the president? What interest do you expect to receive?

"Ye are the light of the world. A city that is set on a hill can not be hid." What kind of a light do you give? A. D. DONALDSON.

THE BIBLE GOD'S BOOK

TO THE young man who is building character I present the Bible as a book that is useful always and everywhere. It guides the footsteps of the young, it throws a light upon the pathway during the mature years and it is the only book that one cares to have beside him when the darkness gathers and he knows that the end is near. Then he finds consolation in the promises of the Book of books and his lips repeat, even when his words are inaudible, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me, thy rod and thy staff they comfort me." "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also."

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Editorial

If those in the faith who are rich do not devote their riches to Christ and the truth, they can have no hope of a foundation laid up against the time to come.

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When a slave was purchased in ancient times, all the property which he possessed was considered as belonging to his master. When a man is bought by Christ, all he has becomes his Master's, and he is the steward of these possessions.

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We regret the temporary loss by removal of Sister Heloise Crawford, who goes to Florida, and Sister Zephene Brown, who leaves us for West Virginia. We shall miss them both and hope for their return as speedily as Providence may permit.

---o---

The motto of the United States, "E Pheribus Unum," means "from many to one," because it consists of a large number of states which make up, in the aggregate, one nation. But with God in reference to his manifestation in flesh, it is just the reverse. His mode of operation is from one to many; from Christ to a multitude of saints countless as the stars.

The numerous beliefs and creeds which profess to be founded upon the word of God, all differing and contradicting each other as well as the word of God, has led simple minded people to say that "anything can be proved from the Bible." Such an assertion as this is blasphemy against the God of truth. If it were true, it would be better for him never to have spoken. If such a statement were to be made about our writings we should consider it an insult. Only one thing can be proved from the Bible, and that is the truth.

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February 1st, after the morning exhortation on "Fellowship with Christ," Mr. Chas. Hudson and Mr. Geo. Mowery were baptized into the name of the Lord Jesus. Both these young men have a wide acquaintance among the brethren and sisters, and many have been the prayers of the household of faith in their behalf. Their obedience was a matter of joy to all. In the last day of the last days it is rarely that business men can find time to investigate the truth and come to a knowledge thereof. And even after this knowledge in a few cases is acquired, it is rarer still to see them obey. We are much gratified that brethren Hudson and Mowery, although business men, have overcome the evil influences of these degenerate times, and have cast in their lot with the people of God, "counting the reproach of Christ greater riches than the treasures in Egypt" (Heb. 11:24-26).

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On Friday evening, January 23rd, the Young People's Society met at the home of Brother and Sister Hamilton. Owing to the severe weather conditions, the attendance was rather small, in all, sixteen members and six visitors being present. The most important feature of the business meeting was a proposed amendment to the Constitution, which will be voted on at the next regular meeting.

Sister Viola Stroud was in charge of the religious nteeting, the lesson being, "The faithfulness of God." The leading point brought out by the leader was that as God is not a man that he should lie (Num. 23:19), and as every word of God is pure (Prov. 30:5), he is a shield for all those who put their truse in his infallible word, for "He is faithfull who promised.

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A MORNING PRAYER

Our Father who art in heaven:

We thank thee for the joy of living, for the beauty of life, for the power to enjoy it. May we do naught this day that would cast a reflection on thy good name, but in all things may we strive to walk in the footsteps of Jesus. May we endeavor to walk hard after him who lived to do thy will. May we show our appreciation for what thou hast done for us by doing good unto all men, especially unto those who are of thy household. Increase faith, make our faith more steadfast and our love more abundant. We ask this to thy honor and praise through Jesus our Lord.

A. D. DONALDSON

The Female Element in Geneology

OBJECTIONS ANSWERED

The Jewish and Unitarian objection to Christ's geneology is that even allowing it to be genuine, it fails to prove Jesus to be the seed of David, because it makes him out to have been so only on the male side: the female side not being reckoned in Jewish geneology.

Editorial Comments

WE FRANKLY admit, to begin with, that so far as the strict geneological tree is concerned, the female element is not recognized. However, we just as frankly deny that the Jewish geneologies ignored the female element in reckoning extraction. The proof of this allegation is abundant in the writings of the Old Scriptures. The interposition of a female was sufficient to continue a geneological line in the absence of a male link; men were reckoned the sons of fathers whose real sons they were not by reason of their marrying the father's daughter. To this statement, so amazing to unbelievers, we append convincing proof. In 1 Chron. 2:21, 22 we learn that Jair was begotten of Segub, son of Hezron, son of Phares, son of Judah, one of the sons of Jacob. The statement reads, "Hezron went into the daughter of Machir, the father of Gilead, whom he married when he was three score years old: and she bare him Segub. And Segub begat Jair." According to the arguments of our correspondent's friends, the Jews and Unitarians, Jair ought to be reckoned of the house of Judah, because he was the son of Hezron who was of the tribe of Judah, though his mother was the daughter of Machir of the tribe of Manasseh. According to their arguments, the mother ought not to be allowed to have any effect on the geneological status of the son. Contrary to the contention of these friends, the mother did have effect, the female element was counted. In Num. 32:41 this same Jair is called "the son of Manasseh," because he was the son of a daughter of the tribe of Manasseh, though his father was of the tribe of Judah. If, then, Jair was the son of Manasseh because his mother was of the house of Manasseh, why was not Jesus the son of David, when his mother was of the house of David?

Now while we are still at 1 Chron. 2, look at the 34th verse which declares that "he had no sons, but daughters." It would follow from this, if the female finds no place in Jewish geneology, that Sheshan should have no subsequent geneology. Is this so? At the 34th verse we are told that Sheshan had an Egyptian servant whose name was Jarha; "Sheshan gave his daughter to Jarha to wife, and she bare Attai," etc. Whose child was Attai according to the objections now under review? He would have to be Jarha's, of course. Not Sheshan's, the father of Jarha's wife. The 31st verse says that Attai and the rest of the children were called "the children of Sheshan."* The offspring of Sheshan's daughter is attributed to the father of that daughter, and is not to be reckoned to the Egyptian. Once more we appeal to you in logic: If Attai can be the son of Sheshan, according to Jewish geneology, when he is only the son of Sheshan's daughter, why cannot Jesus of Nazareth be called the son of David, though descended from David by a daughter only? Let those who cavil at Jesus being the son of David answer these two questions, and then we shall be ready to proceed in the discussion of this important subject.

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The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

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Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas. .... Proctor, Montana.

GOLDEN TEXT: Ephesans 1:3

A SERMON THAT STRUCK HOME

The minster said last night, says he,
  "Don't be afraid of givin':
If your life ain't nothin' to other folks
  Why what's the use of livin'?
And that's what I say to wife, says I
  "There's Brown, that mis'rable sinner,
He'd sooner a beggar would starve than give
  A cent towards buying a dinner."

I tell you our minister's prime, he is
  But I couldn't quite determine,
When I heard him givin' it right and left,
  Just who was hit by the sermon.
Of course there couldn't be no mistake,
  When he talked of loud winded prayin'
For Peters and Johnson they sot and scowled
  At every word he was sayin'.

And the minister he went on to say
  "Ther's various kinds of cheatin',
And religion's as good for every day
  As it is to bring to meetin';
I don't think much of a man that gives
  The loud 'Amen's at my preachin'
And spends his time the followin' week
  In cheatin' and overreachin'."

I guess that dose was bitter
  For a man like Jones to swaller;
But I noticed he didn't open his mouth,
  Not once, after that, to holler.
Hurrah, says I, for the minister—
  Of course I said it quiet—
Give us some more of this open talk;
  It's very refresin' diet.

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* It reads "Ahlai" instead of Attai, but this is merely a variation common in Hebrew names.

The minister hit 'em every time;
  And when he spoke of fashion,
And a-riggin' out 'n bows and things,
  As a woman's rulin' passion,
And a-comin' to church to see the styles,
  I couldn't help a-winkin'
And a nudgin' my wife, and, says I, "That's you,"
  And I guess it set her thinkin'.

Says I to myself, that sermon's pat;
  But man is a queer creation;
And I'm much afraid that most of the folks
  Wouldn't take the application.
Now if he had said a word about
  My personal mode o' sinnin',
I'd have gone to work to right myself,
  And not set there a-grinnin'.

Just then the minister says, sayes he,
  "And now I've come to the fellers
Who've lost this shower by usin' their friends
  As a sort of moral umbrellas.
Go home says he, and find your faults
  Instead of huntin' your brothers',
Go home," he says, "and wear the coats
  You've tried to fit on others."

My wife, she nudged, and Brown he winked,
  And there was lots o' smilin',
And lots o' lookin' at our pew;
  It sot my blood a-bilin'.
Says I, to myself, our minister
  Is gettin' a little bitter;
I'll tell him when meetin's out that I
  Ain't at all that kind of critter.

A PARABLE

A CERTAIN wealthy farmer wished to go away for a long vacation. He owned two large farms and he also had two sons, whom he decided to leave in charge of his property until his return. Just before leaving, he called them to him and said: "Now boys, I am going on a long journey, to be gone for several months. I have left to each of you the care of a large farm. In my absence, I want these farms run just as I would do it if I were here; and as it would take a long time to tell each of you how I want it done, and you would be unable to remember everything if I did, I have written for each of you a set of instructions. I have made plain everything I wish done from now on until my return. So if you and Tom follow my instructions, on my return you shall be rewarded accordingly."

So saying, he bid his boys goodby. After he had gone they entered into their new duties. Tom took his instructions, glanced through them hurriedly, then said to himself, "Oh pshaw, father must have made a mistake; that is no way to put in a crop a dry year like this. Why, he would have nothing at the end of the year, and I would get the blame. I know just how that crop should go in. There is no need of following these instructions. They are no good. I shall do this thing just as I think best." So Tom threw his instructions in the waste basket and went about the work in his own way.

Jim took his instructions, read them through carefully, then reread them several times. Looking puzzled he thought to himself, "Well, that's funny; that does not sound a bit like Dad's way of doing. But these are his instructions, written in his own writing. I would not do it that way, but he told me to follow these instruction, so, follow them I will." So Jim studying his instructions carefully as he went along, put in the crop on his farm just as his father wished him to.

After many months the father returned. On going to the farm he had left in Tom's charge, he found it in ruins, the place over run with weeds, and utter destruction everywhere. In great sorrow he told Tom that he could not trust him on the place, and sent him out into the world to work for his own living. But when he saw Jim's farm he rejoiced that he had one son that knew how to obey instructions. His farm was in perfect order, and his crops the finest in the country, while everything was just as he would have done himself if he had stayed at home. Because he obeyed him, the father gave to Jim as a reward, the farm he had worked so well, that he might have a home of his own the rest of his life.

Now let us read the meaning of our little parable. The father represents God; the two sons are we who are the children of God; the farm work is the things we do, day by day; the written instruction is the Bible, the word of God. In that book, God has, through Jesus our Lord and his disciples, given us written instructions, that we may live and guide our lives and acts as he would have us do. Some of us there are who, like Tom, glance through our instructions carelessly. Oft we find commands that do not just agree with our ideas. Then we think, like Tom, that a mistake has been made, or that we do not understand it as we should. Anyhow we have not the time to waste, looking up so many different things in the Bible. We will just go ahead and do the best we know how, and everything will come out all right in the end. Then there are others of us, like Jim, who take our instructions, read them carefully many times, as the first reading may not at first be understood, but on careful study, all is made plain and clear. This way is oft times hard. Friends will laugh and jeer at our ways. But what care we? For in the end our reward will be great, if we but follow the instructions our Father hath given unto us: everlasting life and a high position as kings and priests in the ages to come. That is a part of the reward offered to those who follow the instructions given us in the Bible. To those who do not follow these instructions—death! Which method are you following, reader; Tom or Jim's?

AUNT BESS.

PUSHING VS. DRAWING

THERE IS no evidence that there is within any living thing a "pushing" power that can, unaided from above, lift to a higher plane, but there is all about us everywhere conclusive proof of a "drawing" power.

The teachings of Christ abound with expressions of this drawing power. Who has not been touched by the tenderness of the solitude which he embodies in the simile: "How often would I have gathered thy children together, even as a hen gathers her chickens under her wing, but ye would not." The crowning illustration of the drawing power is to be found in the language of the Savior when he says, "I, if I be lifted up from the earth, will draw all men unto me."

GOD THE CREATOR

WHO CAN study God's plan, comprehending the universe and yet minute in detail, without being overwhelmed with the presence of an infinite mind that designed the whole and without whose continued care the world would be engulfed in chaos. Not a heart could beat nor could the lungs expand if the movements of these organs was left to the voluntary act of man. But God has relieved his creatures of concern about blood and breath, that man, freed from a labor beyond his power, may employ his time in the service of his Maker.

When one's belief in God becomes the controlling passion of his life; when he loves God with all his heart and with all his soul and with all his mind, he is anxious to learn God's will and is ready to accept the Bible as the word of God.

We turn back to the Bible for the Ten Comandments, which form the foundation of our statute law, and for the Sermon on the Mount, which lays down the rules of our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices singing peace and good-will—the story of him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of him who is the growing figure of all time, whom the world has accepted as Savior, and as the perfect example.

DAILY THOUGHTS

O grave, I will be thy destruction	Hosea 13:14
I will wait for the God of my salvation	Micah 7:7
When I see the blood, I will pass over you	Exod. 12:13
Thou compassest my path and my lying down	Psa. 139:3
If thine enemy hunger, feed him	Rom. 12:20
Recompense to no man evil for evil	Rom. 12:17
They shall not prevail against thee	Jer. 15:20
I know that this shall turn to my salvation	Phil. 1:19

COURAGE

Courage! what if the snows are deep,
And what if the hills are long and steep,
And the ways are short, and the nights are long,
And the good are weak and the bad are strong;
Courage! the snow is a field of play,
And the longest hill has a well-worn way;
There are songs that shorten the longest night;
There's a day when wrong shall be ruled by right.
So courage! courage! 'tis never so far
From a plodding path to a shining star.

DAILY THOUGHTS

He shall judge among many people	Micah 4:3
The Lord is slow to anger	Nahum 1:3
I come. . . . my reward is with me	Rev. 22:12
Walk in the spirit	Gal. 5:16
The Lord thy God is with thee	Josh. 1:9
O Lord . . . riches and honor come of thee	1 Chr. 29:11, 12
Give me now wisdom and knowledge	2 Chr. 12:13

"Out of Darkness Into Light"

Bible Teaching Concerning Sin

The apostle John defines sin in the first Epistle, chapter 3:4, as "the transgression of law"; and in chapter 5:17 he says, "All unrighteousness is sin." Now as God's law carries with it a penalty or punishment as a provision in case it is transgressed, the word "sin" is used some times in a metaphorical sense, that is, the effect is spoken of as the cause; it is an accommodative and short way of expressing the truth, but when it comes to being a matter of fact, is not true. In Gen. 19:15, we read, "And when the morning arose, then the angels hasted Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city." In this passage the word "iniquity," which is sin, is used for punishment. (See marginal statement.) As a matter of fact, iniquity and the punishment for it are two different things. So long as we understand what the language used is intended to mean, all is well; but facts are what we want. A similar passage is found in Jer. 14:16, "For I will pour their wickedness upon them," that is, the punishment for their wickedness. Then again in Zech. 14:19, "This shall be the punishment of Egypt," but in the margin it reads for punishment, sin.

In Deut. 9:21, Moses says in reference to the children of Israel: "And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, and ground it very small," etc., etc. In reality the golden calf was not sin; it, however, was the effect of sin or what sin created; it was what was prohibited by the law.

In Hosea 4:8, the sin offering is called sin. "They eat up the sin of my people, and they set their heart on their iniquity." In Hosea 10:8 idol temples are spoken of as the sin of Israel: "The high places of Aven, the sin of Israel, shall be destroyed." Rom. 7:20, 21 Paul says, "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me. I find then the law, that, to me who would do good, evil is present." This is equivalent to what he says in verse eighteen: "For I know that in me, that is in my flesh, dwelleth no good thing." What Paul speaks of as "no good thing" dwelleth in his flesh, and "sin dwelling in him," must be the same thing; the terms are used synonymously. Why does he call the evil in his flesh, sin? For the simple reason that it is the cause that produces sin. In and of itself it is not sin. The apostle James will help us to understand Paul's discourse in the seventh chapter of Romans. "But each man is tempted, when he is drawn away by his own lusts, and enticed. Then the lust when it hath conceived, beareth sin; and the sin when it is full grown bringeth forth death." Now, suppose the command is obeyed which says, "Resist the devil" (James 4:7), and "neither give place to the devil" Eph. 4:27); What happens? "And he will flee from you" (James 4:7). There will be no sin to bring forth death (death as the wages of sin). "The fleshly desires are not in themselves sin, but they produce sin if they are allowed to have rebellious operation, and to draw away the individual from the path of obedience. This is where Paul and all his brethren were weak, the free-will power was not strong enough to keep the command of God; and so in Rom. 8:3 Paul says, "For what the law could not do, in that it was weak through the flesh." The evil that was in Paul and his fellows, produced sin in them, and as he says, "With the flesh he served the law of sin" (Rom. 7:25). Yet, even if because of the weakness of his will-power, he served the law of sin, not now being under the Mosaic law, sin did not have dominion over him, because he was under the law of grace, with an High Priest touched with the feelings of his infirmities, tempted in all points like he was, yet without sin, who made reconciliation for him, and released him from the dominion of sin and death (Rom. 6:14; Heb. 4:15; 2:17). There were sins under the Mosaic law for which no sacrifices were provided that atonement might be made for them. It was truly a "ministration of death" and was the exponent of justice and not grace.

What Paul failed to do because of his flesh and blood nature, Christ accomplished with the same nature, because he with that nature did not serve the law of sin, but fulfilled the law of righteousness; therefore it could not be said of him, that he had sin dwelling in him as Paul said of himself. If human nature is a synonym for sin, and sin for human nature, it must be so in the primary meaning of the word sin. It cannot be sin as a concrete physical thing, "sin in the flesh," or sin as a metaphor, because that is human nature itself when considered as a moral thing. No word can be a synonym of itself. Hence sin as a synonym for human nature must be sin as "all unrighteousness" and "transgression of law." Human nature as a walking, living, wicked thing, full of "wicked works" (Col. 1:21).

The Scriptures nowhere connect Christ with the word sin only in its primary sense, and that at the time when he was made sin on the cross by becoming a curse. We repeat here, that the original word translated "sin" in 2 Cor. 5:21, means "transgression, guilt," and it does not mean sin as a concrete physical thing. Christ's own human nature did not sin; he controlled it; in every point so far as physical substance was concerned he was made like his brethren, mortal, under the dominion of death. But though in the likeness or exact sameness of sinful flesh (Greek, "flesh of sin"), we have no right to say that his individual flesh was "flesh full of sin" or "sinful flesh." In the Revised Version of Rom. 8:3, there is in the margin an alternative rendering from the Greek, as "flesh of sin." Christ had the same flesh or nature that in all others save himself sinned, therefore it was flesh of sin, of the same kind that sinned in others; but it was not sinful while he tabernacled in it. Now it has been said that because Christ so frequently spake of himself as the Son of Man, and had "a body of sin" like David and Paul, therefore, and because of having "a body of sin," it was the reason why Peter says that Christ bear our sins in his own body on the tree (1 Pet. 2:24). There is no proof for this statement, and it is entirely contrary to Peter's teaching in reference to sin. The most casual reader of the epistles of Peter would never dream that in the apostle's references to sin, he thought of sin in a secondary or derived sense, or sin as a physical concrete thing.

A few references in the way in which Peter uses the word "sin" will show that the theory of physical sin being borne upon the cross has no place in his teaching. 1 Pet. 1:14-18: "As children of obedience, not fashioning yourselves according to your former lusts in the time of your ignorance; but like as he who called you is holy, be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy, knowing that ye were not redeemed with corruptible things, with silver or gold, from your vain manner of life handed down from your fathers." Verse 22: "Seeing ye have purified yourselves in your obedience to the truth unto unfeigned love of the brethren." Second chapter, verse 1: "Putting away therefore all wickedness, and all guile and hypocracies, and envies, and all evil speakings." Verse 11, "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul: having your behavior seemly among the Gentiles, that whereas they speak against you as evil doers, they may by your good works, which they behold, glorify God in the Day of visitation."

Verse 21: "For hereunto were ye called; because Christ also suffered for you, leaving you an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his body upon the tree, that we having died unto sins, might live unto righteousness; by whose stripes ye were healed. For ye were going astray like sheep; but are now returned unto the Shepherd and Bishop of your souls."

Here is the whole narrative by Peter in reference to sin carried right up to the cross or tree, and not a hint about any other sin than those of "transgression of law," and "all unrighteousness." In the previous pages of this pamphlet we have quoted the Scriptures which show how personal sins were borne, and what the Bible teaches in reference to the bearing of sin. It is a marvellous thing that, in view of the testimony of Jesus, which

is the "Spirit of prophecy," that such a theory should ever have been invented, as that of the bearing of physical so called sin, as so much concrete substance, as a sacrifice, to redeem man from death. The apostle Peter is the only one who makes the direct statement that Christ bare our sins in his body upon the tree, and therefore, he must be good authority in reference to the kind of sins that were carried upon the tree. It is a very weak thing to say that if Christ bore in his body upon the tree our sins of wicked works, we invite the comment of the enemy. Nonsense! we had none. We were not born. If we were to say "God made Christ to be the transgression of the law (sin)" (2 Co.. 5:21), we should meet with the rejoinder: "Your own book says he was no transgressor."

Before replying to this quotation, we will continue our investigation in reference to the teaching of the apostle Peter regarding sin. In chapter 3: 10-12, we read, "For he that would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: and let him turn away from evil, and do good; let him seek peace and pursue it. For the eyes of the Lord are upon the righteous, and his ears unto their supplication; but the face of the Lord is upon them that do evil." Verse 17: "For it is better, if the will of God should so will, that ye suffer for well doing, than for evil doing." Verse 18: "Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God." "Suffered for sins once." Does not Peter connect these sins with the doing of "wicked works" that he speaks of in the previous verses? And were not these "sins" those that were borne in his body upon the cross? Is there the first intimation that these "sins" for which he suffered were "sinful flesh" and "sin in the flesh"? The whole of the fourth chapter of Peter where it treats of sin does so as sin of "wicked works" or of thought; not one word about sin in its metaphorical sense.

In 2 Pet. 1:9, the apostle says, "For he that lacketh these things is blind, seeing only what is near, having forgotten the cleansing from his old sins." What is this cleansing but from a morally corrupt state of the mind as the result of sin being conceived and born (James 1:15)? Examine carefully the balance of the letter of Peter and it will be found where he refers to sin or evil doing, it is always so in the primary sense. We will not retort in reference to the quotation made above, for the reason that years ago in our ignorance in reference to how Christ "bare our sins in his own body upon the tree," we said practically the same thing; we desire rather to submit the testimony of the word of God upon the subject, and let the seed sown take care of itself, which it surely will do in "the good ground," and in "the good and honest heart." Paul in Heb. 9:15, says, "And for this cause (to purge the conscience from dead works, verse 14) he is the mediator of the New Covenant; that by means of death, for the redemption of the transgressions that were under the first covenant, they which are called might receive the promise of the eternal inheritance." There can be no mistaking the meaning of this word "transgressions" and where they existed; most of them during a period of 1600 years were not in existence at the time Paul says Christ took care of them by the means of his death. Everything depended upon the appearance of a human sin bearer who could in some way bear these non-existing transgressions by dying and then being raised from the dead because these transgressions were not his own in a personal sense. "And if Christ be not raised, your faith is vain; ye are yet in your sins." Christ as the antitypical Lamb slain from the foundation of the world (Rev. 13:8) appears in the fulness of time (Gal. 4:4), at the end of the world (Heb. 9:26), and put away sin by the sacrifice of himself. How? By atonement and forgiveness. And this too for sins of actual transgressions from righteous Abel down to the end of the Millennium, when the last repentant sinner will be saved. The Revelator says, "Unto him that loved us, and washed us from our sins in his own blood" (chapter 1:5) "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands" (verse 13). "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? And whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7:9, 13, 14). In connection with what the Revelator says in his connecting the blood of Christ with "our sins," that there may be no mistake as regards it, being "sin in the flesh" or sins of moral defilement and "wicked works," we will go to the prophet Isaiah: "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, let us reason together, said the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool" (chapter 1:16-18). The language of both John and Isaiah being highly figurative and symbolical, still the meaning is clear and specific; and the answer is found in the simple words of Jesus, "Repentance and remission of sins" (Luke 24:47).

Allen D. Strickler.

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2. Retired Christians.
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Wishing Sister Wince
A Happy Birthday

Dear Sister Wince, we wish you well,
Your generous acts we fain would tell;
Such deeds of kindness ever prove
The emblem of true heavenly love.

May peace and plenty fill your days,
While thus you sing your Maker's praise;
When this vile world is cleansed from sin,
And the new age is ushered in.

May we all there be gathered home
With Jesus, and his kingdom come;
True joy we all then shall know,
While age on age doth peaceful flow.

When Jesus reigns supreme as King,
All nations shall true homage bring;
God's chosen ones of ages past,
All gathered home at last.

Brother and Sister Hogarth.

Prayer: An Exposition

Lord, teach us to pray (Luke 11:1).

PRAYER CONSISTS of thanksgiving, praise, communion with God; adoration, invocation, confession, petition and dedication or consecration. "The prayer of the upright is his delight." "He heareth the prayer of the righteous," while the prayer of those who disobey God's laws are an abomination (Prov. 15:8, 29; 28:9; Isa. 1). Prayer to be acceptable to God must be in faith and in the Holy Spirit (James 5:15, 16; Eph. 6:18; Jude 20). The prayer most acceptable to God is not in words, but in mind and thought, a mental state while we "walk with God," and commune in mind with him through the spirit, or to be "instant in prayer," and to "pray without ceasing," while in everything we give thanks, and praise God for the blessings we now enjoy (Rom. 12:12; 1 Thess. 1:3; 5:17).

Since God's blessing always followed obedience to his laws, while his curse always followed disobedience, the prayers of the old prophets and fathers of Israel were mostly that the people might turn from sin, and gladly and willingly obey his laws, in order that they might reap the sure fruits of obedience (Deut. 29; 2 Chron. 15). "Give me understanding that I may know thy testimonies;" "Make me to understand the way of thy precepts;" "Make me to go in the way of thy commandments;" "Incline my heart unto thy testimonies and not to coveteousness;" "It is good for me that I have been affliction that I might learn thy statutes:" "Oh how love I thy law! it is my meditation all the day" (Psa. 119).

The first requisite to prevailing prayer is to have a true concept of God. To know that he is all love, and more willing to give us good gifts than we are to give our children (1 John 4; Luke 11:13). Hence there is no necessity to plead or coax God for favors.

Secondly, to know that God is unchangeable in his character and that our prayers cannot produce a change in God, but only a change in ourselves, that will bring us into harmony with God, and with his righteous laws, which must result in our reaping the sure fruits of obedience, of faith, and of love. "For I am the Lord: I change not" (Mal.3:6).

Thirdly, the prayer filled with worry and anxiety about anything is not only a prayer devoid of faith in God's goodness and willingness to bless his children with everything for their good, and therefore must be fruitless, because it is not of faith; but also what is not of faith is sin, and such prayers are sin against the law of Christ that forbids all worry and anxiety, while commanding us to cast all our cares on the Lord (Matt. 6; Rom. 14:23). If we believe God's word that he heareth the prayer of the righteous, and withholdeth no good things from those who walk uprightly, we will only pray for willingness and strength in the spirit to so walk and so live that we may enjoy all the good that must follow.

Fourthly, the selfish prayer, filled with "I," "me," and "my," cannot find a response from a God who is no respecter of persons, and who without partiality pours his blessings on both just and unjust. The water of life will only flow into our lives by the gateway of faith, as long as we keep it flowing out to others by the gateway of unselfish love. Thus only those who give, receive; and "only the blessed can bless." God's favors to the righteous do not come because he changes his laws or purposes in answer to their petitions, but because their meditation on his laws, their hunger for righteousness, their thirst for the living water, and their fellowship with God and with Christ through prayer, brings them into harmony with God's law of good, so that all that is for their good is theirs for the asking, while the Holy Spirit guides them as to what they should ask for. The natural man knows not what he should ask for, while God knows our every need before we ask him (Rom. 8:26; Matt. 6:8); hence there is no need of advising God as to what is best or instructing him in prayer as to our needs.

Fifthly, the carnal or covetous prayer is both fruitless and sinful, "Ye ask, and receive not, because ye ask amiss, that ye may consume it on your lusts" (Jas. 4:3). No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God (Eph. 5:5).

Sixthly, the public prayer in churches or on the streets, when the purpose is to impress men with our piety or eloquence, receives the reward of some men, but none from God (Matt. 6).

Seventhly, the long prayers, full of vain repetitions of the same words over and over again, as though there was merit in much begging from God, or in dead works, or in volumes of words, are a waste of time that could be more profitable employed (Matt. 6) "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:2).

Eightly, vicarious prayer. Much prayer is based on the heathen view of vicarious atonement that God must be appeased by sacrifices, or reconciled to man by blood, or by the entreaty and pleadings of Jesus,* or by our penances and coaxing of God by prayer. But this is wholly false, for God always loved the world. God changes not, therefore neither sacrifices nor prayer were ever necessary to reconcile God to man, but only to reconcile man to God. The storehouse of all God's blessings is open to the person who will cease from sin, and obey God's laws: and only thus can at-one-ment with God be effected.

Ninthly, the prayer for forgiveness of sin without reformation. I doubt if there is a more fatal delusion in the world than the belief that sin is pardoned without forsaking it. God is as just as any worldly judge, and no worldly judge will pardon and make free the thief or murderer who admits that he cannot quit stealing and killing. Sin is forgiven by God as fast as it is forsaken, and no sooner; and the house swept and garnished must be filled with pure and holy thoughts, and the life must be the fruits of a new heart and of a new spirit, which cleanses us from all sin (Rom. 6 to 9). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). "He that committeth sin is of the devil. Whosoever abideth in him (Christ) sinneth not" (1 John 3).

Tenthly, prayer for a higher seat or greater service. Since God's eyes run to and fro throughout the whole earth to show himself strong in behalf of those whose hearts are perfect toward him (2 Chron. 16:9), will he not find and use all the servants he wants for the place for which they are fitted ? Unless we are faithful and fully obey God's laws in the lower seat, and humble place where we are, we are not fit for a higher seat, or greater service. Are we worried, anxious, fretful, impatient, double minded, doubtful, jealous, envious, covetous, spiteful or unforgiving to enemies where we are ? Then let us first qualify in the present vocation, until we graduate above it; and promotion from the Lord is sure. "Commit thy works unto the Lord, and thy thoughts shall be established" (Prov. 16:3). "Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust also in him, and he shall bring it to pass" (Psa. 37:4, 5). "In all thy ways acknowledge him, and he will direct thy paths" (Prov. 3:6). "For promotion cometh neither from the east, nor from the west, nor from the south: but God is judge; he putteth down one and setteth up another" (Psa. 75:6, 7). Paul and Timothy were forbidden of the Holy Spirit to preach the gospel in Asia, and they purposed to go into Bithynia: but the Spirit suffered them not (Acts 16:6, 7). So even Paul had to learn the lesson to commit his ways to the Lord, and to acknowledge the Lord's leading in all his ways with no anxiety for the future.

M. L. Pierre.

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*Probably the writer here says more than he intended. That God is appeased by sacrifices finds a place in the explicit teachings of both Testaments (Gen. 8:20, 21; Eph. 5:2). "The entreaty and pleadings of Jesus" form the very quintessence of Christ's priesthood. To deny these are exercised in our behalf and name is to repudiate the priestly function of Christ. In an article otherwise excellent, we are inclined to think the writer here intended to make a scriptural statement, but was unfortunate in the use of words. Editor.

What Christ Has Done For Us

IT MAY seem strange to ask this question after all that has been written upon the subject, but the truth remains that there is much controversy among Bible students as to the true philosophy in salvation through the death of Christ apart from works of the law. The purpose here is, to answer the question in such a way as to appeal to human reason and also appeal to the reader's fidelity to the word of God despite preconceived ideas which he may entertain about this matter.

Before we can hope for agreement on this question, we must first take the same point of view in regard to the condition of fallen mankind; we must see this as God regards it and as it is unerringly presented in the Scriptures.

The apostle tells us that by Adam's offence sin came into the world and death as the result, so death passed unto all men; for that all sinned. Sin is a corruption in human nature, and when it is finished, it brings forth death. Thus all in Adam die, not as some say, because they inherit death, but because they inherit sin in the flesh, for sin works death—it works according to the law of sin and death. A little innocent child dies and an old sinner lives to be an hundred years old, but both die from the same cause, as the Scriptures put it.

The point we wish to particularly note here is that sin is a moral corruption. The effect of sin upon the moral character of a man causes him to

do the things he would not, and the very things which he would do, he fails to do. This desire for right doing Paul speaks of as the "inner man." He explains that though with the inner man one may delight in the law of God, yet with this moral oblique, he cannot do the things in the law. The conclusion of the apostle is this: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

This was the moral condition of the children of Israel when God gave them the law. It was not necessary with God to test fallen men by the law. We may be sure God had full knowledge of their weakness, but it was necessary for men in sinful flesh, to give them the knowledge of sin and to show them just how far they had fallen from the glory of God, and to what extent the image of God had become obliterated in the fallen race of mankind.

The whole human family being alienated from God by the offence of Adam were cast out upon their own resources to live by the sweat of their face in subduing the wild nature of the earth, and ultimately to die from sin as did Adam. But the great heart of God went out after them and yearned for their return, even as the heart of a father yearns for a prodigal son. How much better does this portray the loving kindness of our heavenly Father than the dark pictues thrown upon the theological screen in the philosophies of men. O, the appalling darkness of that mind which sees only vengefulness and vindictiveness in our God whose very name is holy and who is represented as saying, "All day long have I stretched out my hands to a stiff necked and gainsaying generation." "How often would I have gathered you as a hen gathereth her brood under her wing, but you would not." "You draw near me with your lips, but your heart is far from me."

The law was weak through the flesh. It could not take away sin, and therefore it could not make the comers thereunto perfect. But this did not frustrate God's purpose to save the perishing world and bring all the obedient into a knowledge of the truth.

So now he is saying, "Son give me thine heart;" just give me your heart: that is all I will ask of you, and I will do the rest. For I will write my law upon your heart, and I will put it in your mind to do all the requirements of the law in your heart and in your mind, even that with the flesh you serve the law of sin.

But now the apostle tells us if there had been a law given that could have given life, verily righteousness had been by the law. In that case the death of Christ had not been necessary.

Before proceeding further in answering this question, let us consider this man Christ Jesus whom God sent to be the Savior of the world. We have already seen what a horrible pit into which the human race has fallen. This article was promised at the start to be an appeal to reason. Very well; if men in such a position were to be saved, it must be by someone not himself in the same pit: our Savior must be free from sin in the flesh, and he must have the power to save us to the uttermost. The Scriptures assure us that Jesus was born holy and therefore he was called the Son of God. They assure us that he was undefiled by sin though made in the likeness of sinful flesh, and in this particular he was separate and distinct from sinners. But on the other hand, he was made like unto his brethren in that he had infirmities in the flesh: he was not perfect in his organism, but he was perfect in his moral character, perfect in his obedience and perfect in the integrity of his heart. These are things which constitute a man perfect in God's sight.

The things which Jesus accomplished for our salvation are all mentioned in Dan. 9:24, 27, where we read that God had determined a certain period of time upon Israel. "To finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up (wind up) the vision and prophecy, and to anoint the Most Holy . . . . . And he shall confirm the covenant (a strong covenant) with many for one week; and in the midst of the week he shall cause the (typical) sacrifice and oblation to cease."

It matters nothing here that men see in the histories of nations, a wonderful fulfilment of this Scripture. The point is, that these are the things prophetically stated which Christ by his death and resurrection accomplished for us in God's plan.

How did Christ finish, or close up the transgression and make an end of sin ? To answer this, we must again refer to the law that had proven all men, both Jew and Gentile, to be under bondage to sin in the flesh. Again, the law was a ministration of condemnation and death because of transgression.

Remember, that the one who voluntarily offered himself to carry out God's plan of salvation is Christ Jesus. To illustrate how Christ the heir of God, became the agent to carry out God's will, let us note what might be called a conversation between God and Christ, not on the earth, but in some heavenly sphere. If this be objected to as not a proper application of these Scriptures, it matters not as it is merely offered as an illustration.

In Rev. 5 John says: "And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice; who is worthy to open the book and to loose the seals thereof ?"

This book would represent a book having the two covenants, the new covenant written within and the old covenant written upon the outside Then we hear a voice reply, which we recognize as the voice of Christ, saying, "Lo, I am come to do thy will O God: in the volume of the book it is written of me." The apostle tells us when he thus offered himself as a sin-offering, that he took away the first covenant and its sacrifices that he might establish the second, or new covenant. Thus Christ finished or closed up the transgression by taking the law out of the way: for where no law is there is no transgression.

Then Chist made an end of sin. We read that he put away, or removed sin by the sacrifice of himself. How did he do it ? He removed sin in

God's plan of salvation by establishing the new covenant in which sins and iniquities are remembered no more.

Christ brought in everlasting righteousness. What is this righteousness and how did he bring it in? This is the righteousness which is of God through faith, the righteousness of the new, or everlasting covenant. Men under the law served God that they might have long life, but this man Jesus was willing rather to lay down his life in obedience to the will or wish of the Father. The law did not demand Christ to lay down his life. He did not do it as a righteousness of the law, but he gave himself as a sacrifice through the eternal Spirit of faith and love to God.

By so doing he had made the law useless for all who are of the faith of Jesus and who have the mind of Christ. As we have already seen, this had not been necessary if men could gain life by the righteousness of the law. But we read that this righteousness by faith was established upon the fact of our unrighteousness and our inability to obtain life by the law.

At the end of this time determined upon Israel, the vision and the prophecy should be sealed up. The word "seal" is from the same word rendered "finish," to "finish the transgression." It is a word with a great variety of meanings, but it is evident that in this place it does not denote to cover up, or hide. The 24th verse was the explanation to Daniel of the vision and prophecy. The thought here is, that when the time determined should expire, the visions of the evenings and mornings when the sanctuary should be cleansed would end with the fulfilment of the prophecy in the cleansing of the true sanctuary in the blood of Christ. The way into the holiest of all was not made manifest while as yet the tabernacle was standing. But Christ the anointed Holy One, being come an high priest of good things to come, "by a greater and more perfect tabernacle . . . . by his own blood he entered once into the holy place, having obtained eternal redemption."

We see then it was for the obtaining of redemption that Christ closed up the transgression. It was for our deliverance from the bondage of sin and our ultimate emancipation in him, that Christ removed sin by establishing the new covenant in his blood. And this he did that he might bring in everlasting righteousness and the better hope of life through the righteousness of faith. Having therefore established these things he entered into heaven and into endless life through death of the flesh; thus opening up this new way to life through death for all who should follow in his steps; to die unto sin and the flesh, that they might live unto righteousness. In view of the assurance which these things gave, the apostle says; "Having therefore, brethren, boldness to enter the holiest by the blood of Jesus; by a new and a living way which he has consecrated for us through the veil, that is to say, his flesh."

These are the things Christ accomplished for our salvation, but they are all received in him by faith. For as through one offence judgment came upon all men in the flesh to condemnation so also by one act of righteousness, when Jesus gave himself according to the will of God, the free gift of God's righteousness by faith, has come within the reach of all men, and this righteousness is unto the obtaining of justification to life. It is by God's grace that we are justified unto life, and we are justified through the redemption that is in Christ Jesus. Thus Christ has been made unto us wisdom, righteousness, sanctification and redemption. With these things in Christ and we in him, our salvation is complete: we are perfect and complete in him.

Alex. Allan.

The Hebrew Letter

ARTICLE FIVE

IN THE tenth chapter of this Epistle the apostle continues his comparison of the two orders of priesthood, the law having a shadow of good things to come, and the substance which is completed in Jesus the Christ. In these services there was a remembrance of sin, and a fear of punishment. The atonement being of yearly observance could not forgive sin. No one under the law had been able to obtain eternal redemption. The fact that their sins were borne away each year was a sure proof that the institution would pass away and a more enduring one be established. This the apostle proves in his quotation from Psa. 40:6. To understand the Psalmist in this Scripture we must place the writer as the Messiah who is using the language of the Son to the Father. After stating (vs. 6). "In burnt offerings, and sacrifice for sin thou hast had no pleasure," then the Messiah is represented as saying, "Lo, I come to do thy will, O God." This is repeated in the ninth verse, which is followed by "He taketh away the first that he may establish the second. By which we are sanctified through the offering of the body of Jesus the Christ once for all." The apostle states further that the priests under the law standeth daily ministering and offering often times the same sacrifice which can never take away sin. But this man after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool."

In the different phases of this prophecy the Jewish idea of their Messiah has no place. Such a character has no type in the new, all because he abideth forever. The true type that fits into every prophetic utterance is the Son of Mary. Since it has been proven that Jesus is the priest over the house of God, the apostle admonishes his brethren to hold fast the profession of the faith without wavering: for he is faithful who promised. They are further admonished to not forsake the assembling themselves together, as the manner of some is. They are then warned that if they sin wilfully there remaineth no more a sacrifice for sin. But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary. Such will receive a sorer punishment than was given to those who were put to death under the law. It is evident from this that apostates in their judgement will have sufficient time to be conscious of what they have lost. They will share the punishment of the wicked and slothful servant in the parable of the talents. Jehovah hath said, "Vengeance belongeth to me; I will recompense, saith the Lord." Again he saith, "The Lord shall judge his people."

The apostle closes this chapter with, "The just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." In the last of this chapter the writer gives his benediction in the following language: "But we are not of them who draw back into perdition, but of them that believe to the saving of the soul." The reader should remember that a half truth is of no more value than an untruth. Those who believe in the human paternity of Jesus reject the prophecy given by the angel wherein it is stated that the spirit was the begetting power—a very fatal error. In chapters 1 to 10 inclusive the apostle has proven that the Jewish conception of the Messiah is wrong. They reject Jesus because of his humanity. They can see no further than that he is the son of Joseph instead of the only begotten Son of God. The prophecies that related to his death and resurrection were the stumbling block to the Jew and foolishness to the Greek, but to us the power of God and the wisdom of God. The significance of animal sacrifices had degenerated into mere formal service. There was no heart service in them, therefore Jehovah said, "I have no pleasure in them." The type and the antitype had become as sounding brass and a tinkling cymbal to them. To the Jew their Messiah must reign and not suffer. It seems inconceiveable that such conditions could exist. Their services were not mixed with faith. It had been said, "The just shall live by faith." It was as necessary that the Jews have faith in their sacrificial services as that the Christians have faith in his baptism and the coming of Jesus the Christ to restore all things. The nominal churches today occupy a similar position to Jehovah. Jesus said to the Jews, "By your traditions you have made the word of God of none effect." Without a suffering and dying Jesus your faith is made void. Jesus said with all their pretentions they rejected him as the true Messiah. In the chapters previously reviewed the writer calls attention to the Scriptures foretelling the character of the true Messiah. His logic was conclusive and therefore unanswerable. Both identified the true Messiah as Jesus the Christ, as the Son of the Highest, to whom Jehovah would give the throne of his father David, and that he would rule over the house of Jacob forever.

D. C. Robison.

Temptations are not trifles, but an honest business man could do business as rightly on Sunday so far as integrity is concerned, as any other day.

There is temptation in everything we do.

Meaning of "Generation"

SOME TIME since, I noticed a query in The Restitution respecting Matt. 21:31. The difficulty is, of course, that word "generation" is generally supposed to limit the events recorded within the lifetime of the people then living; a generation being reckoned as about 33 years. Tracts have been written, and books published by the score, with the well intentioned desire to harmonize Scripture and history on that basis, but all have signally failed; for facts are against them. Many have even attempted to affirm that the events referred to were all fulfilled at the destruction of Jerusalem, A. D. 70, and that our Lord's second coming took place then. If "generation" is limited to the average lifetime of 33 years (a comparatively modern idea) then even the destruction of Jerusalem cannot be included, for Jesus said, "this generation" the one including himself to which he belonged. This is an excellent instance for showing that the Scripture needs to be studied, by comparing Scripture with Scripture, and not bringing our own ideas into it, for generally the Bible is its own interpreter.

We find then that the moden meaning generally given to this word "generation" does not bring harmony here. A natural question then arises, Can we find passages where the word undoubtedly has another meaning? Will that other meaning give us the desired result? The answer is, Certainly; nor do we have far to go. Turn for instance to Luke 10:5: "From the blood of Abel unto the blood of Zachariah who perished between the altar and the sanctuary; yea, I say unto you, it shall be required of this generation." To affirm that the people who were contemporary with Christ were responsible for the blood of all the prophets from Abel to Zachariah would be the height of absurdity and gross injustice. If "generation" is taken to mean "race," then all is clear. The reader who is sufficiently interested can find out other passages which bear out this interpretation, and if he searches for them himself it will help to fix them in his memory. It will also show him the wisdom of basing his belief on the plain statements of God's word—and patiently waiting for further light on portions of Scripture that may seem to be contrary. The light will come.

There is one other thought in the passage in Matt. 24:34 that to my mind is worth noticing. There are many instances in Holy Writ where God's judgments are intermingled with mercy. Here is one where the Son of God shows the same characteristic. In pronouncing the doom, "this generation (this race) shall not pass away until all these things be fulfilled," we can surely discern the veiled promise of the continuance of the race in spite of their iniquities. The Jewish race will not pass away until all God's word is fulfilled.

R. H. Judd.

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Editorial

Let us not fail to scatter along our pathway the seeds of kindness and sympathy. Some of them will doubtless perish; but if only one lives, it will perfume our steps and rejoice our eyes.

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Our habits, our external arrangements, our dwellings, and the order which we observe in them, are but the extension of our personality. We are all more or less like spiders—stretching out a web made of our own substance.

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There are two ways of attaining an important end—force and perseverance. Force falls to the lot only of the privileged few, but austere and sustained perseverance can be practiced by the most insignificant. Its silent power grows irresistible with time.

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If you speak the truth with moderation separating its substance from all alloy of human passion—you are not to blame for the wrathful opposition it may encounter. But, if you strain it, if you wrest it from its sacred impassibility, if you do not maintain it with absolute sincerity—you are responsible for the revolt which it excites, and for the consequences which may ensue.

A good, finished scandal, fully armed and equipped, such as circulates in the world, is rarely the production of a single individual, or even of a single coterie. It sees the light in one; is rocked and nurtured in another; is petted, developed, and attains its growth in a third; and receives its finishing touches only after passing through a multitude of hands. It is a child that can count a host of fathers all ready to disown it.

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The person who thinks he is weak, and keeps saying so, will make himself and others believe it; but he who thinks he can do and proceeds to do it, will likely enhance his capital and surprise others with his efforts. And there is nothing like a poor weak fellow being harnessed up abreast with Almighty power with the heft of the load on the latter. Do not burden yourself with the Lord's burdens.

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The Sister's Society met at the home of Sister Lang on Thursday afternoon, January 29th. There was an attendance of fifteen members and five visitors. Calls were to be made on a number of the sisters reported to be ill. Two letters of sympathy had been written and one letter received. Sister Mott conducted an interesting lesson on Part II of Bible Lesson IX. Some time was spent obtaining a clear understanding of the different meanings of the word "Spirit." The meeting closed by all repeating our motto, Psalms 27:1. Ruth Mowery.

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In writing on "How Thugs are Grown" in "The Plain Dealer," Feb. 5th, H. W. Kellog, chaplain of the Ohio State Reformatory at Mansfield, says:

"Add to the neglect the positive influences that are to work to make him vicious and even brutal. We have been talking and planning 'killing' for four years. We have been placing a high value on skill of this kind. Of course, it was to kill the Hun, but boys do not stop to discriminate at all. It is the spirit they imbibe, and this is heroism. We are taking boys in here who were brave to 'go over the top.' But they have not stopped shooting and killing since they came home. And then we have laid no restrictions on the purchase of fire arms. A merchant told me the other day that he could not buy guns fast enough to supply his customers; that everyone is arming himself."

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The Fruits of Partial Inspiration

"BY THEIR fruits ye shall know them." This was the test our Lord gave by which to try false prophets. Brother Chas. H. Morse of Rochester, N. Y., sends a clipping from "The Rochester Times - Union," and writes: "This shows to what extreme lengths of error a person may go when he denies the inspiration of the Bible. Dr. Crapsey was formally pastor of an Episcopal church in this city." The extract follows:

The church is losing its hold on the people because it is founded on creeds and dogmas which

the people and the ministers do not really believe, it was declared by Dr. A. S. Crapsey last evening at the Factory Forum in R. B. I. Hall in an address on "The Evolution of Christianity."

Dr Crapsey said that ministers today were not preaching the old dogmas but that they were not telling the people that they no longer believed in them. Dr. Crapsey laid down the following seven propositions, the truth of which, he said, he was ready to debate with any clergyman or any layman at any time or place. The propositions are:

First—The Jehovah, God of the Hebrews, did not create the universe; the universe created him.

Second—The Hebrew Christian literature, commonly bound together and called the Bible, is not in any true sense the Word of God, but is of human authorship.

Third—The race of man is not in any true sense a fallen race, but has progressed from lower to higher forms of life by means of fixed laws and resident forces.

Fourth—Jesus of Nazareth, the founder of Christianity, was the son of Joseph, by Mary, his wife.

Fifth—Jesus, after his death, did not rise in bodily form from the dead, nor did he ascend visibly into the heavens.

Sixth—Those institutions called churches are not public; they are private institutions, and as such are not entitled to any special privileges under the law.

Seventh—Intellectual integrity is of the essence of morality: a man has no more right to violate his intelligence than he has to violate his conscience.

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Re-immersion Scriptural

IN "TEN Lectures," a work of considerable merit which we have in our library, we find the following on the subject of re-immersion, or what is called by those who do not understand the truth, being "baptized again." For the benefit of our dear friends Mr. Austin Smith, Mr. and Mrs. Austin Spindler, and many others too numerous to mention, we transcribe part of what the author of "Ten Lectures" has to say on this important duty. By the blessing of God may it be the means of saving some.

"There is one other matter to which I must direct a moment's attention. That is the question of re-immersion after one was immersed. The reader may never have thought along this line. But there is a case of re-immersion upon record in the Acts of the apostles. The apostle Paul on his third journey found twelve Ephesians who had been baptized with the baptism of John, who upon hearing the things concerning the name of Jesus Christ, were baptized in the name of the Lord Jesus (Acts 19:1-5). They, like their teacher, Apollos, knew only the baptism of John, that is they had been baptized in the faith of the things concerning the kingdom of God only. As the record shows, they were partly instructed in "the way of the Lord" (Acts 18:25); but, like their teacher, they required to be "more perfectly" instructed in that way (vs. 26). This more perfect instruction consisted of the things pertaining to the Lord Jesus; and when their faith was thus amplified by the proclamation of the apostle Paul so that embraced all the items of the gospel, their baptism under the sanction of the apostle followed. Since the faith of the gospel in all its items was of such importance in those days that an immersion which took place in the absence of some of those items was invalid, and required another immersion, it is equally necessary in our days that men and women believe all that is embraced in "the things concerning the kingdom of God and the name of Jesus Christ" (Acts 8:12). Baptism, in order to be valid, must follow, not precede, belief of the gospel. "He that believeth and is baptized shall be saved" (Mark 16:16). Not, "he that is baptized and afterward believeth shall be saved." The baptism of John was "from heaven" in the days when it was in force (Luke 20:4). But when "the things concerning the name of Jesus Christ" were embodied in the gospel, and men and women were required to believe them in conjunction with those of the kingdom, and thereupon be baptized, then belief in the things of the kingdom alone was not sufficient, and when an immersion took place which was deficient in one of those things, a new immersion became necessary. What is the case when one has been immersed in the belief of the immortality of the soul; going to heaven or hell at death; kingdom in the heart, the church or heaven; and other errors which are subversive of the truth as it is in Jesus? Is an immersion which is based upon such a belief a scriptural and valid baptism? In the nature of the case, it cannot be. Then when one holding such views learns the truth, shall he content himself with the fact that he was once immersed, and afterward came to believe the truth? If he really loves the truth, he will not risk his salvation to an immersion based upon a belief which is foreign to the gospel."

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Hides from the Sea

SCARCITY of shoe leather has turned the attention of leather men to the creatures that inhabit the sea; and this great source of supply is now becoming available, through the formation of companies that will fish for sea animals heretofore neglected.

The porpoise has for some time supplied an excellent quality of shoe strings; but now skins of the white whale are being used in England for belting and shoe leathers, and the hides of sharks and other great creatures of the sea are being used here for similar purposes.

Sharks weigh as high as a ton apiece; and not only are their skins saleable, but the flesh is good for food and shark meat is now on sale in many cities of the Atlantic seaboard. The government has furnished many recipes which have shark meat as the piece de resistance.

If they could catch a few fish like that deep sea monster caught off Miami six or eight years ago, what a lot of leather they would get! The fish in question was forty-five feet long, weighing fifteen tons, and had in its stomach at the time it was caught a blackfish weighing 1500 pounds, another fish (an octopus) weighing 400 pounds, and 500 pounds of rock which it had swallowed, probably to help its digestive apparatus.

This fish habitat is at 1500 to 2000 feet below sea level, and the specimen caught at Miami by Captain Thomas is one of the very few that have ever come to the surface. Its skin is three to four inches thick, and its cartilages in lieu of bones all indicate the enormous weight of water it was built to withstand. It had no fins, but flukes like a walrus; and in its death throes, after having withstood a rain of bullets and harpoons for thirty-nine hours, it smashed with a blow the propeller and stern of the steam yacht that had come out to tow it to shore. It took nineteen barrels of formaldehyde to disinfect the carcass and prepare it for exhibition.

This great fish has a mouth forty-two inches long and thirty-six inches wide, easily sufficient to swallow a horse at a gulp. Its carcass was on exhibition at Pittsburg in the summer of 1919, and at Nashville, Tenn., in November 1919, and has been shown in other American cities. It is supposed to have been driven to the surface by some seismic shock, as it seemed to be in a dazed condition at the time it was found and killed. Scientists calculate that this is a young specimen, probably about 500 wears old.

The smart alecks, who have had so many sarcastic things to say respecting our Lord's statement that, "As Jonah was three days and three nights in the belly of the ketos (huge gaping fish), so shall the Son of Man be three days and three nifhts in the heart of the earth" (Matt. 12:40), because they claim a "whale's" throat is not large enough to swallow a man, have not had so much to say since this fish was brought to shore. It may have been the very father or grandfather of this fish that swallowed Jonah; but it is far more likely that there are millions of them beneath the ocean's waves and that the bodies of myriads of human beings that have been drowned have found their way into their cavernous maws. Anyway, here is a fish big enough to swallow twenty Jonahs and to provide leather enough to shoe a small sized army.—The Golden Age, February.

Communication

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAR BRETHREN IN CHRIST:

I AM at Arkansas City, Kansas, and am glad to see those of the faith whom I used to know. They are Brother and Sister Jacob Reed, Brother and Sister Arthur Chaplin, Sister Hadicke, Sister Randolph, Sister Minnie Chaplin and Sister Ella Vickery. These dear brethren and sisters though few in number, meet each Sunday at Sister Hadick's to study the Scriptures. May the Lord richly reward them for holding fast to the faith during these trying times.

Yes, dear brethren, we are living in a time when we have to watch that the adversary does not draw us into the world. Let us not sleep, but let us be up and have on the wedding garment, for the marriage of the Lamb draweth near. May none of us fail to be there, is my prayer.

Yours waiting for the King,

Hannah M. Baker

Falling Away

Let no man deceive you by any means; for that day shall not come except there come a falling away first (2 Thess. 2:3).

The same question naturally arises in the heart of every one who hears the warning that was asked by the sorrowful disciples on the night of our Lord's betrayal: "Lord, is it I?" Our anxiety is anticipated and answered by him who made the promise: "Before they call, I will answer: and while they are yet speaking I will hear."

The question is also answered in the 15 Psalm: "He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart; he that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is contemned; but he honoreth them that fear the Lord; he that sweareth to his own hurt, and changeth not, he that putteth not out his money to usury, nor taketh reward against the innocent; he that doeth these things shall never be moved."

Let us take heed: This looks like a long list, but on careful study, is there any more in this than in the one commandment, "Thou shalt love thy neighbor as thyself?"

The answer is again given us by Peter in the words, "Ye shall never fall," which comes about "through the knowledge of God, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness; through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind (a sure condition for falling) and cannot see afar off, and hath forgotten that he

was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall." This looks like a long list, but is all fulfilled in the commandment to love God with all your heart, and your neighbor as yourself. "For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord, and Savior Jesus Christ."

"The redeemed shall walk there (without fear of falling). And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Doubts and fears go with sorrows and sighings.

Your sister in hope,

Sadie Skeels.

Ashamed of Jesus?

IT IS a mystery to me why any one should be ashamed to take as the pattern of his life a being who never thought a wrong thought, never said an angry, impure or profane word, and who never did a wrong act. Why is it? Why ashamed to take the oath of allegiance to such a being? to become his acknowledged follower? his soldier?

Young people tell me "if they could only be Christians and have nobody know it, then they would become Christ's Is that the way our young enlisting soldier boys acted? Did they say if they could only enlist in the army and fight for the liberty of the world over in France without anyone finding it out, then they would go? Not much! They proudly donned the khaki uniform, and marched away under the leadership of the general of their country. They were not ashamed of him, of their flag, nor of their government. They were glad to go and to give their lives if need be, to save the world from the beastly cruelty of Gentile powers. But when Jesus calls men to enlist in his army that cause of liberty and peace may be truly and finally victorious, how they shrink back: how cowardly they are!

Ashamed of Jesus! How disgraceful! How mean! How traitorous! Ashamed of the purest being that ever lived! Ashamed to own that you want to be like him! Ashamed to be called by his name! Ashamed to put him on as you would a garment! Ashamed to be crucified with him! Ashamed to be buried with him by baptism into his death! Ashamed to own that you are no longer going to live wicked lives, but that you intend instead to be pure, honest, sober, and kind men and women.

Think how the thing looks: how absurd and strange it is to act as you are acting; to deny Jesus, and deny his words, and be denied by him before the Father and the holy angels. The royalties of the world to come are offered you now if you will accept Jesus as your Savior. Will you? The time is growing very short. Not much longer can we plead with you to come and be saved. Every morning I pray for you in far away British Columbia, in Oklahoma, in Washington City, in Oregon, in Texas and everywhere.

Why put off coming to Jesus? He begs you to come. God does not want you to be lost. He is not willing that you should perish, but if you will not come that you may have life, what then? You lose out; that is the outcome of your rejection of the proffered salvation.

We long over you with unutterable love; is it all in vain? Do you despise and hate us because we love you and want you to be as pure and as exalted in being as the angels of light? You may, but we will pray on. Jesus is with us, and you cannot always fight against him.

S. Rexana Wince.

Did the Lord Appoint Matthias?

DEAR BRETHREN AND SISTERS IN THE ONE FAITH:

MUCH HAS been said in regard to the twelve apostles. Who was chosen by the Lord to fill the place of Judas Iscariot? In the beginning of our remarks we will ask you to go with us to Luke 6:12-16. Here we find that he (Christ) went out into a mountain to pray, and continued all night in prayer to God. When it was day he callen unto him his disciples and out of them he chose twelve whom he also named apostles: Simon, (whom he also named Peter), and Andrew, his brother, James and John, Philip, and Bartholomew, Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes, and Judas the brother of James and Judas Iscariot, which also was the traitor.

Now in Acts 1:15 we find in those days that Peter stood up in the midst of the disciples. The number of names together were about a hundred and twenty.

Now let us go back to Luke 6:13. There we find he only chose twelve, to whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God (Acts 1:3). Acts 1:23, 24: "And they (the eleven apostles) appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed and said, Thou Lord which knowest the hearts of all men, show whether of these two thou hast chosen that he may take part of this ministry and apostleship from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the let fell upon Matthias: and he was numbered with the eleven apostles."

"Well," says a Latter-day Saint, "that soul-sleeper has it now. He is just proving our doctrine." But if you please, sir, allow me to ask you, Did the above Scripture prove that the Lord chose Matthias? No, indeed! Again comes the question, "why then did the Lord chose Matthias?" The Lord did not chose Matthias as an apostle. "They (the eleven) cast lots and the lot fell upon Matthias." Yes, that is it. This only proves that they chose Matthias by lot; but the Lord never chose Matthias as an apostle.

Now let us see if we can find anyone to fill this place. To this end we will read Acts 9:10-16: "There was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias; and he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for behold he prayeth. And hath seen in a vision a man named Ananias coming in and putting his hands on him that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man how much evil he hath done to thy saints at Jerusalem, and how he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way, for he is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel; for I will shew him how great things he must suffer for my sake. And straightway he preached Christ in the synagogues that he is the Son of God." But where is our apostle Matthias?

Again in Acts 13:46, Paul and Barnabas waxed bold and said, "It was necessary that the word of God should first have been spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us saying, I have set thee to be a light of the Gentiles that thou shouldst be for salvation unto the ends of the earth." Matthias where art thou?

Now let us compare these Scriptures with Acts 15:22: "Then pleased it the apostles and elders with the whole church to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barnabas, and Silas, chief men among the brethren." Also let us read Acts 15:25, 26: "It seemed good unto us being assembled with one accord to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ."

Read Acts 18:6-10: "And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads; I am clean. From henceforth I will go unto the Gentiles. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak and hold not thy peace; for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city." In Acts 19:11 we also find that God wrought special miracles by the hands of Paul; but where is Matthias?

In concluding these remarks let me say to you, brethren, that I have searched many times the Scriptures that I might find where the Lord had ever chosen Matthias, to take the place as an apostle of Judas Iscariot and failed; but I do find that the day after Paul came to Jerusalem with James and all the elders were present, as recorded in Acts 21:17-19, that he saluted them and declared particularly what things God had wrought among the Gentiles by his ministry. There are only six of us here, but we are searching for none other things but the truth, and so we have this subject in view we would be glad to have better light on this subject from anyone who can give proof of the same by the Scriptures. As yet we are not satisfied to take Matthias as an apostle chosen by the Lord. Brethren, pray for us and the work at Buckhart. I am yours in the blessed hope of the kingdom of God,

S. Herren.

The Young People's Page

A Department for the Edification and Entertainment of Youth

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832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

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GOLDEN TEXT: Isaiah 40 29

WHICH LOVED BEST?

"I love you mother," said little John
Then, forgetting his work, his cap went on
And he was off to the garden swing,
Leaving his mother the wood to bring.

"I love you, mother," said Rosy Nell,
"I love you better than tongue can tell"
Then she teased and pouted half the day,
Till all rejoiced when she went to play.

"I love you, mother," said little Fan.
"Today I'll help you all I can.
How glad I am that school does not keep!"
And she rocked the babe till it fell asleep.

Then stepping softly she brought the broom,
And swept the floor and tidied the room,
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said,
Three little children going to bed,
How do you suppose that mother guessed
Which of them really loved her best?

—o—

A GREAT DEED DONE IN THE PROPER SPIRIT

RECENTLY WE witnessed a great sight. For some years past we daily have eaten at Drake's Restaurant, 119 West 42 St., New York City, of which Mr. William Richters is half owner. We would like to describe this vast establishment which never is closed and daily feeds over 6000

persons, and on special occasions nearly double that number, but at this writing time and space forbid. A business interest that each has felt for the other has gradually but none the less firmly led to a warm personal friendship between Mr. Richters and ourself, a friendship which we hope and trust will not only endure while life lasts, but shall be continued throughout eternity in the kingdom of God.

One day after dining we were about to leave the building when one of the under managers invited us to step to the second floor and "see something that was going on there." Of course we went and were glad that we did; for what we saw never will be forgotten while memory lasts. There were about eighty children, ranging between 8 and 16 years of age, about evenly divided between the sexes. Some were black, more were white, a great many were lame, some used crutches, others canes —all were poor, and every one was just as happy and contented as it was possible for a stomach fulled with soup and turkey and vegetables and cranberry sauce and mince pie and fruit and ice cream and coffee to make them. They were that class of children that a stomach so filled made them exceedingly happy. One little fellow was heard to say, "Gee, I've eaten so much I can't walk"; and it was not an idle remark, either; for that exactly was the condition he was in. His little stomach not used to being over indulged, was so filled with all the goodies he simply couldn't walk, but there he was happy. Personally I do not believe he wanted to walk, although he was filled to near the bursting point: he wanted to stay and eat more.

These children were charity wards of the city: they were from the tubercular hospital on Blackwell's Island—not tubercolusis of the lungs, but of the joints, mainly of the knees and elbows. A Mr. Rosen had brought them down to give them a holiday at the Hippodrome; he also had given them little purses each containing five pennies, two nickels, and one dime, all new, bright coins which they were allowed to spend in the 5 and 10 cent store for anything their fancy dictated. In the restaurant a lady patron who refused her name, gave twenty-five dollars to buy little necessary things for the poorest, and the dinner worth over one dollar and fifty cents a person was supplied free by Mr. Richters. Why did he do this? Because he, realizing that he is "a sinner saved by grace" and wished to show his love for God and his faith in the Lord Christ by doing good to those of God's creatures who are less fortunate than himself. What Mr. Richter did he did in the name of God through faith in his Christ. A noble work and God received the glory and praise.

Now, my young friends, What lesson can you find in this for us? I suppose you are saying, "I cannot afford to give eighty dinners at a cost of one dollar and fifty cents each." No, I don't believe you can; neither can I. Until a very short time ago neither could Mr. Richter, but it is not the dinners nor the cost that counts: it is the goodness—god likeness—that is in the heart to prompt the deed, the willingness to execute the thought, and the desire to glorify God: these are the things that count. We all have something that we can and ought to give. It may be money or service, a song, a cheering word, a kind act, a smile. It matters not what it is, as long as we give in love what we have. Give it in the name of Christ to the glory of God. Whatever talents God has given us we must use. If we refuse, we not only lose our reward, but we shall receive condemnation. God's word tells us that even such a little thing as a cup of water given in "his name" shall be rewarded but though we give all our money to feed the poor but do it to our own glory, it shall profit us nothing. "Therefore whatsoever ye do, whether in word of deed, do it all to the glory of God."

—o—

WITHOUT AND WITHIN

WITHOUT the storm is raging. Snow is falling fast and a high wind is blowing. It has been so terrible the street cars have not been running all day. The storm is what is known as a blizzard. We are writing in a well appointed, a well lighted, and a well heated room. Were it not that we know of the outward conditions we never could imagine them from our comfortable surroundings. And so it is with those outside of Christ, and those who have put on Christ. To those outside the storms of life rage; it is a blizzard. But those within have the peace of God, a peace the world knows not of, that it neither can give nor take away. Our advice is, Come inside; leave the fury of the storm and have peace.

—o—

FOUR WORDS

THERE ARE four words that sum up a Christian life:

First.—KNOW.
Second.—GROW.
Third.—GLOW.
Fourth.—GO.

First: "That I might know thee, the only true God, and his Son Jesus Christ."

Second: "Grow in the grace and knowledge of Jesus Christ."

Third: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Fourth: "Go thou and preach the gospel."

Many of us are willing enough to practice the first and second, but we lack courage to let our spiritual light glow before others, or to go out and try to bring in those who know not God. O that we might be re-consecrated, so that we would strive to do the will of God.

—o—

DAILY THOUGHTS

The lip of truth shall be established	Prov. 12:19
Love seeketh not her own . . . thinketh no evil	1 Cor. 13:5
He was oppressed . . . he opened not his mouth	Isa. 53:7
Be not hasty in thy spirit to be angry	Eccl. 7:9
Thou shalt not avenge, nor bear any grudge	Lev. 18:19
He maketh the storm a calm	Psa. 107:29
Fear the Lord: . . . walk in all his ways	Deut. 10:12

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Pushing Hard

Push hard against the iron-barred door,
 If you would dare or do;
Push hard; however strong the bar,
 It may swing back to you.
Count not the weight against your own;
 Nor height nor depth survey,
But lay your shoulder to the bar,
 And push and push away!

Be thoughtful! Use your strength aright.
 Be patient and intent;
Full many a bar has been unlodged
 That never could be bent.
Push hard, push long; pray as you push;
 Use thought as well as strength.
The chances are the tireless hand
 Will shift the bar at length.

But, if the barrier standeth fast,
 However you may try,
And, stolid in its groove, the bar
 Refuse to let you by,
Remember you have prayed, and so,
 However hard the lot,
The bar had slipped before thy touch
 Had love forbid it not. Selected by S. Roxana Wince.

---o---

God

God thundereth marvellously with his voice; great things doeth he, which we cannot understand (Job 37:5).

HOW OFTEN in prayer the words found in Psa. 73:25 rise to our lips. "Whom have I in heaven but thee; and there is none upon earth that I desire beside thee." Yet when we are alone sitting is quietness and deep meditation we ask ourselves these questions. "What do you know about the personality of God? Do you know or can the mind comprehend him? Is God to my heart real as the closest of my friends?" We never weary of reading the seventeenth chapter of John. How familiar Jesus converses with God. The language used in his wonderful prayer are the words of friends each having absolute confidence in the other. Listen: "O righteous Father, the world hath not known thee; but I have known thee. Can I claim or rather do I possess this remarkable confidence toward God? Is my knowledge and experience with God such that I can truly say, "I know God and am known of him"?

After Job passed through a terrible affliction, bereavement, and the contumelious conduct of his friends toward him, God revealed himself to Job. After God ceased speaking Job was silent, then the grandeur of God's presence and personality burst in upon his mind, and he exclaims: "I have heard of thee by the hearing of the ear; but now mine eye seeth thee." This is the experience of all who are honestly seeking to know God. First comes hearing, then the overwhelming desire to see God. "I will rise now and go about the city in the streets, and in the broad ways I will seek him whom my soul loveth. I sought him, but I found him not. The watchmen that go about the city found me; to whom I said, Saw ye him whom my soul loveth?" When our hearts are in this attitude God removes the cloud and revealed to our raptured gaze we behold him! The authors of many books in my home I have never seen; many are dead, and yet these men and women I know well. Their thoughts are my thoughts; the characters they have created have become to my mind real creatures, alive and present.

It is said that when Dickens finished his masterpiece, "David Copperfield," he wept because he must bid farewell to the characters his mind had created, who had become his closest and dearest friends. The writer for many years has continually corresponded with his nephew, whom he probably never will with his physical sight see, and yet from boyhood he has been my constant mental companion. I know him; I love him; I trust him. No person can weaken or shake my confidence in him. Why? Because in his letters, by his terms of expression and language, I understand him and am drawn towards him even as to my own son after the flesh.

"As a man thinketh in his heart, so is he" (Prov. 23:7). David, before even Christ was born, speaks of him in this wise: "My heart is inditing a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer. Thou art fairer than the children of men, grace is poured into thy lips; therefore God hath blessed thee for ever" (Psa. 45:1, 2). Where did David obtain this wonderful knowledge? Can you give a more beautiful description of the Christ than this? Could you if you had seen Jesus face to face? I think not. David wrote: "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth! Through thy precepts I get understanding; therefore I hate every false way. Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105-105). "I hate vain thoughts; but thy law do I love: thou art my hiding place and my shield: I hope in thy word. Uphold me according unto thy word that I may live; and let me not be ashamed of my hope." David, through divine writers, was on intimate terms with many of the ancient worthies depicted in Heb. 11.

This was the source of his knowledge of God. It was the source of the knowledge that Jesus possessed of God (Luke 24:44-49). How then can I know and see God? Simply by understanding his mind and disposition. If the mind of an author is pure, then the thoughts expressed in language are likewise; if impure then contrariwise. Jesus confirms this law in Matt. 12:34, 35.

What is the disposition of God? Many Scriptures reveal it. John said, "God is love." Surely this is true, as no other being is. Listen to these Scriptures which makes God's personality very real to me:

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee."

"The eternal God is thy refuge, and underneath are the everlasting arms."

"He shall cover thee with his feathers, and under his wings shalt thou trust."

"Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."

"For the Lord loveth, judgment, and forsaketh not his saints; they are preserved for ever."

"Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in the grave, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the earth; even there shalt thy hand lead me, and thy right hand shall hold me."

The poet Dershavin saw God when he wrote

O thou eternal One! whose presence bright
All space doth occupy, all motion guide;
Unchanged through time's all devasting flight;
Thou only God; there is no God beside.
Being above all beings; Mighty One;
Whom none can comprehend and none explore;
Who fill'st existence with thyself alone;
Embracing all supporting ruling o'er
Being whom we call God and know no more!

Paul declares that God only hath immortality, "dwelling in light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlastinng. Amen." We can not see God by our physical eyes. Only is his love and wisdom revealed by the works of his hand. By the revelation of his mind in his word can we see God. As we muse over these, the eyes of our understanding become clarified and we truly see God. We read Psalm 19 over and over again. Surely David saw God in the heavens above, and in the earth beneath. None other than a fool can say, "There is no God" (Psa. 14:1).

Recently I have been reading some thoughts by one of the world's greatest thinkers. I will quote from a few paragraphs. If after reading them you cannot see and appreciate the presence of God, then let us "eat, drink and be merry for tomorrow we die" (1 Cor. 15:32).

Looking out from my window Lake Erie stretches before me; in the distance the sky and the lake seem to meet. There is no visible motion even among the clouds, and there is almost complete silence. Yet the earth is a stone cannon ball travelling round the sun at 1000 miles a minute, and spinning on its axis like a rifle bullet at 1000 miles an hour. If for a few minutes the air stood still the whole surface of the globe would be turned to molten lava by the friction.

This spinning ball on which we all walk like flies on a ceiling, goes round the sun in 365 days. An express train at 60 miles an hour would take a thousand years, so that a train started in 1401 would now be half way round. The stars are suns. Some of these are much larger than our sun. Canopus is said to be forty million times larger. The nearest star to us is twenty-four billion miles away. As light travels 182,000 miles a second the light takes four and a half years to reach us.

Beloved, Sir Isaac Newton once said that his knowledge was compared to a grain of sand to the great ocean beyond of things and knowledge unknown. Why do we abhor vain and proud thoughts? Why do we act like a peacock strutting around showing off our fine clothes and vain thoughts? You recall Job had previously asked his friend Bildad the Shuhite some remarkable questions. Job 9: "Which maketh Arcturus, Orion and Pleades, and the chamber of the south?" Did Job know that the great nebula in the constellation of Orion, took its light 1000 years to reach us?

We all know and can point out in the heavens the great "Milky Way," yet the light of many of its stars takes 3000 years to reach us. The new star map astronomers are now preparing will show 30 millions of stars or suns; but stellar photography shows 160 millions of suns, some of which are nearly 6000 light years distant. We have then a known universe of 180 millions suns and 120 nebula which are suns or systems of suns. The writer asks if we can grasp these facts? He invites us to consider the minute form of terrestial life. He says there is the aphis or green fly of our rose trees. An aphis will produce ninety young, and these will produce eleven generations in a summer. That is to say, that if all the young lived an aphis would multiply in one season to a number expressed in 22 figures. Or as one naturalist has put it, if a hundred of these creatures weigh one grain, the fruit of one fly at the end of the summer would weigh nearly two billion tons, which is more than twenty times the weight of all the inhabitants of the globe.

Again he says: "I look through the microscope at a tenth part of a drop of water and I see creatures like six legged bears, I see beautiful globular structures decorated with irridescent arabesques; I see the tiny soul like diamonds of whose microscopic skeletons some of the greatest mountains have been built, and I see the elemental unicecular animal, the amoeba, who, as has been said, walks

without legs or feet, seizes, without hands or arms, eats without a mouth, and digests without a stomach."

Beloved, this knowledge is all too wonderful for me. This writer concludes by saying: "I look through the telescope and I see Orion Nebula like a spash of thin moonshine palely blue (it is a million times the size of our solar system), and I see in the Nebula, or through it, double and triple stars like flaming amethysts and sapphires and emeralds and topazes. I see the plant Saturn with his golden rings; I see the marvellous star clusters," etc.

Beloved, in the face of all this testimony I bow my head in prayer and recall readily the prophetic words: "For since the beginning of the world men have not heard nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 14:4). I can understand now Psa. 50:22: "Now consider this, ye that forget God, lest I tear you in pieces, and there is none to deliver." Also Psa. 52:1: "Why boasteth thou thyself in mischief, O mighty man? The goodness of God endureth continually."

Geo. B. Aldridge

Reaping What We've Sown

By their fruits ye shall know them (Matt. 7:20).

THE INFALLIBLE test by Jesus for true or false teachers, and for all systems of religion, is the fruits manifested from such teachers and bodies of people, even as every tree is known by its fruits. Thus when statistics show more criminals among Roman Catholics, in proportion to numbers, than in any other religion on earth, we wonder that the adherents of that system cannot see the bad fruits of their teaching, and leave the system.

But it will be more profitable for us to look at our own individual fruits, and at the fruits of the system with which we are identified, since if we would judge ourselves (and correct our lives) we should not be judged or condemned with the world (1 Cor. 11:31, 32). Let us therefore take a mental survey of our own fruits and the fruits of our religious system, and see if we cannot see something lacking in our teaching that accounts for our meagre fruits and scanty works.

There was a time when I said that the Salvation Army and the popular sects had more works than faith, while we, as a people, had more faith than works; but I must say, on deeper reflection, that these sects surpass us in both faith and works since a faith that does not show itself in works, is dead faith, or no faith at all; just as love that is only in word, and not in deed, and in self denial, and self sacrifice is no love at all (1 John 3: James 2).

And now, since we all feel that the time is short in which the bride must prepare herself for the heavenly marriage, it is high time to examine ourselves as to the cause of our small fruits and scant works, some of which I point out as I see them.

Some of our old preachers used to take great pleasure in telling the people that the gospel was free, and they did not want their money, but only their salvation, etc., which not only encouraged a selfish and coveteous spirit in the congregation but also was a sowing from which the poor as well as the preachers, editors, and the cause have been reaping ever since. Would it not have produced different fruits had we taught the believers as Moses did, that none should appear before the Lord empty (Deut. 16:16); or like father Abraham, Malachi, and Paul, that the tenth of all our increase or income was the Lord's (Mal. 3; Heb. 7); or as Paul taught the primitive Christians that a proportion of all our income should be laid aside as the Lord's portion, on every first day of the week (1 Cor. 16)?

But I think I see more serious defects in our past work than the above, that must be remedied if many who are now rejoicing in their doctrinal light are not to be doomed to bitter disappointment when the Master comes to gather up his jewels.

First: I see a defect in pointing the people continually in all our preaching and writings to the future world for the new birth; the new creation; the rest; the peace; the perfection; the enjoyment of Jesus' presence; for sinlessness* and for spirit power, instead of impressing on all that a foretaste of all this must now be enjoyed and experienced or we never will enter the future, heavenly state.

Second: Any informed person who will candidly reflect on our past preaching, our literature and confessions of faith, must admit that repentance was either wholly omitted, or given a very small place in the work, and yet this was the first plank laid in the Christian's platform by all the prophets, by John the Baptist and by Jesus.

Third: The new birth, morally, which must take place in this life (Rom. 6 to 9; 1 John 3), in order to adoption into Christ, or into the reign of God (John 3), was either denied, belittled, or neglected.

Fourth: The fruit, gifts, power, and work of the Holy Spirit in the body of Christ today, was denied or neglected.

Reader, do you think that we would have over 20 states without an evangelist to represent what we regard as saving truth if there were not defects in our past sowing? Would such a condition exist if we had preached a repentance like John the

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*We humbly accept all the reproof our correspondent has seen fit to administer, to us in this excellent communication, and pray that many may repent after reading his article. But our repentance, faith, love, obedience—all are imperfect. The truth calls upon us to feel and own this imperfection. If Paul had "not attained" (Phil. 3:12) it is presumption in any of us to think we have: All pretences to entire freedom from sin are contrary to the Scriptures, to truth, and to universal experience. They indicate great ignorance of God's law, and of our own hearts. We shall always have occasion for that prayer: "Forgive us our debts, as we forgive our debtors." Editor.

Baptist preached, and had demanded, before baptism, the fruits worthy of repentance that John demanded? Or is there not danger that such preachers today would be classed with Socialists or Bolshiviki, if they would say: "The proof of a true repentance that I demand of this generation of vipers is: "he that hath two coats let him impart to him that hath none; and he that hath food, let him do likewise' " (Luke 3:7-12).

But without a true repentance (which not only requires a turning from all known sin, but also a walking in the spirit in newness of life), there can be no reception or enjoyment of the Holy Spirit, and without the Holy Spirit no perfect fruit of the Spirit can be borne, no power or life in the body; no gifts nor Christ character. The body without the Spirit is dead, for it is the Spirit that quickeneth (Jas. 1:26; John 6:63; 15:1-27). Hence no genuine repentance means no Holy Spirit; no Holy Spirit means no perfect love or other fruit of the Spirit; and no fruit means a dead tree: a dead person; a dead sect.

We should make it a rule to look for all the good we can find in all persons, sects, and in all literature, and to pass over all error and weakness with that love that seeth no evil, and that covers a multitude of sins, instead of looking only for errors to criticize; for we can never get the good out of what we hear or read if we entertain prejudice against the sect represented. But we cannot be too critical with ourselves, in our deep heart searchings, in the light of the law and life and Spirit of Christ, if we would enjoy his presence always with us, or attain to perfection in character (Matt. 5:48; Eph. 3:19). In the words of Paul: "Night and day praying exceedingly that we might perfect that which is lacking in your faith. The Lord make you to increase and abound in love one toward another, and toward all men, to the end that he may establish your hearts unblameable in holiness before God, even the Father, at the coming of the Lord Jesus Christ with all his saints" (1 Thess. 3).

W. L. Crowe.

The H. C. L.

WE HEAR and read much about the high cost of living pertaining to the temporal food. But Christendom does not think of what the non-essential and unnecessary things cost. For instance, money expended for movies, shows, tobacco, liquors, and all kinds of pleasure of the world is provided for instead of necessary needs. The high cost of living, generally spoken of by the world relates to temporalities. But there is another higher cost of living rarely spoken of, namely, the cost of the spiritual food. The pleasures of this world are foolishness with God. If we partake of them and neglect our duty towards God we shall not be worthy of eternal life when Christ comes and says: "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." If we hear not these words of plaudit we shall lose our inheritance. Hence I could not conceive of a "higher cost of living" than this.

Christ declareth himself to be the bread of life. "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever." What is the high cost of living of temporal bread compared to the cost of the bread of life if we do not partake of it? We may eat sparingly and little of our temporal food each day, and not miss it, outside of having a little headache. If Christ were to come you would not miss the temporal food. Then you will seriously question, "Am I prepared to meet the Lord at his coming?" If we partake of the bread of life sparingly we will not be prepared to meet the Lord. We would be numbered with the goats at his left hand and be cast into outer darkness. "There shall be weeping and gnashing of teeth."

Let us be up and doing, for the coming of the Lord draweth nigh. Let us eat of the bread of life. "This is the bread which cometh down from heaven, that a man may eat thereof and not die" (John 6:50). Let us study to show ourselves approved unto God, a workman that need not be ashamed, rightly dividing the word of truth. In the Prohibition drive men of all creeds were preaching 2.75 per cent beer. We were told to keep our children from intemperance by voting dry. Very well, so far as eliminating the make and use of it, I agree. I say that while they were doing this great work, as they claimed, they were really straining at a gnat and swallowing a camel.

House to house canvass was made by them to banish 2.75 per cent beer. A speech on Sunday was made on benefits of prohibition. Then in the evening the movies, theatres, were filled with these so-called church goers and boose chasers. Their children were with them. Trying to keep their children away from the frying pan and dragging them into the fire! Trying to serve God Sunday morning and the devil Sunday evening. The movies are the devil's works. There is no good in them, they do a great deal of harm, and no good. We do not need them to guide us in the straight and narrow way.

I was talking to some friends where I am employed. They asked me if I thought it all right to go to the movies on Sunday. I replied that I did not believe in going at all. They came back at me with this question: "When I work every day, when do you suppose I will get any pleasure if I do not go on Sunday?" I knew my friends were Catholics, so I asked, "Is there any time you would not go?" They said, "yes; forty days each year they denied themselves of everything." I said, "Why deny yourself of everything for forty days and then do anything the rest of the year?" I told them to deny themselves one day each week of the pleasures and divide it up a little instead of forty days all together, and do good all the year instead of just for forty days. They finally agreed that I was right. Let us be steadfast, unmoveable, always abounding in the work of the Lord. There are none of us, no matter how good we are, but what we could do a little better than we do. We are told to search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. As the time draweth nigh may we let our light shine until the second coming of Christ that we may be joint heirs with him in the kingdom that shall be established on earth forever.

ERNEST J. MILLER.

"Nephesh," Soul

THE HEBREW word "Nephesh" (soul) occurs seven hundred and fifty four times in the Hebrew text. In King James' translation it is translated "soul" four hundred and seventy-six times, and in the remaining two hundred and ninety-eight places by forty-two other words. In one instance untranslated.

1 Soul 476
2 Life 119
3 Person 25
4 Any Person 5
5 Heart 16
6 Mind 15
7 Creature 9
8 Himself 8
9 Yourselves 6
10 The dead 5
11 Desire 5
12 Man 4
13 Any man 1
14 Him 4
15 Body 4
16 Dead body 4
17 Will 4
18 Pleasure 4
19 Thing 2
20 Any 3
21 Beast 3
22 Me 3
23 Themselves 3
24 Lust 2
25 Ghost 2
26 Appetite 2
27 Herself 2
28 Thee 2
29 He 2
30 Angry 1
31 Discontented 1
32 Thyself 1
33 They 1
34 Breath 1
35 Deadly 1
36 Myself 1
37 Fish 1

E. M. Knapp

A PRAYER

Leave not a veil before my eyes,
Tear from my mind the shield of lies
And from my soul the web of sophistries;
Yea, though I sicken, shirk and flee,
God, give me eyes to see.

Send me no song so honey-sweet,
That I forget the harsher beat
Of life, the pulsing discords of the street;
Smite me with sorrow as a spear—
But give me ears to hear.

Grant me the will to pay for light,
For vision overtopping sight,
And dreams that are not of the passing night;
Yield, at what price thou shalt demand,
A heart to understand.

Love, like the creeping vine, withers if it has nothing to embrace (Niovini).

A Letter of Recommendation

BROTHER AND SISTER M. E. Bray expect to move to Mt. Leonard, Missouri, their former home, about April 1st. Their parents live in Missouri, and this move is being made that they may better assist in comforting father and mother in their last years. Sister Bray is well and favorably known in Nebraska and many other states by believers through her correspondence with the isolated. We make a positive guarantee that should an isolated member or anyone else suspect a spell of the blues coming on that if information is given this sister, a sure remedy will be forthcoming. Brother and Sister Bray both are the embodiment of southern courtesy. The church body in Nebraska loses two faithful members, but do not expect to lose their good influence entirely as long as their fountain pen holds out. Brother Bray writes but little and does not say much, but hits the nail when he does speak. The writer graciously acknowledges his assistance given in arriving at what the Scriptures teach on probationary possibilities beyond death.

J. E. HAMMOND.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Sarah A. Hook	$ 1.00
H. Krogh	2.00
In memory of father and mother (Mrs. Blanch Covert)	10.00
Mrs. Rueppel	.50
J. D. Hogarth	2.50
F. B. Chapman	3.00
Mr. and Mrs. Gould	1.00
A. Dickel	3.00

Temptation is a test. Without temptation we would grow faint and weak. We are not to ask that temptation be removed. But our prayer is to be that in the face of temptation God will supply us with strength and power that we might overcome it. This is what makes strength, this is what makes toward perfection.

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Editorial

Dating February 12th, Brother W. H. Russell, of Rochester, N. Y., writes: "It may be of interest to you to know that Mrs. Biers (formerly Miss Esther Ingham) and myself were introduced into the only name under heaven whereby man can be saved. Wednesday evening, January 28th, 1920. I am not a quasi-brother any more." This is the best news that we have heard for some time.

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During the week the church has mourned with Sister Hudson, who lost a son from the flu (the second son within fourteen mouths); Brother Drenske, who lost his father; and Brother Pott, who also laid his father to rest. Death has been very busy among us lately; and as our loved ones are taken from us, one by one, we pray more ardently for the time to hasten when we can say triumphant, "O death, where is thy sting ? O grave, where is thy victory ?"

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On account of sickness in the home of Brother and Sister Huggins, the Fellow Helpers held their meeting in the Sunday School room on Friday evening, Feb. 6th. Sixteen members and four visitors were present. After reports were made, the meeting was turned over to Brother Sterling Russell who had chosen the 45th Psalm for his lesson. A very enjoyable hour was spent in the study of this Psalm, and all were benefited greatly by it. After the meeting adjourned, donations to the amount of $3.40 were collected. -Bessie Nicholls.

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"All"

"ALL," SIGNIFIES sometimes a considerable part only. John 4:29, "Come see a man who told me all things that ever I did." Acts 1:1, "All that Jesus began both to do and teach." 1 Cor. 2:15, "The spiritual man examineth indeed all things." 1 Cor. 9:22, "To all I have become all things." Wherefore 1 Pet. 4:7, "The end of all things hath approached," signifies the end of the Jewish church and state only.—James Macnight, Vol. 6, page 215.

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Communication

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

My Beloved Brother and Editor of the Most Sacred Church Paper to me Beneath the Sun:

I wish to write just a few lines through The Restitution to the isolated brothers and sisters. The Lord came to me by the hand of Brother Almus Adams and preached the gospel of the kingdom of God By this providence my wife also believed on the only begotten Son of the God of Abraham.

Now, Brother Huggins, I want you to aid me by giving names and addresses of all isolated members of the body you know of. I have just read last night a letter written by A. J. Grubbs; and my heart goes out to all such soldiers of the cross. I am so glad he is steadfast and has received the ingrafted word, which is able to save his soul. Brethren, words cannot express the deep feelings of your writer which he has for all the household of faith I still feel as an isolated member myself, but not so much as I did feel in days gone by. Not until Oct. 19th was I a member of Christ's body, but I was just as strong in the faith as I ever can be, yet I was without hope until Oct. 19th. I have battled alone here in this county contending for the faith for over 20 years. I know just what an isolated brother or sister has to contend with. Formerly I would sit for hours reading and searching God's word while my wife either read a news paper or an old catalogue; and when I would undertake to read to her and children, they were so busy talking of what they were going to order they could never hear anything I was reading. My parents also have been in the faith for a number of years, but they had drifted off in the M. E. Church. I myself tried them a while, but saw their folly and drew off from them. So I had to stand alone until Brother Adams came. And now do you brethren, think I could ever forget Brother Adams ? No, never.

Such is a history in the past of the trials of my dark days; but now what a change! Myself, my wife, my earthly father and mother, my nearest neighbor and wife, have joined me: and we have all been baptized into one spirit, and have been all made to drink into one spirit, as recorded in Paul's letter to the Corinthians (1 Cor. 10:2; 12:13).

Now in my closing words, let me exhort you, brothers and sisters in Christ, speak often to each other and cheer the fainting minds by so doing. You will be a wonderful help to each other. And if I am not permitted to meet you in this old sin cursed world, let our prayers ever be that we shall grasp glad hands in the kingdom of God. "Fare'ye well." Yours in the blessed hope,

SI HERREN.

Any of the isolated who would like to correspond with Brother Herren may address him at Buckhart, Douglas County, Missouri.—Editor.

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Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Ann Lichty was born Oct. 10, 1844, at Saulsbury, Somerset Co., Penna. She was married to C. A. Saylor Sept. 25, 1862. Moved to Lanark Ill, in 1862, residing there six years; then moving to Morrill, Brown Co., Kansas, where she resided twenty-four years; moving from there to Tempe, Ariz., in 1892 where she resided until death. To this union was born eleven children, all of whom survive her, and all being present at the funeral except one daughter who resides in Kansas. Her husband died a year ago.

Sister Saylor has been a faithful member of the church of God for many years, and was disinherited by her father because of her acceptance of what she believed to be the faith once delivered to the saints. Coming from old Pennsylvanian German stock of what is known as "Dunkards," it was not an easy matter to make such a radical change, and although it worked some hardship for her in this life it surely laid up treasure in heaven for her and fulfilled Paul's admonition, "All who suffer with him shall reign with him."

A remarkable record was hers; not often does a family of children as large as hers survive and be situated to pay their last respects to a loving mother.

Words of comfort were spoken by the writer using the text, "Blessed are the dead which die in the Lord from henceforth: yea, saith the spirit that they may rest from their labors and their works do follow them."

O. J. ALLARD.

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The richer the life within, the simpler will be that without.

"Out of Darkness Into Light"

It has pleased God that these two things should be accomplished for those who as sheep had gone astray (1 Pet. 2:25), by the means of a human sin bearer. What have we in a sacrificial sin bearer, but a highly figurative and symbolic performance: and so far as Jesus Christ was that bearer of sin, the symbolism was based upon actual death and resurrection to show the final object of the figure and symbolism. The symbolism represented the satisfying of justice that the righteousness of God might be declared, for death as the wages of sin is what is due to the sinner: faith in this based upon Christ having become a curse, to represent this thing, is what God demands of the sinner before he grants forgiveness of the trespasses committed. Let it be remembered that no one by symbolism or in any other way, as in the case of King David, can have their sins borne away without faith in the one great offering for sin. God has furnished man a sin bearer accessible at all times as Paul clearly teaches: "But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God" (Heb. 10:12). "For this he did once for all" for all times (Heb. 7:27); and John says in 1 John 2:2, "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." By faith the sinner whether born a thousand years after or long before Christ offered one sacrifice for sins can bring Christ crucified to God as his offering for sin, even as the Jew under the law of Moses brought an animal. "The obedience of faith" in baptism is where Christ the sin bearer becomes efficacious; and even now for forgiven saints when they sin, that same one offering for sin must be used to make propitiation. As a matter of fact and reality, no one can bear another's sins; but they can bear the consequences and punishment due for transgression; and it is in this way that the Bible teaches that sins are borne.

CHRIST BEARING SINS AND SORROWS

It is argued that because Isaiah says, "Surely he hath borne our griefs, and carried our sorrows," and that Paul says of Christ, "For we have not an High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15), also the statement made by Matthew, chapter 8:16, "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick"; that here is the proof that to bear human nature is to bear sin. As regards the last passage quoted, we would say that the infirmities and sicknesses of verse 17(which says "himself took," has no other meaning than the statement made in the previous verse, viz., R. V. "And he cast out the spirits with a word, and healed all that were sick." We must not suppose that he "himself took" the insanity of those possessed with devils, nor that he filled himself with the diseases of those he healed. For Christ to have been touched with the feelings of our infirmities and tempted as we are, is no proof that he bare our sins in that way. None of those things are sin, neither are sorrows and griefs. Christ was a man of sorrows and acquainted with grief, but disease, temptation, and mortality did not make him a bearer of sin, sin in the first instance, became the cause of these things. The things referred to are the effect, and no one can ever make the effect the cause. To do so in the exposition of the truth, is a wresting of the Scriptures. Paul wrote to Timothy saying that he should study to show himself approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth (2 Tim. 2:15). It is because of certain theories, that for some reason must be upheld, that the word of God has been perverted.

We shall now make a quotation from a pamphlet written by a Christadelphian, and published in 1908, that is in practical agreement with what we have written on the subject in this pamphlet.

"YET WITHOUT SIN" (Heb. 4:15)

Plain as is the teaching of Scripture concerning the physical nature of Jesus, and his kinship with us in the experience of temptation and suffering; it is equally clear in its assertion of his sinlessness, and the perfection of his obedience to the Divine will. There is no qualification in the terms employed, but they are as emphatic and unmistakable as language can well be. "Tempted in all points, yet without sin." "He was manifested," says John, "to take away sins; and in him was no sin" (1 John 3:5). The types under the law pointed to him as the Lamb of God, without blemish and without spot (1 Pet. 1:19); and the prophecy designated him as God's "Holy One," and the Most Holy (Psa. 16:10; Dan. 9:24). The writer of the epistle to the Hebrews describes him as "holy, guileless, undefiled, separated from sinners" (chap. 7:26), and declares that "through the eternal spirit he offered himself without spot to God" (Heb. 9:14), while Peter adds his testimony, that "he had no sin neither was guile found in his mouth" (1 Pet. 2:22). With these declarations we may join the words of Jesus himself, "Which of you convicteth me of sin?" (John 8:46). These are plain, indisputable testimonies, and yet they are sometimes so feebly held, that we have known expositors who, following from false premises what they considered to be logical conclusions, permitted themselves to declare that there was "sin in the flesh of Jesus," or that while sinless in his character, he was nevertheless a constitutional sinner.

We are aware that there are no intentional irreverence in these declarations, and to the minds of those who make them the chain of reasoning is supposed to be irrefutable. Writing, however, specially for those who are closely examining this subject for the first time, or for those who are willing to re-examine anew, we would emphasize the declarations concerning Christ's sinlessness which are quoted above, and we would point out that the apostles do not draw a theoretical distinction between Christ's character and Christ's constitution. They have not said that there was "sin in his flesh," or described him as a "Constitutional sinner," although one would have thought that obviously they would have done so if it was part of the essential truth they were commissioned to teach. In their writings concerning him, there is no reference to hereditary sin or original sin. There are non-scriptural, may we not even say, unscriptural expressions, and therefore to be avoided. Paul could say of himself, as we can of ourselves, "sin dwelleth in me," but it is not said of Christ, nay, rather is it emphatically excluded by the declaration of John, "In him is no sin"—no sin, inherited, innate nor acquired. The impulses which in us so often lead to sin are by metonoymy in our case, spoken of as "sin in the flesh"; but since with Christ they never led to sin, we submit that the metonymy cannot be applied in his case.

The plain, literal and repeated declarations of Christ's sinlessness, which are referred to above, must govern the interpretations of passages, which, in their absence, might be supposed to carry a contrary signification. We may say here by way of parenthesis, that we are not unmindful of the words of 1 Peter 2:24, that Christ "bare our sins in his body to the tree," and that some one might retort upon us with the question, how could he do this without there being "sin in the flesh," seeing that the body is flesh? A sufficient answer at this point is that the passage is a figurative representation of the effect of Christ's work, and that in any case it is "our sins" that he bore, not his own.

"THE HIGH PRIEST'S OFFERING, FIRST FOR HIS OWN SINS" (Heb. 7:26, 27)

The most prominent passage which is likely to occur to the mind in this connection is the one in the Epistle to the Hebrews, in which a parallel and a contrast are drawn between Jesus in his capacity of High Priest, and the high priests under the law, and where it is written (chap. 7:26); "For such a high priest became us, holy, harmless, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, like those high priests, to offer up sacrifices, first for his own sins, and then for the sins of the people; for this he did once for all, when he offered up himself."

Now, if this passage stood by itself, it would appear to imply that Jesus offered himself, not daily, but once for all, "first for his own sins, and then for the sins of the people." But the passage, as we have seen, does not stand alone; it must be interpreted in harmony with the statements that declare that "in him is no sin," indeed the same context speaks of him in contrast to the other priests as "holy, harmless, and undefiled."

In the first place, let it be observed that the type and the antitype, although having an intelligible conformity to each other, even as a shadow has a general resemblance to the think casting it (the law had a "shadow of good things to come"), often show a want of correspondence in some details This is strikingly so in the present instanhe. Reference to Leviticus 9th, discloses that the high priest had to make two distinct offerings—he had first to make his own sin offering, and his burnt offering as an atonement for himself, before he was qualified to present a sin offering on behalf of the people. And this process was constantly repeated. In the case of Jesus there was but one offering by one who himself "knew no sin," but who was made a sin offering for us. What the apostle appears to have before his mind is the contrast between the repeated offering of a sacrifice for sin under the law, and the one offering by which Christ perfected those who were sanctified (Heb. 10:14). "This he did once," then, we understand as meaning this thing, namely, offering for sin. He did this once for all; without it being necessarily implied that he offered first for his own sins.

But although he had no sins of his own to offer for, there was a sense in which this offering was for himself. God had appointed that as the high priest should enter into the holy of holies with blood, so Jesus in his capacity as High Priest, should also enter his presence with (or through) a shedding of blood. He had appointed that Christ should be perfected by suffering even unto death, and accordingly it is written in a perfectly true sense that "not through the blood of goats and calves, but through his own blood (he) entered in once for all into the holy place, having obtained eternal redemption" (Heb. 9:12). Christ's offering was, therefore, for himself as well as for the people; but it was not for his sins. Christ, as we are, was in need of "eternal redemption"; he needed to be redeemed from the mortal flesh and blood condition, which he shared with us, and from the possession and dominion of sin— viewing sin as a personified power reigning unto death, through and by means of the mortal condition, which mankind, including Jesus, inherited from Adam. But we in addition to that need, under the divine ordinance, an offering for sins of our own commission.

DEATH OF CHRIST: CRUCIFIXION NOT NATRAL DEATH

It is to be distinctly borne in mind that when the Scriptures speak of the death of Christ, and ascribe certain results accrued to that death, they are results which are related to a supreme act of self-sacrifice,, and not to mere natural death. In the earlier part of these artictle we endeavored to show that Jesus, being of our nature, was mortal, and therefore in the ordinary course of nature, and apart from divine interference, would have died. The death, however, to which he was related as far as his nature was concerned, would have been a death from senile decay—full of years and honor. He was not by nature related to the death upon the cross. This was a special ordinance of God, and although it was wrought into the probation of Christ, and was made the avenue of his deliverance from mortality and the basis of his own exaltation to the highest glory, yet its main object was the provision of a sin offering for us, that is to say, for sins not his own. This is no mere deduction, but it is taught by the writings of the apostles with clearness which is beyond mistake. Paul speaks of the Lord Jesus as one who was "delivered up for our trespasses, and was raised for our justification" (Rom. 4:25). Writing to the Galatians, he says that Jesus Christ "gave himself for our sins, that he might deliver us out of this present evil world, according to the will of our God and Father" (Gal. 1:4). We have already quoted 1 Cor. 15:3, which affirms that Christ "died for our sins according to the Scriptures." In Heb. 10, we read of our being sanctified by "the offering of the body of Jesus Christ once for all" (verse 10), and this act of Christ is further referred to as the offering of "one sacrifice for sins."

Peter says (1 Pet. 3:18), Christ "suffered for sins once; the righteous for the unrighteous, that he might bring us to God." "Our sins," it will be observed, are the subject of frequent mention in association with the death of Jesus; but there is no mention of his sins, for the more than sufficient reason that he had none. He died for sins "according to the Scriptures." Among the chief of those Scriptures is the prophecy of the Lord's servant in Isa 53. We there read of his being "wounded for our transgressions," "bruised for our iniquities," "the chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray, and have turned every one to his own way, and the Lord hath laid on him the iniquity of us all." "They made his grave with the wicked, and with the rich in his death; although he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief; when his soul shall make an offering for sin, he shall see his seed, he shall prolong his days and the pleasure of the Lord shall prosper in his hand" (vs. 9, 10, R. V., margin).

Allen D. Strickler.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES. MICAH 6: 8: TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas, ... Proctor, Montana.

GOLDEN TEXT: Job 19 25-27

A PRAYER

MY GOD accept my early vows,
  Like morning incense in the house;
And let my nightly worship rise,
  Sweet as the morning sacrifice.

Watch o'er my lips, and guard them, Lord,
  From every rash and heedless word;
Nor let my feet incline to tread
  The guilty path where sinners lead.

O may the righteous, when I stray,
  Smite and reprove my wandering way!
Their gentle words, like ointment shed,
  Shall never bruise, but cheer my head.

When I behold them pressed with grief,
  I'll cry to heaven for their relief;
And by my warm petitions prove
  How much I prize their grateful love.

A VISIT

WELL, YOUNG people, I am here again. Good news I bring to our little corner. We may have at least four more names on our contributors' page. Is not that the very best news ever ? And would you like me to introduce you to our contributors to be ? All right. First, we have Marie and Jennie Thomas. They are my little nieces, and two better girls it will be hard to find. They are two of a family of four children, another younger sister Helen whose name I expect to see some day soon with the others, and a wee brother. I know you all love music and you will be interested to know that these four of our young people are fine little musicians and singers. Marie, the oldest, plays the violin; Jennie, the mandolin; and Helen, the piano. The three instruments together make as nice music as anyone would like to hear. They also have very sweet voices, and when we gather round the organ Sunday nights to "sing praise unto the Lord" their voices mingle with the rest in praise and thanksgiving to their Maker.

I see in a recent copy of The Restitution that the Young People Society of Cleveland, Ohio, will be represented by Sister Alice Chappelle. I feel sure that we will have a great deal of pleasure and instruction from her contributions.

Another whose name I expect to see under our pledge is Sister Ashute of Troy, N. Y. She felt as I did at first, that she was too old for the "Young People's Page," but I hope she has decided differently by this time. Always remember Young People, that we may be old in years but at heart we can be as young as we wish. I think that as long as we possess "youthful hearts" we may be assured of a welcome in "The Young People's Page," no matter how old we may be in years. Am I right Editor ? (If we have grace with love, no matter how many birthdays we have celebrated, we always will be young. As an example look at Sister S. Roxana Wince, "Aunty Wince."—A. D. D.)

I wonder how many of you young people keep a scrap book ? I started one when I was nine years old and have added to it ever since, with the result that I now have a very interesting collection of good readings. I know you are wondering why I am telling you all about this. Well, one reason is because I thought perhaps I might induce some of you to start a "scrap book" of your own. Another is that as often as I can I shall send into our "page" original writings; but if anything should happen that I could not do so, then "Aunt Bess' Scrap Book" will come in handy and furnish you with something much better than she could possible do herself.

Last summer our "page" printed two very interesting articles sent in by Sister Marion Hawxhurst. I wonder if I can find her. She surely must be among us. Let me see; Floral Park, Long Island, N. Y. Ah, now I have found her. I just knew you were here. Marion, why have you not answered our call for help ? You have already demonstrated that you have talent in that line. Why wait or keep putting it off until another time ! We need your help ! Jesus needs your help ! Soon he will be here on earth, and if we wish to be with him when he comes, we must enter into his service now. Aunt Bess is anxious to see your name on the pledge. (Marion Hawxhurst is my niece. She is a good, sensible young lady, and a good writer. I know of nothing that would give me more pleasure than have her engaged with us in this work.—A. D. D.).

In California lives one of four young people, who I am sure could send us much interesting reading. Herschel Cripe believes "that Christ is coming back to reign on this earth, and souls do not go to heaven at death, for there is no such promise in the Bible." Come, Herschel, Can you tell us just why you believe this ? We all believe the same thing, but there may be some of us who do not know how to prove our belief. I know you could take the Bible and point out to us Scriptures that would show us why we believe these things and know them to be true. Try it, and if you succeed once, you can do so again by sending in your name to the Editor of "our page" as a special contributor. Always remember, young people, if we succeed in our small efforts, that all wisdom and blessings flow from God, and we must "give thanks always for all things, unto God and the Father, in the name of our Lord Jesus Christ" (Eph. 5:20).

AUNT BESS.

DAILY THOUGHTS

Not that we are sufficient of ourselves	2 Cor. 3:5
My tongue shall talk of thy righteousness	Psa. 71:24
The wisdom from above is first pure	James 3:17
All that thou commandest us we will do	Joshua 1:16
I am the Lord, and there is none else	Isa. 45:5
Love vaunteth not itself, is not puffed up	1 Cor. 13:4
Them also which sleep in Jesus will God bring	1 Thess. 4:14

PLAIN LANGUAGE

PAUL IN describing the hope used "great plainness of speech" (2 Cor. 3:12), and he warned Titus to use "sound speech," and to the Corinthians said, "I will come to you shortly if the Lord will, and will know not the speech of them that are puffed up, but the power" (1 Cor. 4:19). We have listened to speakers that have used so many big words that an unlearned person needed a dictionary to understand the meaning of many. God's word can be taught in plain language.

It is said of Henry Ward Beecher that he experienced a change in his speech through a servant. He wondered why his Plymouth congregation seemed to lack interest in his sermons, and in studying the matter over wondered if he used language beyond the understanding of his hearers. To test the matter he read one of his sermons to this servant asking her if she understood it. She answered "No." Then rewriting it in more simple language he read it, to her again, asking if she understood it better. Her reply was, "Yes, Mr. Beecher, I understand some of it; but please 'plain' it a little more." So he again wrote in language that he used in speaking to little children. This time when he read it to his servant she understood it all. With fear and trembling he entered his pulpit and delivered that sermon, but was astonished at the rapt attention his congregation gave; and at its close his hearers gave him great praise. That was the cause of Beecher's popularity in after years.

We think there are many preachers that would do better if they would "plain" their sermons a little more.

Yours, for plainness of speech,

E. W. KNAPP.

* * *

BROOKLYN ALWAYS has been noted for its education and learning. The congregation of Plymouth (Beecher's) church was made up of Brooklyn's best educated, most learned and deepest thinking people. When somewhat younger that we now are, we took great delight in listening to Beecher preach. We were a great admirer of his style and fluency. Still we never remember of ever hearing him use a word that we did not understand. With Brother Knapp we feel that if greater plainness of speech was used the cause of God and his Christ would be greatly advanced.

* * *

WE NEVER heard Beecher preach a doctrinal sermon; he always spoke on good living, good morals, but always with sound sense. He never catered to the mob; he never was sensational. Talmage was just the reverse: he was comical in action and speech, and highly sensational. His congregation was mainly made up of strangers who came to be amused, and they received what they came for. One morning after he had preached an elaborate discourse I heard him say, "You think that a good sermon; so do I. But this morning I saw a woman preach a better one. She had a pail of ashes which she was sprinkling on the icy sidewalk so you and I would not fall. My sermon was words; hers was actions. Of the two, hers was by far the best."

* * *

GIDEON WAS ordered by God to destroy the sacred emblems of the idolatrous worship of his own people, and he did it even in the face of what seemed his own inevitable destruction because of his spiritual courage engendered by his faith.

FROM OUR CORRESPONDENTS

THE FOLLOWING is from a little nine year old miss, Helen C. Thomas. I trust she will continue her story, answering her own question as to who this baby boy was also stating how, when he grew to manhood, God used him in performing many wonderful deeds made easy through the schooling he received through his foster mother, and how, in the end, he lost all through neglecting to give the honor and praise to almighty God in whose keeping he had been from birth.

THE BABY IN THE BASKET

LONG AGO there lived a wicked king who issued orders to kell every baby boy. When his mother heard this news she made a basket of bulrushes and spread pitch on it so it would not sink; then placing the baby in it she floated the basket on the river in a place where the king's daughter was in the habit of bathing. The princess soon came and seeing the floating basket she peeped in and saw the little baby boy.

The mother who owned the little baby was watching, and seeing how things were she sent her little girl to ask the princess if she wanted a nurse to take care of the baby, and if she did to come back and get the baby's own mother as the nurse. The king's daughter did want a nurse, so the little girl went to her mother who went to the princess and the baby's mother was hired to be the baby's nurse, and the mother never let on who she was, and so the mother and son were together until the baby grew to be a big man.

Can you tell who this baby boy was ?

THE TWO BOYS: WILL AND WONT

Will and Wont were two little boys
  Who lived in the land of Stir.
And if you'll listen I'll tell you all
  Just what kind of boys they were.

Will was very industrious.
  A boy who was fond of work;
But Wont was as lazy as could be
  A boy who always would shirk.

When Will was told to do a thing
  He did it without delay.
While Wont put off until tomorrow
  The work to be done today.

Will was a boy who had a smile
  For every one he knew.
And minded what his parents said
  And was good to his sister, too.

Wont was a boy who would stare and frown,
  To others he gave no joy.
And those who knew him best would say
  "There goes that ugly boy."

At last when they were aged men,
  Will had a fortune, and more,
He had the respect of all, but Wont
  Went begging from door to door. —Selected by Marie K. Thomas.

WHAT ARE YOU ?

A NOTED evangelist when in Brooklyn once said, "Some apparent Christians are like the dead oak tree with the ivy vine entwined about its branches. At a distance it appears to be one luxuriant growth, but a close examination reveals the fact that the ivy is merely a parasite of the once sturdy oak." Then he asked his listeners, "Are you a live oak, really in Christ, or are you an ivy just hoping ? Do you really belong to Christ ? Are you a Christian or only a church member ?"

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VOLUME 72 CLEVELAND, O., MARCH 2nd, 1920. NUMBER 9

A Picture

IN THE far away land of the Western Sun
Where the deer slips past when the day is done,
And the foes that he fears are asleep and a-dream
To bury his nose in the mountain stream;
Like sentinels true the mountains stand
As hedging and guarding this quiet land,
And the whispering pines, in their stately way
Wave friendly greetings across the way.

The grand old rocks that tower above
Speak of the strength of the Savior's love;
A quiet road comes winding down
From the upland far by the little town
To the shimmering lake by the side of the way,
Where a brook ripples past in the limpid play.
There's a spot of gold of beauty so rare
That no one could pass it with careless air.

No miracle here but a labor of love;
Of untiring hands that can mountains move,
A loving service of tenderest care
That mirrors itself in each blossom fair;
A low stone coping, a mass of bloom;
Clambering vines still seeking more room;
Rosebud and blossom in riotous glow
Speak of the treasure lies hidden below.

Flowers of purple and azure gold
Walls of beauty embrace and enfold
A pure white shaft, with a name thereon
That has borne the cross and will wear the crown;
Sweet and pure as the flowers her friends
Was the life she lived; and its memory lends
A paramount grace to the [illegible] so rare
Where, resting, lies one of "his jewels" fair

The above lines were written on February 8th, 1920, the anniversary of the death of my beloved Aunt, Mrs. H. M. Thomas, of Proctor, Montana. A slight tribute to the memory of one reverenced and beloved by all who knew her. Frances T. Chapman.

MOST IMPORTANT OF ALL

CHRIST, with surpassing power of condensation, compressed into one sentence the four commandments that relate to man's duty to his heavenly Father when he proclaimed: "Thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy mind." How many of us are thus loving God?

"Out of Darkness Into Light"

THE CONNECTION OF BAPTISM WITH CHRIST AS A SIN OFFERING

Paul says in Hebrews 10:22: "Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water"; and in chapter 12:24 he says, "And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." In I Peter 1:2 we read, "Unto obedience, and sprinkling of the blood of Jesus Christ." Paul says in Hebrews 9:22, "And without the shedding of blood there is no remission."

With this decree of God man will have to be satisfied; the question is how can the repentant sinner benefit by "the blood of sprinkling, that speaketh better things than that of Abel," even of forgiveness of sins. Peter shows that this blood of sprinkling, was the blood of Jesus Christ. By turning to Leviticus 16:15 we learn that the blood of the sin offering, that was for the people, was taken within the veil, in the Most Holy place, and there it was sprinkled upon the Mercy Seat, and before the Mercy Seat seven times. This was the evidence in the presence of God, who inhabited the Cherubim above the Mercy Seat, that a sin offering had been killed for the sins of the people, that atonement might be made for them (their sins covered), so that they might be forgiven, that is, that they might have remission for their sins, and not be put to death by the judgment of God. Now, in our day and generation, in the place of bringing the blood of a goat or bullock into the presence of God, we by faith bring "the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. 1:19). Christ is our Paschal lamb, "For even Christ our passover is sacrificed for us" (1 Cor. 5:7), and his blood sprinkled upon the door posts and lintels of our earthly tabernacles, in evidence so that the destroying angel will not enter therein. How is it done? How does the shed and sprinkled blood of Christ touch us? By a rite established for the Church of Christ by his own authority. That ritual is baptism. "Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit" (Matt. 28:19). This is the explained name of Jesus: "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned" (Mark 16:15, 16).

The ritualistic symbol of baptism is a figure of the sacrificial death burial, and resurrection of Jesus Christ. It is in baptism that the heart is sprinkled from an evil conscience (Heb. 10:22), and as Peter says, "which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ" (I Pet. 3:21).

Paul in Romans 6:3-5 shows the connection that baptism has with the mode of Christ's death, and also its connection with the resurrection of Christ from the dead. "Know ye not, that as many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." We have already considered that the only kind of death that Christ died was that which represented "death as the wages of sin"; it becomes then quite appropriate that those who have earned such a death because of their sins that are past, that they should join themselves to such a death; this they can only do in figure and symbol, and yet be saved. Baptism accomplishes this for them, bringing about the confession of sins, and the suffering of the penalty due for sins, all of course by means of the symbolism founded upon an actual fact, the death of the Sinless Victim. This then secures forgiveness and remission of sins, by and because of the death of Christ. The wisdom of God not only saw fit that the death of the sacrificial victim should represent the death due to the transgressor by the transference of sin to it; but also that the sinner should be a partaker of such a death. Paul in 2 Cor. 5:14 says, "For the love of Christ constraineth us; because we thus judge, that one died for all, therefore all died." All died in symbol and figure with Christ to satisfy the penalty of violated law, and thus declare the justice and righteousness of God, for where there is no penalty for the transgression of law, there is no declaration of the righteousness of the law, and the author of it. Law without punishment for its transgression falls flat and does not uphold or declare the righteous provision in the law. This penalty by baptism into the death of Christ is symbolically satisfied by the one who is baptized. Paul says in Gal. 2:20, "I have been crucified with Christ." He also says in Col. 3:3, "For ye died, and your life is hid with Christ in God." "But if we died with Christ, we believe that we shall live with him" (Rom. 6:8). "For the death that he died he died unto sin once" (vs. 10). That is, he died unto or in obedience to the penalty of the law, he died a violent death. There is another truth connected with baptism that follows death, which is resurrection, and without which everything preceding would prove abortive. "Else what shall they do that are baptized for the dead? If the dead rise not at all, why then are they baptized for them" (1 Cor. 15:29). "We were buried therefore with him through baptism into death; that as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with him in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

WHY WAS JESUS BAPTIZED OF JOHN?

Matt. 3:13, 16.

To sustain the doctrine of atonement for the inherited sin nature of Jesus the baptism of Jesus by John the Baptist is cited. The argument runs something like this: "Inasmuch as John's baptism was for the remission of sins (Mark 1:4), and as Jesus had no personal sins to be remitted when he was baptized by John, therefore it was for his 'sin in the flesh,' or 'sinful flesh' nature." Where is the remotest justification for such a conclusion in view of the fact that baptism was instituted for moral results and purification? With as much propriety could we ask the question, Why did Jesus celebrate the Passover, seeing that he was a Jew who had never sinned, and therefore needed not that the blood of the paschal lamb should be sprinkled upon the house in which he lived to save his life from the destroying angel? Remember that the blood of the Passover is mentioned only in connection with sins that can be remitted or forgiven; and that this is impossible with such sin as metaphorical "sin in the flesh," or "sinful flesh," both remaining in evidence so long as the forgiven saint lives. In Luke 22:15, 16, it says, "With desire I have desired to eat this passover with you before I suffer." What caused such a desire? It is recorded in Psa. 69:9 that "the zeal of thine house hath eaten me up"; and in Isaiah 42:21, "He magnified the law, and made it honorable." Jesus was regarded by his own nation as an imposter and blasphemer, as the evidence of the New Testament clearly shows. John says, "He came unto his own and his own received him not"; and the Psalmist says, "The reproaches of them that reproached thee are fallen upon me"; and Isaiah says, "He is despised and rejected of men"; "Yet we did esteem him stricken, smitten of God and afflicted." As a Jew among Jews, how would he have been regarded had he not kept the ordinances of the law when his own people did not discern who he was? And as a Jew he was a citizen of the Commonwealth of Israel, and was obliged to observe its ordinances, or he would have been a transgressor, whether or not it was for the same specific reasons as for the ordinary Jew who was obliged to observe the Passover or suffer death according to the strict interpretation of the law. Just so was it in connection with his baptism; for from what both Matthew and Luke say, we are justified in believing that God commanded that the Jews should be baptized with the baptism of John for the remission of sins. Jesus as an obedient Jew would desire to obey this ordinance or ritual, even though he knew that he had committed no sins to be remitted. John recognized the fact that Jesus had no need to be baptized for the remission of his sins as other Jews had, for this is what is recorded: "But John forbade him, saying, I have need to be baptized of thee, and comest thou to me" (Matt. 3:14). "And Jesus answered and said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him" (verse 15).

13

Jesus was one of the "all Jews" and had he not been baptized there would have been one item of righteousness omitted that would have made him a sinner, for James says, "For whosoever shall keep the whole law, and yet offend in one point, is guilty of all" (chapter 2:10). Here are the Scriptures that cause us to believe that the baptism of John was a command to be obeyed. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins" (Matt. 3:5, 6). "And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the pharisees and the lawyers rejected for themselves the counsel of God, being not baptized of him" (Luke 2:29, 30). The counsel of God is his law or command. Jesus did not put himself with these lawyers and pharisees, whom he on a certain occasion denounced and condemned. As Paul says that there is no remission without the shedding of blood (Heb. 9:22), and as John's baptism was for the remission of sins, it was quite appropriate that the one whose blood was to be shed for that object should be there present, and make a close connection with his coming death, by a figure and symbol of his own death; therefore, in connection with his baptism being an act of obedience to fulfill all righteousness, we do not think it would be doing harm to the Scriptures to suggest that he was baptized into his own coming death, as he said his blood was shed for many for the remission of sins (Matt. 26:29).

Allen D. Strickler.

The Hebrew Letter

ARTICLE SIX

THE TEN preceding chapters are complete in themselves, as they are conclusive evidence to show that the faith of Jewry was false, and therefore was of no value in the salvation of those possessing it. In the 11th chapter the apostle is careful and logical in defining the true faith which was the mainspring of the ancients from Abel down. This faith is defined of things hoped for, the evidence of things not seen.

He further states that by it the elders obtained a good report. He then gives a list of those who had been faithful to the covenant made. Abel is the first witness cited and the character of the faith defined. The writer shows that Abel had faith in the promise made to the woman (Gen. 3:15). His offering identified the true faith. It pointed forward to the one great sacrifice that would take the place of animal sacrifices. The result of his obedience in offering his sacrifice was more excellent than that of Cain. Through its acceptance he obtained witness that he was righteous, God testifying of his gifts. Abel is a true type of those preceding and following the death of Jesus the Christ. All must be counted righteous through faith in the Christ. He must be identified through scriptural witnesses. It must be shown that the testimony of Jesus is the Spirit or life of prophecy. He must be seen as the seed of Abraham and heir to the land promised to his father. Further he must be accepted as the son of David, the son of Jesse, and the heir to his kingdom. Without these things, our faith is void. Through them we are counted righteous and heirs to the promises. Enoch was counted righteous because he walked with God, and was not, because God took him. Noah, through faith, built the ark to the saving of his house. He condemned the world and became heir of the righteousness which is of faith. Abraham is credited with having obeyed when called. He left his home country, not knowing where he was to go. He had no promise of an immediate inheritance, but looked for a better country. He sojourned in this land of promise with Isaac and Jacob, the heirs with him of the same promise. He looked for a city which hath foundations, whose builder and maker is God.

This chapter reaches the summit of the apostle's argument. We have this peculiar faith not only defined (verse 4), but is further exemplified by the acts from Abel down. Each of these had the test presented in a different manner. Each was accompanied by different acts, but bringing the same result, viz., They were counted righteous by their faith. Each kept in mind the character of this faith. It was things hoped for, a conviction of unseen things. These unseen things are eternal. This thought is emphasized by the author's statement in verse three. In faith we perceive that the ages have been so thoroughly adjusted by God's command that, not from things then manifest, the things now seen have come to pass. Jehovah adjusted the ages in his purpose concerning the earth and man. They were so thoroughly adjusted that the acts of man could not change them. This is plainly seen in "As surely as the Lord liveth he will fill the earth with his glory." It is further stated that the earth was made to be inhabited. Again, Peter states that the earth is to be filled with a righteous race. This is the fulfilment of Jehovah's purpose. Sin may reign for a season but in the end it will be destroyed.

We spoke of the different manifestations of this peculiar faith. This is peculiarly exhibited in Abraham and Moses. The former was isolated in the land of promise, and led at each step to do God's will. As he advanced in his trial period his disappointments were supplied by the promise of a future inheritance of the land. In Ishmael's rejection the seed was to be counted through Isaac, Sarah's own son, a much more worthy character. Ishmael was begotten and conceived of the flesh. Isaac was a child of promise. It is written, "In faith Sarah received strength to conceive a son when she was past age, because she judged him faithful who promised." When Abraham was called to offer Isaac he obeyed, not doubting. It is written that Abraham received Isaac in a figure. God delivered Isaac from being slain because of his father's unwavering faith. It was announced by the angel, "I know that thou fearest God, seeing thou hast not withheld thy son from me." Abraham's richest blessing followed this act: "Thy seed shall possess the gates of his enemies, and in thy seed shall all the nations be blessed." Paul in Gal. 3:16 states that his seed is Jesus the Christ.

We shall speak of one more example of this peculiar faith. Moses by faith, when he was come to years, refused to be called the son of Pharoah's daughter. He chose to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. He refused the crown and the Egyptian throne, esteeming the reproach of Christ greater riches than the treasures in Egypt. The peculiar faith is expressed in "the reproach of Christ was great riches." Further, "he had respect unto the recompense of rewards." The unseen things revealed through faith were to Moses the great reward.

D. C. Robison.

Evangelist Report for January

Sermons

Walcott, Kan. 7th, to19th	16
Kansas City, Kan. 22nd.	1
Kansas City, Kan. 28th.	3
Total	20

Baptized	11

Organized one Berean Class.

Expenses

Omaha to Kansas City	$ 3.15
Breakfast	.50
Use of Baptistry	2.00
Interurban car fare	2.00
Kansas City to Omaha	3.23
Lunch	.40
Total	$11.28

Money Received

Sister Calkins	$ 5.00
Wilson Calkins	5.00
Brother Davis	5.00
Sister Fugate	5.00
Brother Medley	3.50
Sister Medley	1.00
Brother Thorpe	8.50
Sister Shafferman	2.00
Brother Whitten	2.00
Sister Leasley	2.00
Friends	3.50
Sister Morgan	5.00
Brother Dimmick and family	10.00
Sister Alice Adams	5.00
Sister Courtney	5.00
Sister Robinson	5.00
Sister Lawrence	2.00
Sister Whitten	2.00
Total	$76.50

Salary	100.00
Expense	11.28
To be endorsed	75.50
Amount due on order	34.78

Remarks

THE MONTH of January has, like many others, its quota of trials; but the cause of rejoicing far outweighs the trials. For the present sorrows and misgivings are not to be compared to the glory that is to be revealed in us. So let us think as lightly of our trials as possible. Some we know take them more serious than others, just as sick people do. Some when ailing a little groan and think they are going to die, while others who are really sick, make no demonstrations, are hopeful and expecting to get well.

So in the church: trials have so much more affect on some than others. Some are always magnifying their trials and telling us how much greater they are than any one else, when, perhaps, they are small compared to even the one they are talking to. Jesus never complained about what the Father imposed on him. Did not Paul glory in tribulations? God knows just what trials it takes to fit us for the kingdom of God. He does not put these trials on us to see how we will act, or because he wishes to afflict us; no, they are for our good, and until we know this, and view them as such, we will go on complaining, which is displeasing to our heavenly Father who loves us, and will never impose more upon us than we can bear. Did you ever notice when you are in trouble and go to God in prayer and trustfulness, that soon something came to make you rejoice and forget your trouble? As children, we know the Father can supply all our wants, and will give us what is best, may be not all we want, but all we need. How cheerful we ought to be.

You remember when I reported my trip to Buckhart, Mo., I stopped off at Kansas City and spoke three evenings, and some of the people who attended my first meeting were there, Sister Whitten being one. Her youngest daughter, Mrs. Lillie Gooch, was the only one in the family I had not baptized. After I left she decided to go to Oklahoma to live, and wished to take the Lord with her, and rejoice in hope, so wrote me to return and baptise her. So on the 7th I started arriving the next morning. Over 20 years ago Bother Whitten moved to Walcott, Kan., near Kansas City, and during one of my visits to the old congregation, where he was one of my first converts, he asked me to come there and hold a meeting, and the result was three men were baptized. Brother Medley and Brother Thorp still live there; and now Brother Whitton's daughter has moved there. She was but a small girl at the time of my visit mentioned above. So it was decided to hold the meeting there. The school house I spoke in before, had been moved across the street to be used as a place for meeting. So here I was after the lapse of years standing in the same building talking to the same people. I found Brothers Medley and Thorp had not been idle; they had talked the truth and stood by it through many an onslaught. At first but few came, but the interest increased.

In a late report you remember I told you a little history was some times necessary in order for you to understand some of my reports, and this is one of those places. Twenty-six years ago tomorrow, or February 4th, 1894, in St. Paul, Neb., I baptized Sister Emma Fugate, and her niece. At the time her sister Addie was staying with her going to school. The next year they moved to Belton, Mo., and I never saw them for twenty-four years. Two years ago I went to Kansas City and found these two living in the same house, Addie being now married. She again attended the meeting, but did not yet see the necessity of pulling away from error, and standing out for the truth. But all these years Sister Fugate had stood firm as a rock, and pleaded with "Addie," as we all call her; and now comes the part all my readers are interested in.

When I go to Kansas City or near there I always let Sister Fugate know, so if possible she can attend the meeting. So when I got started in the meeting I made my home with Brother Medley. After a few days one evening Brother Medley came to the sitting room door and said, "Some one wishes to see you." Judge my surprise to find Addie and her older sister whom I had never met before. Sister Fugate had been all these years teaching these sisters, and now they told me they were there for any further instruction needed, and to be baptized. The Sunday before Sister Gooch, the last member of the Whitton family said she wished to wait no longer, so in the baptistry of the Advent Church in Cheasley Park she was buried with Christ. Sister Gooch is an active worker, and will always stand for the truth. Then comes these two sisters sixty miles to be buried in the likeness of Chris't death. Think of Sister Fugate's rejoicing when after these years of waiting she knows them to be safe in Christ. Addie was compelled after baptism to return home, but Sister Lawrence remained for three meetings, but on her arrival home found Sister Fugate just staring to come, so she set her house in order and came back. I wish the household of faith could know these faithful sisters. In the meantime, others had expressed a desire to leave the associates of darkness, and come into the full light of God's truth.

After closing at Wolcott, I went by invitation to the Advent Christian Church in Kansas City, Kan.; and it was here we baptized these last mentioned. In my October report I told about stopping in Kansas City and finding Brother Si Herren's brother, and his daughter being interested; so this time two of them came, bright young ladies and so earnest. I know the angels rejoiced to see them. On Sunday we had an all-day meeting, and the result was Monday we had to meet again and baptize three more. Sister Morgan, another active earnest worker, the daughter of Brother and Sister Carpenter. I baptized Sister Carpenter when she was a small girl. They have been readers of The Restitution for many years. At the close of my meetings I went to visit our old standby Sister Calkins, who got me into my first series of meetings thirty-three years ago. Sisters Fugate and Lawrence were there, and I took the flu, or at least the prevailing sickness. I got so hoarse I could hardly speak. Sister Fugate is a trained nurse, and Sisters Lawrence and Calkins not far behind. So by their ministration I soon regained my strength. I thought of what Jesus had said, you shall have more fathers and mothers, brothers and sisters. I pray our heavenly Father if these sisters ever need help, they may fall into just as kindly hands. On Sunday I hardly knew whether I could speak or not, but I said I will trust in God for strength, as some were coming from a distance. So I spoke three times and had three additions, and felt better when through, than when I began. I knew God had heard and answered my prayer. The month's work was finished. I went to Brother Herren's in the evening; a few came in and I talked to them till train time.

I feel there is more to be done here. We know God directs his work. Tuesday morning I arrived home, found all moderately well, and am now getting ready for the next month's work. Brethren, pray for the success of the cause.

Almus Adams.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

T. V. Blyth	$ 3.00
L. G. Jaeger	2.00

* * *

THERE ARE chords in the human heart which are only struck by accident; which will remain mute and senseless to appeals the most passionate and earnest, and respond at last to the slightest casual touch (Dicken).

* * *

THE GREAT thing in this world is not so much where we are, but in what direction we are moving (Oliver Wendell Holmes).

* * *

Business certainly has its temptations. So has a professional life, and leisure also has temptations; so has poverty.

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Editorial

All enquiries with editorial responses are now being published without the writer's name. Many reasons might be given in explanation of this change in our policy. Suffice it to say that many brethren ask information on points without committing themselves to the doctrine which the question suggests, yet more than once readers have gotten the impression that the interrogator believed what he only asked about. Again, some espouse a theory in sincerity, are sure they can vindicate the truth of it, and then if editorial strictures demolish it, they have a feeling of resentment because they feel publicly criticised. If the inquirer's name had not appeared no personal antagonism would have been incited. Others again are deterred from coming to us with their scriptural difficulties from the dread of publicity. We believe our readers are interested in the questions submitted, and not in the persons who ask them. We therefore ask them to come to us with their difficulties assuring them that henceforth all their inquiries will be treated confidentially.

◆

The regular meeting of the Young People's Society was held Friday evening, Feb., 13, at the home of Brother and Sister Novy. A new amendment to the Constitution was voted upon and passed. The acting corresponding secretary reported having sent out seven letters and receiving one. The religious meeting was conducted by Brother Harry Titman and Brother Lawrence Gibbs. The subject was a debate on the doctrine of the Trinity the question being worded as follows: "Resolved: That there are three persons in the God-head." The affirmative was upheld by Lawrence Gibbs and the negative by Harry Titman. Needless to say that the arguments of the affirmative were simply swept away in the face of the overwhelming arguments of the exponent of the truth. However, the debate served its purpose, which was to show the members the views of the Trinitarians and above all, how they might successfully disprove their arguments.

◆

Caught Napping, Baptized

COLONEL CODY was baptized into the Catholic Church the night before he died. Mrs. L. E. Decker, his sister, announced today. Colonel Cody had been a Christian all his life, she said, and, although he belonged to no denomination formally, was very devout.

He was baptized, she stated, because the mother of Colonel Cody and his sisters died when they were very young, and they were not sure at this time, that he ever had been baptized. The Catholic Church was chosen at the request of his wife, who is of that faith.

Colonel Cody was unconscious when the baptism took place, and no attempt was made to rouse him, because Mrs. Decker said, "we were sure it was what he would have wanted had he been awake, but we feared he would not become conscious enough to realize what was being done before he passed away.--Selected by F. V. Blyth.

◆

The Baptism of Children

Dear Brother Huggins:

I HAVE three little grandchildren, aged about nine, eleven, and thirteen years respectively who earnestly and persistently desire baptism. I hesitate to comply with their request lest I confer a ceremony that would not be valid in the sight of God. Will you please let me know what you would consider an age of responsibility in a child of normal intelligence: and in your church what rule do you follow when children apply for membership? An early reply will oblige,

Your brother in the Lord.

Editorial Comments

THERE IS not and cannot be "an age of responsibility." Responsibility is a question of knowledge; and age has but little to do with knowledge. "He that believeth" (the gospel) is the condition in the premise. "What hindereth me to be baptized?" is a question that is answered in these words: "Thou mayest, if thou believest with all thine heart." The question, then, is not of age but

understanding and belief. Let us not despise youth. "Out of the mouth of babes and suckling thou hast perfect praise." Jesus was "about his Father's business" when only twelve years old; why should not your granddaughters likewise give God "perfect praise" at their age; and who dare to hinder them? Our custom here is to instruct the children in the truth from the first glimmerings of consciousness; drill them in "Bible Lessons on First Principles" constantly; and baptize them when they acquire sufficient knowledge and express the desire, without considering their age. Neither youth nor age disqualify for the service of God.

◆

"O Lord"

Are not Thine Eyes upon the Truth?"--Jeremiah 5: 3

Dear ---------- ---:

THIS LETTER is written in reply to a letter dated Nov. 29, 1919, and which purports to be an official answer to our former communication.* While you may have authorized the writer to send this letter, you probably have not read it yourself. Be that as it may, we opine you will be loath to endorse its sentiments after a thoughtful reading. The letter is on file in our study, and is subject to your inspection any time you may find it convenient to call.

A PAINFUL SURPRISE

In many respects the letter will be a painful surprise to you. To our personal knowledge for ten years you, whom the communication pretends to represent, have claimed that we were "narrow," personal, and mean, while you posed as "broad," magnanimous, and spiritual. It must be humiliating to you that a public document like this letter should now be sent out, for which you are sponsor, showing that just the reverse of what you have claimed is the truth. In our former letter we disowned all personal feeling and invited you back to our fold and shepherd care upon the sole condition that you accept the gospel. To this brotherly epistle, so biblical in its only condition imposed, you now respond in a voluminous letter in which there is not a text of Scripture quoted, or a Bible thought expressed. Its phraseology betrays the fact that it was begotten and born in a lawyer's office instead of a pastor's study. And as to the gospel, about which we asked you to express your faith, the letter shys away from it like a Methodist circuit rider. Like a child when reprimanded for some fault, you artfully try to "change the subject."

"OPEN COMMUNION" ABANDONED

In evading committal on the gospel you have unconsciously sacrificed the doctrine of open communion, as we shall presently see. Rejecting the truth because of the personal weaknesses and sins of believers is a threadbare subterfuge, and is as old as Cain. In the past you have tried to justify the "broadness" of indiscriminate communion by distorting a Scripture which says, "Let a man examine himself, and so let him eat." On this ground you have plead that the church had no authority to say who shall commune; that, you claimed, must be left to the communicant himself. Allowing, then, that we are as bad as you say, you cannot exclude us from fellowship without abandoning open communion! You cannot maintain this "broad" principle of fellowship and at the same time excommunicate us, even if we are deceivers as you charge! The moment you refuse our fellowship on any pretext whatever--no matter what crime we may be guilty of-- open communion is repudiated and close communion avowed! If "let a man examine himself" applies to a Baptist, why does it not apply to us? Does personal offence make the difference? Is sinning against you worse than sinning against God? If we are guilty of all you charge against us, how does that justify you in evading a confession of the gospel? We are commanded to confess the truth "before men," bad as they are (Matt. 10:32); and Christ witnessed a good confession before Pontius Pilate, rascal though he was (1 Tim. 6:13, 14). Are you "ashamed of the gospel" (Rom. 1:16) because we are bad? What kind of gospel is it that hides behind personalities? God's eyes are upon the truth; yours are upon self; we are seeking the things of Jesus Christ; you are wholly absorbed in things your own (Phil. 2:21). Parading personalities smells of egotism and is always bad taste. But to exalt them above, and to put them before, the gospel, and then demand their adjustment, gospel or no gospel, is surely a new thing under the sun (Eccl. 1:9).

CHRIST'S LAW OF OFFENCES DENIED

The seriousness of an offence depends upon the dignity of the person sinned against. Perhaps this is why, in this case, personal offences are rated higher than the gospel. However this may be, the plan proposed to effect reconciliation shows great ignorance of the law of Christ. That law reads:

> If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: . . . . but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he will not hear the church, let him be unto thee as a heathen man and publican (Matt. 18:15-17).

This is Christ's law concerning personal offences. It requires nothing of the offender: all its mandates relate to the offended. He is told exactly what to do. Now in the present case we are the offenders, and you are the offended. We have nothing to do; you have everything to do. Have you done the things which Christ requires? No, although you have been exhorted by a third admonition to obey. Do you, repentant now, propose to obey the law of Christ? No, indeed; you supercede that law by one of your own devising. When "wilt thou cease to pervert the right ways of the Lord?" (Acts 13:10). If you had accepted "Our Confession of Faith," fellowship relations would have been assumed immediately, and then all personal offences could have been reconciled according to the law of Christ. A church only has jurisdiction over its own members. You are not members of our church, and we are not members of yours. Neither one, therefore, has jurisdiction over the other. Adjustment of personal offences is impossible where there are no fellowship relations. Your criminal charges against one of our Elders is a direct violation of 1 Tim. 6:1 and Matt. 18:15-17. We positively refuse to hear, much less to consider, evil reports against any member of our church which comes from the gossip shops of an unfriendly world.

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*The "former communication" here referred to was published in The Restitution Oct. 28, 1919, page 174.

"FARE YE WELL"

We call heaven and earth to record that we have done what we could in your behalf. Having shown no disposition to "endure sound doctrine" (2 Tim. 4:3), but a decided tendency to "put it from you" (Acts 13:46); having shown no desire to "contend for the faith" (Jude 3), but rather to cover it with a bushel of personalities, exalting persons above doctrine, we are under the painful necessity of turning our attention to those who "will hear it" (Acts 28:28). Time is too precious to waste in personal wrangles with a people who are as creedless as the Campbellites. Life is short; time is fleeing; the coming of Christ hastens greatly. However, should interest prompt you to reply to this letter we shall welcome individual responses as reciprocating our courtesy of personal address.

"Fare ye well" (Acts 15:29).

Communications

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

DEAR BRETHREN:

I WOULD be glad if you would bring the following thoughts before your readers, re latter statements of verses 3 and 5 of James 5th chapter, called to our minds by our son's study of this chapter. "Ye have heaped treasures together for the last days:" "Ye have nourished your hearts as in a day of slaughter." All reliable scriptural signs prove to us that we are living in the last days. The world has witnessed and just passed through the greatest slaughter of history, as affecting the whole world more or less. It is a fact that during this period the rich have become enormously richer, and many erstwhile rich have become millionaires over night, so to speak. With these thoughts in mind, read again the two passages quoted, but according to the readings of Rotherham, the Revised Version, and Emphatic Diaglott (latter interlinear reading)—"Ye have heaped treasures together in the last days;" "Ye have nourished your hearts in a day of slaughter" ("as" omitted), thus stating hundreds of years ago exactly what has occurred within the past past five years. Then seventh verse, "Be patient therefore brethren unto the coming of the Lord;" eighth verse, "For the coming of the Lord draweth nigh."

The above thoughts will doubtless be as refreshing to you as they were to us.

Sincerely yours,

H. DICKEL AND FAMILY.

DEAR BROTHER HUGGINS:

EARLY LAST fall and again recently while in Kansas City, Kansas, I was invited to speak in the Advent Christian Church. They kept insisting that we were so near alike we should work together. The fact was I had talked on prophecy and the kingdom and coming of Christ—all themes on which we are practically one. But if I had talked on some other themes I wonder if they would still insist we were so near alike? Finally, I suggested this: Is there any common ground upon which all who believe in conditional immortality can meet and work together? He thought there was, and suggested we each write to our church papers and start the matter, and see what would come of it.

Now I suggest we discuss this question through The Restitution, and if any of you wish you can write me direct. But if it is talked through the paper all can see and know what is being said. It is a question that concerns the whole body.

In discussing the question, let us keep in the spirit and observe these rules:

1st. Several bodies of people believe we are mortal. Upon that point we are all one.

2nd. These same bodies of people believe in the resurrection of the literal dead. Upon that we are agreed.

3rd. These same people all believe in the second coming of Jesus. Upon this point there is no chance for discussion; we all believe alike.

The chance for discussion on the second point is so remote we can put that by as practically settled.

The third point would, in all probability, provoke some discussion. But let us keep this in mind: we all believe in Jesus' personal return. What he does when he returns is where the difference arises. Now this is the vital question, so far as unity is concerned: can we leave that for that time, or must that be settled and believed now? The question is: can we preach the second coming of Christ and say nothing about what he is to do when he comes?

I am not discussing the question: I am only trying to get it before us in a way to be discussed intelligently. I just received a letter from the minister referred to above, and he said he had written to their paper, "Our Hope," and had had two responses; one from a man I am well acquainted with; the other he says he thinks is a Russellite. This is the first surprise in the move. But here I quit, asking the brethren to take it up at once and let us see what the final result will be.

Yours for unity on vital truths,

ALMUS ADAMS.

Obituary

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Mrs. Le'ah Orr-Jones, daughter of Austin and Anna Orr, was born July 11th, 1886, near Scircleville, Indiana. She was reared to womanhood on the farm and received the usual common school education.

She was married to Edward E. Jones, September 1st, 1906, and became the mother of two children, Joseph Austin and Martha Maxine. They lived on the farm for eight years and have lived in Frankfort since.

She died at her home, 354 S. Alhambra Street, February 16th, 1920. Her mother had preceded her in death when she was eight years old. She leaves her husband and two children of her own household, her father and step-mother, Mr. and Mrs. Austin Orr, her aged grandfather, Nathan Orr, and many other relatives to remember her life of merit and worth.

She was a woman of more than ordinary intelligence and was held in high esteem by her friends and neighbors. She had heard the gospel message taught and believed in Jesus as the Savior, and had it in her heart to yield herself in obedience to the Master's call, and so expressed herself to the writer very recently. She had enrolled as a member of the Indiana Berean Home Class Bible Study that she and her husband might more perfectly know the Scriptures and our duties in accord with their teachings, but the enemy, death, has cut her course short. We can only lift our eyes to the courts of heaven and say, "Thy will be done."

Funeral services were held at the St. Paul M. E. Church, in the neighborhood of her childhood on Wednesday, February 18th, at 2 o'clock, conducted by the writer. The house was filled by her old time friends and associates in respect to her memory. Burial was made in the adjacent cemetery.

D. E. Van Vactor.

DAILY THOUGHTS

Let us cleanse ourselves from all filthiness	2 Cor. 7:1
Let the words of my mouth be acceptable	Psa. 19:14
Good understanding giveth favor	Prov. 13:15
I must be about my Father's business	Luke 2:49
Be ye holy, for I am holy	1 Pet. 1:16
Despise not the chastening of the Almighty	Job 5:17
Let not thine heart envy sinners	Prov. 23:17

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2:13, 14.

Special Contributors
Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas, ... Proctor, Montana.

GOLDEN TEXT: Isaiah 48:10

IN THE CRUCIBLE

OUT FROM the mine and the darkness,
  Out from the damp and the mould,
Out from the fiery furnace,
  Cometh each grain of gold,
Crushed into atoms and leveled
  Down to the humblest dust,
With never a heart to pity,
  With never a hand to trust.

Molten and hammered and beaten,
  Seemeth it ne'er to be done,
Oh! for such fiery trial,
  What hath the poor gold done?
Oh! 'twere a mercy to leave it
  Down in the damp and the mould:
If this is glory of living,
  Then better be dross than gold.

  Under the press and the roller,
  Into the jaws of the mint,
Stamped with the emblem of freedom
  With never a flaw or dint;
Oh! what a joy the refining
  Out of the damp and the mould!
And stamped with a glorious image
  Oh, beautiful coin of gold. —Selected by G. W. Alexander.

SOMETHING FOR YOUR BENEFIT

Brother J. S. Lyon, of Citronville, Alabama, has written us a long letter—full eight times as long as the one he has written you—telling us of himself, his family, his surrounding, and going into great detail as to his methods and plans concerning this great offer he now makes you and which, if you accept, will be of so much benefit to you, and at the same time give him a great deal of extra work.

Brother Lyon in offering his services is purely unselfish: he has but one motive, and that the benefit of youth to the glory of God. He wishes you to get better acquainted with God and with his Christ. He wants you to know your Bible better. He is desirous that you become better acquainted with each other. I am sure you are one with him in all these things, that you will read his appeal with care, and that you will write him just the sort of letter he asks you to. Then, having done this, you will see what it means to you. Write him today.

THE APPEAL

DEAR YOUNG PEOPLE:

THROUGH THE kindness and permission of Brother Donaldson we are in this way introducing ourselves to you. I am sure all are glad to have three more young folks added to the household of faith. We need all we can get to carry on the Lord's work as the older ones fall asleep. I often wonder how many young people there are altogether in the church. The new ones are my children, Malville, aged 20, attending the University of Alabama, Dorothy and Margaret, aged 18 and 15, high school students in the senior and sophomore classes.

Now we want very much to become acquainted with the others in the church, and have this proposition to make to you: If you will send me a nice long letter telling interesting things about yourself, home, and church, I will promise that you will receive ten letters from the other young folks of your own age. Does that not sound tempting? Write right away, and don't forget to tell your age.

J. S. LYON,
CITRONEVILLE, ALA.

ALL FOR GOOD

THERE ARE ninety and nine blessings in most lives to one misfortune where good health, intelligence, integrity, commonsense and energy exist.

Looking at the bright side of life and doing one's best is half of life's battle.

Impatience, procrastination, and idleness are the chief causes of drifting into misfortune, of getting into the quicksands of trouble instead of landing in the snug harbor of peace and rest.

The burdens of life considerably lighten when we face them manfully. Every fibre of one's being must be interwoven and work in full harmony if we wish to meet with success in our occupations.

To have the disappointment of a door shut in front of us is something, but not everything. Many a time to be stopped and forced to take another road has turned out to one's great advantage.

It is a good thing to know, to realize "that all things work together for good to them that love God," to have reached the height, to know and understand that some seeming misfortunes really are blessings brings us near to God indeed.

ECCLESIASTES 9.10

WE SEEK him everywhere
  Amid the throng.
We've sought here and there
  And sought him long,
Hoping among the mob
  He'll chance to dwell—
The man who knows his job
  And does it well!

We know of labor's need,
  Nor hold them light,
But oh the man who knows
  His business right!
Workman, or cop, or clerk
  He makes a hit,
The man who knows his work
  And tends to it!

The world has constant use
  For men like this,
Who's works not fast and loose
  And hit or miss.
It seeks, with heart athrob,
  Where he may dwell
The man who knows his job
  And does it well.

IN THE CRUCIBLE

THE POEM that heads our department today deals with the precious metal, gold. It might interest you to know that during 1915 the world's output of gold was a little over 23,000,000 ounces, every grain of which had to go through the crucible of fire to have any value. Gold is used quite extensively, and those having a great abundance of it are considered rich. As a word "gold" signifies richness in the things of this world.

Did you ever see gold as it came from the mine? With but a very small percentage it all has to be "molten and hammered and beaten." In its natural state it is far different from that which we see, "stamped with the emblem of freedom," "Oh beautiful coin of gold." Surely the refining—separating the dross from the gold—is what gives it its value and makes it desirable.

In many places the Bible speaks about gold. Read the 19th Psalm and see there what value David puts upon it as compared to those things we receive by serving the ever living God.

Then Peter in his first epistle, first chapter, has recorded some exceedingly precious thoughts concerning our "hope" and "inheritance reserved in heaven for us, who are kept by the power of God through faith"; and in the 7th verse he writes, "That the trial of your faith being much more precious than gold that perisheth though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." Previous to this the apostle speaks of "manifold temptations," which is the trial of faith mentioned. We want you to read this entire chapter and see for yourself with what we have been redeemed and the outcome of that redemption. Always remember "The word of the Lord endureth forever."

To make gold pure it is put through the crucible: to make the Christian pure he too must go under the crucible of affliction. He must "suffer for Christ." No stone can be polished without a lot of chiseling and rubbing. No metal can be pure without refining, and no Christian can be pure without suffering. Read Heb. 7:1-11, noting carefully verses two and six, and ask yourself this question, "Am I better than my Lord?" Then knowing why trials and temptations come our way, let us ask God for strength to overcome them, that strength that cometh through having a strong, unswerving faith in Jesus as "the Christ, the Son of God" our Redeemer, realizing that each time we overcome we are purer, more Christ like, more pleasing to God.

THE RICHES OF THE WORLD AND THE RICHES OF GOD—A CONTRAST

JOHN IN his Revelation, 3:14-20, is writing to "The angel of the church of the Laodiceans." brings out in strong contrast the difference between those make-believe Christians who trust in the riches of this world and not knowing that they are in want in all things, and those real Christians who have the real riches—gold—of faith, and are covered with the white raiment of the perfection of Jesus.

Read it for yourself and decide as to which class you wish to belong, knowing that to him that overcometh will I grant to sit with me in my throne, even as I overcame, and am set down with my Father in his throne.

A CONFESSION OF FAITH

THIS LETTER is all the way from Corvallis, Oregon. It was written by Miss Gladys Barber. You will notice she is but 13 years old. When children of such tender years write the letters they do, it casts great credit on their parents, for the home influence must be of the very best.

THE LETTER

I AM writing a line for our page. I wonder if Mary Lee is away on a visit. Perhaps she will write a letter soon.

I am 13 years old and a true believer in the things concerning the kingdom of God, and the name of Jesus Christ. I adore and love him who first loved me, and gave his life that we might live. I want to be worthy of a place in that new city when he comes.

I hope some of the other girls will write soon. I expect they will do better than I have. Now if I have made any mistakes I think our Editor will correct them for me; don't you think he will?

I will try and do better next time. We must do all the glory of God and Jesus our Savior, and he will be pleased with us when he comes. Love to all.

The Editor has not made any corrections or alterations. The letter appears just as it was written. Our opinion is that a better letter, or a better confession of faith never appeared in The Restitution, no matter who the writer, their age, or the amount of space occupied. We hope to hear from Gladys again.

* * *

Be sure to read today's GOLDEN TEXT.

"Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."

SIGN POSTS

THE MAXIMS preached to his employees by a prominent manufacturer, who has made a pronounced success in a business where the failures are uncommonly high, are guideposts to success in any line of endeavor. Here are a few of the flash lights:

"Even a fool can be about right. It's your business to be dead right!"

"Do your work a little better than anyone else and you need not look for favors. They will chase you."

"Don't swallow any man's 'say so.' Use your brains. Don't let the other man do your thinking. If you do, he'll get paid for it—not you."

"Tell the truth, if it leads you out of the window. It is better to go out yourself than to be kicked out."

"Learn to see the good in things; look for the good in people. Study the strong points of your house."

"Learn to do things without being told! Be first to catch your own errors—if you make them. Be first to see an opportunity, an improvement, an idea, a better way. Demand touch of yourself—and get much."

"If you say you will be there, be there. If you say your will do a thing—do it. Do not make an appointment unless you are sure you will be on time and then regard your word as sacred, and be there—on the dot.—Sel. by J. F. Hogarth.

* * *

KEEP YOUR minds so filled with truth and love that sin, disease, and death cannot enter in. It is plain that nothing can be added to the mind already full. There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an impervious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourself are safe, but all whom your thoughts rest upon are thereby benefited.

It is the evil thinker who injures himself with what he would have harmed others. Good involuntarily resists evil. The evil thinker takes his own dose and dies of his own physic. The right thinker is safe, and abides under the shadow of the Almighty. His thoughts can only reflect peace, goodwill, health and holiness.

Let us all try to be good pure thinkers.—Selected by Georgia Gazeley.

* * *

ON A man's journey through life he is confronted by two tragedies: one when he wants a thing and cannot get it; and the other when he gets the thing and then finds he does not want it.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. MARCH 16th, 1920. NUMBER 11

The Cup of Blessing

1 COR. 10:16, 17

IT IS the cup, though it be the juice of many grapes, even as it is one loaf, though it be many grains. The grains cannot maintain their individuality and their own life if they would become bread for others: the grapes cannot maintain themselves as grapes if they would constitute the life giving spirit. Then we see the beauty of the apostle's statement that the Lord's people are participants in the one loaf and cup. There is no other way that we can attain the nature than by accepting the Lord's invitation of his cup and be broken with him as members of the one loaf, and to be buried with him in baptism unto death, and thus to attain with him resurrection glory, honor, and immortality (John 6:53). Gladly, Lord, we can appropriate to our necessities the merit of thy pure nature sacrificed for us for our justification. Gladly, too, we will partake of the cup of suffering with thee, realizing it to be a blessed privilege to suffer with thee. And we know that the time is near at hand when in the everlasting kingdom of the future we may live with thee and be like thee and share thy love and thy glory, as thy bride. Oh, brothers and sisters, that we may be faithful, not only in the performance of the symbol, but also the reality. Blessed Lord, we hear thy word saying, "Ye shall indeed drink of my cup, and be baptized with my baptism." Lord, we are not of ourselves able thus to sacrifice, but thy grace is sufficient for us, for we are wholly thine now and forever.

Brother Recker.

Israel in History and Prophecy

IT IS stated by H. L. Hastings in one of his Anti-Infidel tracts that a certain man was once asked, "Do you know a word that would state a fact that would prove the inspiration of the Bible?" The answer was, "Israel." Why would this word state so much? Turn it over in your mind a few times and see what it suggests. Do you not see a very small people wandering the hills of Palestine watching after their flocks? This same small people wending their way into Egypt as a hungry, food seeking family? In Egypt we see them increasing in numbers; but wearing the yoke of servitude. Later we see them wending their way back to the rugged, forsaken hills. We can hear the rumblings of the distant thunders of Sinai, the voice of God proclaiming among other things, "Thou shalt have no other gods beside me." We watch with interest the progress of their homeward journey, and see them as they fall by the thousands; but God's plans are worked out with them by the rising and more faithful generations. Even their leader and law giver is not permitted after viewing the land, to enter. But faithful Joshua leads them onward over the Jordan, into province after province, and city after city till they have become possessors of their own promised, and long hoped for home.

But even here they could not be kept in harmony with heaven-given law; they were disobedient children. They made unto themselves new gods: instead of falling prostrate before, and worshipping their own true God, they worshipped idols. Some, no doubt, ever remained faithful. They, when as a people of world wide fame and great prosperity, were worshipping God; but on the other hand, when they went after false gods they were a down trodden and afflicted people. The surrounding nations were used as God's chastening rod to chastize them for their wickedness; but still only a remnant was induced to hold on to the heaven-given precepts that had made them a separate people from the rest of the world. We see them as a mighty kingdom with prosperous cities. Again we see them as being run over by their near relation, and other tribes of the desert. But lastly we see them wending their way again into the land of an enemy, the land of Babylon. Here they are made subjects of the mightiest king that at this time had ever swayed the scepter of empire. Here they were sorely tested—extermination at one time confronted them—but the work and pleadings of a daughter of the captivity awakened the sympathy of the mighty monarch, and thy were saved.

Is it possible to read such history and not see the hand of the great Jehovah imprinted indelibly upon it? Can we not see his footsteps in all their wanderings, and his eternal power so vividly displayed that the word "Israel" itself seems to be written in ever living characters of the most brilliant hue? But we must not stop here, only to wonder a little at what became of the vast number that never returned to their homeland, at the end of the seventy years of servitude in this godless land. Various have been the opinions advanced at this point. Some contending the various European nations have sprung from them, and perhaps some of Israel's blood does course along the channels of our arterial system; yet I am convinced that no existing people except those know as Jews can be called Israel. It was amalgamation with other nations and races, that lost the majority of the ten tribes to the sight of humanity; but I believe that a remnant of them is preserved among the Jews, and when Israel returns from the north country, Russia (Jer. 23:7, 8), she will return in what the world today terms the Jew; and so from other countries.

To say that any modern nation or nations is Israel, admits that Israel is amalgamated into every other blood. Various Israelitish tribes were always permitted to intermarry, and while in strange countries Israel, and Judah have become so mixed that we only know them as Jews; and perhaps it is the same among themselves. True, expositors think they find many things in some modern nations that fulfill promises to Israel as per the prophets, but God did not say that other nations would not do many things he said Israel would, and we can prove nothing by applying prophecies of Israel to any one but Israel. Israel has yet plenty of time to make good everything God has spoken of her, and we believe she will, as she has in the past; and this should be sufficient to the honest investigator. Here at the end of this digression, and also the end of the Babylonian Captivity we again see, shall I not say Israel, in a remnant returning to their former and much beloved land. If the reader wishes to know why I say, "Israel in the whole of her twelve tribes," or a remnant of the twelve tribes returned to their ancient home, I give the following reasons:

(1) "Thus saith Cyrus king of Persia, all the kingdoms of the earth hath the Lord of heaven given unto me; and he hath charged me to build him an house in Jerusalem, which is in Judah; who is there among you of all his people? The Lord his God be with him, and let him go up" (2 Chron. 36:22, 23). This proclamation is as broad as the Medo-Persian kingdom, and surely some at least of the ten tribes claimed to be God's people and took advantage of the proclamation, and went up with others of Judah.

(2) About 280 B. C. Ptolemy Philadelphus, king of Egypt, wished to have the Hebrew Scriptures translated into Greek, and history informs us that six men were sent from each of the twelve tribes.

(3) Jahn, an able writer says: "Cyrus' . . . general permission . . . extended to the Israelites in Assyria, Gozen, and Media, as well as to the Jews at Cheber and Babylon."

(4) History informs us, "A great number of them (the ten tribes) went back to Judea along with the Jewish captivity of Babylon, though they were from that time blended with them" (Modern Universal History, Vol. 2, P. 155).

(5) "And this house was finished on the third day of the month Adar, which was the sixth year of the reign of Darius the king. And the children of Israel, the Priests, and the Levites, and the rest of the children of the captivity, kept the dedication of the house of God with joy, and offered at the dedication of the house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel twelve he goats, according to the number of the tribes of Israel" (Ezra 6:15-17). This is positive proof, that "all Israel" were represented at the dedication of the temple after the return from Babylon.

(6) And there went up some of the children of Israel, and the Priests and the Levites, and the singers, and the porters, and the Nethinims unto Jerusalem, in the seventh year of Artaxerxes the king" (Ezra 7:7). Here again is proof that some of Israel went up to Jerusalem.

(7) Jesus commanded his disciples saying, "Go not into the way of the Gentiles, and to any city of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel" (Matt. 10: 6, 7). Who were they sent unto? Not nations afar off; but the Jewish cities of Palestine. If those witnesses prove anything they prove that Israel was in Palestine after the Babylonian Captivity, and amalgamated with the Jews: and that proves that Moses knew what he was saying when he uttered the following solemn words: "The Lord will bring a nation against thee from afar, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old nor show favor to the young" (Deut. 28:49, 50). This beyond a doubt is a prediction of the Roman invasion, and proves that Israel as a whole was afflicted by that. When this prophecy was uttered Israel was undivided; every tribe was included; and so every tribe must be afflicted by the Roman invasion. Israel, then, as a whole, was represented in Palestine in the post-Babylonian age, and remained there till carried away by the Romans. God ever "will leave a remnant, that ye (Israel) may have some that will escape the sword among the nations, when ye shall be scattered through the countries" (Ezek. 6:8). Here is the miracle: Babylon with all its boasted population and power has passed away. All the rites and ceremonies of ancient Greece and Rome have fled and are gone; but Israel, the little Palestinian nation, though scattered and pealed, still lives, and holds the wealth of the world. Surely God has a future for her.

J. J. Heckman.

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air. But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

The Hebrew Letter

ARTICLE SEVEN

THIS LETTER being addressed to the Hebrew Christian and not to the Gentile, must refer to the observance of the law more frequently than if it had been addressed to both classes. The object in this epistle was to prove to the Hebrews that Jesus the Christ is identified in the one whom the Scriptures pointed to as the Messiah. Isa. 9:6 speaks of a child born, and a son given, upon whose shoulders would rest the government promised. In this text the prophet associates it with the covenant made with David (2 Sam. 7:12-18).

This testimony is concerning Jesus the Christ, and is the spirit of prophecy. Unless it contains this testimony it is not the spirit, and is therefore a dead body. The reason why the Jews were so bitter against Jesus was that he claimed that these prophetic utterances were applied to him. The Jews had no objection to the application of these Scriptures to a Christ, but when one whom they believed to be of human origin, that is the son of Joseph and Mary, they became very indignant and were ever ready to stone him. The stumblingblock to them was when Jesus was declared to be the prophetic Messiah. This thought is emphasized in John 1:40, 41. When two disciples of John the Baptist followed Jesus, whom John declared to be the Lamb of God which beareth away the sins of the world. They were convinced of his identity as the Messiah of the prophets. When Andrew found his brother Simon Peter he expressed himself thus, "We have found the Messiah."

This is an acknowledgment that their former knowledge of the Messiah was an error. Nathan's confession (vs. 42) completes the testimony. "Rabbi, thou art the Son of God; thou art the King of the Jews." These testimonies remove the gross error that Jesus was the son of Joseph. In the beginning of this epistle the writer mentions that the prophets had been his witnesses previous to the coming of his Son. In these last days he hath spoken to us by him. Now if the words spoken by the angels were steadfast and those who transgressed received a just retribution, a retributive punishment, those who reject the Son would be held for the same punishment. They were therefore admonished that God had witnessed of his Son that he had spoken words that contained the great salvation. The testimony was attended with signs and wonders and with divine miracles and gifts of the Holy Spirit, according to his own will. The acknowledgement that Jesus was a prophet and a teacher sent of God, as witnessed by the doing of miracles, was no evidence that such believed in his Sonship. They could believe these things and still reject him as the prophetic Messiah. There can be but one man by or through whom salvation can be obtained, and that is the name of Jesus Christ of Nazareth. This is applied as well to the Gentile as to the Jew. Therefore it is needful that all accept the name that Jehovah filled with his Spirit.

We are privileged to announce, as did the Lord God to Moses concerning the Jews, Exod. 23:21: "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him." He is judged unworthy who believes not in Jesus as the only begotten Son of God (John 3:18). The Father gave an able testimony as Jesus came up out of the Jordan, and also on the mountain in this language, "This is my beloved Son, in whom I am well pleased." This testimony was concerning his Son, not the son of Joseph. The world today is being rapidly converted to a false Christ. In their creeds they have introduced one who has no connection with the covenants of promise with Abraham and David. We have stated that the vital truth that Jesus the Christ is the Messiah is applied to the Gentile as well as the Jew (1 Cor. 1:23, 24). The apostle here answers both classes and states that to one it is a stumblingblock, and to the other, foolishness. He states that the Jews required a sign, and the Greek seek after wisdom. God testified of his Son with signs and wonders and with divers miracles and gifts of the Holy Spirit (Heb. 2:4). These the Jewish elders and wise men rejected. Their stupidity and traditions carried them to cling to the law and reject the law giver and the Mediator under this law. Their sacrificial offerings had become so formal that he had no desire in them. Jesus expressed it in these words: "This people draw nigh unto me with their mouth and honoreth me with their lips; but their heart is far from me." When the Jewish elders claimed to follow and believe in Moses Jesus informed them that if they had been or were his true disciples they would believe in him because Moses spoke of him.

In conclusion, let me briefly speak of what Paul wrote to the Corinthian Church. Despite the position taken by both Jew and Greek he stated, "We preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness: but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God." "It is written," says the apostle, "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? It is written, The world by wisdom knew not God; because the foolishness of God is wiser than men, and the weakness of God is stronger than men." The foolishness of God and the weakness of God can only be expressed in the worldly wise; the power of God and the wisdom of God are brought to view in his purpose of the ages and the resurrection of his Son. Without this power and wisdom the whole race would be visited with a retributive judgment which is final. Thanks to our merciful Father, through his power and wisdom is given to the called and chosen ones life eternal. We are further admonished, "Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; he hath chosen the weak things of the world to confound the things which are mighty." If these articles shall have strengthened some who are weak or caused one to give up an error for the truth, the writer will be well paid for his weeks of study.

D. C. Robison.

The Restitution Sunday School Leaf

THE RESURRECTION OF JESUS

MEMORY TEXT: But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

1. Now upon the first day of the week, very early in the morning, they came to the sepulchre, bringing the spices they had prepared, and certain others with them.

2. And they found the stone rolled away from the sepulchre.

3. And they entered in and found not the body of the Lord Jesus (Luke 24:1-3).

4. And the angel said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified.

5. He is not here: for he has risen, as he said. Come, see the place where the Lord lay (Matt. 28: 5, 6).

6. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

7. Him hath God exalted with his right hand to be a Prince and a Savior:

8. For to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things.

9. And so is also the Holy Spirit, whom God hath given to them that obey him (Acts 5:30-32).

10. Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene (Mark 16:9).

11. And he was seen of Cephas, then of the twelve.

12. After that, he was seen of above five hundred brethren at once (1 Cor. 15:5, 6).

13. Him God raised up the third day, and showed him openly:

14. Not to all the people, but unto witnesses chosen before of God;

15. Even to us, who did eat and drink with him after he rose from the dead.

16. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the quick and the dead (Acts 10:40, 42).

Practical Truths

In our last lesson we followed the dead Savior to the grave. We considered the funeral procession, and saw them wrap him in linen and spices, and today we are to consider his resurrection. When the women came to the grave early on Sunday morning they found an empty tomb. Jesus was not there. While they were wondering what had become of him, the angel told them he had risen from the dead. Soon after he appeared to Mary, then to the disciples. The best witnesses of his resurrection would be those who had been constantly with him and known him before his death. Second, they must see him dead and know that he was dead. Third, they must see him alive and know that he was the same person they had known and known to be dead, and now know to be alive. Such indeed is the testimony of the apostles.

Notes on the Lesson

Firstfruits.—First ripe fruit. Used here as a pledge of the resurrection.

1. **First Day of the Week.**—It is probable, nay certain, that Jesus was raised just three days from the time he was buried, as he was to lay three days in the heart of the earth. Being buried at six o'clock, or the beginning of day, he would necessarily rise at the very beginning of the first day.

2. **They Found the Stone Rolled Away.**—The angel rolled the stone away (Matt. 28:2). It must have been a large stone, as there was only one stone used, and it blocked up and closed the whole doorway. It must have filled the entrance, as we read that it was sealed, probably with wax, and received the impression of the Governor's ring.

5. **He is Risen.**—This is direct and positive testimony from the angel. **See the Place.**—He shows them where they had placed him, but he was gone. The tomb was empty.

6. **Raised up Jesus.**—Notice it is here stated that God raised up Jesus. Twenty-five times at least in the New Testament it is affirmed that God raised up Jesus. The doctrine that Jesus raised himself from the dead, therefore, cannot be true. See texts.

7. **Prince.**—The son of a king. A person possessing highest place or authority. One who expects to suceed as a king.

8. **Witnesses.** Those who know by personal presence; those who can give testimony.

13. **Openly.**—This resurrection proof is not a secret one. Five hundred witnesses at once are given by Paul in 1 Cor. 15:6.

14. **Chosen.**—They were chosen witnesses. Chosen because competent from their acquaintance with all the circumstances.

15. **Did Eat and Drink With Him.**—This probably was one of the strongest proofs of his literal resurrection. An apparition could not eat and drink.

Suggestive Topics and Questions

1. **The Empty Tomb.**—What is first cited as a proof that Jesus had risen? Ans. The disappearance of the dead Savior. Was the tomb empty? (Matt. 28:6; Mark 16:6; Luke 24:3). Who was first at the sepulchre? Was Jesus gone when they came there? What time did they come to the sepulchre? (Mark 16:2). What time did Jesus arise?

2. **Who Raised Jesus?**—By whom was Jesus raised from the dead? (Acts 2:24, 32; 3:15, 26; 4: 10; 5:30; 10:40; 13:30, 33, 34; 17:31; Rom. 4:24; 6:4; 8:11; 10:9; 1 Cor. 6:14; 15:15; 2 Cor. 4:14; Gal. 1:1; Eph. 1:20; Col. 2:12; 1 Thess. 1:10; 2 Tim. 2:8; 1 Pet. 1:21; Heb. 13:20).

3. **The Witnesses.**—Who are the witnesses of Jesus' resurrection? (8). Are there any other witnesses beside the apostles? (5). How was the Holy Spirit a witness? (9). See Acts 2:14-18. Was the giving of the Spirit at Pentecost a proof that God had raised Jesus from the dead? (Acts 2:33).

An Open Letter to Dr. Shields

INTERESTING CORRESPONDENCE

THERE IS attributed to you in today's issue of "The Globe" a statement regarding the Lord Jesus Christ which, if correctly recorded (and "The Globe" seldom errs in that respect), has no right to pass unnoticed, for it is of too serious a nature.

You are quoted as saying that "Jesus Christ is to us the only wise God." This statement is in itself self-contradictory, but coming from a man of your position and learning, and appearing in a daily paper of the standing of the Toronto "Globe," which professes to be an expounder of Biblical exegesis through its editorial columns, this fact will be overlooked, and multitudes will accept your statement without taking the trouble to examine it, and verify it with Scripture. Much as I admire some of the work you have accomplished, and the zeal you at times exhibit, I feel that I should be unfaithful did I not write to you both privately and publicly regarding the matter.

The very name "Christ," which means "anointed," is conclusive proof that your statement cannot be true. Any man's own common sense must assure him of the fact, added to which the evidence of Scripture is abundant. The Scriptures testify that "God anointed Jesus . . . and that God was with him" (Acts 10:38). Did God anoint himself? I challenge you to bring forward one single statement of the Lord Jesus where he can honestly be said to claim the title you so boldly confer upon him. Is it any wonder that our churches are constantly losing ground in the hearts of earnest men and women? Is it any wonder that God refuses to bless, and that infidels increase in number and in the satire they heap upon so-called Christianity, when such absolute nonsense is taught from the pulpit? The Bible is the most common sense book in existence, but though I am writing to a professed friend of Christianity, I cannot refrain from saying that your ministers do almost as much harm as you do good by the caricature you make of God's word in many of its fundamental teachings. I am quite prepared to meet you in the columns of any paper or magazine you choose, and see who it is that is bringing discredit on the Bible. In the interest of truth I trust you will respond. If you cannot find a paper willing to accept such a controversy, I shall be happy to do so, provided you adhere to your declaration that the word of God is the sole authority.

Trusting to have a reply at an early date,

Yours sincerely,

R. H. JUDD.

In reply to above article "The Globe" sent Brother Judd the letter following:

Mr. R. H. Judd, Dear Sir:

We cannot possibly find space for a controversy such as you invite. We suggest that you write Mr. Shields so as to be certain that the quotation represents his views. Thank you for your pamphlet.

Yours very truly,

THE GLOBE.

Brother Judd's response follows:

Editor "The Globe," Sir:

REPLYING TO yours of the 18th inst., I am not at all surprised at contents of same, for I have been aware for a considerable time past that it is not your policy to allow anyone to advocate in your columns anything that savors of criticism of what you term "evangelical truths." You have again and again refused to publish communications from men whose belief in the integrity of the Scriptures is, if anything, more pronounced than your own, and of those whose errors you seek to shield. It is admitted that they are sincere and earnest, and that along many lines they are doing "good work"; but that very fact makes it the more important on account of their influence, that extreme care should be exercised in their utterances. When a man of the position and bearing of Rev. Dr. T. T. Shields says that "Jesus Christ is the only wise God," it is important indeed that such an error be refuted. He certainly is partaker of another man's sins who seeks to withhold from the public an exposure of the error. The Globe not only refuses to discuss the matter, but actually prints a commendation of the statement in the issue of yesterday. You say you "cannot possibly find space," yet much space is daily devoted to details of the most harrowing crimes, and a large corner of the front page is set apart each day for matter of the most trivial nature. These, to you, are of more importance than vital Bible truths. Your defence of a man takes precedence to your conception of God himself.

Yours faithfully,

R. H. JUDD.

* * *

There are always rainbows of some kind ahead, and whatever the weather, all weathers are good to those who are determined to "win out."

* * *

IT IS not the dash in starting a race, but the steady step straight along that promises best the winning of the prize.

* * *

If your actions do not coincide with your professions, your talks count for little.

* * *

Body and soul must go together to reach the goal.

The Restitution

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Editorial

We are pleased to have with us again Sister Vira McIlrath after a long absence in the East.

The Sunday School Cradle Roll has recently gained three additions by the birth of three sons. The proud parents of the "boys" are Brother and Sister Chas. Pate, Brother and Sister Quay Brandt. and Brother and Sister Mackenzie.

The reference in Rev. 16:15 is to the temple watchman. If the superintendent found him asleep, he quietly stripped him of his robes and left him asleep; and then his loss of garments convicted him of neglect, and he was dismissed.

In Matt. 23:29 Christ refers to the customary form of Hebrew salutation when a guest enters a dwelling: "Blessed be the comer in the name of Jehovah." He will be unseen to the Jews until they are prepared to salute him with the welcome accorded to a guest who comes in Jehovah's name.

The Fellow Helpers' Society held their meeting at the home of Brother and Sister Gibbs on Friday evening, Feb. 27th. Fifteen members were present and five visitors. After a few reports were made the meeting was turned over to the leader, Bessie Nicholls, whose subject was "Everlasting Punishment." After the meeting adjourned, a collection amounting to $2.75 was taken up.

The papers now report that Germany has completed an accord with the Reds of Russia. Germany binds herself to re-establish railways, posts and telegraphs, and to send engineers and technical workers and experts into Russia to reorganize the mines and factories. The Allies are too slow again. Peace with Soviets today means war tomorrow. It does not require prophetic foresight to see that Europe is doomed to an invasion by Germany and the Bolshevik hordes.

Double Meanings

WHAT DOES Paul mean when he prohibits "jesting" in Eph. 5:1? A jest, according to the dictionary, means "something ludicrous; joke; fun; object of laughter; merriment." Does Paul design to forbid Christians indulging in jokes?

Editorial Comments

PAUL'S PROHIBITION relates to jokes of a particular kind. The Emphatic Diaglott translates the verse: "Also indecency, and foolish talking or loose jesting; things not consistent; but what is more becoming, thanksgiving." Macnight's translation is still nearer the original thus: "Also obscenity, and foolish talking; and double meanings are things not proper; but thanksgiving rather is proper." Both translations show that Paul is not forbidding talking but "foolish talking"; not jesting, but "loose jesting." Foolish talking is the kind of speech by which one's neighbor is rendered contemptible. We speak of this as "buffonery." Obscene language is tabooed.

The word "entrapelia," translated "jesting" in our version, denotes "artfully turned discourse"; and is used either in a good or bad sense. In the good sense it signifies urbanity in discourse. In Eph.5:4 Paul uses it in the bad sense. When the word is thus used it means artfully turned discourse in which chaste expressions convey lewd meanings.

Personal Pronouns: Do They Include the Speaker?

DO PERSONAL pronouns include the writer or speaker? You will, of course, understand the motive I have in asking this question. For the benefit of the reader I may say that understanding the writer is included in pronouns has led othodox commentators to claim that Paul expected Christ to appear in his lifetime; and Christadelphians build upon this foundation some of their strongest arguments for the theory that the righteous dead emerge from the grave mortal.

OUR CORRESPONDENT refers, we presume, to 1 Thess. 5:15, "We the living, who remain at (eis) the coming of the Lord, shall not anticipate them who are asleep." This and similar statements by the apostle led the Thessalonians to imagine that he should be alive at the second coming of Christ, consequently they looked for the day of judgment to happen in their lifetime. The same vain imagination many learned orthodox still entertain, although twenty centuries have confuted the error. Truly these orthodox folk are blind, much blinder than the Thessalonians were; for they ascribe, not to Paul only, but to all the apostles the error of believing the coming of Christ would happen in their day, because in their epistles they speak of the Lord's advent as then at hand. But in charging this mistake to the apostles these modern "wise men" have forgotten a few things: they have forgotten (if they ever knew) that Paul in writing the Thessalonian letter, especially the second epistle, expressly teaches that the day of Christ was not at hand, but at a considerable distance in the future. Literally, according to the Greek he said, "Now we beseech you, brethren, concerning the coming of our Lord Jesus Christ, and our gathering together around him; that ye be not soon shaken from your purpose, nor be troubled, neither by spirit, nor by word, nor by letter as from us, intimating that the day of Christ is at hand. Let no man deceive you by any method; for that day shall not come unless there come the apostacy first, and there be revealed that man of sin, the son of perdition" (2 Thess. 2:1-3). They likewise forget that the text which they quote to prove Paul made a mistake in his expectation, was written by the Lord himself. This Paul expressly affirms: "Besides this we affirm to you by the command of the Lord" (1 Thess. 4:15). If Paul erred in this statement, his inspiration was a delusion; and the Lord who inspired him was as much in error as Paul himself. Charging Paul with making a mistake here is in fact charging the Lord with error!

We have not the slightest grounds for saying that Paul imagined that he would be alive at the coming of Christ. The Christadelphian argument that personal pronouns include the speaker, is quite "orthodox," but thoroughly unscriptural. "We the living, who remain at the coming of the Lord"; and "We shall not all sleep, but we shall all be changed" (1 Thess. 4:15; 1 Cor. 15:51), are the expressions by which it is sought to prove that Paul included himself in the word "we." By the first "we" orthodoxy seeks to prove that Paul would be among the living at Christ's coming; by the second "we" the Christadelphians teach Paul will emerge from the grave mortal and then be "changed"! Admitting the argument we can just reverse the reasoning and the conclusion, thus: "He who raised up Jesus, shall raise us up also by Jesus, and shall present us with you" (2 Cor. 4:14). Here Paul includes himself in "us," so this proves that Paul thought he should be of the number dead, and would be "raised up" by Jesus at his coming. Are we not now ready to receive the facts in the case?

Now the truth of the matter is this: personal pronouns are not to be understood as including the writer or speaker personally. They are figures of speech, used to draw the reader's attention, sometimes to soften a harsh sentiment, without intending to represent the writer, either as of the number, or of the character of the persons with whom he classes himself. The evidence cannot be gainsaid: Paul reckons himself, in Gal. 1:23, as among the number of those whom he formerly persecuted: "They had heard only that he who persecuted us," etc. Then in Psa. 66:6, we read (the reader will notice the pronoun "we"): "He turned the sea into dry land; they went through the flood on foot; there did we rejoice in him." In the same manner Hosea speaks of Jacob in the words, "He found him in Bethel, and there he spake with us" (Hos. 12:4).

It is thus made transparent to the reader by Bible usage that orthodox learning and Christadelphian duplicity have no foundation in the book of God. The figure of speech whereby a writer or speaker identifies himself with the class of people whom he addresses has a singular propriety, especially when the church of God is contemplated. All believers make but one collective body, of which Christ is declared to be the head, and which is united by the mutual love of all the members. Appropriately enough, individuals may consider everything happening to the members of this body, as happening to themselves. On this principle Paul considers himself as among the "we," whether living or dead; whether raised from the dead or changed at the coming of Christ. We can see from these facts how unjust it was in Orobio and Gibbon to represent this figure of speech as an artifice of New Testament writers to induce people to accept the gospel, and to scare them by creating in them the expectation of Christ's return during their lifetime. The same facts also convict orthodoxy and Christadelphians of "wresting the Scriptures to their own destruction."

Communication

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAR BROTHER HUGGINS:

THE WRITER is just home from Galimore Gap, N. C., where he held a meeting at the old Galimore Gap Church, near where you and I helped (?) the Methodist Prayer Meeting when we were in school. Had a good meeting, although because of sickness, bad roads, and cold weather, the attendance was not very large, numbering from 23 to 46. Sunday afternoon, Feb. 29, we had the pleasure of baptizing Brother James H. Case, Dewey King, John Taylor and his wife, Sister Taylor. Some years ago we baptized Sisters Case and King who now have their husbands with them. We expect, the Lord willing, to visit this place every fifth Sunday. However as Brother Huggins will not be there, we shall try not to get into any more trouble in prayer meetings.

The meeting closed March 2nd, and that night we went to Hendersonville and spent the night with Brother and Sister Patterson. The next day, while standing near the depot waiting for our train Brother Huggins' brother, W. B. Huggins, passed by, and after greeting each other he insisted that I take dinner with him as I had an hour to wait on my train. I did so, and when I entered his home whom should I meet but the Editor's mother, our old Sister Huggins. Right away she wanted to know how "Robert" was, what he was doing, etc. She is very anxious for a letter from the absent one. After dinner we left for home where we arrived next day and found all well.

J. M. Anderson.

True Happiness

HAPPINESS: "The agreeable sensations which spring from the enjoyment of good." "Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the mechandise of silver, and the gain thereof than fine gold. She is a tree of life to them that lay hold upon her; and happy is everyone that retaineth her" (Prov. 3:13-18).

Wisdom is the principal thing; therefore get wisdom: and with all thy getting, get understanding (Prov. 4:7). He that hath mercy on the poor happy is he (Prov. 15:21; Psa. 41:1; 112:9). Whoso trusteth in the Lord, happy is he. O taste and see that the Lord is good: blessed is the man that trusteth in him. Blessed are all they that put their trust in him (Prov. 16:20; Psa. 34:8; 2:12). The Lord is a God of judgment: blessed are all they that wait for him (Psa. 30:18). Blessed is the man that trusteth in the Lord, and whose hope the Lord is (Jer. 17:7). Behold I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed (Rom. 9:33).

Happy is the man that feareth alway. I have set the Lord always before me: because he is at my right hand, I shall not be moved: therefore my heart is glad and my glory rejoiceth: my flesh also shall rest in hope (Prov. 28:14; Psa. 8, 9). Behold we count them happy which endure (James 5:11). Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him (James 1:12). If ye suffer for righteousness sake happy are ye. If ye be reproached for the name of Christ, happy are ye, for the spirit of glory and of God resteth upon you (1 Pet. 3:14; 4:14). Moses chose to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Why? Because he esteemed the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompence of the reward. Moses had faith in God and his promises, and was happy in serving him that he might gain the reward, eternal life (Heb. 11:25-29).

Paul's happiness in this life consisted in doing the things that pleased God, and not making any compromise with man. And today we think that a man who does good to his fellow man, expecting the praise of man for it, is not doing what is well pleasing to God: he is not reaching the true happiness that comes from serving God through evil and good report. For we consider our highest duty is to serve God acceptably, and in looking for the reward which means for us true happiness when it is bestowed.

E. M. Knapp.

National Berean Society

Leota B. Hanson, Editor

3323 Chippewa St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

NOTICE

AS QUERIES concerning the payment of dues are constantly coming to us, a word of explanation may help. Isolated members who join the National Society by direct application shall pay one dollar per year into the national treasury. All members of affiliated societies shall pay annual dues of twenty-five cents each.

The treasurer of affiliated state societies should send one half the state dues to the National Treasurer each quarter, October, January, April, and July. In the case of local societies joining directly with the National, send one half your dues to the National Treasurer, providing your duties do not exceed twenty cents per month. In that case, not more than ten cents per month is to be sent to the National Treasury. These dues, too, should be sent quarterly. The annual dues of twenty-five cents per individual should be collected by the local or state treasurer and sent to the National Treasurer as nearly the time of the annual conference as possible. Some societies pay in advance; others, at the close of the year.

For the benefit of local and state societies that have not remitted dues for the current Berean year, we wish to say that payments are now due for October and January. To those who have been prompt in sending in their dues, we wish to express our thanks. Send all dues to the treasurer.

Mrs. Grace M Marsh,
311 Park St.,
Marshalltown, Iowa.

To copy others is not always a safe course, but to copy other's virtues is far better than to be original in wrong doing.

TRACT WORK

ANY ONE wanting tracts for private information or for distribution can get same free of the National Berean Society. Tracts in nearly all the essential subjects are kept on hand and can be had of the tract committee.

Mrs. Lydia Railsback,
621 S. Fellows St.,
South Bend, Indiana.

A SUGGESTION CONCERNING SHUT-INS

BEREANS, when you are having your meetings in a home try singing a song or two over the telephone for any shut-ins, old folks, or sick folks, you happen to know. You will find that they appreciate being remembered and enjoy the singing.

CHICAGO.

REVIEW OF THE PENTATEUCH

THE PENTATEUCH or five books of the law is composed of the first five books of the Old Testament, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. The author of the books is commonly thought to be Moses, but as his death is recorded, it is probable that Joshua took up the work where Moses left off.

Genesis is a history of beginnings of generations—heavens and earth, sun, moon, stars plant life, animal life, man, marriage, sin, redemption, prophecy, Israel and God's purpose looking toward Christ. Since Genesis is the history of beginnings, it is rightly placed the first book of the Bible for it lays the foundation for all that is to follow. The principal characters are Adam, Noah, Abraham, Isaac, Jacob and Joseph.

One writer divides Genesis into three great divisions:

1. Generation (chapters 1, 2).
2. Degeneration (from the garden of Eden to Abraham, chapters 3-11).
3. Regeneration (through Abraham and his seed—Isaac, Jacob, Joseph).

In pursuance of the plan to elect and prepare a special people for a great purpose, the writer goes back to the very beginning of things: and as he comes down the course of history, he singles out the righteous in their generation, till he confines himself entirely to the sons of Jacob.

Adam, Noah, Abraham, Isaac and Jacob mark the five great stages of progress. Other names are dropped as soon as they fall out of the line of the onward march, and with increasing clearness there is a purpose to be served by the family that comes to the front. The covenant made with Abraham in Gen. 12:1, 2 and 17:1-14 is the key to the whole Bible. On it is founded our faith and hope of our future abiding place.

The family of Jacob having come to the front, the last chapters deal almost exclusively with him [illegible] his twelve sons. They having gone down into Egypt to get food. The book closes with the death of Joseph.

Exodus means going out, and takes up the story of the chosen people where Genesis left them. After the death of Joseph a new ruler rose up in Egypt who oppressed the Israelites. At the age of eighty Moses was sent to their rescue, and on account of his slowness of speech, Aaron was made his spokesman. Pleadings with Pharoah were in vain, and before he would consent to the departure of the Israelites, ten plagues had to be inflicted upon the Egyptians.

But the Israelitish troubles did not cease with the crossing of the Red Sea, for many complaints came from them against their leaders, and from lack of faith they were not permitted to enter the promised land at once; but spent forty years in the wilderness, until all adults who left Egypt except Caleb and Joshua died.

While in the wilderness at Mount Sinai the ten commandments were given; also detailed instructions for building the tabernacle, with all the ceremonies pertaining thereto. The book closes with the rearing of the tabernacle, with a cloud covering it by day and fire by night.

Leviticus begins with regulations for the offerings and ritual of the tabernacle. In these, we learn how the people might draw near to God and commune with him. Under these laws we find sacrifices, burnt offerings, the meal offering, peace offering,' sin offering, trespass offering, priests duties, feasts, blessings and penalties, vows and tithes, and the priest's character and mode of life.

Numbers, so called from the census recorded in chapters 1-4, gives the story of the Israelites from Sinai to the plains of Moab. Chapters 1-4 treat of the enumeration of men of war, priests, and Levites. In chapter 6 we find the Nazarite vow. Other important things found in this book are the purifying of the Levites, keeping the Passover, the murmurings of the people. Miriam's rebellion and leprosy, the spies, sin of Moses and Aaron, death of Aaron, the brazen serpent, and cities of refuge.

Deuteronomy is a book of speeches by Moses and covers a very brief period of history. The Jews had a tradition that Joshua wrote the account of the death of Moses; and it is quite possible that he recorded these speeches. The book would still be the book of Moses because it is practically only a record of his speeches. His first speech begins at nearly the close of the forty years wanderings, so that a new generation had grown up which had not heard the law at Sinai: so practically the whole law is recapitulated. In addition to the recapitulation of the law, we find the song of Moses, and his death. No other prophet rose up in Israel like Moses, but Joshua takes up the work where Moses laid it down.

AN INDIANA BEREAN.

A LETTER

DEAR BEREANS:

I HAVE received so much help from your letters, and I am glad to see so much interest. I think we should all write more. It gives us stronger faith, and it helps to strengthen our faith that we may live better Christians to make our calling and election more sure.

As this is the first time I have tried to write, I hope it will find its way into the columns of the dear Restitution. The terrible times in which we are now living, in which human life is valued as no more than the beast of the fields, and all other crimes as common as the air we breathe, we know that our dear Lord is near, even at the door. For when you see these things coming to pass know ye that the Son of Man is near. Let us do our best that we may be among the chosen few when our Lord comes. Pray for us.

I would like to correspond with the Berean members in order to learn more about the work.

Your sister in Christ,

MAUD DIMMICK.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Martha J. McCleland died at her home in Michigantown, Indiana, February 24th, 1920. She with her brother, Benjamin B., the only surviving member of the family, recently removed from the farm to this place that they might better enjoy their remaining days. She had not been well for some time, and took suddenly sick with pleuro-pneumonia and only lived two days.

She was the daughter of Alvin and Sallie McCleland and the youngest of a family of five sons and five daughters, and was born February 5th, 1856. She had spent her life upon the old homestead north of Scircleville and kept the home for her brothers till the death of Sanford July 19th, 1918. The surviving brother being unable to continue the farm work they had given up the old home.

She had heard the gospel preached, and receiving the good seed of the kingdom of God she was baptized by J. S. Hatch in 1898, and united with the Church of God at Hillisburg. She was a careful student of the Bible, and sought to discharge her every duty in accord with the will of her Savior, Christ Jesus. Less than two weeks ago she had enrolled as a member of the Berean Home Class Bible study that she might the better know the great truths of God's revealed word, and be the more thoroughly furnished unto all good works.

In the circle of her acquaintance she was beloved for the fine qualities of character and disposition she possessed and manifested in all her associations. In her death the church loses a substantial member, and the community a good friend and neighbor.

Funeral services were held from the home at 10 o'clock, February 26th, where her relatives, friends and neighbors gathered to pay their last tributes to her memory and listen to words of comfort and hope as we found them in 2 Cor. 4:17, 18; 5:1-5. Burial was made in St Paul Cemetery in the neighborhood of her youth. Here we leave her in the sweet sleep, resting in Jesus, till he comes.

D. E. VanVactor.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
332 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas,	Proctor, Montana.
Ethel M. Howard,	Chinook Cave, B. C., Canada.

GOLDEN TEXT: 1 Tim. 6:11, 12

BABYHOOD

What is the little one thinking about?
Very wonderful things no doubt!
  Unwritten history!
  Unfathomed mystery!
Yet he laughs and cries and eats and drinks
And chuckles and crows, and nods and winks,
As if his head were full of kinks
And curious riddles as any sphinx!
  Warped by colic and wet by tears,
  Punctured by pins and tortured by fears,
  Our little nephew will lose two years;
  And he'll never know
  Where the summers go:
He need not laugh, for he'll find it so!
Who can tell what a baby thinks?
Who can follow the gossamer links
  By which the manikin feels his way
Out from the shore of the unknown sea,
Tossing in pitiful agony—
Of the unknown sea that reels and rolls,
Specked with the barks of little souls—
Barks that were launched on the other side,
And slipping from heaven on an ebbing tide!
  What does he think of his mother's eyes?
  What does he think of his mother's hair?
  What of the cradle-roof that flies
  Forward and backward through the air?
What does he think of his mother's breast—
Bare and beautiful smooth and white,
Seeking it ever with fresh delight—
  Cup of his life and couch of his rest;
What does he think when her quick embrace
Presses his hand and buries his face
Deep where the heart throbs sink and swell
With a tenderness she can never tell
  Though she murmur the words
  Of all the birds—
Words she has learned to murmur well?
  Now he thinks he'll go to sleep!
  I can see the shadows creep
  Over his eyes in soft eclipse,

  Over his brow and over his lips,
  Out of his little finger tips!
  Softly sinking down he goes!
  See! he is hushed in sweet repose!

MAN IN his wisdom has thought out many inventions. But he can not tell what a baby thinks.

SO RUN THAT YE MAY WIN

HOW TIME is flying, how much is happening, and how much is still needed to secure that peace and rest so eagerly desired! On earth there is "distress of nations with perplexity" (Luke 21:25), and it only is from the throne above that we may ever hope to realize that security of mind and freedom of action that man has desired from the beginning of time.

For a time weapons are laid aside, but all over the world there is a seething current of restlessness and estrangement between class and class. There is discontent and organized lawlessness among the ranks of workers, scarcity of needful things, famine prices for food and clothing, and the various ingredients that make up social and domestic comforts in our home circles; and there is little or no human prospect of early amelioration of these conditions.

How does all this affect us? Can we with Paul say, "that the Holy Spirit witnesseth in every city, saying that bonds and afflictions abide me. but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

We have no such alarming future held out to us. We may have lost dear ones; we may be left with discomforts and hardships and anxieties. But let us remember God is behind them all, and he has promised to guide and sustain us, for it is written, "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way of escape, that ye may be able to bear it."

That is a cheery and welcome promise for every one of us, no matter how situated or how employed. "Trust in God and do the right" and do your best. God never will be satisfied with your second best. "Ye serve the Lord Christ," and he gave himself for us.

The Bible never speaks of the Christian life as a time of ease, but often as a race, or a fight. At the end Paul said, "I have fought a good fight, I have finished the course, I have kept the faith." When all his comrades forsook him the Lord stood by him, and strengthened him. He closes his words to Timothy with this splendid assurance: "The Lord will deliver me from every evil work, and will preserve me unto his heavenly kingdom."

We are told how we should run and fight as Christians. "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus." "So run that ye may obtain the prize."

That is just it: we are to run so, in such a manner, as to win—just as if we meant it, never thinking of defeat or turning back; and by God's grace we will win. Let no reader of the Young People's Page make any surrender of the things that matter, but give a prompt and cheerful obedience to the Lord who hath bought us, and wishes us to continue in his love, and welcome his daily guidance.

Let there also be much prayer for this Page and its conductor. May it be a true messenger of love and peace and hope and comfort in the Lord, to those who labor and are heavy laden, so that they may go on unto perfection, and so run that they may win the prize at the glorious appearing of our great God and Savior, Jesus Christ.

IMPORTANT NOTICE

IN ISSUE of March 2nd, Brother Judd S. Lyon, of Citronelle, Alabama, made an interesting appeal to the Young People to write him "concerning themselves, their home and their church—or Bible School"—which I trust you have taken advantage of because it was done in unselfishness and entirely for your benefit. In printing the appeal there was a typographical error made in the address. If you have not written Brother Lyon kindly do so at once, mailing letters to above address; also please correct in your address book.

UNITY OF HEART AND MIND

A NOTED clergyman helped some of us when he said, "I have not less faith in the man who is guided by his heart than in the man who is controlled by his head."

Whatever illuminates the heart exerts an influence of good over our mind, though continuous training of the mind and great learning is not to be neglected nor despised.

To be faithful at our post, whatever it be, requires the acquisition of every quality obtainable by both mind and heart to reach the highest success.

"HE GIVETH power to the faint, and to them that have no might he increaseth strength."

DAILY THOUGHTS

Honor the Lord with thine increase	Prov. 3:9
They that will be rich fall into temptation	1 Tim. 6:9
Peace be unto thee, . . . God helpeth thee	1 Chron. 12:18
Having obtained help of God, I continue	Acts 26:26
He bringeth them into their desired haven	Psa. 1007:30
O God, in the multitude of thy mercy hear me	Psa. 69:13
We also should walk in newness of life	Rom. 6:4

How refreshing it is to sit by a lamp in solitude, and by means of an open book make friends with those who lived in ages we have never seen.

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Priceless Treasure

BUT WE have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7). Paul, in the opening verses of this chapter, is speaking of his ministry and the gospel, and he calls the gospel "this treasure" in the 7th verse. And what earthly treasure can compare with it? Not all the gold and silver and precious stones the earth possesses. The gospel reveals to us God's greatness, and his goodness and love to mankind. If we embrace it, we become God's sons and daughters and the heirs of all things. So we should make it the business of our lives to understand and obey its principles ourselves, and then to help others to a saving knowledge of it.

We are the frail "earthen vessels" Paul speaks of. To us God has intrusted this wonderful treasure. His people have never been recreant to this great trust; all through the ages of sin, sorrow and bloodshed, he has always had a little band of faithful ones, who kept the "good news," and passed it on to succeeding Christians. The word from which "earthen" is translated, means fragile, and also recoverable; so that though our bodies are frail and shall ultimately be broken by death, unless Christ soon appears, they will again be recovered in the resurrection, by the hand of the Great Potter. Seeing God has honored us by giving us this service, to bear the water of life to others we, like Paul, should "renounce the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." We must empty our hearts of sin and earthly longings if they are to be filled with the pearls of gospel truth. Timothy says, "In a great house there are not only vessels of gold and silver, but also of wood and earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. 20:21). We must either be vessels of honor or dishonor;" "vessels of mercy" or "vessels of wrath fitted for destruction" (Rom. 9:22, 23).

Alice B. Curtis.

The Seven Petitions of Prayer

An Address by Alfred Titman, Before The Fellow Helpers' Society

WE FIND prayers in the Bible recorded in all ages. In every nation and tongue we find some form of supplication to something or someone. In looking over the Bible we find many wonderful things that have been accomplished by prayer. For instance: 1 Sam. 7:9-12; 1 Kings 36:39; 13:6; 2 Kings 19:15, 16; 20:35; 4:32-35. These are just a few of the numerous instances of national and individual deliverances accomplished by prayer.

"THY KINGDOM COME"

Nothing is so adapted to our daily needs as the seven petitions written in the Lord's prayer. The prayer, although concise, is complete in its fulness and each word is the breath of the Holy Spirit. Prayer to God is the request of his earthly sons for the supply of their daily wants. Those who are not sons of God cannot in the full sense pray to God, because they are in a great measure ignorant of him. It is only those who recognize him as their Father, who have been begotten by his word, who can ask him as a Father to supply their wants. The wants which the sons of God solicit their Father to satisfy, are all in prospect of the kingdom of God. "Thy kingdom come" is their first petition; and all their earthly wants are subject to the attainment of that kingdom. When then the prayers of his sons ascend to God, the all-powerful, does he condescend to answer them? The fact that he has opened a way whereby man may make known his requests is, looking at the character of God, the strongest evidence that he will answer those who come to him in the way appointed. The whole course of Scripture history affords evidence that God does answer prayer, and so the way remains open still, the answer will still come. To ensure an answer, then, what we have do is to put ourselves in the position of the righteous.

"THY WILL BE DONE"

Every one who prays "Thy kingdom come, thy will be done" is aware that the will of God does not always coincide with the inclinations of his creatures. It would be wonderful indeed if the will of an omniscient and infinite perfect being should uniformly fall in with the capricious desires and inclinations of those who are finite, fallible, and sinful. Our own inclinations do not agree with each other. We are the subjects of conflicting desires; the will of God could not coincide with our inclinations without coinciding with contraries. The prayer, "Thy will be done," which we all consent to use, recognizing this want of coincidence, begs that in all such cases, God will cause his will to be done rather than ours; therefore let us consent with our whole heart that his will should be done, not merely in some things, but in all things; for why should not all his will be done, as well as any part of it? If we do so, by and by we shall have no inclination contrary to his will. We shall be incapable of cross or disappointment. Everything being as he would have it, would be also as we would have it.

"GIVE US THIS DAY OUR DAILY BREAD"

"Give us this day our daily bread." Doubtless this was especially applicable to Christ's disciples; but it is quite appropriate to our use. How is it answered? Do we by our supplication gain any advantage over our unbelieving fellowmen? Are we directly supplied with food to sustain us, or are we put in specially favorable circumstances for obtaining it? God hears the young birds when they cry and sends them food (Matt. 5:45). God then sends daily food to all men. But on account of the present wrongly constituted condition of society it does not reach all men. Sin intervenes. Even now, however, men seldom perish for want of the bare necessities of life; and why do they not? Simply because there is, even in this evil constitution of society, as much of the light of God permeating it as to force men to organize means for the distribution of daily food. The distribution may be done in a careless way, but it is there; and it is there by the inspiration of God; it is the rays of his light piercing even the thick darkness.

"FORGIVE US OUR TRESPASSES"

"Forgive us our trespasses as we forgive those that trespass against us." In explanation of this read Matt. 6:14, 15. How is it that we obtain an answer to this supplication? We find that there is a condition attached to forgiveness, and we must comply with that condition before we obtain any request. We must conform to the gracious spirit of God; we must be merciful ourselves if we would obtain mercy. We are not under the law or condition relating to our former state of sin; we have affected an alteration towards God. God is still the same, but we have changed; and being under a new law God can, with perfect justice, forgive our transgressions against that new law. God is angry with the wicked every day, even while at the same time he causes his sun to shine upon them. He will by no means clear the guilty, yet he is long suffering, slow to anger, ready to pardon, but only when man has complied with his conditions; when the guilty has ceased from sin. When he has changed his conduct, then God will pardon. Here then lies the beauty of God's words, "Forgive us our trespasses as we forgive those that trespass against us." Those who would participate in God's forgiveness must themselves forgive. They must cease from sin, they must not allow the fleshly passions vent. If we have committed a transgression, "if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we confess our sins:" that is, if we acknowledge and realize our error and strike out a new path, he will forgive us our sins. We find, then, that God is angry and merciful at the same time; angry with the wicked, merciful with the righteous; or, in other words, he is the perfection of justice. Anger and mercy come forth from him in two continual streams. They are two rivers of action ever flowing forth from him. It rests with man to bring himself into relationship with either. Let him cease from sin, and learn righteousness and God's forgiveness is flowing forth ready for him.

"LEAD US NOT INTO TEMPTATION"

"Lead us not into temptation" is a beautiful prayer, and is expressive of a grand scriptural thought when we learn that temptation is a word which is used in both good and evil sense. In a bad sense, that of seduction to sin. "God cannot be tempted to evil himself, neither will he tempt man into sin." In this sinful sense man himself, not God, is chargeable with temptation (James 1: 13-15). God, all will admit, does lead us into temptation in the sense of subjecting us to trial like he did Israel and Job; but to abandon us in such a predicament would be a contradiction of his assuring promise (1 Cor. 10:13). For a season God does encompass his people about with manifold temptations when necessary, and then subsequently deliver them.' Matt. 26:41 says, "Watch and pray, that ye enter not into temptation." This is a very reasonable and scriptural prayer.

"DELIVER US FROM EVIL"

"And deliver us from evil." The true explanation of evil is sin. To choose evil is to sin, to sin is to strengthen the growth and finally reap the harvest of evil. God is the source of life, and to keep in unison with him is to live; to depart from him and follow our own bent, is to die (Gal. 6:7). On the face of it this is a statement we are compelled to accept without demur. It is true in the natural and physical world, and it is equally true in the moral and spiritual realm. Evil ways lead to evil, and good ways lead to good (Ezek. 33:11). The great teacher pointed out that before all men, and before each man, were two ways; one which was broad, and led to destruction; whilst the other was narrow and ended in life (Matt. 7:13, 14). God has dealings with mankind and desires his welfare. He loves the world of men, and desires not that any should perish or reap the fruits of evil, but that all should turn to him and live. God is the power, not ourselves, that makes for righteousness; he is the God who wrote the word, who called Abraham, who revealed himself to the prophets; and who as a living and forgiving Father was revealed in his Son Jesus. Evil, although hateful to God, and the result of sin, is used as a means to an end; and that end is first the perfecting of those who are faithful; and secondly, the destruction of those who are opposed to him and to holy things.

The effectual and fervent prayer of a righteous man availeth much. It calms and soothes the troubled mind. It strengthens and encourages the weak and fills us with hope and happiness. It is good for us to need things and to learn to pray for them. The more we pray the more we shall understand the power there lies in prayer. One may not think of entering upon a big undertaking without praying, while the many little requirements of every day seem too insignificant. Let us not think so, for we cannot estimate the good effect of little things upon others as well as ourselves, or corresponding bad effect if the power of prayer is not always with us. May we pray for our brethren as well as ourselves. At times all we can do for one another is to pray. Paul often requested the brethren to pray for him, and told them to pray for one another; and is there not encouragement all through the Scriptures for us to pray for ourselves? Let us accept it as a privilege, and so fully realize the power that lies in prayer.

God will have All Men to be Saved

TO BEGIN, this proposition is here made upon the authority of the Scriptures: That God has the power to and will save all men who come to him in and through Jesus Christ, according to the written testimony.

In a former article by the writer in answer to the question, "What things did Christ accomplish that brought salvation to us?" God was presented not the vindictive autocrat which some theologies represent him to be, but as a loving Father who stands with outstretched arms beckoning us to return to him and to the bosom of his love. Again, in that article, God's great desire to save all men was likened to the hovering instinct of the hen to gather her brood under her wing. So when the apostle wrote "who will have all men to be saved"; he used a word expressive of this thought, for whether this word be rendered "who will," or "who wishes," or "who desires," behind the will, or the wish, or the desire there is always to be understood the implied incentive on God's part for those who will return and be saved.

Some reason that if God has willed all men to be saved, and since he has the power to work all things according to his mighty will; then they say, all men must and will be saved. But such an argument destroys all the sentiment of God's desire and represents him, not as our heavenly Father, but an arbitrary being and men the coerced playthings of his arbitrary will.

On the other side of this question is the Calvinistic idea, that God wills all men to be saved and calls all men, but the call is effectual only upon such as God's irresistible will has predestined to be saved. If one sees any discrepancy in that logic, the Calvinist explains that God does this to demonstrate his sovereign will, and therefore we have no right to question that.

The poet Burns aptly expresses the inconsistency in this doctrine in his satire upon Calvinism, saying:

> Who sends one to heaven and ten to hell.
> All for his glory.

Thus seen, we are forced by right reason to reject both Universalism and Calvinism.

Then it is said, that God gives to every man a chance to be saved in this life, and if he is not saved, it is his own fault. In the first place, it is not true that God gives every man a chance to be saved in this life. For over four hundred years from the flood there is no record of any man having a chance to be saved. Not one is said to have been put on probation for life.

When the chance did come, it came only to Abraham. Out of all the men in the whole world, only one man was put on probation.

No man can be put on probation for life unless he knows the terms upon which life is offered. We know that the gospel was preached to Abraham, and the apostle tells us that the gospel was preached to them that are dead, that they might be judged that they might be put on probation as men according to the flesh, but might live according to God in Spirit. The verdict in Abraham's case was, that as a man in the flesh he was unworthy of life; so we read that he died not having received the promises. Again we are told that Abraham as a man had nothing wherewith to boast before God. But as touching the resurrection, Jesus tells us that Abraham lives unto God—lives unto God in spirit. Just what that is, we are not capable of knowing. However, we do know that Abraham has not entered into life and will not live until the resurrection of the just.

Then the law came and for sixteen hundred years men were tried under it—were put on probation under righteousness of the terms, that the man which doeth these things shall live by them. Here out of all the nations of the earth, Israel only was put on probation, and with the exception of those who received a good report through faith, they all lost out; for the judgment came, not only upon Israel, but upon all men in the flesh unto condemnation; so they all died by sin and all of fleshly Israel died in their sins. Now did Israelites have a chance for life under the law? They never had a ghost of a chance.

But when Christ came, did not some get a chance? (Call it another chance if you wish.) Yes, very many, but they did not get a second chance as men in the flesh. They had to die unto the flesh before they could be put on probation. But that teaches the posthumous probation theory. It does, and not only that, but it teaches that man must die to the flesh before he can be put on probation for life, with any possible chance of attaining it. So now we can understand why God appointed men once to die, but after this the judgment the trial for life, the probation after death.

Now you, my brother, tell me when your probation began? Before you came to God by faith, you know that God would have nothing to do with you; you know that he regarded you as dead, and to all intents and purposes, you were dead indeed unto righteousness—condemned. Did you start on probation in the flesh, or did you not like the good Galatians, begin in the Spirit? And is not God dealing with you now as with one who is alive from the dead? You will no doubt say yes. Well, if God is pleased to deal with you very favorably after death of the flesh; do you not think that God will be pleased to deal very favorably with men who have died and by the power of Christ to raise the dead, have been resurrected unto judgment? Why not? Is it because there is no analogy, prophecy, or precedent to justify that thought? Certainly not; there is an abundance of proof of these things, and besides—it is God's plan.

But what about the canibals of Africa? The aborigines of Australia? Is it possible that God can do anything with such degraded humanity? Now if a missionary, enthused with the desire that all men might be saved, will go to the South Sea Islanders, and by the preaching of a bob-tailed gospel turns a man-eating cannibal into a pretty good sort of fellow, do you not think that when the true light has come to enlighten every man that cometh into the world, and the gospel will be preached by the angels of God; do you not think under such circumstances that the whole earth will ring from sea to sea and from shore to shore with the voice of that great multitude, saying: "Salvation to our God which sitteth upon the throne, and unto the Lord?" Then John says, "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth (aborigines and all), and to every nation and kindred and tongue and people, saying, with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This is the judgment that God appointed for men after they once die.

Now God did not call us because of our good looks, or because we had anything in the flesh to recommend us. A cannibal is not pretty to look at, but he may not be so degraded in his nature, and he is no doubt very much better and nearer to nature, than some who claim to be very highly civilized. It is very doubtful if you can find among these uncivilized tribes a moron, or a sadist, or a Jack the Ripper— a degenerate in his human nature. The apostle said some very uncomplementary things about the Corinthians as to their character before conversion. He says some of them were fornicators and idolaters, effeminate (depraved), abusers of themselves with mankind, thieves, drunkards, revilers, extortioners. Now if God is as selective in choosing subjects as in electing saints, we are bound to think that he is not selecting the best grade of men, but the fact is, that God regards faith and not the flesh.

The real truth is, that God has only begun to save the perishing world. He is calling now only such as he wants for his purpose and who knows that some of all grades of moral delinquency is not just what he wants at this time, that in the other age he might show to all the world the exceeding glory of his grace toward them? This a day of salvation to those only who hear his voice. The great day of salvation is in the other age when Christ will have come without sin unto salvation. So the Psalmist looking forward to that time says: "Make a joyful noise unto the Lord all the earth; make a loud noise and rejoice and sing praise: sing unto the Lord with the harp and the voice of a psalm: with trumpets and sound of a cornet make a joyful noise before the Lord, the King: let the sea roar and the fulness thereof: the world and they that dwell therein; let the floods clap their hands, let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world and the people with equity."

Alex. Allen.

Lessons of the Great War

THE UTTER helplessness of humanity in the last explosion of human iniquity in the great war, is one thing that must be apparent to all thinking people. Previously we were being continually told of the progress of civilization and of the advances humanity was making, which was true in many respects. The trouble was that underhand sources of evil were working just as assiduously as the better spirit of good; and while the industrious and the skillful were laboring in the light of day "replenishing and subduing the earth," building railroads, draining swamps, erecting school houses, stringing telephones, and so on, a minor bunch of criminal politicians, working in the dark, were utilizing all the advances made by labor, skill and art for the attainment of their purely selfish ends. Mr. Morganthau, U. S. Minister to Turkey, tells us in his wonderful book how that Enver Pasha confessed to him that the "Young Turk" party, of which he was the head, consisted of about two hundred men. And with these few he sprung a revolution and started a career of crime that eventuated in the destruction of a million Armenians, beside the other damage they did.

Then we are also familiar with the story of the Kaiser and his junkers who, in control of all the German people and in secret connivance with plotters, scattered over the whole earth, made a bold strike for universal empire; and for a while the issue seemed doubtful to those who only trusted in material arms. In considering these things we see that present civilization is so environed about with hidden dangers that even its own safeguards harbor traitors, so that in such circumstances human society is unable to defend itself. The higher the attainment of civilization the easier to topple over. The greater wealth the more plunder for the thieves and delinquents who masquerade in the guise of benefactors and saviors—wolves in sheep's clothing.

In such circumstances there is nothing more consoling in the revelation of God than the fact

that all the events that have recently happened, or are happening in the way of trouble and national fret and worry, have not only been forseen and reckoned for, but also have been foretold. "See that ye be not troubled: behold, I told you before" is the Master's watchword to pass round. Nearly all the prophets of Israel have portrayed in various ways how the time of deliverance will be immediately preceded by a time of "darkness" and trouble. Those of us who have been expectantly waiting through all the past centuries for the "salvation of God," have been perfectly familiar with this fact. Where we erred in the past was in supposing each in his own day that things had come to a pass that was not possible to be worse, but we see now what mere local disturbances the events were that perturbed the saints of old compared with this last widest and greatest upheaval of all humanity; and then there is the sign of Israel, the "Ensign for the nations."

When I was a little boy (I was born in 1848) my dear father used to take me out for a walk round Edinburgh on Sunday morning, and he would often speak to me of the prophets and other Biblical themes; for although at that time he had not come to the clearer knowledge in regard to life only through Christ, he had quite a clear conception of his Bible otherwise. On one occasion that I recollect he told there would come a time of great persecution of the Jews, and it would be instrumental in driving them back to their land again. Such ideas, of course, were never to be heard in a Methodist church or anywhere else at that time so far as I had heard, and I can remember how I resented such an imputation as the "advanced state of civilization" that schoolboy like, I supposed we were living in even at that time. But although father could not then give any reason why such a thing should happen, still asserted it as positively as if it were already an accomplished fact. And many a time have I recalled his statements at that time (over half century ago) when over and over again during the last quarter of a century the reports have come to us of the calamities that have fallen on Israel that can be only paralleled by the persecution of the "dark ages." And now that the way seems open again for them to establish the "commonwealth of Israel" as in the days of old, the antisemitic "ruffians of the whole world seem bent on trampling them to the earth with hob-nailed boots." But "every kick is a boost" in the case, for this is probably "the time of Jacob's trouble when he will be saved out of it. And we stand by in wonder and in awe. O that thou would rend the heavens and come down, that the mountains would flow down at thy presence!

A. T. Gellatly.

What We Must Do to be Christians

HEBREWS 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

In order to have faith in God we must know about him, what his will is, and be anxious to do it; we must know what he has done in the past, that he has created all things, that we are the production of his will, and that he has given us life, and all the good things that are provided for us; and that in and by him we live, move, and have our being. Without him we are helpless, and can do nothing for ourselves. In his kindness he has provided the plan of salvation, and has sent Jesus, his only begotten Son, to bring everlasting life and immortality to light through the gospel. We have the offer of salvation by and through him. Then he has made many promises to the faithful ones, which are to be fulfilled when Jesus comes back to this earth again, when he shall reign until all his enemies are subdued by being crushed under his feet.

If we understand and believe all these things, and are living true Christian lives, and are waiting for the fulfilment of the promises that God has made, and are doing the part that he has given us to do, proclaiming the good news to others, that they may also have a share in the blessings promised, when he will make all things new, and all people shall serve and praise him: if we know and believe all these things, then it can be said that we have "faith." Then we are commanded to add to our faith the Christian graces. 2 Peter 1:5: "And besides this, give all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

J. E. Hogarth.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Annie Osborn	$ 3.00
C. J. Lamberson	.50
Mrs. H. E. Russell	5.00

Love is the blossom of the tree of life.

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Editorial

Wanted, by a Brother, an elderly sister as a housekeeper for a father and son. A sister with one or two children not objectionable. The home is in the central part of New York state. The interested may address the Editor of The Restitution.

——o——

Sister Fish, of Springfield, Ohio, feasted with us at the Lord's table March 14th.

——o——

March the 30th is a fifth Tuesday, so the next Restitution will be published April the 5th.

——o——

The Vth Bible Lesson, carefully revised, has just been reprinted. It is a beautiful booklet. A complete stock of all the lessons is now in hand.

——o——

The last meeting of the Sister's Society was held at the home of Sister Mowery, on Thursday afternoon, February 26th. Owing to cold stormy weather conditions, only ten members were able to be present. A number of calls had been made and fruit or flowers had been sent to the sick. The Secretary read several letters from some of our isolated ones. We enjoy and welcome correspondence with our brothers and sisters of like precious faith.

Sister Groves as leader conducted the lesson on Part IV of Bible Lesson IX, showing that man is a creature of dust and mortal because of sin. The meeting adjourned by repeating our motto.—Ruth Mowery.

——o——

Arguments Answered

VARIOUS ASPECTS OF LARGER HOPE REVIEWED

He that is first in his own cause seemeth just; but his neighbor cometh and searcheth him (Prov. 18:17).

IN THIS issue we publish a communication from a correspondent who seeks to prove that probation applies to the dead rather than to the living; and that salvation opportunities in "the other age" will be more ample than in this. "Aborigines and all" are to be made into a new race by some kind of talismanic means. Read and consider.

NO CHANCE FOR FOUR HUNDRED YEARS

For over four hundred years from the flood there is no record of any man having a chance to be saved.

Editorial Comments

THIS STATEMENT ignores facts which even Sunday school boys and girls are supposed to know. At the conclusion of the flood "The Lord smelled a sweet savor" (Gen. 8:21), "and God blessed Noah and his sons" (Gen. 9:1). Since "Noah lived after the flood three hundred and fifty years" (Gen. 9:28), the people had a distinguished "preacher of righteousness" (2 Pet. 2:5) during all but fifty years of the four hundred; if no man had a chance to be saved during that time it was his and not the preacher's fault. It is during this time that we read of "the Lord God of Shem" (Gen. 9:26); and we can be sure that since God was not ashamed to be called the God of Shem, he has prepared for him a city (Heb. 11:16). There must have been believers subsequent to the flood, as they are called "the salt of the earth" (Matt. 5:13). Without them Sodom could not continue. But for them the world would go to wreck in five minutes. They save the world from putrefaction and summary judgment from heaven

ONLY ONE MAN ON PROBATION

When the chance did come, it came only to Abraham. Out of all the men in the whole world, only one man was put on probation.

THE AUTHOR of these words surely has not read Bible history. Contemporary with Abraham was Lot, who had a "righteous soul" (2 Pet. 2:8); Melchizedek, a "priest of the most high God" (Gen. 14:18), who was greater than Abraham (Heb. 7:7); Abimelech, who was king of "a righteous nation" (Gen. 20:4); and Abraham's wife, Sarah. How could the writer forget Sarah when we are told to "look to Sarah" in the prophetic writings (Isa. 51:2); and in the New Testament she is specially displayed as a model for sisterly imitation: "Even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement" (1 Pet. 3:6). Abraham and Sarah were "heirs together of the grace of life" (1 Pet. 3:7); Isaac and Jacob were also "heirs with him of the same promise" (Heb. 11:9). It looks like there were a few others on probation along with Abraham !

THE GOSPEL PREACHED TO THE DEAD

We know the gospel was preached to Abraham, and the apostle tells us that the gospel was preached to them that are dead, that they might be judged—that they might be put on probation as men according to the flesh, but might live according to God in the spirit.

HERE IS an attempt to gloss 1 Peter 4:6 into a proof for probation after death. The reader will notice that in the 5th verse the apostle says that Christ "is prepared to judge the living and the dead." From the next verse it appears that by "the dead" the apostle meant the Gentiles, said in many passages to be "dead" in trespasses and sins (Eph. 2:1). Therefore by "the living" we understand those who by their profession of the gospel, are reputed to be alive. "Thou hast a name that thou livest, and art dead" (Rev. 3:1). Read 1 Tim. 5:6. The living and the dead, then, are the Jews and Gentiles.

James Macnight's translation of the 6th verse reads: "Besides, for this purpose the gospel hath been preached even to the dead, that although they might be condemned indeed by men in the flesh, yet they might live eternally to God in the spirit." In justification of this translation Macnight says: "According to the common translation of this passage, the apostle is represented as saying that the gospel was preached to the dead Gentiles in order that they might be condemned by men in the flesh. But as this cannot be the apostle's meaning, I suppose there is here an ellipsis of the word "although," as is plain from the adversative particle which follows. I have therefore ventured to supply it in the translation. We have the same ellipsis in Rom. 6:17."

Commenting on " yet they might live eternally to God in the spirit" the learned Mr. Macnight continues: "As Paul, speaking of the body of the righteous, says, 'It is sown an animal body, it is raised a spiritual body' (1 Cor. 15:44), we may by 'the flesh' here, understand the 'animal body' in which men now live, and by 'the spirit' the spiritual body which the righteous are to receive at the resurrection. This interpretation makes one of the darkest passages of the New Testament intelligible. However, although 'spirit' were taken literally in this clause, yet as 'flesh' in the former clause, does not signify the body separate from the spirit, but human nature as it consists at present of flesh and spirit, so the 'spirit' in which we are to live after death, does not signify the spirit separate from the body in which the saints are raised. Knatchbull supplies and translates this verse in the following manner: 'That they who live according to men in the flesh may be condemned, but they who live according to God in the spirit may live.' But the translation I have adopted is more easy, and gives a sense of the passage more analagous to the Scripture phraseology."

NOT THE GHOST OF A CHANCE

Now did Israelites have a chance for life under the law ? They never had the ghost of a chance.

THEY HAD the promise of the Savior (Gen. 3:15), and the covenant made with Abraham, which the apostle Paul emphatically calls "the gospel" (Gal. 3:8). Unto them was the gospel preached as well as unto us (Heb. 4:2). The gospel is four hundred and thirty years older than the law, and therefore co-existed with the law (Gal. 3:17); and believers who lived under the law are equal heirs with us and with Abraham himself (Rom. 4). They were not saved by the law, but by heirship of the Abrahamic gospel. Some of the most distinguished saints that have ever graced the earth lived during the reign of the law. Examples: Moses, Rahab, Gideon, Samson, David, Samuel, etc. (Heb. 11). They had the gospel, and therefore a gospel chance. Who has any better chance ? If we may have the gospel and yet not have "the ghost of a chance," of what worth is the gospel anyway ?

"ABORIGINES AND ALL"

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth (aborigines and all), and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This is the judgment that God appointed for men after they once die.

OUR WRITER has charged that for four hundred years after the flood not one man had a chance to be saved, and that for sixteen hundred years under the law no one had "the ghost of a chance." Four hundred years plus sixteen hundred equals two thousand. God who for two thousand years gave not one man "the ghost of a chance" suddenly takes a notion to give everybody a chance! He has a change of heart and falls in love with cannibals, and decides they are much "better and nearer to nature" than others! Listen, the gospel in being preached by men and angels! "Aborigines and all" are hungry auditors. "All," for once, is a little less than every body! The saints, "a great multitude," are cheated out of this belauded "judgment" after death ! What a pity! But is "the hour of judgment" in Rev.14, really a probation for the dead ? Let us read and see.

As soon as the angel flies with the gospel in vs. 6, "there followed another angel saying, Babylon is fallen" (vs. 8). The saints themselves are deprived of any chance in this "judgment," and Babylon, too! To these we must add those who worship the beast and his image. Instead of a chance they get "the wine of the wrath of God," torment, fire and brimstone (vs. 10). Not much gospel here! Before the chapter closes "another angel came out from the altar, which had power over fire, and cried with a loud voice to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth, and"—preach the gospel ? No: "cast it into the winepress of the wrath of God" (vss. 18, 19). "Aborigines and all" are not there. The saints have no chance to benefit by this gracious judgment (?); neither Babylon, the worshippers of the beast, nor the vine of the earth. By Jeremiah God said, "I planted thee a noble vine, wholly a right seed." Christ said, "I am the true vine. ye are the branches." This is the vine that it is to be planted in the earth. "The people also shall be all righteous: they shall inherit the earth for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21). "The vine of the earth" will be pulled up by the roots, and burned up "root and branch" (Mal. 4:1).

THE GREAT DAY OF SALVATION

This is a day of salvation to those only who hear his voice. The great day of salvation is in the other age when Christ will have come without sin unto salvation.

THIS CERTAINLY stands things in their heads. "The great day of salvation is in the other age." Well, Paul stands things on their feet. Hear him in Macnight's concise and vigorous translation: "God is, by Christ, reconciling the world to himself, not counting to them their trespasses; and hath put in us the word of reconciliation. In Christ's stead, therefore, we execute the office of ambassadors. And seeing God beseeches by us, we pray in Christ's stead: Be ye reconciled to God" (2 Cor. 5:19, 20). In 60 A. D. Paul wrote, "God IS by Christ reconciling the world unto himself." Larger Hope blushes not to say he was not then, has not since, and will not till "the other age," undertake such a work! We are to be ambassadors then, not now; thus charging Paul with falsehood as well as robbing him of executing the office of ambassadorship. And to add to the solemnity of Paul's statement in the case he continues: "For he saith, in an acceptable season I have heard thee; and in the day of salvation I have helped thee; behold NOW IS THE HIGHLY ACCEPTED SEASON: behold, now is the day of salvation" (2 Cor. 6:2). The "highly accepted season" and "the day of salvation" are now. And contrary to the Futurite theory, God Almighty says he will "hear" and "help" us now. Shall we belie God and say he gives not the ghost of a chance until "the other age," or believe that now is the "highly accepted season"? Shall we believe man or God? "Even so Christ being once offered in order to carry away the sins of many, will, to them who wait for him, appear a second time, without sin-offering, in order to salvation" (Heb. 9:28). The salvation at his return is not conferred by Christ upon "aborigines and all," but upon those who "wait for him." Reader, we pray you to accept Christ's sin-offering now. He has already died for you; and when he comes he will not die for you again. "Wait for him" or there is no "salvation" for you at his second coming. Accept him now or he will reject you then. "Now is the highly accepted season: behold, now is the day of salvation."

BOOKS WE know,
Are a substantial world, both pure and good;
Round which, with tendrils strong as flesh and blood,
Our pastime and our happiness will grow.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

Dear Brethren and Sisters of the one Faith:

I AM writing to withdraw our appeal for an Evangelist Fund. I have returned the money sent me, as so few seemed interested, and they could not do the work alone. We will have to drop it for the present, hoping to see it brought up in a better and more effectual way in the near future. Pray ye the Lord of the harvest that he will send forth laborers into the field, for the harvest truly is great; but the laborers are few.

Yours in the one faith,

MRS. W. L. ROBBINS.

Brother Huggins:

I NOTICE in my Restitution of March 2nd, in a letter written by Brother A. Adams stating the desire of one minister of the Christian Advent Church of Kansas City, Kans., uniting with us. I understand this Adventist to say there were grounds for unity. Now brethren, if I understand this right it means for the two churches to become one in purpose and under one head. Am I right? Can we give up our profession of faith? Can we afford to pervert God's truth? Nay, verily. If left to me to decide I would have just this to say. If this friend wants to join us in the work, let him come as any one else and confess and be baptized and enter in by the door of the sheepfold. Some one might say I am selfish, and I think the Church of God is the only one which is true. So I do. I would not stay in a church which did not have its name recorded in the Bible.

Let us now put Paul on the stand and see what he says. We will go to Acts 20:25-33: "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this that after my departing shall grievious wolves enter in among you, not sparing the flock. Also of your own selves shall men arise speaking perverse things to draw away disciples after them. Therefore, watch and remember that by the space of three years I ceased not to warn every one night and day with tears. Now brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified."

Now, brethren, in the face of this writer can we give up our church name? Go with me to Rev. 3:4, 5, 6 and see what Jesus says: "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white for they are worthy. He that overcometh,

the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels. He that hath an ear, let him hear what the spirit saith unto the churches." Study Rev. 3:12. This letter is not written as an offence to any one, but in good faith and spirit of brotherly love. Still asking to remain yours in the hope of the resurrection by which we may enter into the kingdom of God,

SI HERREN.

Texts on Pre-existence Explained

OUR ATTENTION has ben called at various times to the following texts that are supposed to teach that Christ is older than his mother: John 6. Here our Lord speaks of the "bread of life." He says it "came down from heaven." Well, if we can find what that "bread" is we may know what "came from heaven." Lord, tell us what the "bread" is. "The bread which I give is my flesh." So Jesus tells us his "flesh" is the "bread which came down from heaven." So wherever "bread" occurs in this chapter substitute "flesh," and you have Christ's idea. What! did Christ's flesh come down from heaven? Not literally, but in the sense that it was supernaturally produced by heaven. In this sense he himself is said to "come down from heaven." "Every good and perfect gift comes down from the Father of lights" (James 1:17). Inasmuch as Christ is a "perfect gift" he, too, must "have come down from the Father," or heaven. But this would no more teach pre-existence in heaven than it would for any other "perfect gift" of the Father. Children are said to be a "gift from the Lord." Are we to understand that they pre-existed in heaven and literally "came down from the Father," where every gift from heaven comes from? No, we shall say. Then neither would Christ.

John's baptism was "from heaven." Are we to understand that it was practiced in heaven and gradually extended itself to the earth? No, not at all. Then when Christ is said to be "from heaven" are we to understand that he lived there and actually came from there? Not necessarily. The idea in both cases seems to be that Christ and the baptism of John owed their origin to heaven. All sons exist first in the loins of their fathers; later they leave the loins by way of begettal and birth and exist then as separate entities. To illustrate: "Levi paid tithes while in the loins of his father Abraham"; "There shall proceed forth from thy bowels a seed"; "In Adam all have sinned." This is sufficient. Christ is no exception. He, too, existed in his Father's loins, because his Father begot him. Hence he could well say, "I came forth and proceeded from the Father," as all sons do from theirs. Inasmuch as his Father dwelt in heaven if he came out of him, he must necessarily say he was "from heaven" or "above." As to how he "came forth from the Father" this is fully explained in Luke 1: "The Holy Spirit shall overshadow thee and that holy thing which shall be formed in thee shall be called the Son of the Highest."

John 17:5 and Rev. 13:8 teach that in the plan of God, Christ was crucified and glorified before "the foundation of the world." But in reality the crucifixion and glorification did not take place till his death on Calvary and subsequent resurrection. They are merely examples of "God calling those things that be not as though they were." "I have made thee a father," and he then had no children. "Slain and glorified before the world was." Have these already taken place? In all these, allow us to repeat, "He calleth the things that be not as though they were."

"Ye are from beneath; I am from above." If his being "from above" would teach his pre-existence, then their being "from below" would teach theirs. But if those "from below" have no pre-existence, though being "from below," then his being "from above" would need not have any, though being from above. He merely contrasts his divine origin with their earthly origin. If "every good and perfect gift is from above," then inasmuch as Christ was a "good and perfect gift" he, too, must in the same sense as "every gift" be "from above."

JOHN R. FISKE, JR.

The Young People's Page

A Department for the Edification and Entertainment of Youth

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832 Putnam Avenue, Brooklyn, New York.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

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GOLDEN TEXT: 1 Cor. 15:55-57

THAT GLORIOUS DAY

THAT GLORIOUS day is coming,
  The hour is hastening on;
Its radiant light is nearing,
  Far brighter than the sun;
In yonder clouds of heaven
  The Savior will appear,
And gather all his chosen
  To meet him in the air.

The saints, then all victorious,
  Will go to meet their Lord;
On earth both bright and glorious,
  Will then be their reward;
And God himself here reigning,
  Will wipe all tears away;
Nor clouds nor night remaining,
  But one eternal day.

O, Christian, keep from sleeping,
And let your love abound;
Be watchful, prayerful, faithful,
The trumpet soon will sound!
O sinner, hear the warning!
Turn quick to Christ above,
Then you in that blessed morning,
May meet him here in love.

EASTER, NINETEEN TWENTY

WHAT A glorious thing it is that one day each year the entire world rejoices with us in celebrating the rising of Jesus from the dead, acknowledging that the dead must rise from the tomb to receive that immortality promised to those who love and serve the Lord.

Easter is a milestone of happiness in the yearly pilgrimage of the saints. It is an enduring testimony to the resurrection of Jesus and a lively assurance of the triumph of love and goodness.

In Easter we see an assurance of the triumph of life. Out of the great unknown has come the hope of immortality. In all ages some men have dared to believe that death did not end all. The grave never has been a barrier to the faith and hope of the true disciple of Jesus. He ever has seen beyond it. The resurrection of Jesus is an eternal testimony that life again takes the place of death. We are not creatures of a day, but children of God. To the believer life is eternal.

Easter assures us of the triumph of righteousness. Our hearts are a battlefield in which contending forces war for the control of our lives. The strength of evil alarms us, and we sometimes fear that it will conquer. But as we meditate on the triumph of Christ, hope is born anew in our hearts, and we are assured of the victory over evil. This, not of our own strength, as we have faith in Jesus, so also shall we partake of his strength and righteousness. The enemies of Jesus murdered him and then tried to destroy his message; but Jesus conquered death, and his gospel has lived in spite of his enemies. Christ and the gospel have been victorious over their enemies, and we also shall win over the great enemy, death. As sure as the sun gives light so sure shall the righteousness of Jesus bring life and immortality to those who put their trust in him.

Easter assures us of the triumph of Christ. The man of Nazareth who conquered death by the power of his life will come again for the purpose of conquering this world of sin. Jesus ended his earthly mission by becoming a sin-offering; but when he comes again he will come without a sin-offering in great power and glory. He will come to rule the world in righteousness. He will also come to raise the sleeping saints, and that is where the great glory of Easter will be. The living changed, the dead raised, they together with Christ forever.

As Jesus died and rose again
Triumphant from the dead,
So shall his servants rise and reign
With their victorious head.

EASTER WAS KEPT ON THE WRONG DAY ONCE

THAT WAS in 1818, when by a mistake of lunar calculations it was celebrated on March 22nd. But it can fall as early as this. It did in 1761. For Easter Day is fixed by the vernal equinox, March 21st, and depends upon the moon. The first Sunday after the fourteenth day of the moon following March 21st is always Easter Sunday. So that suppose the equinox moon is just fourteen days old on the twenty-first of March, and this day happens to be on Saturday, then the next day, Sunday, would be Easter Sunday. So the earliest that Easter may be is March 22nd, and the latest is April 25th. Easter fell on this latter date in 1886, and it will occur again in 1943. Seven years ago, in 1913, it fell on March 23rd, as it did in 1845 and 1856. This is why Easter is called "a moveable feast."

DAILY THOUGHTS

Teach me to do thy will, thou art my God Psa. 143:10
Yield . . . instruments of righteousness unto God Rom. 6:13
Humble yourselves in the sight of the Lord James 4:10
Deliver me out of the mire, and let me not sink Psa. 69:14
This same Jesus. . shall so come in like manner Acts 1:11
Let all . . . evil speaking be put away Eph. 4:31
Take heed and be quiet; fear not Isa. 7:4

THE DATE OF EASTER

THE DAY we know as Easter is moveable, that is, it is not always on the same date, but each year varies according to the moon's condition. To those who desire a guide to help them in locating the date, the following rhyme will be of assistance:

Thirty days hath September,
Every person can remember,
But to know when Easters come
Even puzzles scholars—some.

When March the twenty-first is past,
Just watch the silvery moon,
And when you see it full and round,
Know Easter will be soon.

After the moon has reached its full,
Then Easter will be here,
The very Sunday after
In each and every year.

And if on Sunday it should be
The moon would reach its height,
The Sunday following would be
The day for Easter bright.

RESURRECTION PLANT

THE FLORIST told her that if she put the dried up ball of brown leaves into a dish of water it would blossom out into a fresh green plant in a day. Skeptically she did it, and when the twenty-four hours were up, lo! the plant had bloomed, giving out a sweet, heavy oriental odor.

It brought this odor with it from the far-off Holy Land, where it grew. It is another miracle of that miracle land, for it never dies. When it is out of water it rolls up into the dried-up ball, and will keep that way for years until it is put in water again. It is called the resurrection plant (Popular Science Monthly).

THE FLOWER THAT BLOOMED IN THE DARK

SOME TEN or more years ago, we spent our summer vacation with a Mr. and Mrs. Hopkins, Walton, New York. It was a beautiful place about twelve miles distant from town. It was their first year at farming and they undestood very little concerning it. Mrs. Hopkins a woman who acknowledged God, and was graceful in all her ways. Our walks through fields and woods always were a benediction, for in her spiritual mind she saw God in all nature. Her eye was keen to see every blossom—no matter how small or hidden—and in every blade and leaf she saw reflected the love of her Creator.

Mrs. Hopkins did the cooking and connecting to kitchen and woodshed was a covered passage way in which sunlight never shone. A plant rooted without, had in the early part of the season forced its stalk through a little crack in the wall into this dark passage, and during our stay it had blossomed. It was a strange freak of nature, and never shall we forget her face so resplendent of praise and her voice so full of thanksgiving when she drew our attention to this "gift of love that God had sent to cheer her in her lonliness." How sweet it is to give God praise for all our joys and bless him for all our benefits.

The following poem has brought the whole incident fresh to our mind, and we have repeated it with the hope that its telling will be of benefit to you.

THE ROSE BEYOND THE WALL

Near shady wall a rose once grew,
Budded and blossomed in God's free light,
Watered and fed by the morning dew,
Shedding its sweetness day and night.

As it grew and blossomed, fair and tall,
Slowly rising to loftier heights,
It came to a crevice in the wall
Through which there shone a beam of light.

Onward it crept, with added strength,
With never a thought of fear or pride;
And it followed the light through the crevice length
And unfolded itself on the other side.

The light, the dew, the broadening view,
Were found the same as they were before;
It lost itself in beauties new,
Breathing the fragrance more and more.

THE FRIENDSHIP OF BOOKS

A FRIEND is one to whom we can turn, as of right, at all times, in all circumstances, be our immediate needs what they may. We can look to him for guidance and counsel in the everyday routine; for help in difficulty, encouragement in dejection, and consolation in sorrow; for the sympathetic fellowship which gives additional relish to even the simplest pleasures. Manifold, then, are what Montaigne called the "offices and duties" of friendship; and it is, as the lover of literature will insist, with the largest recognition of the import of the word that we may justly speak of the friendship of books.

Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.

GOOD BOOKS always are a benefit. The book of most benefit to mankind is the Book of books, for therein is told the love of God to man; therein is told the history, life, and destiny of man; therein is told the sacrifice of him who "died that we might live": that we, through faith in him, might have our sins covered by his righteousness, thus permitting us to see God and live with him throughout eternity. Study this book; accept its teachings; and live forever more.

A WORD OF ENCOURAGEMENT

THE GREATEST oak in our land today was at one time just a short and tender shoot, so small and insignificant that an ant gnawing at it would cut it down and render it lifeless.

So with everything, no matter how large and important now: at one time it was unnoticed.

So with our own efforts: we do not all succeed with our first attempt; in fact, most of us go stumbling through life with very few successes, but many dismal failures.

The boy or girl who sulks at his or her first failure, giving up heart and not retrying never can meet with success.

It is all through swimming that we learn to swim. And so with everything else: it is only by talking in public that we learn to talk in public.

If you only are half in earnest about anything, you never will get anywhere. Though you have hesitated, stammered, and blundered in your attempts don't give up; but go at them again and again until you win. A large part of every man's future has in it the figure of a tremendous but successful conflict.

It is only through perseverance that we win. Persevere.

* * *

EASTER LASTED eight days once. It was then a season of thanksgiving at the rising of the natural sun and the death of the winter. Festivities lasted for an eight day period. Then it was cut down to three days; then to two days; and finally to one day as now. But in England, Easter Monday is still a bank holiday, and in Europe many countries still celebrate Monday and Tuesday.

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Easter Meditations

SAD WAS the scene in Cannan's land,
When hope and joy had fled;
When Christ, the Savior of our race,
Was numbered with the dead.

Satan's hosts had gained the day,
And laid our monarch low;
Had bruised his body and "his heel,"
And caused his blood to flow.

Sad were the hearts of those he loved,
Had left in midnight gloom;
The Roman soldiers guard the seal,
Placed on the sacred tomb.

But light breaks in the distant east,
Reveals the glorious dawn;
The angel rolls the stone away,
The night of gloom is gone.

He rose! come see the place,
Where the Lord of glory lay;
No more he sleeps in death's dark tomb,
Now all is light and day.

The guards in terror fear and quake,
They like dead men fall;
Man's power to hold God's chosen there,
Was puny, weak, and small,

O, Jesus, Lord, we ever long,
Thy face divine to see;
Just as thy faithful brethren did,
When God had set thee free.

Full soon we hope to hear thee call,
To life forever more;
When thou shalt come to claim thy own,
And rule from shore to shore.

J. E. HOGARTH.

Bible Lessons on First Principles

LESSON SIX: THE THOUSAND YEARS' REIGN OF CHRIST AND THE SAINTS

I. The Purpose of Christ's Reign is to Subdue "All Enemies"

THE MISSION of Christ's reign is to extirpate "all enemies" from the earth, which is now "subject to vanity" (Rom. 8:20). The specifications of evil here given as vanquished by his reign are representative only:

(a) All human governments will be abolished (Isa. 24:21-23; Rev. 19:11-20; Isa. 17:13,14; Psa. 2:4,5; 110:5,6; 1 Sam. 2:10; Dan. 2:44; 7:13,14; Psa. 72; 74:20; Rev. 11:15).

(b) There will be but one kingdom "under the whole heaven"; the kingdom of God (Psa. 2:1-12; 72:8; Dan. 2:44; 7:27; Num. 24:17; Rev. 11:15; Zech. 14:9; 9:10).

(c) There will be but one religion, the true one; the religion of Christ and his government (Isa. 45:23-25; 52:1,7-10; 66:17-23; Zech. 14:16; 8:23; 9:7; Rev. 5:9-14; Zeph. 3:9; Mal. 1:11).

(d) All idols and idolators shall be destroyed (Isa. 2:18; 42:17; Psa. 97:7; Zech. 13:2).

(e) War "shall cease to the ends of the earth" (Psa. 46:9; Isa. 2:4; 9:5; Hos. 2:18; Zech. 9:10; Ezek. 39:9,10; Rev. 20:1-3).

(f) Premature death will exist no more (Isa. 65:20-23; Zech. 8:4,5).

(g) The land of Israel will be transformed from barrenness to fertility, being made beautiful, fruitful, and glorious (Isa. 35:1; 41:18,19,20; Amos 9:13-15; Isa. 60:13; 65:17-25; Zech. 8:3-8,12).

(h) The city of Jerusalem will be built again, broadened, enlarged, and adorned by the "precious things" of all nations (Psa. 72:10; Isa. 26:15, Revised Version; Zech. 14:20, Revised Version; Isa. 33:17, Revised Version; Jer. 31:38; Isa. 60:10-18; Hag. 2:6-9; Jer. 3:17).

(i) The Jews and Israelites will become fast friends and a united nation, with whom the Gentiles will join to yield a national and happy obedience to the King of kings, the Lord of hosts and ruler of the whole earth (Zech. 8:23; Jer. 3:17,18; Rev. 15:4; Isa. 25:7,8; 2:2,3; 45:14-25; Ezek. 37:21-24).

(j) There will be a sevenfold increase of light, both solar and lunar (Isa. 4:5; 30:26; 60:19; Zech. 2:5; 14:6,7; Rev. 21:11,18,22-26; 22:5).

(k) The earth and its animal inhabitants, to a large extent, will partake of the blessings of the times (Isa. 11:6-9; 65:25; Hos. 2:18; Ezek. 34:25,28; Rom. 8:19-23; Rev. 22:3).

II. The Reign of Christ is a Transitional Period

The subjects of the kingdom of God, the remnants of the Jewish and Gentile nations who "find grace" (Jer. 31:2) and survive as "the left of the nations" (Zech 14. 16) at the coming of Christ and the setting up of the kingdom of God, multiply rapidly with the pangs of child-birth mitigated. They soon develop into numerous and strong nations. Some of the people are righteous, and some of them are wicked. Sin and death continue among both classes in a modified form during the reign of Christ (Gen. 3:16; 1 Tim. 2:15; Ex. 1:19; Isa. 66:7-9; Lev. 23:10-20; 1 Cor. 15:23-26; Mal. 3:18; Jas. 1:18; Rev. 14:1; 5:10; Ezek. 44:22,25; Isa. 66:20; Zech. 8:4; Isa. 60:21).

III. There is a "Little Season" of Judgment After the Thousand Years Expire

During this "season" the just and the unjust of that age, including both the living and the dead, are judged. The righteous are approved and immortalized; the wicked are rejected and consigned to shame and the second death. Mortality has now been abolished by salvation and destruction, and death, "the last enemy," destroyed (Rev. 20; 21; 1 Cor. 15:24-28).

IV. The Supremacy of Christ Ends; God's Direct Supremacy Begins

With the abolition of "all enemies" from the presence of the Lord and from the face of the earth, there comes a change in the administration of the kingdom of God. With all the wicked "cut off," none remain but the righteous, who are redeemed, glorified, and immortalized, and who inherit the earth forever. Christ's work as Prophet, Priest, Savior, and King is now finished; and he presents a redeemed earth and a glorified people to his Father, who takes the kingdom into his own hands and reveals himself without mediation (Matt. 5:8; 1 Cor. 11:3; 15:23-28; Eph. 1:10,22; Heb. 2:5-9; Rev. 21:1-7; 22:3).

Synthetic Remarks

1. THE PURPOSE OF CHRIST'S REIGN IS TO SUBDUE "ALL ENEMIES"

THE KINGDOM of God is designed for gracious ends. Its establishment means the destruction of the wicked, the salvation of the righteous, and the emancipation of the nations from the thraldom of sin. "All the foundations of the earth are out of course" (Psa. 82:5). The riches of the earth are "cornered" by the opulent and hoarded away in the palaces of a surfeited few. In a world of plenty the masses of humanity, through "man's inhumanity to man," misrule, and oppression, are forced to eke out a miserable existence, weltering in poverty, ignorance, and squalor. "The earth is the Lord's and the fulness thereof" (Psa. 24:1); but his liberality has been selfishly monopolized by the coveteous and fraudulently squandered by the prodigal. The earth is filled with a surplusage of God's goodness which he has lavished upon the sons of men (Psa. 33:5): but his bounty has been rapaciously plundered by pirates and "food sharks" and doled out at exorbitant prices to famishing millions. We are sorely in need of a Savior, a Great One; and God has provided him whom he will soon send to deliver us (Isa. 19:20; Acts 3:20). "Jesus is the One." When he comes he will cure the world's ills by setting up the kingdom of God. It is through the kingdom of God and the reign of Christ that "all rule and all authority and all power" are subdued to God. "He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death" (1 Cor. 15:24-26). So completely will all things be "gathered together in one in Christ" and put under his feet that God alone is "excepted" from the otherwise universal subjugation (Eph. 1:10; 1 Cor. 15:27). "All enemies" includes evils as well as personal adversaries, which is apparent from the fact that "death" is catalogued as one of them, and is said to be the "last" one destroyed. All evil on earth is to be extirpated by the kingdom and reign of Christ. Evils and enemies are literal, and they must be literally destroyed or cured by a literal Judge and Redeemer. They cannot be literalized into times that are past, nor spiritualized into the history of Christianity, nor celestialized into heaven, nor allegorized into the perfect state after the millennium, nor idealized into oriential abstractions. "All enemies" comprehends more than can be computed; but the representative ones definitely specified in the lesson as among the "vanquished" may be taken as an epitome of them all. Synthetic remarks upon them here would be superfluous.

Fables of Orthodox Theology

A SOURCE of wonder that never grows old, and that has been present with me from my youth, is the mass of fables and superstitions taught in the name of orthodox, religion. The amazing spectacle of profound students and scholars, in ranks of thousands, yea millions, comprising the brightest minds of the world, for two thousand years, believing and teaching as God's truth a mass of fables that put to shame the most primitive legends of heathen mythology.

Taking for their guide and text book the Bible, and professing to believe its teaching, they preach from their pulpits strange and God-dishonoring doctrines not found therein, and refuse to believe and teach its many beautiful and glorious truths.

These churches differ upon some points of what they call theology, but also agree upon many. We will briefly consider in this article one of the fables common to all, namely, the punishment of the wicked, and their condition or state in death.

Modern orthodox churches, both Catholic and Protestant, agree that the real man, or soul, never dies. Only the body dies, so they say, and at the death of the body the soul, if wicked, is captured by fire-proof devils, who "plunge it down to hell in infinite despair."

Many learned and supposed devout priests and so-called divines, have tried to describe this horrible place, with its red hot walls, and bottomless seas of raging, roaring billows of fire, its millions of malignant fire-proof imps and devils, and its innumerable millions of screaming, moaning, blistered, tortured, immortal souls; and we are told that God, in his infinite love, mercy, goodness, gentleness and foreknowledge has decreed a perpetual continuation of this horrible triumph of deviltry—that after countless millions of years, their torment will be no nearer an end, than when it began.

Charles H. Spurgeon, one of the world's greatest theological writers and teachers, says: "When the poor soul shall find itself in the hands of angry fiends, it shall seem in that first moment as though it had been athirst for a thousand years." Benson, the learned Methodist commentator, says: "God himself is present in hell to see the punishment of these rebels, his fiery indignation kindles, and his increased fury feeds the flame of their torment, while his powerful presence and operation, maintain their being and render their powers (faculties) most acutely sensible, thus setting the keenest edge upon their pain and making it cut most intolerably deep. He will exert all his divine attributes to make them as wretched through eternity as the capacity of their nature will admit."

Eminent authors and evangelists, such as Wesley and Watts, tell us that while this scene is being enacted, the thunders of God's wrath shakes hell at its foundation; and that godly parents will go out and gaze over the brink into hell, and see the agony of their ungodly children, and sing praises to God for his judgment, wisdom and power.

Did you say absurd, dear reader? Yes, it is absurd, and it may be that you seldom hear it preached at your church, but it matters not whether you are Protestant or Catholic, the absurdity is a part of the creed of your church, and by accepting a creed that contains such God-dishonoring doctrines, you renounce the truth as it is in Jesus, and place between yourself and your God a gulf that can never be bridged.

In striking contrast to above lurid fables, let us turn to a few of the many plain statements of Scripture concerning the punishment of the wicked.

"The wages of sin is death" (Rom. 6:23).

"Whoso despiseth the word, shall be destroyed" (Prov. 13:13).

"The soul that sinneth it shall die" (Ezek. 18:4). 18:4).

"The Lord preserveth all them that love him, but all the wicked will he destroy" (Psa. 45:20).

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away" (Psa. 37:20).

"The transgressors shall be destroyed together, the end of the wicked shall be cut off." "They shall be ashes, under the soles of your feet, in the day that I will do this, saith the Lord." Obadiah says: "They shall be as though they had not been."

In view of these, and a host of other Scriptures equally as strong, we can but conclude that none but the wilfully blind, only those who wilfully close their eyes, and stubbornly refuse to open them, can fail to see the absurdity of this horrible, and God-dishonoring doctrine of eternal torment in hell.

The Catholic adds still another feature to the popular monstrosity. Cardinal Gibbons, on page 247 of his book, "The Faith of Our Fathers," says: "The Catholic Church teaches that besides a place of eternal torments for the wicked, there exists in the next life a middle state of temporary punishment for those who have died in venial sin. She (the church) also teaches us that although the souls consigned to this intermediate state, commonly called purgatory, cannot help themselves, they may be aided by the suffrages (prayers) of the faithful (priests) on earth." It is a fact that millions of dollars are paid every year by grief-stricken relatives to slick coated and smooth-tongued priests for prayers to release their loved ones from an imaginary place of torment called Purgatory. It seems incredible that modern intelligent men and women, whose judgment is sound and good on ordinary subjects, can be deceived by an artifice so shallow. But a corrupt and grasping priesthood knows full well that if they can but plant their heathen fable deep in the minds of their people, it becomes a certain source of vast revenue to them; for where is there a father, mother, sister or brother, wife or husband who would not feely give their last dollar to help loved ones out of that place of torment?

Dear reader, this foolish and God-dishonoring fable of eternal torments in hell is but one of many taught by orthodox churches, but space forbids mention of others at this time. In conclusion I wish to say most emphatically, that, no church, it matters not how ancient its history, or how numerous, wealthy, learned, or refined its teachers and members; no church which has room in its creed for this horrible doctrine which attributes to a just, merciful, allwise and loving God and Father, a character that a fiend would blush with shame to own, can in any sense be called the true church of God.

S. H. THOMAS.

Walking With Jesus

Every day, every hour,
Let me feel thy cleansing power,
May thy tender love to me
Bind me closer, closer, Lord to thee.

THAT IS our prayer. It is heart felt. Every day this desire to know Jesus better, to become more and more like him, to keep step with him as we walk together, grows deeper and stronger. But how do we succeed in carrying out our desires? It does no good to pray if we do not do our part in bringing about the answer to our prayers. Walking with Jesus, keeping tight hold of his hand all the while, is a pretty solemn thing to do, even for a single day. Not a thing done but what he sees it; not a word spoken but he hears it; not a thought indulged in that is not known unto him. "All is open unto the eyes of him with whom we have to do."

No wonder we are admonished "to think no evil," to "bridle our tongues," to keep ourselves pure, to be patient toward all men. kind, compassionate, forgiving. Are we? What about the naughty thoughts you had about the man you imagined had not made an honest division of some wood in which both he and yourself had an interest? Were they kind thoughts, patient thoughts, thoughts that Jesus would have approved? Would you have spoken them where he could have heard them? You know you would not, and you did the right thing when you went right to the man and asked him how it was, and found that it was yourself that was in the wrong. Then it was that you kept step with Jesus. Then it was that you overcame as he overcame.

In the morning you thought "what a blessed day I am going to have today walking with Jesus." But things go all awry. The child disobeys; he cannot remember; he wheels the manure into the hayfield instead of putting it where the oats are to be sown in the spring. There it is, little mounds of it in long regular rows! And he has been told so many times not to put it there! Can you keep step with Jesus here? Not quite. You find fault. The bridle is not kept on your tongue. You forget to "let patience have her perfect work"; forget that the poor child did not mean to do wrong, did not mean to disobey, but only to help you. How it must rasp on his nerves to hear you fret!

Brother Woodward used to say, "It is a fine thing to be a Christian." Indeed it is; to be holy as God is holy; to let no impure word proceed out of our mouths'; to be "without spot or wrinkle or any such thing"; to walk in the footsteps of Jesus not only one day, but all the days. But we are given only one day at a time. Let us walk that one with Jesus; trust the Father for one day; ask for needful food for one day; pray not to be abandoned when tempted this one day; pray to be delivered from evil today; to be given strength for today; grace for today; and so endure to the end, that we may be saved.

S. ROXANA.WINCE.

Evangelist Report for February

Sermons

Palmer, Neb. 17th to 24th	7

Expense

Omaha to Palmer	$ 2.24
Dinner	.50
Palmer to Central City	.25
Central City to Clarks	.25
Clarks to Omaha	1.80
Total	$ 5.04

Money Received

A Friend	$ 20.00
Brother and Sister Krogh	10.00
Brother and Sister Robinson	5.00
At Palmer for Exp.	5.50
Brother B. F. Cook, Cal.	5.00
Brother Gould	1.00
Sister Horn, Va.	2.00
Total	$ 48.50
Salary	100.00
Expense	5.04
To be indorsed	48.50
Balance due on order	56.54

Remarks

UPON RETURNING from our Kansas City meeting, we had intended to go at once to Rene, Col., as previously arranged; but a letter from Sister Grimsley said flu, so had better wait a little. Then bad weather set in. These are conditions over which we have no control. When a rail road man is making the schedule for trains, he knows that between some stations are steep grades, that trains cannot maintain schedule time, so he has to count on that delay, and a higher rate of speed at other points, so in the entire run the schedule is maintained. If by any neglect of the train crew the train gets behind, it is often impossible to make it up, and the result is the train is late, connections are missed, and passengers left.

So in our work: we find up grades and side tracks. Then when these set backs are overcome and we have a clear track: we have to speed up to make schedule time. The main thing is to see that none of the crew neglect their duty. A conductor once told me that the engineer who was pulling our train could never be caught off his guard. He said, "I never signal him to go, but what he is watching and ready." That is what I call efficiency. I heard an engineer once say to his conductor, "You fellows fool around, and don't get started, and seem to think I have nothing to do but make up lost time." So it does not depend on one. So we learn the lesson that it is team work that gets there on time, barring accidents or conditions over which they have no control.

It is said in great league ball teams, the manager who can succeed in getting his team to work together is a winner. So any one person in any of these organized bodies can by neglect of duty, delay the train or lose the game. The manager of the ball team puts each man in the position he is best fitted to occupy, and in that position he is expected to do his best. Just so in the body of Christ. God sets the members in that body as it has pleased him, not us. Then success depends on all working together. The pitcher in a ball game cannot win a game alone; the engineer cannot keep on time alone; and the preacher can never win in the most important of all work, alone. Every member in the body must do his part. It is just as necessary in the body of Christ, as in other bodies. This being true, we ought to ask ourselves if we are in any way neglecting our duty, and so hindering the work. These are matters worth thinking about; and not only that, but put into practice. When the body is completed we will not get in by that fact, but by what we have done.

On the 17th I went to Palmer, where I always receive a hearty welcome. Upon arrival I was conveyed to the house of Brother C. W. Zeller. After a beautiful supper we proceeded to the place of meeting, where we met the balance of the household of faith. How good and cheering to meet those who are sound in the faith, and have cheer in their looks and actions. Did you ever notice the feeling of awe one has in the presence of a corpse? We have about the same feeling in the presence of brethren who are dead spiritually. When we meet with those who are really alive, it puts life and vigor in us. The second night we accepted the invitation of Brother and Sister King; and here we enjoyed a night of rest and a day of talk on the things concerning the kingdom. Then little Neva took the flu, and they were unable to attend any more of the meetings.

The first evening I discoursed from the 91st Psalm, and showed them it is a wrong idea to think we have to wait until we reach the kingdom to receive the blessings of God: many are promised now. We may expect trials and persecutions, but many blessings are promised that make these afflictions light. See the first verse, and consider we are under the shadow of the Almighty, and in verse 2 we can say the Lord is our refuge and our fortress. Then how wonderful, "He surely shall deliver thee from the snare of the fowler, and from the noisesome pestilence."

I am in touch with our people from sea to sea and from Canada to the Gulf, in one way or another, and never heard of the flu that doctors tell us claimed more victims than the war, taking but two members of the church, and one or two this year. It is remarkable. Read the next verse: "He shall cover thee with his feathers, and under his wings shalt thou trust. His truth shall be thy shield and buckler." Wonderful promises of great blessings. We do not have to wait for those things do we? I fear we do not realize it as we should. Then note the 5th verse. If we are confident in God's truth and promises, fear flees; and verse 6 tells what we are not to be afraid of. Are we exercising perfect trust, or are we afraid of the pestilence like others? Read verse 7: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come near thee."

Here is a promise: do we believe it, or do we distrust God who so graciously promised this rich blessing? The Jews had similar promises made to them, and they were carried out to the letter, when they had fulfilled their part of the contract. I am afraid we are much like them: when the water supply gets short we begin to murmur, and think we are going to famish with thirst; and when food gets scarce, we are afraid we will starve We should not think of starving, but think about our own lives, how faithful or unfaithful we are. I have worked for the Lord over thirty years, and could fill pages telling you of his blessings and care. Many times it has looked dark and forboding, but in the nick of time help would come; and so many times from where I was not looking. So I never starved. God added the necessary things as he has promised. Read the rest of the chapter and ponder it well. The angels are encamped about us, not always celestial messengers; but they are around us in the shape of brothers and sisters, who become fathers and mothers to us in the time of need, instead of some heavenly messenger. God prompts some good brother or sister to come to us with kind words and a helping hand in our times of need. There is no doubt that at all times the assistance of earthly messengers will not avail. Many ministered to the needs of the Savior, yet times were when this was not sufficient, and the Father would send higher aid. Whichever it is, it never fails to come when needed. If so, the proof is that we have been unfaithful ourselves.

Well, dear ones, I just started out to make a few remarks in connection with my monthly report; had no idea it would lengthen out so, but I was just obeying the promptings of my heart. I took a severe cold and had to close the meeting for a couple of days. I was at Brother Zeller's during this brief illness, but was well cared for and soon at work again. I then visited the home of Brother and Sister Fred Forbes. They took me to their daughter's, south of Palmer, where we enjoyed a day of study, and talked of these things that are most important in these times of unrest. Brother and Sister Lamberson are of the true kind. Then a visit at Brother Frank Forbes, where one can always get over an attack of the blues. Brother Forbes knows that we are not laboring for the meat that perishes, yet he knows we would perish without it, so he said here is a piece to take along with you. How these remembrances gladden the heart; and if Sister King knew how those nice fresh eggs were enjoyed, she would be well paid. We have a son who is making a fight for his life with tuberculosis; and so well has he observed the rules known to effect a cure, that he has made good progress. Fresh eggs are one of the main foods, so Sister King and Sister Forbes who have remembered this and contribute of their stock, will get their reward. A letter came this morning from good faithful Sister Courtney, saying, "We are sending you a case of fresh eggs." Surely the kingdom will be blessed by those faithful ones. We are now starting on a six week's campaign. Pray for us.

Your brother in Christ,

ALMUS ADAMS.

DEATH

AT THIS time when Sir Conon Doyle, Sir Oliver Lodge and a host of lesser lights are doing their best to turn an already unsteady world up side down through their attempts of forcing spiritual doctrine and beliefs on the people. it is refreshing to read the following poem, "Death is Death," from the gifted pen of James Russell Lowell:

Your logic, my friend, is perfect,
Your morals most drearily true;
But since the earth clashed on her coffin,
  I keep hearing that and not you.
Console if you will, I can bear it,
  'Tis a well-meant alms of breath;
But not all the preaching since Adam
  Can make death other than death.

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Editorial

We have lost Brother Faulk by removal to New Zealand.

* * *

We have had a pleasant visit from Sister Wick, of Youngstown, Ohio.

* * *

The reader is requested to turn to the Young People's Page and make a note of Brother Donaldson's new address.

* * *

On account of illness Sister Mae Westfall has returned home. She has submitted to a necessary operation, but letters from her mother and Sister Wm. Eidemiller say she is "doing all right."

* * *

Brother Samuel Giles, by investigation, has found himself in harmony with us in all the fundamentals of the gospel, and has identified himself with our fellowship. Brother Giles formerly belonged to a religious body which approximates the truth in some things. Much to the credit of Brother Giles, after a deliberate investigation, he has left the shadow of the truth for the truth itself.

* * *

The series of articles by Brother Strickler which have appeared under the title "Out of Darkness Into Light," are now published in book form, and may be ordered at 25 cents per copy. They make a book of 111 pages. It is a book worth having, even by those who may differ with the author in some things. We regard the latter part of the book as specially fine; it teaches the responsibility of enlightened rejectors with such clearness and force that Christadelphians will never be able to answer the arguments. We have only a limited number of these books, so let those who want one send in their order at once. Send to The Restitution Publishing Company, not to the Editor.

* * *

The Sickness of Epaphroditus

I HAVE a friend who is a devoted Christian Scientist, and I gave him a few weeks ago Bible Lesson VIII, "The Holy Spirit and Its Gifts." Of all your lessons I think this one is the masterpiece. My friend read and returned it saying that all sickness was caused by "mortal mind" sin. When I cited Timothy, Trophimus, etc., instances which you quote on page seven, he did not hesitate to call these saints "sinners." What case of sickness in the Bible would you use to show that sickness is sometimes separate from sin ?

Editorial Comments

EPAPHRODITUS is a good illustration of sickness apart from sin. Of him Paul says in Phil. 2:25: "I supposed it necessary to send to you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger, and he that ministered to my wants." Calling Epaphroditus "a fellow soldier" shows how full of danger the work of the gospel was in that age, and the great courage it took for ministers to proclaim it faithfully. Epaphroditus, then, was a bold and courageous man. "He that ministered to my wants" shows that this "messenger" of the gospel was both rich and generous. Yet of this good man, a man so good that we dare a Scientist to find any "mortal mind" in him, it is said in the 26th verse: "He longed after you all, and was full of heaviness, because that ye had heard that he had been sick." The 27th verse goes on to tell how sick he was: "For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." Here we have a "messenger" of the gospel sick—so "low" that he almost died. This is a stubborn fact that no Scientist can explain away. To say Epaphroditus had "sinned" is no explanation at all; besides, it contradicts the Bible. It tells what brought this serious illness upon him in the 30th verse: "For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service towards me." By "the work of Christ" Paul means Epaphroditus' "fellow-soldier" service by preaching in Rome, his personal attendance on the apostle when he was in need; the fatigue of which service brought on him a sickness which endangered his life. "Not regarding his life" he labored to excess and "broke down." And, mark it, "for the work of Christ"! Here we have, not sin and sickness, but "the work of Christ" and sickness. If any Scientist has an explanation of this to give we will be glad to publish it in The Restitution.

* * *

Christian Adventists and the Truth

FRIENDLY CRITICISMS OF LOVE

BROTHER ADAMS, a few weeks since, spoke of an Adventist minister in the West who sought union with the Church of God. That is, the Adventist Church and the Church of God should go together and form one body. As there is unity of faith in both denominations on the question of "conditional immortality," the suggestion at first sounds both reasonable and scriptural. We have personally approached a few representative Adventists with this proposition, but they were not very communicative. They do not "warm up" either towards us or the doctrine of "conditional immortality" which we preach. Excepting "Messiah's Advocate," our name never appears in their papers. They never have "room" for anything we write, although our writings are in defence of "conditional immortality." In fact, they seem to use the term "conditional immortality" without much meaning, for when they are asked upon what "conditions" immortality may be obtained, they appear perplexed. "Conditional immortality" without conditions is a queer use of language, even to Adventists; and yet when it comes to stating conditions, they are reluctant, reticent, silent. The reason they hesitate to say what the conditions are is because they are afraid they will be drawn into stating obligations which some "pious" Methodist has not discharged; and so on with infants, heathen, etc. Conditional immortality, when pressed upon their attention, soon gets them in difficult places; and then the mask falls off, and they tell us that God is a respecter of persons; that the same "conditions" do not apply to all; that Methodists are saved one way, Adventists another; while for infants and heathen there are no conditions at all! Conditional immortality without any conditions!

Objection, then, to union with the Christian Adventist denomination arises from the truth they believe rather than any error which they may teach. As this remark may not be understood we will illustrate our meaning by an article from Elder S. Forsey in "Messiah's Advocate" of March 3rd, page 59. Elder Forsey is writing on "How I Became an Adventist." He says:

"I am not an Adventist because my parents were. They were Methodists, and I was brought up in the doctrines of the Primitive Methodist Church. The training I received from a godly mother, and the ministry of the church very early brought me by the gracious influence of the Holy Spirit under conviction of sin. We were then living in the Western counties of England. Among my earliest recollections I was accompanied by my two elder brothers to a "campmeeting" a short distance from Weymouth, where they were appointed to speak from an old farm wagon drawn up in a meadow, with the people sitting about on the grass. Loitering somewhat behind, as boys will, a little fellow about my own age and size came up beside me, and walked, looking into my face. He said, "Are you a Christian ?" And he disappeared as suddenly as he came. I never knew from whence he came or where he went. He might have been an angel from God for all I knew. I only know that the question was vital to my salvation, and very soon after I was truly converted. I was then about ten years of age, and under deep conviction of sin. I went out to the 'penitent form' in the evening service at the Chapel, but did not find peace that night. The next day, mother and I with my sister Annie went to the minister's house, and there what a blessed never-to-be-forgotten day (March 20, 1870) at No. 2 Spring Gardens, Weymouth, kneeling between mother, sister, and the minister's wife, I found pardon, and my burden of guilt rolled away. I went from my Western home to London in the early summer of the same year.

"I remained with the Methodist body till the year 1888. I became an aggressive worker amongst them; entered the ministry, laboring day and night almost, in the interest of the work. I was known and called by some, who knew me best, a "red-hot Methodist." In the winter of 1885 Elder Miles Grant came to the town of Eastbourne where we lived, I being then married. He held meetings at the Congregational Church, speaking from his large chart every night. Wife and I trudged knee deep in the snow to attend the meetings; and oh, such meetings they were! We were interested and disturbed greatly in mind concerning our former belief: my dear wife, perhaps more so than I was. Nevertheless we felt we were forever spoiled for those things of our early teaching. At least some of the doctrines had been proved to be unscriptural, we were compelled to abandon them. Brother Grant left our town before we became established in the faith, and we were left as sheep without a shepherd. But God knew we wanted to know his truth, and, bless his name, he sent his servants from "Macedonia," Turkey, to bring us into the gracious light and liberty of the "truth as it is in Jesus." Elder J. C. Smith, wife, Sister Alice Cunningham, and Brother Martin C. came to Eastbourne in the early days of 1888, and began a blessed work. The first Sunday of their being there, a meeting was held in the morning in a hired hall. I was invited to attend, and did so, and I said to myself: "I have heard strange things today," but somehow, stubborn as I was, they took hold of me, though I did not care to admit it. On the way home from the meeting, in company with Elder Smith, the late lamented Brother F. Kitcher and others, the subject of baptism came up for discussion, and before leaving the brethren to go to my home, I had seen baptism in its true scriptural mode, and in meeting the wife I remarked: "I think I shall be immersed, my dear." She replied: "If you do, I shall; your God shall be my God, and your people shall be my people." The next Sunday we went down into the sea by immersion with a number of others from the Methodist Church, August 8, 1888."

Our readers know we hold the "Messiah's Advocate" and its Editor, Elder J. J. Schaumburg, in high esteem, therefore our comments upon this extract are in love. It is used only for illustrative purposes. First, then, Elder Forsey was a Methodist, "a red-hot Methodist," entirely ignorant of "conditional immortality." Now in this ignorant state "a godly mother, and the minister of the church," neither of whom knew anything about the gospel of the kingdom, "very early brought me (him) by the gracious influence of the Holy Spirit under conviction of sin." This spirit could not have been "the spirit of truth" (John 15:26; 1 John 5:6), for it communicated to him no truth. It was "another spirit" that goes along with "another Jesus" (2 Cor. 11:4). How could a mother with her "understanding darkened, being alienated from the life of God through the ignorance that is in them" (her), be "godly" (Eph. 4:18)? How could a "ministry" that did not minister the truth, help him? And how could "the spirit of the truth" operate without any "truth" to operate in? Conditional immortality is not worth much if the Holy Spirit can do saving work without the conditions being obeyed. Keep "conditional immortality" in mind as we read on. Elder Forsey went to a "campmeeting." A boy said something to him, and "he might have been an angel from God for all I know." "Very soon after," he continues, "I was truly converted." The "penitent form" failed him, but "kneeling between his mother, sister and minister's wife," none of whom knew the truth, "I found pardon." So far we have a godly mother, a ministry, a campmeeting, an angel, a penitent form, and kneeling but not a solitary word about the truth. Who ever read in the Bible of a sinner being "truly converted" by an angel? Where do we read in the Book of anyone being pardoned at the "penitent form?" and where do we read in the sacred volume of a sinner being converted while he was "kneeling"?

Our objection to all this insipid "experience" talk is not so much because it is not so, as that it sucks all the life-blood out of "conditional immortality." It leaves the body of truth which Adventists claim to believe as limp and useless as a human body would be without bones. Here is "a red-hot Methodist" ignorant of conditional immortality from top to bottom finding "pardon" by simply "kneeling"! Calling the immortality of the soul "the serpent's lie" now cannot be justified, and all the criticisms and denunciations which they heap upon current orthodox teaching should be stopped since they claim to have been "truly converted" when they believed all these falsehoods. If a man can be saved by believing falsehoods, of what saving benefit is there in believing the truth? None whatever—absolutely none. Elder Forsey was not baptized until 1888. The "blessed, never-to be forgotten day (March 20, 1870)" was when he knelt and got pardoned! "Truly converted" and also "pardoned" eighteen years before he was baptized! Baptism, along with all other truth which Adventists profess to believe, is cast away as worthless junk! There is no need to discuss our "differences" with the Adventists. Let them admit that the truth they believe in common with us is worth something, that it is vital, essential, saving truth, and the unification of the two bodies will result. But so long as they substitute error for truth, and teach that error has as much saving efficacy as the truth, we must stand aloof from them as we do from all other sects which nullify the gospel by teaching for doctrines the commandments of men.

Communications

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

DEAD EDITOR:

I AM a girl of 13 years, and live in the country. I have no church to go to unless I walk two miles. I would like to go very well, but cannot on account of bad weather. I believe the truth and understand the Bible fairly well. I cannot write as others do, but will do as the Bible says. The Lord helps those who help themselves, so I will do the best I can. I am learning things that concern the Bible, and am trying to teach others to do the same; but they will not listen to me. Jesus died to save us from our sins; was nailed upon the cross, and suffered many scorns and insults. Let us try and do as he says, and keep his commandments. I believe in one Lord, one faith, and one baptism, and the soon coming King. I have not been where I have any chance to join the church or put on Christ by baptism, but expect to in the future. I hope that all believers will pray for me.

ELSIE GRUBBS.

DEAR BROTHERS AND SISTERS:

I WOULD like to write a few lines in regard to the question to be discussed concerning the Advent Christian Church. "Let us draw near with a true heart in full assurance of faith having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering for he is faithful that promised, and let us consider one another to provoke unto love and to good works" (Heb. 10:22-24). "For the time is come that judgment must begin at the house of God; and if it first begins at us, what shall be the end of them that obey not the gospel of God?" (1 Pet. 4:17).

In this life only can we prepare ourselves for life everlasting. Tomorrow may be too late for some of us. If we have not been faithful to Jesus we are not ready for tomorrow. Are we helping to build up the church? Are we contending for the truth? Are we sowing to the spirit? If not we are sowing to the flesh, and he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting.

Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. When Jesus shall come with all the holy angels with him, his garments shining above the brightness of the noonday sun! Are we ready to meet him? How necessary it is, brothers and

sisters, that we should strive with all our strength that we will not be overcome by worldly affairs, pleasures, and lusts which draw away from the spirit. If any man have not the spirit of Christ, he is none of his. When Jesus comes he will find some of us loving the world instead of his will. Our Lord has given everyone of us a talent, and we must work to increase our talents. Faith without works is dead. Peter says add to faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness. Let us love one another as God loves us, not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much the more as ye see the day approaching (Heb. 10:25). How important it is that we should come to the Bible and believe its literal testimony, without spiritualizing or mystifying its language. It is very common for ministers to take a text from some of the prophets, and apply it to themselves and to their churches. There is no certainty save the Scriptures only. I believe the Scriptures to be God's word, and endeavor to find the true sense of it, and want to live according to it.

People may call themselves by the names of the various sects to which they belong, and know and think of each other by these names, but it all amounts to just nothing at all. These things are all the thinking of the flesh. Christ will only know them that have his name upon them in his own appointed way. So let us be faithful and walk in the true light. He is our strength and when the trials of life meet us he will help us. He is willing to help us at all times.

Your sister in Christ,

MATILDA FENIMORE.

DEAR EDITOR OF THE RESTITUTION:

DEAR BRETHREN and sisters scattered about throughout the land: I wish to say something but hardly know what to say first or how to say it. I am lonely; I am all alone in my belief. No one will listen to what I say, even though I read the Bible to them and tell them my belief about our Savior, who is soon coming back to this earth to destroy the works of this sin-cursed world and make a paradise for those that follow in his footsteps by doing the will of the Father. They say, "Well, that is a very peculiar way you have of talking." But we know that the Scripture reads that the way of truth shall be evil spoken of. "For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted" (Acts 28:27).

Sometimes I just wonder what this world is coming to. The people are forgetting that there is a higher power. Their minds seem to be taken up with worldly things, the dollars and cents. We who read and search the Scriptures to find out the way we should walk in this life, and to prepare for the life to come can see how this old world is moving along, fulfilling all the signs of the times. We know that the time draweth nigh, and we should all be working and doing something. But it seems to me that I am in a field where I can do nothing. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted but not forsaken (2 Cor. 4:8, 9). No, dear brethren, I am not forsaken. While I am all alone here, so far as my belief is concerned, I am just as strong in the one faith as if I had one hundred of the brethren and sisters with me. Why? Because I read and search the Scriptures, and I find that there is just one way, not many ways, or that "some other way" will do. And I want to study to show myself a workman that needeth not be ashamed, ready at all times to give an answer for the hope that is in me, ever looking to Jesus, who is the Author and finisher of our faith, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works (Titus 2:14). Although the brethren are far from me, most of them, I ask the prayers of all that may be able to stand the test, let come what will. I can tell by reading The Restitution those that can work are up and doing; and their work is not altogether a failure. How it makes my heart rejoice to hear of the good work! I hope some day that I can have the privilege of being where I can go to church and be with those of the same precious faith; but if not, my prayer is that we may all meet in the kingdom of our Lord and Savior, who doeth all things well.

Your brother in Christ,

A. J. GRUBBS.

Obituary

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Harvey William Elton was born in Omaha, Neb., Dec. 10, 1914, died at Santa Anna, Cal., March 10, 1920. He was the second son of Enos and Carrie Elton.

It was with sad heart that we received the news of little Harvey's death. About a week ago we were at Brother Elton's home, and Harvey had had a little touch of the croup the night before; nothing of a severe nature appeared until a few days afterwards. He coughed considerably, and Sister Elton took him to the doctor, and he pronounced it a case of whooping cough. A couple of days afterwards he lost his voice, but did not appear sick at any time, as he was up and around all the time seemingly well as usual. Tuesday evening we were at their home; nothing but the hoarseness seemed to be the matter. During the night he had several coughing spells, and Wednesday A. M. he was seemingly worse. About 9:30 A. M. after having a coughing spell, he laid down upon the sofa, and Sister Elton thinking he was asleep, was busy at her sewing. She heard a sigh from him, and his face being turned from her, she came to the sofa and went to turn him towards her, but he had quietly fallen asleep to wake no more. Harvey's death was surely a great shock to all who knew him, as he was so generally loved by all because of his quiet loveable disposition. The funeral was conducted by the writer, assisted by H. L. Ladieu, of Tustin, Cal.

O. J. ALLARD.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas.	Proctor, Montana.
Ethel M. Howard.	Chinook Cove, B. C., Canada.
Jennie Thomas	Proctor, Montana.

GOLDEN TEXT: Heb. 11:24-26

HE CHOSE THIS PATH FOR ME

HE CHOSE this path for thee.
  No feeble chance; nor hard relentless fate.
  But love, his love hath placed thy footsteps here.
He knew the way was rough and desolate;
  Knew how thy heart would often sink with fear,
Yet tenderly he whispered, "Child, I see
This path is best for thee."

He chose this path for thee,
  Though well he knew sharp thorns would pierce thy feet:
  Knew how brambles would obstruct thy way;
Knew all the hidden dangers thou wouldst meet;
  Knew how thy feet would falter every day.
And still the whisper echoed, "Yes, I see
This path is best for thee."

He chose this path for thee,
  What needst thou more? The sweeter truth to know,
  That all along these strange, bewildering ways,
O'er rocky steeps and where dark rivers flow,
  His loving arms will bear thee all the day.
A few steps more and thyself shall see
This path is best for thee.

HAVE FAITH IN GOD

Being an acknowledgement of God's lovingkindness; also answering many inquiries.

SINCE THE beginning of this month our address has been as above. We hope to make this our permanent abode till Jesus calls to take us to that better and brighter country, where sorrow and sighing shall be unknown, and joy and peace shall endure throughout eternity; where the Christ of God shall rule in equity and justice; where we shall know even as we are known.

In September last we told you we had sold the old home in which we had resided for over thirty-seven years; that we did not know where we were to go, but that we had explicit faith in our God and knew he would provide us a dwelling place. We now wish to testify that our faith was not misplaced, for when our friends heard of our plight we received several offers to share with them their home. We accepted the offer of Mr. Hartt, at the address which has been familiar to you for the past six months. Mr. Hartt, and the Misses Hartt have done everything possible to make our stay pleasant and agreeable, even to the extent of inviting us to spend our summer vacation with them at their country home at Shoreham, L. I.

In the Hartt home the parlors were allotted to our use; the back parlor was our sleeping quarters; while the front was our living room. In the beginning we ate all meals out, but after a while a plan was devised whereby we had breakfast each morning in our room. This simplified matters considerably and made us much more comfortable.

Of course we paid a monthly rental; still the arrangements were far from being on a business foundation. No matter what amount of money is paid it cannot compensate a family for having the privacy of their home invaded. There is one thing that makes us feel good, and that is, after our commingling for such a length of time we parted with friendship more firmly established than it was when we accepeted Mr. Hartt's most generous offer.

We do not know to what extent you are interested in these little personal affairs. We do know we have been most wonderfully blessed in having such comfortable quarters when so many have been without houses; we also know that it is God who has furnished us with them all, and what has been done for us will be done for you under like circumstances if you but place your faith in him who has even the hairs of our head numbered, and who watches the sparrows fall. Our duty is to love God with all our mind and understanding; accept Jesus as the Christ the Son of God; acknowledge him as our wisdom and righteousness and sanctification and redemption; be baptized into the name of Jesus and arise to walk in newness of life. This is the Christian attitude, and if we live up to our duty and privilege God never will forsake us. Do we not read that the eternal God is our refuge and strength, and that his everlasting arms are underneath us; signifying a holding up, a support. We all know what a shepherd is; and is not our God our shepherd? Yea, and he will provide the green pastures and the still waters.

God asks us to love and obey him, and in return he has promised us certain blessings. Many of these blessings are in the future and shall last throughout eternity; but a great many are for the present, and we now can enjoy them if we but ask in faith, nothing doubting. This we did and were rewarded. Let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

A REMINDER

HAVE YOU written that letter about your self, your surroundings, and your church that you

So it is with boys and girls. If we allow thoughts and deeds that are wrong to stay in our hearts and minds we weaken our character. No matter how good we try to appear outwardly, sooner or later, when the testing time comes, our true character will be shown to those around us, and we shall fail to achieve those things that are best. So let us keep our heart with all diligence, for out of it are the issues of life.—Sel. by E. W. KNAPP.

A COMPLETE EDUCATION

A GIRL'S education is most incomplete unless she has learned—

To cook.
To sew.
To mend.
To be gentle.
To value time.
To dress neatly.
To keep a secret.
To avoid idleness.
To be self-reliant.
To darn stockings.
To respect old age.
To make good bread.
To keep a house tidy.
To be above gossiping.
To make a home happy.
To control her temper.
To take care of the sick.
To take care of the baby.
To sweep down cobwebs.
To read the very best books.
To take plenty of active exercise.
To be a helpmate to her husband.
To keep clear of trashy literature.
To be light-hearted and fleet-footed.

To know her Bible, to love her God, to acknowledge Jesus as her Savior, and walk in his paths, to be a womanly woman under all circumstances.

DAILY THOUGHTS

I have not seen the righteous forsaken	Psa. 37:25
Thy people shall inherit the land forever	Isa. 60:21
Be perfect, be of good comfort	2 Cor. 13:11
Thou hast found grace in my sight	Exod. 33:12
It is not in man to direct his steps	Jer. 10:23
This poor man cried, and the Lord heard him	Psa. 34:6
The Lord saved him out of all his troubles	Eph. 6:2

BE PATIENT, BE THANKFUL

GRUMBLING is the easiest thing in the world to learn, but it is one of the most unprofitable after it is learned. It is useless to one who engages in it, for it never yet made a rough road smoother, a heavy burden lighter, or a long day shorter. It never mends ills; it always adds to them. And it is useless business to other people, for it furnishes wares that nobody wants.

said you would write and mail to Brother J. S. Lyon, Citronelle, Alabama? If not, will you please me by attending to the matter at once. Delays are dangerous, and this is no exception to the rule.

HOW WE WRITE FOR OUR PAGE

By Marie K. Thomas.

Edith—Why do you want to write for The Restitution?

Marie—Because it will develop my talent. It may help others also.

E.—How do you go about getting subjects?

M.—We either read or have mother read us something from which we form our story. Sometimes we select a piece some one else has written.

E.—Do you think other little girls or boys could write for the Young People's Page?

M.—Yes, especially if some one older than they would assist by reading the piece or suggesting a topic. Then as they grow older they will be able to handle the matter themselves.

E.—After all is said, what do you think should be our greatest object in writing for The Restitution?

M.—My sole object in writing is I believe I am working for Jesus.

E.—Would your advise me to write?

M.—Yes; for while you will help ochers, you will receive the greatest benefit yourself.

E.—I thank you, Marie; you have been convincing. I will try.

THE VILLAGE FIRE ENGINE

ONCE UPON a time the village bought a brand new fire engine. It had bright red wheels, a shiny brass covered boiler, and for many years was the joy and pride of the village fire department, and helped to put out many a fire, with its powerful pump that could throw a stream of water clear over the roof of the highest house in town. But as the town grew larger it became a city and put in a system of waterworks, and the fire engine was left standing in the engine house. When the town had a Fourth of July celebration or some other special event, they would polish it up and draw it through the streets as part of the show.

One night a house caught fire outside the city limits beyond the reach of the water from the hydrants. Some one thought of the fire engine standing ready in the engine house, so they hitched on the horses and drew it to the fire. They put the hose down into a well, got up steam and tried to start the pumps; but they would not work because the pumps themselves, having been neglected for so many years, were all eaten out with rust. While everything looked all right outside, inside it was all wrong and failed to do what was expected of it.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. APRIL 13th, 1920. NUMBER 14

Gethsemane

OUR SAVIOR knelt in solemn prayer,
His heart was burdened 'neath his care;
Alone he to the Father prayed,
By faith and hope his heart was staid.

He unto God in heaven above,
Prayed for the objects of his love;
There 'neath the olive and the vine,
The scene was holy and divine.

His burdened heart 'neath load of grief,
In agony there sought relief;
He to the Father breathed his prayer,
And placed his all in God's kind care.

His sweat like drops of blood descend,
There hope and sorrow sadly blend;
The angels came his grief to share,
And strengthened him his load to bear.

His earthly sufferings now are o'er,
The tomb could hold his form no more;
The angel rolled the stone away,
He rose to endless life and day.

"I am he that once was dead."
I now am your triumphant head;
I now ascend to God's right hand,
Go preach my gospel o'er the land.

J. E. HOGARTH.

Bible Teaching on Responsibility

Friendly Strictures on Brother Allen D. Strickler's Recent Article

TO THE EDITOR OF THE RESTITUTION:

I HAVE read with interest the article by Brother Strickler, especially the last one in The Restitution of March the ninth, and in very much that he states I am in hearty agreement; but there are some of the statements that seem to me to be unsupported by Scripture. I would like to ask him a few questions through The Restitution. I do not wish to be understood as finding fault, as I am convinced that he is further advanced in the study of this subject than I am; but some of his statements present to me a difficulty which perhaps he could make plain. I may say that my views on responsibility are in the formative stage, and I like to feel my way very carefully so that I may hold fast only to that which is true.

In this article of March the ninth, Brother Strickler shows that all mankind have been under divine law from Adam down to the present time, and all with one exception (Christ) have consciously or unconsciously come under the penalty of the law, which is death. Thus far I am in full agreement with him; but he now makes a statement that gives me a feeling of bewilderment; and I find that either I greatly misunderstand him or must dissent from his view very strongly indeed.

BROTHER STRICKLER'S STATEMENT

"Therefore as a matter of fact all sinners, all men and women who by thought, word, or deed have sinned, whether they know it or not, have incurred the penalty of God's law, which is not natural death. This is not only a logical but a Scriptural deduction. If it is not so then the whole system of Bible atonement, forgiveness, repentance, and remission of sins breaks down."

Our Brother admits that this is rather startling: it had that effect on me. He attaches tremendous importance to the truth of his premise that the penalty for sin is not natural death; so much so that he thinks if his premise is not true then the whole Bible scheme for the salvation of man breaks down. So grave an assertion requires a grave and thoughtful consideration.

Our brother is dealing with resurrectional responsibility. Now there is one point on which we are agreed; that is, that all who are in Christ by faith and baptism are responsible to a resurrection, whether they have been faithful to Christ or not. This I think is beyond dispute.

We now come to the question. Are there others who will be raised from the dead and called to account for the use they have made of this life? They have formed no relationship with Christ, and are still in Adam. There is no doubt that many Scriptures seem to teach a universal resurrection. John 5:27 is a case in point, "all that are in the graves shall hear his voice and come forth."

However, our brother does not teach universal resurrection. His claim is that some of those in Adam will be raised from the dead and be judged worthy to die again. The second death will be final.

HOW HE PROVES IT

His method of proving his position is this: first, he shows that all in Adam have been under law, and have by disobedience incurred the penalty of sin, which is death. Having established this, his next step is to divide the whole into two classes.

FIRST CLASS

All those who have been enlightened by a knowledge of God's will.

SECOND CLASS

All those who have lived and died in ignorance.

He then lays down his premises that natural death is not the penalty for sin. If this be true, neither the first nor the second class have yet suffered the penalty. The fate of the first class is, they will be raised at Christ's return and condemned to death. The fate of the second class is, they get off free, for the penalty for sin is never enforced.

This is his case as I see it, and as he himself says, it all hangs upon the truth of his premise that natural death is not the penalty for sin.

What are we to understand by "natural death"? Strictly speaking all death is natural. This is true of Adam before he sinned. If his nature was such that it was impossible for him to die then the law under which he was placed would have been of no force. This is clearly stated in the sentence pronounced on him. He originated from the dust; his doom was to return to the dust. How can we read this account and yet deny that Adam's death was the penalty for his disobedience.

THE LEGAL ASPECT

1. Adam placed under law.
2. Adam by disobedience, incurred the penalty.
3. Adam pleaded guilty.
4. Adam sentenced to death.
5. Immediate steps taken to make sure the sentence would be enforced: he is cut off from the tree of life.
6. The record shows that he died, and died because he had sinned.

Surely we have here a case by which to test Brother Strickler's theory of resurrectional responsibility. Adam was not deceived; he was an enlightened sinner. Without excuse he clearly comes into the class that our brother claims will be raised at the return of Christ to be judged and condemned to the second death.

We will now put the case in question form:

Question: Was not Adam already judged ? Answer, yes.

And sentenced ? Yes.

And executed ? Yes.

Well why is it necessary to reconsider the matter ? God cannot err in judgment.

This is an individual case. Let us take another where many are involved. At the time of the flood many must have been enlightened, as Noah was a preacher of righteousness. Of Noah it is said, "Thee have I seen righteous in this generation." Again we will try the question form:

Question: Is drowning a natural death, Yes.
Then is drowning the penalty for sin ? No.
Is drowning a natural death ? No.
Is it the death penalty for sin ? Yes.

Then why raise the enlightened among them and execute them the second time ?

When God sent Joshua to destroy the inhabitants of Canaan, when God assisted him by casting down great stones from heaven, and by causing the sun to stand still, are we to understand that this was the penalty of their sins ? When God sent Saul to utterly destroy those sinners the Amalekites, is not their sin and the penalty clearly indicated ?

If it is urged that this was not a natural death, we reply with the question, Is there a supernatural death ? Is it not as natural for a man to die when a sword is thrust through his body as it is to die of disease ? The truth is that there are many modes of dying, but there is only one kind of death, that is natural death.

This is clearly shown in reference to Christ in Heb. 2:16: "He took not on him the nature of angels: but he took on him the seed of Abraham." Heb. 2:9 explains this: "He was made a little lower than the angels for the suffering of death." It had to be natural for him to die, else he could not have served the purpose God had in view.

This same truth is taught in baptism. All who would be in Christ must voluntarily submit to death (in symbol). It is not the second death that is symbolized. This is shown by the fact that they are raised from the dead (in symbol) to walk in newness of life. By one man sin entered into the world, and the penalty followed, natural death. By one man the atonement was made, not by abrogating God's law, but by suffering the penalty, natural death.

A GREAT PRINCIPLE

In Rom. 6:7 Paul announces a great principle that governs all law, human and divine: "He that is dead is free from sin." In other words, he that has suffered the penalty of law is free from the law.

WHY DID CHRIST DIE ?

Was it because he had sin in the flesh ? I think not.

Was it because he inherited condemnation from Adam ? I think not.

Was it because he was made a substitute for other men's sins ? Decidedly not.

There is a great principle back of the Edenic law (under which Adam sinned) that may be stated thus:

The Creator has a right to expect and demand obedience from the creature he creates.

This principle was the ruling passion of Christ's life: "My meat is to do the will of him that sent me." It was in God's plan to rule the world in

righteousness, that the chief ruler under him should be put to the test for obedience. The first Adam failed; the second Adam succeeded. Christ had broken no law, human or divine: he was under no condemnation, for he did always the things that pleased God. He died because his Father so willed it.

THE DESIGN OF THE GOSPEL

The design of the gospel is not to save men from dying, but to save them out of death. We are saved by hope to be realized at some future date.

THE SECOND DEATH

The second death is just as much a natural death as the first. This is shown by the fact that our only hope to escape its power is in a change of nature. The second death differs from the first in that in the first condemnation there was room left for God's redemptive plan. The second death shuts this out.

Brother Strickler tells us that in the case of those who are ignorant the penalty for sin will never be enforced. This shows us how far wrong premises will carry us. In his view natural death is not the penalty for sin; and as the ignorant do not suffer any other sort of death, they go free. In this he seems to stultify God's law of sin and death. God is represented as enacting a law which he will never enforce against the great mass of humanity who die in ignorance.

THE TRUTH

The truth is that natural death is the penalty for sin, and has been enforced from the beginning to the present time, and will continue as long as sin is in the world. Nothing I have written is intended to apply to the Jews. They are in a special covenant relationship to God, and may come under a different arrangement.

In closing, I offer my apology to Brother Strickler. I am sorry to differ with him, though I feel that it is in the interest of truth to do so.

JOHN PARKER.

Spiritualism Erroneous

SPIRITUALISM teaches that all that is real is spirit; communication from the world of spirits; intercourse with the dead. This doctrine is a continuation of the untruth spoken by the serpent in the garden of Eden. In the beginning God created the heaven and the earth. "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). and the Lord God took the man and put him into the garden of Eden to dress and keep it (Gen. 2:15). "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely eat. But of the tree of the knowlege of good and evil thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the Lord God caused a deep sleep to fall upon Adam; and took one of his ribs and made a woman, a help meet for man. And the serpent said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden ? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it lest ye die. And the serpent said unto the woman, ye shall not surely die."

Spiritualists today tell the world the same untruth which the serpent told the woman. Eccl. 9:5 declares that the living know that they shall die; but the dead know not anything: neither have they any more a reward; for the memory of them is forgotten. David says: "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). His breath goeth forth, in that very day his thoughts perish (Psa. 146:4). Sir Oliver Lodge says, in an article in a newspaper, that life after death continues and he can communicate with the dead David says: Return, O Lord, deliver my soul; save me for thy mercies' sake. For in death there is no remembrance of thee; in the grave who shall give thee thanks ? (Psa. 6:5). Job says: "As the waters fail from the sea and the flood decayeth and drieth up, so man lieth down and riseth not; until the heavens be no more they shall not awake nor be raised out of their sleep." Whatsoever thy hand findeth to do, do with thy might; for there is no work, nor device, no knowledge, nor wisdom in the grave, whither thou goest (Eccl. 8:10). Sir Oliver Lodge says in his article in the press of March 7th: "Persons able to transmit messages from the other world must be specially psychic." He believes we go to the place for which we are fitted, and death most probable makes no sudden change at all. Beloved, this is a case where the blind be leaders of the blind, both shall fall into the ditch. They have eyes to see, and they see not; and they have ears to hear, and they hear not.

Concerning the spirit of man we read in Eccl. 12:7: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." We will notice that this spirit refers back to Gen. 2:7, "breathed into his nostrils the breath of life, and man became a living soul." Young's concordance gives it "breathed into his nostrils the breath, air, wind spirit." This is positive proof that man does not have a spirit which lives after death. Again, in 1 Cor. 15:45 Paul says: "And so it was written The first man Adam was made a living soul: the last Adam was made a quickening spirit" (or life-giving spirit). Spiritualists should say there is life after death but not until the resurrection, which is everlasting life received by the righteous.

If Spiritualists had the proper conception of "being born again" there would be no spiritualism. Jesus says that "he that is born of spirit is spirit:" that is he is no longer flesh and blood, but incorruptible or deathless. Paul says flesh and blood cannot inherit the kingdom of God Jesus says that he that is born again can enter the kingdom of God To be raised from the dead to incorruptibility and life at the coming of Jesus is to be "born again" "born of spirit." The spirit of God by which a man is begotten, continuing to dwell in him, eventually by the power of God brings him to the birth, and changes him to incorruptibility, and he becomes a "new creation in Christ Jesus," both in mind and body, and, therefore, being born from above, or born of spirit, he is spirit. Mr. Lodge contends that man is of triple makeup: first the spirit; second, an ether body; third, the earthly body. Ethor body has memory, character and will. The ether body is of the same form as that of the earthly body. When man dies, the spirit lodged in the ether body goes into the next world, leaves the earthly body behind. What an absurd idea; a body in a body of the same form! He uses no Scripture reference as proof, because there is not any in the entire Scriptures to prove his conception. So he has to depend solely upon his theory of imagination. Beloved, what a blessing God has bestowed upon us that he has enlightened us with his gospel truths. And we have something better than our imagination and speculation. Furthermore, we can see a fulfilment of the Scriptures in Spiritualism. In the second epistle of Peter, 2:1.2: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Thess. 2:7 to 12):

"For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. Even him whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned who believed not the truth but had pleasure in unrighteousness."

Matt. 24:24; Mark 13:22 say:

"For there shall arise false Christs and false prophets and shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect." 1st Tim. 4:1: "Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

Paul's solemn charge to Timothy in Tim. 4:1 to 8 is:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season out of season, reprove, rebuke, exhort with all long suffering and doctrine: but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned to fables. But watch thou in all things, endure afflictions; do the work of an evangelist; make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 3: This know also, that in the last days perilous times shall come, for men shall be lovers of their own selves, boasters, proud, unholy, traitors, heady, highminded, lovers of pleasure more than lovers of God; ever learning, and never able to come to a knowledge of the truth. Evil men and seducers shall wax worse and worse, deceiving and being deceived. But continue thou in the things which thou hast learned, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspriation of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

Beloved, I have given enough Scripture proof to show that spiritualism is erroneous. May we meditate upon God's word with meekness and fear, prove all things and hold fast to that which is good. "Study to show thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth." May we let our light shine before men, and have our lamps burning and full of oil that we may be so prepared when he comes that we may receive abundant entrance in his kingdom, prepared for the elect from the foundation of the world.

ERNEST J. MILLER.

Spiritualism Gaining Ground

MAURICE MAETERLINCK the Belgian author and philosopher, is the latest notable convert of spiritualism. Perhaps Maeterlinck would not care to be called a "convert" since he avows that he has an "open mind" on the spiritualistic theories. Nevertheless, he has just arrived in the United States to lecture on "The Immortality of the Soul" and in an interview stated he had the greatest respect for Sir Oliver Lodge and "accepts generally his theories."

It is surprising that the growth of spiritualism on this continent has not called forth more outspoken opposition or at least comment from the Christian Churches than has been noted thus far. In England where the movement has made tremendous headway the clergymen of the Protestant faith and religious newspapers have been most outspoken in their denunciation. Secular newspapers also have been giving attention to the subject and a writer in the Daily Mail in a recent article said:

"London is medium mad. Neler has occultism had so many fevent disciples. Fashionable mediums are having the time of their lives. Their consulting rooms are thronged with an eager crowd of enquirers, and they can afford to pick and choose their 'clients.'

"Most of them specialize. One is an adept at the direct voice. Another concentrates on clairvoyance or clairaudience. A third is professor of psychometry. Others make a specialty of direct writing on paper or on sealed slates.

"Only a chosen few hold out inducements of being able to produce materializations of the spirit form. Very few go in for every class of phenomena. The consequence is that the earnest seeker of truth is passed on from one medium to another according to requirements.

"Mediums have their own methods of securing information. Most of them have their touts and spies, who busy themselves not only by talking about the mediums and bringing in business, but also by finding out private facts in the lives of the possible clients.

"When a complete stranger comes to a medium the result is usually a number of commonplaces. The medium feels about to get a clue. 'Come back next week and I will be able to tell you. The conditions today are not quite favorable,' he says.

"The client leaves the house and is followed by the medium's spy. Next time, if it is worth while, 'the conditions' are more favorable and the sitting much more satisfactory. The spy has been busy.

"Some mediums are blackmailers. They use the knowledge they gain from and about their clients to extort money from them. Others are professional conjurers, not of the first rank, who find mediumship a more profitable business than legerdemain."

While no doubt many so-called "mediums" are nothing more or less than broken down clever tricksters, this explanation would not apply in the case of spiritualists of the standing of Sir Oliver Lodge and Sir A. Conon Doyle. Both are men of high repute in the scientific world and their conclusions that it is possible for human beings to hold converse with their friends who have departed to another sphere cannot be dismissed so lightly. Sir Oliver Lodge is to visit America soon and his lectures on the subject are likely to make a profound impression. Still it is well to remember that even great men are sometimes mistaken and perhaps that may be so in this case.

In the meantime have the ministers of the Christian faith no word of warning or instruction to give to their people?—The Ontario Reformer.

The Lord's Day

THE DAY spoken of here evidently is not Sunday. Sunday is nowhere in Scripture spoken of as the Lord's Day. Besides, one day would not be sufficient time to receive and write the things recorded in the book of Revelation. It must have been the day of the Lord spoken of in 1 Cor. 5:5; 2 Cor. 1:14; 1 Thess. 5:2; 2 Pet. 3:10; the 1000 year day, beginning when the Lord himself shall descend from heaven and gather his saints to himself (1 Thess. 4:16, 17), and ending when he shall deliver the kingdom up to the Father (1 Cor. 15:24, 22), that God may be all and in all. The time when the saints who are accounted worthy shall have had it said unto them, "Come ye blessed of my Father," and shall inherit eternal life (Matt. 25:34, 46). The fact that John fell at his feet as dead when he beheld the one resplendent with glory, is symbolical of John's death; and the laying on of his right hand (hand of power) and saying that he himself had been dead, and was brought out of the death state by the power of the Father, and had received the keys to unlock the grave and death, which power he had now used on John, shows that John was now in spirit, in spirit life in symbol, and the vision presented to him was a panorama of history pertaining to the plan of salvation, as enacted from Patmos to the time of real resurrection and glorification of the overcomers. Hence "the Lord's day" of Rev. 1.10 is the day of the millennial age.

S. T. BLESSING.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

A. J. Grubbs	$ 1.00
A Sister	10.00
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S. T. Blessing	1.00
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W. J. Barber	8.00

STILL WATERS

THE LORD is my Shepherd, he makes me repose
Where the pastures in beauty are growing:
He leads me afar from the world and its woes,
Where in peace the still waters are flowing.

He strengthens my spirit, he shows me the path
Where the arms of his love shall enfold me:
And when I walk through the dark valley of death,
His rod and his staff will uphold me!

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Editorial

We had a pleasant visit this week from Brother Wm. Brown, of Elizabeth, N. J.

* * *

The cloud-burst's wrath in deluge flow
Can't keep us from the movie show.
Let one rain-drop the window smirch -
"Oh, it's too wet to go to church!"

BROTHER TITMAN.

* * *

The Young People's Society met Friday evening, March 26th at the home of Brother and Sister Lang, 2318 Scarborough Road. After a brief business meeting the lesson was turned over to Sister Viola Meermans who gave a quiz. By quoting texts or recounting incidents and calling on the different members for the names of the characters involved, she brought before the society many of the interesting stories of Bible history.—Alice Chappelle.

* * *

The Fellow Helpers held their meeting Friday evening, March 19th, at the home of Brother and Sister Robert Meermans. On account of the inclemency of the weather, only ten members were present. The lesson on "The Second Advent, Millenium, and the State Beyond," was very well handled by the leader, Brother Tabor. This is a subject which, although very familiar to all who are in the faith, always reveals some new thought when presented again and helps to clarify our understanding of the wonderful state of the world when the curse has been removed and the righteousness of the Lord shall cover it.—Marvel Gibbs.

* * *

Apocalyptic Numbers Explained

I NOTICE in a recent issue of your most valuable paper that you will answer inquiries without giving the name of the writer. Another family and my own would like for you to give your understanding of Rev. 7. Who do the 144,000 represent, and who "the great multitude"? I certainly appreciate your efforts to give the people the truth.

Editorial Comments

IN THE 6th chapter of Revelation, and also in the first verses of the 7th chapter, we are told that apostasy prevailed; but from the apostate "tribes of Israel's sons" the sealing angel of the east imparted divine knowledge to 144,000. This is called "sealing them in the foreheads." As Revelation is hieroglyphically communicated, we are not to suppose that this is the literal number of the sealed. The 144,000 represent the total number of the saved. They are called "the redeemed from the earth" in Rev. 14:3. That the 144,000 is a miniture representation of an unknown predetermined original is indicated by way of interpretation in the chapter after the symbolic number has been used in calling them "a great multitude, which no man could number."

WHY THE SEALED ARE 144,000

As the sealing work was upon "the twelve tribes of Israel's sons" it was natural to give the total in harmony with the number of the tribes. Any nucber multiplied by itself will produce a square. Thus 12 times 12 equals 144- thousands, furlongs, etc. It is the square of twelve. As the symbol of a commonwealth or city, it is applicable only to a community whose citizens are based upon the square of twelve. In the Apocalypse this root is sometimes doubled. Thus in Rev. 4:4 there are "twenty four elders"; and in chapter 21:12 there are twelve gates and twelve angels at the gates. The reason for this addition is that the holy square, "the new Jerusalem," will be composed of two classes, the Jews and the Gentiles. To represent these two classes united in one square, the root it doubled in the elders, the gates, and the angels.

THE GREAT MULTITUDE

Now "after this" (vs. 9), or rather, "after these things," as in the 1st verse (for the Greek is the same in both verses), "I beheld, and lo, a great multitude." John not only sees two classes, the Jews and the Gentiles, represented by 12 and 24; but he sees them in two states: as sealed but still in a mortal state, they are 144,000; as immortalized and gathered, as a "great multitude." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. 7:16, 17).

* * *

Jesus Christ the Same Forever

THERE IS one verse in the Bible that is meaningless to me. I refer to Heb. 13:8: "Jesus Christ the same yesterday and today, and forever." I have heard Trinitarians quote the verse as if they thought it proved the immutability of Christ or his pre-existence or something else; but more frequently I have heard Christian Scientists and other healing cults quote it to prove that since Christ healed the infirm when he was on earth, that was "yesterday," and "today" he will heal "just like he did years ago." Of course I know that these are wrong interpretations of the verse, but what the true meaning is I confess I do not know. You have often helped me; will you help me again?

JUST BECAUSE we do not understand a text is no reason for quoting it to prove some dogma we like to believe. The majority of Scriptures which are quoted by orthodox people are cited for no other reason than that they do not understand them, and therefore they suppose they teach that Christ was God, divine healing, or something else! Trinitarians believe that although Christ was God and therefore immutable as God, yet he changed himself into the babe of Bethlehem! If so, he was not "the same yesterday, and today, and forever." According to their theory of "incarnation," Jesus was God "yesterday," and a man "today." The Christtian Scientists' idea of the text is a more transparent stultification of it still, if possible. Because Christ once healed, they seem to think that to be "the same" he must "heal forever." That is, Christ always continues to do a thing after he has once done it! Is Christ always doing the same thing? Will he heal "forever"? If so, "mortal mind" will always exist to be healed-- the very thing Scientists deny. Let us turn from the foolishness of men to the wisdom of God and be refreshed.

The reason why Heb. 13:8 is "meaningless" to our correspondent is because he has been perplexing himself with the words in the passage without looking at the connection in which they occur. "Jesus Christ the same yesterday, and today, and forever" is merely a transition from what has been said to what follows. Now what had been said? This: "Remember them which had the rule over you, who have spoken to you the word of God: whose faith follow, considering the end of their conversation" (vs. 7). By "remember" the writer either means to "remember them in their bodily wants," or "remember to imitate them in their faith and conduct." The former meaning agrees with the 3rd verse; but we think it is plain from what follows that the course of these "rulers" is past, and that therefore the remembering enjoined has to do with the imitation of their faith and teaching. "Who have spoken unto you the word of God" confirms our thought. This statement, written in the past tense, shows that the speaking was over, and that the "rulers" referred to are those mentioned in Heb. 2:3 as those who heard the Lord, by whom the word of God was "spoken" and "confirmed" to them. "Imitate their faith" is Macknight's translation.

Now among these "rulers" held up for imitation we may mention Stephen, James, etc., but as Jesus is "the captain" (Heb. 2:10), he is mentioned by name: "Jesus Christ, yesterday, and today, is the same, and forever." The argument is this: "It was Christ whom these 'rulers' preached, when they spoke the word of God to you: Christ supported them to the end because he was their 'captain' and the 'author and finisher of their faith'; and he remains 'the same' with regard to you." "Yesterday" refers to the time past, when their "rulers" pass-from them, probably in martyrdom; "today" to the present (when the writer was living); and "forever" relates to all subsequent time.

Hold firmly to this thought as you proceed to read the next verse: "Be not tossed about with various and foreign doctrines." What connection is there between the statement, "Jesus Christ, yesterday, and today, is the same, and forever," and "be not tossed about with various and foreign doctrines"? "Jesus Christ" and "the doctrine of Christ" (the gospel) are often interchangeable in the New Testament. Preaching "Jesus Christ" in Acts 5:42 means preaching the gospel. So in 1 Cor. 1:24; 2 Cor. 4:5. In 2 Cor. 3:15 Paul terms the Mosaic covenant "Moses," because he was the minister of that covenant; therefore he naturally terms the new covenant "the Lord" in the 17th verse, because he was the author thereof. This is why in Paul's writings "Christ" and "Jesus Christ" are so frequently put for the doctrine of Christ. "Jesus Christ, yesterday, and today, is the same, and forever" is a declaration that the doctrine of the gospel, when the apostle wrote, was "the same" as at the begining, and will continue to be the same forever. The gospel is not subject to alteration; and he who perverts it, whether man or angel, forfeits his claim to salvation (Gal. 1:6-8).

* * *

GOD SPEAKS

I GAVE you Law, to guide,
  That needed not my hand:
With Reason, to decide,
  And Conscience, to command.
Ye are not beast or tree,
  Ye are not stone or clod.
Your upward path is free,
  Ye are the sons of God.

And shall ye then descend
  From your divine estate,
The craven neck to bend
  And call the yoke your fate?
Wake from the sloth of sin
  And give to me your heart,
The day is growing dim,
  My life I'll soon impart.

Bible Lessons On First Principles

By

ROBERT G. HUGGINS

Lesson VI

The Thousand Years' Reign of Christ and the Saints

II. THE REIGN OF CHRIST A TRANSITIONAL PERIOD

As the first coming of Christ was followed by the Christian dispensation, so his second coming will be followed by the millennial age. When the kingdom of God is inaugurated and the reign of Christ is in process of administration, adequate machinery will exist on earth for the control and final extermination of evil. In the procedure of extirpating evil from the earth, however, we must let God lead us every step of the way, and depend entirely upon what he has said in lucid and perfect statements. When we read that "many people," "many nations," and "strong nations afar off," which were formerly "scattered" at Babel (Gen. 11:8), now become unified and "flow" to Jerusalem "like a river" (Isa. 66:12), to participate in national and international concerts of prayer before the Lord in Mount Zion (Isa. 2:2; Micah 4: 2,3; Zech. 8:22,23; Jer. 3:17; Rev. 15:4; Isa. 25:7,8; 45:14-25), we must recall the fact that these peoples and nations are raised up from a "remnant" which was spared in the conflagration attending the coming of Christ (Micah 4:7; Zech. 8:6; Lesson 5). Magnificent, national, international, and millennial statements like "all nations shall serve him," "all nations shall call him blessed" (Psa. 72: 11,17), must be qualified in harmony with antecedent advent judgments. They are so qualified in the same chapter where the statements are made. Blasts of judgments: storms, both terrific and destructive, attend the re-establishment of David's throne under Christ (Rev. 4:1-5). These destroy the majority and discipline "the remnant." Psa. 72:6,7 records this element in the case clearly: "He shall come down like the rain upon the mown grass: as showers that water the earth. In his day shall the righteous flourish; and abundance of peace so long as the moon endureth." "Surely the people is grass" (Isa. 40:7). To mow down the grass means to mow down the people. Observe, then, that "the righteous" are to flourish, not sinners; and that the millennial rain descends "upon the mown grass." All the sons of Belial are "thrust away" like thorns when David's son takes his throne (2 Sam. 23:6). Instead of the Sodomites and others, "lewd fellows of the baser sort" (Acts 17:5), who have lived in the past, and who were so abominably mean when they did live that God killed them for their iniquity (Gen. 18: 20; 13:12); instead of these being raised from the dead* and given "a chance" as subjects during Christ's reign, as Russellism teaches, the wicked who are living at the time are mowed down like the grass, and cast into the oven (Matt. 6:30). At that time "the righteous," and the righteous only, "flourish." It is after the grass is mown that "he comes down like rain" to "strengthen the things which remain, that are ready to die" (Rev. 3:2); it is after the storm of judgment at Christ's coming has passed over that "the sun of righteousness" (Mal. 4:2) breaks through the dispersing clouds "like the light of the morning, when the sun riseth, even a morning without clouds, as the tender grass springing out of the earth by clear shining after rain" (2 Sam. 23:4). The adults are "the grass" which is mown; the children are the "tender grass which springs out of the earth," and which is nourished by the copious rains and fructified by the "clear shining" sun after the storms and clouds have disappeared. "He that remaineth, even he, shall be for our God" (Zech. 9: 7), and God shall be for him (Zech. 13:9). Like the farmer, God saves a "seed," the fittest and the best, the children of the time, who have not yet formed any bad habits or imbibed any false doctrines (Deut. 1:39); and by mitigating the pangs of child-birth, like the type of Israel under Moses (Ex. 1:12,19), a people "shall be born," another "generation" shall be raised up in righteousness which speedily grow into nations and kingdoms (Psa. 22:30,31,27,28). The "children shall continue" (Psa. 102:28), be painlessly prolific (Isa. 66:7-9; 60:9), enjoy longevity (Isa. 65:20-24), and multiply from a "remnant" and "seed" into "many people" and "strong nations" with amazing alacrity. The reader is asked to note this fact well; for it puts world-burners to shame and at the same time pulls up Russellism by the roots. This scriptural truth may be compared to a two-edged sword: with one edge we slay world-burning, and with the other, Russellism. "All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name" (Psa. 86: 9). These nations are "made," and made in the way here explained.

The first thousand years after the establishment of the kingdom of God will blend the elements of perfection and imperfection, immortality and mortality. Immortality will be displayed in Christ and the saints (Phil. 3:20,21; Luke 20:36); mortality in the subject inhabitants. The millennial reign is not a perfect state. It is during this time that Christ puts down "all rule and all authority and all power, and all enemies" (1 Cor. 15: 24,25); but if these "enemies" are to be subjugated then, it is surely evident to the reader that they must exist: for that which does not exist cannot be "put down." There are "enemies," then, in the kingdom of God at first. All things that offend and those who do iniquity are to be gathered out of the kingdom (Matt. 13:41). The reign of Christ is a transitional period intervening between the purely animal age of now and the purely spiritual age of eternity. Some have overlooked the composite state of the millennium, the admixture of good and evil, and have reached the conclusion that although the subjects of the kingdom are mortal, yet if they are righteous they shall "live on"—meaning that they shall continue to live to the end of the thousand years, and are then immortalized without dying. The only death they can conceive of during this time is for the wicked, and only for them in cases of contumacy. In contravention of this idea the saints are called the first fruits to God and the Lamb (Rev. 14:1-4). Since Christ and the saints are both called "first fruits" (1 Cor. 15:23; Lev. 23:10-20; Jas. 1:18), analogy requires us to find the nature of the harvest in the first fruits—Christ and the saints. They are "samples" of the harvest. Neither of them "lived on" until they were immortalized. On the contrary, both were faithful and obedient unto death (Phil. 2:8,9; Heb. 5:7; Rev. 2:10). If man's obedience to the gospel should give him immunity from death, ungodly men would rush pell-mell into it from sinister motives that of present gain and advantage. Probation necessitates a mixed condition of good and evil to afford scope for the exercise of faith. There must be no present visible benefit allotted to those who serve God which seemingly is withheld from those who serve him not. The difference between these two classes will be made conspicuous in the day of recompense (Mal. 3:18). "Without faith it is impossible to please God" in any age (Heb. 11:6). Conditions in the millennial age, therefore, must be such as to give room for faith, which is "the substance of things hoped for, the evidence of things not seen" (vs. 1; 2 Cor. 5:7). Then the existence of sacrifice in Christ's reign (Zech. 14:21; Mal. 3:4; Isa. 60: 7) points to death as still in operation among those who offer. Again, the fact that the saints exercise the double office of kings and priests also argues that sin and death still exist (Rev. 5:10) or those kingly and priestly functions would be superflous. Boys, girls, the aged with staff in their hands, and "old men who have filled their days" are all separately and distinctly spoken of (Zech. 8:4,5; Isa. 65:20), showing that there is still the imperfection of birth, childhood, old age, and the completion of natural life without the idea of judicial infliction for contumacy. "The child shall die an hundred years old; but the sinner being an hundred years old shall be accursed" (Isa. 65:20). The word "child" in this text is used in contrast to the word "sinner"; "die" is also opposed to "accursed." The passage means, then, "The child (righteous) shall die," etc. a positive assertion that natural death continues to prey upon the righteous of that age as well as upon the sinner (Ezek. 14:22,25,26). And Paul's declarations in 1 Cor. 15:23-26 confirm this conclusion. He says there is a "first," an "afterwards," and a "then" in the "order" of resurrection. According to his understanding there is a resurrection at "the end," a necessity which grows out of the fact that the subjects of the kingdom have been subject to death throughout the reign of Christ. Paul is certain regarding the fact that the reign of Christ results in putting down "all enemies," including "death," which he says is "the last." Add to this the wholesale infliction of death upon myriads at the close of the millennium (Rev. 20:8,9), and the conviction is irresistible that death, "the last enemy," is of common occurrence throughout the millennium. In fact, calling death "the last enemy" implies that all other enemies are abolished before it, and that therefore it lives longer than any of the rest, reaching clear down to "the end."

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*Who are raised from the dead; when they are raised, for what they are raised, and many other interesting questions relating to the resurrection are discussed in lessons V, IX, and X.

National Berean Society

Leota B. Hannon, Editor

108 South 2nd St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

THE RESULT OF OBEDIENCE

WHAT IS obedience? It is the compliance of a command. The obedience we are considering now is in baptism. The command is, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16).

We have our choice whether we comply with this command or not. We also have our choice whether we shall believe the gospel and obey by going down into the waters of baptism. If we believe and obey, we shall have salvation for obedience is unto righteousness. If we do not obey we are under condemnation of sin unto death. The wages of sin is death (Rom. 6:23).

Let us take the better choice. Philip preached the things concerning the kingdom of God, and the name of Jesus Christ (Acts 8:12). The two are inseparable.

If we wish to attain unto the things concerning the kingdom of God, we must accept the name of Jesus the Christ and become obedient. Christ means anointed. He is heir to the kingdom and is the prince. When he comes into his kingdom, he will be King of kings.

How can we be heirs? "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). So when we have been baptized into the name of Jesus the Christ, we are received as having been anointed, and are heirs to the kindom. For as many as are led by the spirit of God, they are the sons of God. For the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Rom. 8:14, 16, 17)).

This kingdom to which we are joint heirs, is not a kingdom set up in our hearts, as some declare, That is a man made kingdom, and is somewhat collapseable. The greatness of the kingdom shall be under the whole heaven, and shall be given to the people of the saints of the Most High. It is an everlasting kingdom and will not be broken in pieces, but will break and consume all other kingdoms.

How and when are we to become possessors? Jesus died on the cross, was laid in the tomb and rose from the dead the third day, according to the Scriptures. He is at the right hand of God. Jesus said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also" (John 14:2, 3). He is coming again that we may dwell with him. How is he coming? He shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (1 Thess. 4:16). He is not coming noiselessly. All who are looking for him to come, will hear him. Are we who are living to be the only ones who will hear him? Oh, no: the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:16, 17). We shall be changed from mortality to immortality, and from corruption to incorruption, and receive eternal life which is the gift of God. This is when we cease to be heirs and become possessors.

Then shall we be rewarded according to our works. An heir cannot live by faith alone: he must have works with his faith. Our position in the kingdom will depend upon what our works have been. Jesus will reward us for our works when he comes. We shall be kings and priests, and reign on the earth (Rev. 5:10). The earth will be our home or habitation. Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign wih him a thousand years (Rev. 20:6).

And he that sat upon the throne said, Behold, I make all things new. And he said unto me, write; for these words are true and faithful (Rev. 21:5). When this comes to pass there will not be war and strife as it is now, Neither will there be the cry for peace. Peace shall reign eternally. "Behold, I make all things new." Dear ones, this is the result of obedience. Those of you who have not yet obeyed, do not delay. You want to have a part in all the glories to come. Jesus is coming soon, but how soon we cannot tell.

Yours looking for his coming,

JESSIE M. WILSON.

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WE ARE not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is it to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all.

---o---

Go in peace, soul beautiful and blest.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas, ... Proctor, Montana.
Ethel M. Howard, ... Chinook Cove, B. C., Canada.
Jennie Thomas .... Proctor, Montana.

GOLDEN TEXT: Psalm 124:8-8

THE CAGED BIRD

HIGH AT her window in her cage
The old canary flits and sings,
Nor sees across the curtain pass
The shadow of a swallow's wings.

A poor deceit and copy, this,
Of larger lives that mark their span,
Unreckoning of wider worlds
Or gifts that heaven keeps for man.

She gathers piteous bits and shreds,
This solitary, mateless thing,
To patient build again the nest
So rudely scattered spring by spring.

And sings her brief, unlistened songs,
Her dreams of bird-life wild and free,
Yet never beats her prison bars
At sound of song from bush or tree.

But in my busiest hours I pause,
Held by a sense of urgent speech,
Bewildered by that spark-like soul,
Able my very soul to reach.

She will be heard: she chirps me loud,
When I forget those gravest cares,
Her small provisions to supply,
Clear water or her seedsman's wares.

She begs me now for that chief joy,
The round great world is made to grow—
Her wisp of greenness. Hear her chide,
Because my answering though is slow.

What can my life seem like to her?
A dull, unpunctual service mine;
Stupid before her eager call,
Her flitting steps, her insight fine.

To open wide thy prison door,
Poor friend, would give thee to thy foes;
And yet a plaintive note I hear,
As if to tell how slowly goes

The time of thy long prisoning,
Bird! does some promise keep thee sane?
Will there be better days for thee?
Will thy soul, too, know life again?

Ah, none of us have more than this:
If one true friend green leaves can reach
From out some fairer, wider place,
And understand our wistful speech.

---o---

THE WINTER BIRDS OF BRITISH COLUMBIA

MY DEAR YOUNG PEOPLE OF THE RESTITUTION:

SEEING THAT others are invited to the page I decided to try too. I do not intend to write on a religious topic because there are others that can do it better than I. I think I will write a letter on the winter birds of this region. Most of the readers of The Restitution live in the United States; I live in British Columbia.

First, then, we may ask what is a bird? John Ruskin says that the bird "is a little more than a drift of air brought into form by plumes; the air is in all its quills; it breathes through its whole frame and flesh and glows with air in its flying like a blown flame." The birds were the work of God's hands, and are well worth thinking about.

Here we have for winter birds owls, woodpeckers, snowbirds and chich-a-dees. The owls need no description. The woodpeckers are the red headed type. The snow birds are a dull gray color or rather grayish white. They are about the size of a bluebird and at a little distance cannot be distinguished from the snow. But I think that the sweetest are the chick-a-dees. These tiny birds are about the size of a wren. They have a black patch on the breast just below the throat. Their tails are also black. The rest of the body is black and white. There is a flock of these birds here that I call "my chickens." There are seven in all, and they are very tame. I hang a piece of suet on the fence for them and scatter crumbs on the snow. A chick-a-dee will fly down, seize a crumb almost as big as its little self, and fly away with it. In a moment he is back for another piece. Many birds fly quite straight, but the chick-a-dee rises and falls with each flap of his wings. They have tiny legs just like a needle, but they are very tame if one is careful not to frighten them.

If our Editor thinks this is worth publishing, I will come again and tell you of our winter animals.

ETHEL M. HOWARD.

---o---

TO THE FIRST ROBIN

THE FOLLOWING little effort was Louise M. Alcott's first published poem. It is claimed it was written when Miss Alcott was but eight years of age. We have a double reason for printing it: on account of its worth; also to encourage our young readers to send us their efforts.

Welcome, welcome, little stranger,
Fear no harm, and fear no danger;
We are glad to see you here,
For you sing, "Sweet spring is near."
Now the white snow melts away;
Now the flowers blossom gay;
Come, dear bird, and build your nest,
For we love our robin best.

---o---

WE HAVE WITH US TODAY

TODAY WE print the first regular article from the pen of our latest special contributor, Sister Ethel M. Howard. Sister Ethel lives in far off British Columbia. She is fifteen years of age. Her today's article treats of the winter birds she sees in her home region.

In the introduction Sister Ethel states, "I do not intend to write on a religious topic." To our way of thinking when we write concerning nature we write concerning God; and it is impossible to write of God in a reverent spirit without being religious. God has but two ways of acquainting mankind with himself: one is through the revealed word, the Bible; the other, his wonderful works as shown in nature. We trust that Miss Ethel soon "will come again" and tell us of Canada's winter animals.

A wag once said that he knew why there were no marriages in heaven, because, judging by the attendance at all church services there would not be any men there. We wonder what this this wag would think of our list of special contributors. So far only those of the female sex have volunteered. Boys, will you not step forward and save the honor of the males? We still have room for two or three more. Who will be next?

---o---

WILL IT RAIN?

BIRDS ARE excellent barometers. A number of our birds—swans, wild ducks, coots, moorhens and others—build their nests either on the banks of a river, or floating on its surface attached to the reeds or water grasses. These birds it is said, never by any chance get caught by floods and, if you see a swan's nest, say a foot above the river level, you may be sure that during the next few weeks there will not be rain enough to raise the river above that height.

The common robin knows a great deal about forth coming weather, which he will tell anyone who takes the trouble to consult him. If he sings in the morning, it is a certain sign of bad weather.

The common cricket is a good rain prophet. If he chirps loudly and constantly, you may expect rain. Another insect, the gossamer spider, is equally as clever.

---o---

FEEDING THE BIRDS

ON WAVERLY Place, New York, each day at noon, a man brings a bag of grain to feed the pigeons. The birds know he is their friend and come from distant points to be fed. It is a beautful sight to see them all about this man. At times there are so many pigeons the street is impassable. Loving kindness with good deeds always are appreciated, and each day the man with the bag of grain has an audience that applauds him.

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Lesson VII: The Father and the Son.
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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. APRIL 20th, 1920. NUMBER 15

"I will Lift up Mine Eyes"

Mine eye, O my God, I will lift unto thee,
And thy words in my troubles, my slogan shall be,
From thee my help cometh, who the heavens hast made,
Created the earth, and the pillars have stayed.
Thou wilt not suffer my foot to be moved
From the path that so long I have walked in and loved.
I can trust to thy keeping; thine eye doth not sleep,
For thou art my shade and thy shadow is deep
So deep that sin cannot smite me by day,
Nor the night, the moon's arrows about my head play.
Thou, Lord, wilt preserve me from evil and sin,
Wilt preserve me when going and when I come in,
Wilt preserve me and lead me in path that's before,
That says I may be, henceforth, evermore.

S. ROXANA WINCE.

Birds on a Statue

I WATCHED some birds across a city street
Affrighted at the sound of coming feet,
They scorned the teamster's proffered grain to share,
Viewing each lure askance as though a snare,
While little children brought their crumbs in vain,
Eager some mark of confidence to gain,
Distrustful of each human move, at last
They flew upon a statue, where they passed
Long restful minutes on the arms and head
That, never having moved, they knew were dead.
O what a travesty on gentle man!
That even little birds have learned to scan
Him first, if he indeed be flesh and bone,
Or harmless bronze, or cold protecting stone.

SELECTED BY ALEX. D. DONALDSON.

Church and State Problems

A Few Pointed Questions Concerning Various Bible Subjects

THE EDITOR OF "THE PLAIN DEALER":

YOU RECALL, of course you do, (for editors are supposed to possess all knowledge) that Job had a great controversy with his three friends, Zophar, Eliphaz, and Bildad. The debate waxed so warm that Job exclaimed, "Oh that one would hear me! behold, my desire is, that the Almighty would answer me, and that mine adversary had written a book." God answered Job by asking him a series of questions that Job and no other man can answer (Job 38, 39, 40, and 41 chapters).

Job's adversaries did not write a book; he could only answer their verbal statements. Paul Bellamy is now publishing a series of articles in "The Plain Dealer." The writer does not know him personally, but he is writing "a book" on the troubles existing in the modern church. Permit me (a working man) to point out to him that so far he has utterly failed in his diagnosis of the strange disease now prevalent in the church which, because from fear of contagion, the working man stays at home and does his own thinking. In all judicial matters and questions arising in the United States, the constitution is the final arbiter, and that as interpreted by the nine distinguished and learned gentlemen at Washington, constituting the Supreme Court of the United States. Since all churches, no matter what their creed, own allegiance to God the Creator and preserver of all things seen and unseen, it is proper that all should recognize that he alone is the sole authority and source of final appeal in answering the questions the working man is asking the churches today respecting the reason of his existence and final destiny awaiting all.

All churches claim that God speaks and makes known his mind through the Scriptures known as the Bible. If so, and the writer surely believes God does, then all questions now being asked and upon which there is such a diversity of opinions, as wide apart as the east is from the west, should at least, as the working man views it, meet with a greater unanimity than expressed by the ministers today.

Jesus said, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:17). Paul adds that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17).

If this is true the working men desire to propound to Paul Bellamy and to the clergy in general the following questions.

1st. If man is immortal, where in the Bible is it so stated ?

2nd. If heaven is to be the reward and final abode of the righteous, please direct us to chapter and verse ?

3rd. If Christ is a King, over what territory does or will he reign, and who are the subjects in that kingdom ?

4th. If there is an intermediate state, purgatory, hell, or the "spirit land," where does the Bible locate them ?

5th. What does the Bible teach man must do to be saved ?

6th. What did Christ mean by saying, "But be ye not called Babbi; for one is your Master, even Christ, and all ye are brethren. And call none your father upon earth; for one is your Father, which is in heaven. Neither be ye called masters; for one is your Master, even Christ." "But he that is greatest among you shall be your servant" (Matt. 13:8-11) ?

7th. If at death a man still lives, why does the Bible teach that not until Christ returns will there be a resurrection. Why does the church today teach the opposite ?

Dear Editor, probably you, like the ministers, after reading these questions will have "cold feet" and avoid giving them publicity. Hence the reason the working men stay at home, read their Bibles, and do their own thinking.

Respectfully yours,

GEO. B. ALLDRIDGE.

It is not necessary to state that this communication was refused publication by the Plain Dealer. Like people like papers. They turn away their ears from the truth, but are ready and even anxious to listen to fables. —Editor.

Corrupt Christianity

WHAT IS true Christianity founded on ? The religion taught by Christ. How can it be corrupted ? By injecting into it errors or mistakes; by teaching error. Who teaches error ? All those who teach a different gospel from Paul's. If any man preach any other gospel, let him be accursed (Gal. 8: 9).

Why do not people believe Paul's gospel ? Because prophecy declares the time will come when they will not endure sound doctrine (2 Tim. 4:3). In the latter days some shall depart from the faith (1 Tim. 4:13). Have any departed from the faith ? Yes. What does this show ? That we are in the latter days. What will happen in the last days ? Perilous times, evil men and seducers shall wax worse and worse (2 Tim. 3:1, 13). What brings this state of things ? A class of men "ever learning, and never able to come to the knowledge of the truth." Why do they not come to the truth ? Because they are men of corrupt minds, and have no judgment concerning the faith (2 Tim. 3:8). Why have some erred concerning the faith ? Because they did not avoid profane and vain babbling and oppositions of science falsely so called, and were men who were lovers of their own selves, lovers of pleasure more than lovers of God, Having a form of godliness, but denying the power thereof. Paul commanded to turn away from such (1 Tim. 6:20, 21; 2 Tim. 3:2, 5). Paul in his charge to the elders of Ephesus, said there shall men among you arise speaking perverse things to draw away disciples after them (Acts 20:29, 30). Read 17th verse to end of chapter, showing that believers should "corrupt Christianity." And there were false prophets among the people, as there shall be false teachers among you who have forsaken the right way (2 Pet. 2:1-15). Those who preach another Jesus, or another gospel, their minds are corrupted from the simplicity that is in Christ (2 Cor. 11:4; Gal. 1:6). Every spirit that teaches that Jesus Christ is not come in the flesh, is an antichrist (1 John 4:3). Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ (Col. 2:8). Men of currupt minds and destitute of the truth: from such withdraw thyself (1 Tim. 6: 5). For we do not corrupt the word of God; but as of God, in the sight of God, speak we in Christ (2 Cor. 2:17). For that day (of Christ) shall not come except there come a falling away first. Then shall that wicked be revealed, whom the Lord shall consume (2 Thess. 2:3, 8). We read of those who depart from the faith and speak lies, forbidding to marry, to abstain from meats: which are to be receive with thanksgiving of them which believe and know the truth.

If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ (1 Tim. 4:2, 3). These things we are commanded to teach. What are we commanded not to teach ? Refuse profane fables, shun profane and vain babblings; give no heed to Jewish fables and commandments of men, that turn from the truth. Whatsoever is not of faith, is sin. Unto them that are defiled and unbelieving is nothing pure. They shall turn away their ears from the truth and shall be turned unto fables (1 Tim. 4:7; 2 Tim. 2:16; 4:4). There is a class who hold the truth in unrighteousness. All unrighteousness is sin. He that committeth sin is of the devil. As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: being filled with all unrighteousness, fornication, wickedness, coveteousness, maliciousness, full of envy, murder, deceit, malignity, whisperers, backbiters, haters of God, know the wrath of God is revealed from heaven against all that do such things (Rom. 1:18, 32). All these things are corrupt, and the ones that do and teach these things "corrupt Christianity," and shall utterly perish in their own corruption (2 Pet. 2:12).

E. W. KNAPP.

Christ's Death Necessary

HAVING READ many expositions of this subject, I find no two in exact agreement. Looking at the question from different standpoints, they come to somewhat different conclusions. As death is closely associated with law, it is necessary to keep that fact in view in our investigation of the subject.

The violation of God's law caused Adam's expulsion from the garden, and from the tree of life; therefore his death was a natural consequence by virtue of his dust nature. Adam being our federal head, we were involved in his fall, inheriting the consequences of his disobedience. Christ, the second Adam, appears as our deliverer out of the limbo into which we had fallen by the disobedience of our federal head, the first Adam.

Christ, by the grace of God, and obedience to the divine law, restores our race to the condition in which we had access to the tree of life. In Adam we are dead, but in Christ made alive. This it appears to me is our second chance (Federally, yes. —Editor.) "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22). "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21). "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

The law of inheritance of good and evil is here plainly brought to view. Obedience to righteousness brings liberty, while disobedience brings bondage and death. The work of delivering man from the bondage into which he was placed, by Adam's sin, was laid upon Christ; therefore he is our Savior. This he understood when he was only twelve years of age, saying to his parents, "How is it that ye sought me ? wist ye not that I must be about my Father's business ?" (Luke 2:49) Indicating at that early age that God was his Father. How small and contracted are some men's minds who contend that Joseph must be the Father of Christ, ignoring the fact that Isaac, the son of Abraham, was super-naturally conceived after it ceased to be with Sarah after the manner of women. The conception of John the Baptist is another instance of divine interposition (Luke 1:18).

Moses, a type of Christ, was like Christ consigned by the king to perish when he was a child. Moses was like Christ in that he spoke God's words to the people, being a mediator in type; he, like Christ, died before entering into the promised land, and in the full strength of manhood; "his eye was not dimmed nor his natural force abated." God by Moses testified, saying, "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him" (Deut. 18:18). In harmony with this Paul says, "But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5).

By the testimony of Moses and of Paul we learn that Jesus Christ was of our race, and we cannot perceive of any benefit to our race by his death, if he were of divine or angelic nature. The length, depth, and height of the apostasy is seen by the time it takes reformers to grasp the truth on this subject, the human nature of Jesus Christ. The brilliant John Thomas who stands in the first rank of reformers in unmasking the deformity of the apostasy, was not clear on this subject.

In "Usebia" a shield is used, the sides of which are of different colors. Now a question: What is the color of the shield ? the idea being that Christ is human and divine.

"There is a natural body, and there is a spiritual body. And so it is written, the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. 15:44, 46). God made Adam at the first. "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31).

Now it seems to me that both Adams were placed on an equal footing to start the race for eternal life: the first failed by disobedience, involving his posterity in his fall; the second Adam won the race by obedience, gaining eternal life for himself and for his obedient brethren, who walk in his footsteps. The trial of Jesus in the race for life eternal was not of one that could not possibly sin, as stated in Smith's Bible Dictionary. That condition would deprive Jesus of any merit in the work of overcoming. "The wages of sin is death," but Christ did not earn the wages; therefore it was impossible for death to hold him in its grip. The justice of God was here involved, therefore his triumphant resurrection and exaltation to a seat at God's right hand on his throne.

Now the necessity of Christ's death in the race for eternal life is because the Sovereign Ruler of the universe had so decreed; so that the prayer of his well beloved Son that if possible the cup may pass from him did not change the divine purpose.

To prove perfect obedience, he must die. The same is required of Christ's brethren in time of persecution: "He that would save his life, shall lose it." "But he that shall lose it for my sake shall find it." To the church of Smyrna the Master says, "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). It is written: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14).

And in the final drama, when he drained the cup of woe on the cross, he cried with a loud voice saying, "My God, my God, why hast thou forsaken me ?" This was the climax of woe, and in all the suffering of the human race, it is doubtful if there is anything to equal Christ's lonely and bitter cry. Judas had betrayed him; Peter had denied him; his own nation had nailed him to the cross. All this he foreknew; but to be forsaken of his God was unexpected wormwood and gall. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isa. 53:6). And again: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). As the finale of this drama how comforting it is to read, "He shall see the travail of his soul, and shall be satisfied" (Isa. 53:11). His death "rent the vail of the temple in two from the top to the bottom"; thus declaring the way open to the immortal state within the vail, and consequently the royal proclamation of the gospel to all nations.

GEO. FRANCIS.

The Mosaic Record of Creation

THEOLOGY ALSO asserts that the Mosaic cosmogony is contradicted by the discoveries and progress of science, and that therefore Moses could not have been inspired. This objection deserves a full and fair consideration, and ought not to be met with what objectors can only regard as evasions. Such as the assertions that the first chapter of Genesis is poetry, or a series of seven prophetic visions or the mere clothing of a theological truth. To urge such suppositions is not to defend the ark of God, but to abandon it to the enemy. If the first chapter of Genesis be poetry, or vision or parable, it is not historic truth, which is just the very identical thing that its objectors try to assert. There are in this chapter none of the peculiarities of Hebrew poetry. The style is full of dignity, but it is that of prose narrative. There is no mention of prophetic vision. It is not said, "The vision which Moses saw." The prophet or historian is kept entirely out of sight and the narrative begins at once without any preface. The book of Genesis is history. It is the historical introduction to all following revelation, and the first chapter, as the inseparable beginning of the whole, must be historical also. Some indeed hold, that in teaching the Bible a distinction is to be made between statements relating to religion and those relating to physics, that the former are to be received and the latter disregarded. But, what are we to do when a truth is both religious and physical, such as God created the heavens and the earth? If the first chapter of Genesis be not given to teach us the facts and order of creation, why is it there at all, in all its circumstantiality? Are we to believe that the divine revelation begins with an unscientific misstatement of truth. If the first chapter be the offspring of human error, where does divine truth begin?

The first supposed difficulty in this Mosaic statement is the age of the world. According to the teachings of geology and astronomy the existence of the heavens and the earth is to be reckoned by myriads of thousands of years. According to Moses, it is alleged, they are of yesterday. To know whether the difficulty is real, it is first necessary to know what Moses has actually said. And here it is not intended to propose anything new, but to revert to the ancient exposition of the phrase "in the beginning"; for upon this the question really turns. The proposition is, "In the beginning God created the heavens and the earth", and here it is necessary to observe that "Reshith," the Hebrew for "beginning," is in the original without the definite article. Moses says "in reshith" (not in the reshith). The antiquity and correctness of this reading are proved by the Septuagint, Chaldee, and Syriac versions. It is also found in the Evangelist's allusions (John 1:1). The uniformity of the reading and the care with which it had been preserved for centuries—notwithstanding the natural temptation to supply the article—testify that there was a uniform traditional meaning attached to it different from that possible if the word had the article. What this meaning is, is plainly seen in the first verse of John's gospel, for it is commonly agreed that John here makes a pointed reference to Gen. 1:1, and that in the words "the the beginning" he expresses duration or time previous to creation. Dean Alford says "in the beginning" is equivalent to "before the world was." Tholuck, Meyer, Dellette—all are agreed that "beginning " refers to duration or time. Lucke also says that the phrase "in the beginning" includes the idea of premundane existence.

The sum then of all that has been said is that the words "in the beginning" refer to duration or time, not to order; and thus therefore the first verse does not mean "at first God created the heavens and the earth." In the beginning of creation he created the heavens and the earth. How long ago, it is not said. The Hebrew word is indefinite, and can include millions and millions of years just as easily as thousands. The statement of Moses is therefore not contrary to the discoveries of geology which alleges the earth to have existed for myriads of years before the creation of man. Moses' words are big enough to take in times indeterminate, exceeding the powers of human comprehension.—Selected by Brother R. H. JUDD.

The Image of God in Man

And God created man in his own image, in the image of God created he him: male and female created he them (Gen. 1:27).

And Adam lived an hundred and thirty years and begat a son in his likeness, after his image: and called his name Seth (Gen. 5:3).

Take ye therefore good heed of your souls: for ye saw no manner of similitude on the day that the Lord spake unto you at Horeb that ye make yourselves a graven image, the similitude of any idol-figure, the likeness of a male or female (Deut. 4:15-20).

ISAAC LEESER, in commenting, in the Jewish translation of the Old Testament, says: "The great King of Israel did not make himself manifest under any bodily shape . . . a loud voice was heard, audible words reached the ear of all at once, one impression was made upon all alike. Hence the prohibition against the folly of representing the invisible and

incomprehensible under any outward shape, even the most beautiful and strong. All will fail of reaching him, consequently all are odious to deity."

"Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like corruptible man, and to birds, and four-footed beasts and creeping things" (Rom. 1:22, 23). According to the true teaching of the Scriptures, man's mortal body cannot be the image of God, since God was never manifested to man under any human or animal form, only as his character and will was revealed through angels, who took God's name, or through Jesus, who manifested God to the world (Ex. 23:21). "Ye have neither heard his voice at any time, nor seen his shape"—only through his angels (John 5:37; 14:9).

Since "God is spirit"—universal and omnipresent—and "in him we live and move and have our being" (John 4:24; Acts 17:28), no finite form can represent him. I once received a mild rebuke that I have never forgotten when preaching on God in the form of man; with eyes going to and fro throughout the whole earth; with ears open to our prayers; and with a right hand, where Jesus now sits. The man simply remarked: "Yes and he also has wings and feathers, for 'he will cover thee with his feathers, and under his wings shalt thou trust' (Psa. 91:4)." I saw later that all these expressions were only accomodations to human weakness to reveal God to our finite senses.

The image of God in man, therefore, is the reflection in man of God's love, wisdom, reason, judgment, holiness and character, in a finite degree Since Pentecost it is called "the inner man," or "the mind of Christ," "the Spirit of Christ and of God," actuating and controlling the new man in Christ Jesus. Since God is holy and God is love, the man who is living in sin, and who is walking after the flesh, or beast nature, or carnal mind, loses the image of God by sin, and is classed with "a generation of vipers," or with "children of the devil." Therefore Adam, by transgression, lost to a great extent the image of God, so that in Cain and in Seth we see two opposite characters born: one a "son of God" in the likeness and image of Adam and of God, before Adam sinned; and one who "was of that wicked one, and who slew his brother" (1 John 3:12).

It is not said of Cain or of wicked men that they are in the image of God, therefore the image must consist in the reflection in man, in a limited degree, of the wisdom, love, holiness and character of the invisible Creator. "God is love, and he that dwelleth in love, dwelleth in God, and he in him." The carnal man conceives of God both in form and character like himself, because he can conceive of no higher ideal than himself.

"For God created man to be immortal, and made him to be the image of his own eternity. Nevertheless through envy of the devil came death into the world; and they that do hold of his side do find it . . . . For righteousness is immortal" (Wisdom of Solomon). Thus the image of God in man is connected with righteousness. God is always and everywhere present through universal spirit (Psa. 39:7, 8). The holy place and the most holy represent two conditions: the human plane, and the spirit plane; the mortal, sinful state, and the immortal, sinless state, separated by the vail, which represents the flesh or carnal state of mind (Heb 10:20). Finite comprehension of an infinite God must be very imperfect and limited. "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know" (Job 11:7)?

W. L. CROWE.

IF WE FAIL NOT

SOWING IS toilsome work. The Christian's life in this world is a life of labor; but it is not labor in vain; and we are exhorted to "be not not weary in well-doing, for in due season we shall reap if we faint not."

The day of reaping may be long deferred, but it will surely come. It is pleasant when we can see seed-time and harvest close together, and when the fruit of faithful sowing appears at once to gladden and bless the heart. But this is not always the case. It is the order of divine providence that seed shall be sown in faith and that time must elapse before the harvest can be gathered in.

We need not murmur at this delay. It is wise, it is necessary. We need not be discouraged, nor fear that our labor has been in vain; we must wait. We may sow in other fields, and pursue other toils, but we cannot hasten the Lord's work. He will bring it to pass in his own good time. Doubtless many a seed that has been sown, despaired of, and forgotten, will yet bring forth an abundant harvest; and many a discouraged laborer shall see with glad surprise upon the hills of God, the ripening sheaves that sprang from seed which he supposed had been devoured by birds, or had withered beneath the summer's heat.

"We shall reap if we faint not." The "due season" will come; the time of resurrection, of revelation, of manifestation, of reunion, of reward. Blessed are they which shall endure to the end, and fainting not, shall join with sowers and with reapers, to sing with joy the eternal harvest home.—Selected by Jennie Townsend.

DAILY THOUGHTS

The Lord taketh pleasure in his people	Psa. 149:4
Watch thou in all things, endure affliction	2 Tim. 4:5
I hid not my face from shame and spitting	Isa. 50:6
Awake to righteousness, and sin not	1 Cor. 15:34
He giveth power to the faint	Isa. 40:29
In the house of the righteous is much treasure	Prov. 15:6
Oppression shall not come near thee	Isa 54:14

JESUS SAID

THE FOXES have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.

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Editorial

Brother Eugene Miller has been absent from us several weeks on a visit in Nebraska.

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"The Body of Moses," an article in this issue by Sister Susan A. Howard, is worth thinking about. Enoch and Elijah are perplexing problems to those who have learned that man is mortal, and that the earth is to be our home forever, when the traditional view about them going to heaven is still entertained. Under title "More than One Man in Heaven" Mr. J. G. Bird, an Adventist, writes thus in a recent edition of "Our Hope":

"Adventists are accustomed to quote John 3:13, "No man hath ascended to heaven" to prove that men do not ascend to heaven at death. And think by doing so they have achieved over their immortal-soul friend a wonderful victory.

"But if Adventists will take another look at John 3:13 they can see clearly that it is—one thing and the case of Enoch Gen. 5:24, "God took him," and Elijah in 2 Kings 2:11 "Went up . . . into heaven," is quite another. At the least calculations when Jesus uttered these memorable words there were in heaven two real, tangible men, if God's word be true—and assuredly it is true. Why is it that this cannot be harmonized so as to read at least comparatively smooth. God's word should read smoothly, i. e. no contradictions should be apparent to the average reader.

"The question is not whether men actually go to heaven at death—this writer is sure that not one person ever goes to heaven at death; but how does John 3:13 look to you when you place by the side of it the fact of Enoch and Elijah having been translated and taken up into heaven."

Adventists and others who believe in conditional immortality have been quoting John 3:13, "No man hath ascended up to heaven," against the idea that people go to heaven; and now it turns out they believe that when Jesus said "no man" there were at least "two real, tangible men" in heaven! Gen. 5:2;4 2 Kings 2:11; and John 3:13 they cannot "harmonize" or make them read "smooth." They are flat "contradictions" as they understand them, which shows that their understanding is wrong. Years ago we showed in our book. "The Bible: Its Principles and Texts" that Enoch and Elijah died. At the time our book was published our position regarding these two men was repudiated by many and violently opposed by some; but no man has tried to answer our arguments. Our position has weathered the storms of criticisms for ten years, and stands today as solid as ever.

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Sanctified Infidels

I HAVE been in doubt for several years about 1 Cor. 7:14: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean, but now are they holy." What does Paul mean by the sanctification of the husband and wife; and what does he mean by "holy" children? I have heard the idea advanced, based upon this text as authority, that children of believing parents would be saved for the sake of the parents. This, too, from people who pretend to believe in "conditional immortality." This seems to me to be conditional immortality with all the conditions left out.

Editorial Comment

TO GRASP Paul's meaning in 1 Cor. 7:14 we must regard the context. In the 12th and 13th verses the apostle is advising those who have unbelieving husbands and wives not to put them away by divorce proceedings. Probably some of the more zealous Jewish converts to Christianity, on the authority of Ezra 10:3, had contended that the Corinthians who, before they learned the truth had been married to idolaters, were bound to "put away" their spouses if they continued in idolatry. Paul ordered such marriages to be continued, if both were willing to abide together in the matrimonial compact and live in peace. But as difference in religion often proves occasion of family quarrels, in his second epistle the apostle commanded them in contracting marriages after they knew the truth, by no means to marry idolaters (2 Cor. 6:14).

Now in the 14th verse the apostle justifies the marriage of infidels to show that in case the truth was learned afterwards, the marriage covenant was not annulled. According to the Greek he wrote: "For the infidel husband is sanctified to the wife, and the infidel wife is sanctified to the husband; otherwise, certainly, your children were unclean; whereas, indeed they are holy."

Sanctified "to," not "by"

Our translation reads, "the unbelieving wife is sanctified by the husband." "En" means into, towards, not "by." The following texts show this: "Know ye not what the Scripture saith to (en) Elias" (Rom. 11:2); "Neither have I written these things that it should be done to (en) me" (1 Cor. 9:15); "To reveal his Son to (en) me" (Gal. 1:6); "By this was manifested the love of God towards (en, to) me" (1 John 4:9). Since the unbelieving husband is sanctified "to the wife," and not "by the wife," we are led easily into an understanding of what sanctification is.

Sanctification of Infidels

The words "common," "unclean," "holy," "sanctify," etc., are widely misunderstood, and no doubt help to confuse our correspondent. Because many things in common use among the heathen were "unclean" to the Jews according to the law of Moses. they used the word "common" to denote things unclean (Matt. 15:11; Mark 7:2; Rom. 14:14; Heb. 10:29). Children were "holy" or unholy, "clean" or unclean by the same standard. Now to "sanctify, to make holy, to hallow" in the Hebrew Scripture, signifies to cleanse a thing from those defilements which render it unfit for sacred use. It is said Moses "sanctified" the people by making them wash their clothes (Ex. 19:10). Sanctify, then, signifies to set a thing apart for a particular purpose. "Prepare them for the day of slaughter" is, in the Hebrew, "sanctify them for the day of slaughter" (Jer. 12:3). God girded Cyrus for military operations against Babylon, heathen and bad as he was (Isa. 45:5); and terrible and unrighteous as were the Medes, Jehovah calls them "my sanctified ones" to destroy Babylon (Isa. 13:3). They were "prepared" to destroy Babylon, and therefore were "sanctified" for that purpose. Infidels, then, are often said to be sanctified because they are fitted for certain purposes. It is easy to see now how an unbelieving or infidel wife may be "sanctified to the husband." "Sanctified to the husband," notice, not to the Lord. The husband and wife, though unbelievers, are fitted to perform their relative duties to each other, by their mutual affection, and were duly sanctified (or set apart for each other's use) in the marriage vows. Their children were, therefore, "clean," "holy" or legitimate.

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Hope like the gleaming taper's light,
  Adorns and cheers our way;
And still, as darker grows the night,
  Emits a brighter ray.

Fast-fading Fashions

Pemmican Notes of the Editor's Weekly Sermon

The fashion of this world passeth away (1 Cor. 7:31).

AFTER ENUMERATING the domestic relations, husbands and wives, children, sorrows and joys, Paul writes: "The fashion of this world passeth away" (1 Cor. 7:31). The same Greek word translated here "fashion" is applied to Christ in Phil. 2:8, "Being found in fashion as a man, he humbled himself . . ." It is also the original of our word "scheme" which means, or formerly meant, to decorate a stage for exhibition. As soon as the exhibit was over the decorations were removed. Thus in this most emphatic way the apostle writes of the fashion of this world; and because it is not of any duration, we must not set our hearts on it inordinately.

I. Since the beginning of time there has been a perpetual changing in the material world, in the constant flux of the animal world as also the moral world. From Nimrod down the history of this world has changed. A thousand questions could be asked which we cannot answer because of this transient state of affairs. For instance, where is the garden of Eden? where are the walls of Babylon? what has become of the art of the Egyptians, the arms and dress of the Greeks and Romans? In spite of history every vestige of former things has been swept away. God is linked with this transient arrangement of things. Promotions are not the matter of caprice but the hand of God is in them. "God is the judge: he putteth down one and setteth up another." "With him is strength and wisdom, the deceived and the deceiver are his. He leadeth counsellors away spoiled and maketh the judges fools. He looseth the bond of kings and girdeth their loins with a girdle . . . He poureth contempt upon princes and weakeneth the strength of the mighty. He increaseth the nations and destroyeth them: he enlargeth the nations and straiteneth them again" (Job 12:16-24; Psa. 75:5-7; Dan. 2:20, 21). In the European events of such moment in the world today and with which we are so familiar. God's hand-writing can be plainly seen.

II Why has God made things as they are? To make the world know he is God and that he governs it; to reveal the corruption of the human heart; to draw out the latent power and ability of men good and bad. If every one honored God the government would be entirely different. But as God deals with incorrigible sinners they must be ruled in a straitened manner. He must do terrible things in righteousness to show that he does still rule. Find Ex. 14:16-18 and read that judicial visitation which destroyed Pharoah, but we learn in verse eighteen that God received honor from the act. It is true he got no converts, but the Egyptians knew that he was the Lord. In Dan. 4:30-37 Nebuchadnezzar was not converted, but after his experience his reason returned and he recognized that the heavens do rule. The severity of God's providence and the astringency of his judgment only show to a hard-headed world that he does still possess the authority over the nations. Even if in a measure he does restrain his loyal church he can not impress the people by love nor reach them by lovingkindness, so he causes the fashion of this world to fade in order to rule, to regulate, to restrain us: to make men out of children.

"And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man to be exercised therewith. I have seen all the works that are done under the sun and behold, all is vanity and vexation of spirit. That which is crooked cannot be made straight: and that which is wanting cannot be numbered" (Eccl. 1:13-15). This whole arrangement is but a school. Solomon learned out of his contact with the world that all was vanity. Right along with "the mystery of godliness" (2 Thess. 2:7) appeared the "mystery of iniquity" (2 Thess. 2:7). The atheist would question why God should allow this. Down through the second chapter we find the development of one class to the obtainment of glory and another class being deceived through iniquity. God has introduced all this confusion, he is back of all this; but it becomes us as children to arrange ourselves in harmony with his plans, to kneel down and be taught of him. Then Babylon can roar but we know the shepherd's voice; we know the truth, having been taught: and it leads us on and upward.

III. What is beyond these ephemeral things? What is the consummation of God in all this? The kingdom of God is to emerge out of this overthrow of temporal systems. On the ruins of destroyed nations God is to consecrate his kingdom. And the nations are to be destroyed. Today a league of nations has been instituted. Why? Through fear of some stronger power. But while the people are forming this league and looking towards the Central Powers, Paul tells us in majestic wording, "See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven" (Heb. 12:25). At the inaugurating of Israel's kingdom, God's voice shook the earth: and the simile "to shake" refers to a ship tossed and torn apart by a raging sea. "Whose voice then shook the earth, but now hath he promised saying, Yet once more I shake not the earth only but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire" (Heb. 12:26-29).

FRANCES H. RUSSELL.

To me more dear, congenial to my heart,
One native charm, than all the gloss of art. Goldsmith.

Communications

They spake often one to another: and the Lord hearkened.–Mal. 3:16.

DEAR BROTHER HUGGINS:

I have been reading Brother John Fiske Jr's articles on the pre-existence of Christ and think they are well explained. There is one text which I would like to ask him to explain through the columns of our good paper. It is found in John 17:5. It seems that many believe in that doctrine, and if it is not scriptural it is dangerous to believe. According to the Scriptures can a member of the church of God sue at law an unbeliever? You will find enclosed a postage stamp with which to mail me an answer to this question. Hoping that Brother Fiske will find time to explain the text. Your sister in the one hope,

MRS. B. A. UPTON.

DEAR SISTER HOGARTH:

YOUR GOOD letter I received through The Restitution helped and strengthened me, while at the same time I was made sad. When I receive such loving words of commendation, I am made to feel how far short I come in trying to serve our Lord, many times yielding to temptations, many times doing the things I would not, and leaving undone the things I would do. If I had (which I have not) all talent to write learnedly and fluently; if I had all faith so that I could remove mountains, how gladly would I yeild it all up if I might have more of the meek and gentle spirit of Jesus; more of the love and forgiveness which he felt towards all, even for his carnal murderers when in his fearful agony on the cross. When I compare my life with the perfect pattern given us, then I see how little I have followed in his steps.

But we have to comfort us the promise of God that if we strive to walk in the narrow way he will cover us with the righteousness which Jesus worked out for us, and which we in our sinful nature could not do. Like you I wish the able writers and teachers to whom we look for strengthening in the most holy faith, would write more on the simple love of God and less on unprofitable things. I have, for a few days, been looking up some Scriptures which I now transcribe that they may comfort you as they always do me.

In Jer. 31:3 God says to Israel: "I have loved thee with an everlasting love." Notice the word "everlasting." What a comfort to know that as long as we desire him, his love will never be withdrawn from us. For if he so loved Israel after the flesh, how much more those who are the seed of Abraham through his own begotten Son. Again, read Rom. 8 from the 35th verse to the end of the chapter. Who or what can separate us from the love of Christ? Nothing but our own turning away from him. "The love of Christ which passeth all knowledge" (Eph. 3:19). 1 John 3:1: "Behold, what manner of love the Father hath bestowed upon us." What is it? "That we should be called the sons of God." "He that dwelleth in love dwelleth in God" (1 John 4: 6). How can we dwell in love and thus dwell in God? By loving the brethren as Jesus loved us (John 15:12). By loving our neighbor (Matt. 22:39). In Luke 10:29-38 Jesus teaches us that our neighbor is any one to whom we can do good. Matt. 5:44: "Love your enemies. Do good to those who despitefully use you and persecute you." This is how we dwell in love and thus dwell in God. Doing the things from the heart makes us children of God (Matt. 5:45). If these things are lacking in us no amount of doctrine believed only intellectually can make us sons and daughters of God. For with the heart man believeth unto righteousness (Rom. 10:10).

It is hard, and of ourselves we cannot attain to this godliness, but with God's help we can and should strive to bring every thought into subjection to the will of Christ (2 Cor. 10:5; Matt. 19: 26). The only way we can glorify God is by so living that those with whom we are associated will see our good works and thus be convinced of the truth of what we profess. See also John 15:8. "Herein is my Father glorified that ye bear much fruit." So (in this way) shall ye be my disciples." Disciple, a follower. To be like Jesus is to be meek, gentle, courteous. How much more we know than we do.

Yesterday I was looking over some old Restitutions and came across a little article which struck me so forcibly that I cut it out and pasted it inside the cover of my Bible where I could read it often. Two lines I will quote: "For some time we have had a rule not to allow anyone to leave us feeling it was a misfortune to have met us." If we could rise one step higher and by our words and deeds cause those we meet to desire the truth, how we would glorify God.

Dear Sister, I have written a long letter. And now I pray that God may have you in his keeping, guiding and strengthening you in all things of his. You have helped me and I am glad to tell you so.

Your sister in Christ,

FLORA A. KNAPP.

The Body of Moses

AN INQUIRY ABOUT VISIONS

DEAR BROTHERS AND SISTERS OF THE RESTITUTION:

I AM writing you on a subject that has puzzled me for some time. I would like to have it explained by sisters S. Roxana Wince and Flora A. Knapp. In the January number of a monthly paper I saw an article on the body of Moses. The author declared that when the transfiguration of Christ on the holy mount took place (Matt. 17; Mark 9; Luke 9:28-35) that Moses and Elias were there in body, not spirit or soul, but in the body they possessed when alive. The article in question said in part:

"The gospels tell us that, at the transfiguration of our Lord, Moses and Elias (not their spirits or souls, but the two individuals themselves) appeared in glory and spake of his decease which he was about to accomplish at Jerusalem. In order to literally and personally appear, Moses must have been raised from the dead, and Jude in his epistle, verse 9, refers to his resurrection when Michael the archangel contended with the devil about the body of Moses—not the spirit or soul, but the body .... Moses was raised from the dead to stand with Christ and Elias (who had never died) on the holy mount .... Did Moses die again? We are not told in the Scriptures, and do not care to be wise above what is written. Scripture does not say that it is appointed to all men once to die. There are millions we trust who will remain until his coming and so will never die. Nor does Scripture teach that believers only die once. Though it does say that they do not die the second death in the lake of fire, it does not teach that they can only die once. There are exceptions to the general rule, such as Lazarus and Eutychus, the widow of Nain's son, the ruler's daughter. These four died twice a second death, but not the second death. We do well to leave Moses and Elias with God. If he purposely keeps it secret as to their present state and place, we are willing as William Tyndale puts it, to 'leave God alone with his secrets.' I do not say that Moses died again, but I wait till the resurrection day when we shall meet both him and his Savior, and shall then know what we know not now."

What do you all think of this? I understand the transfiguration to be a vision. If it were not a vision, but a literal happening, why would not Peter's vision of the sheet let down at four corners (Acts 10:11) be literal? Also Ezekiel's vision (Ezek. 1st chapter), and Daniel's visions? If the transfiguration was literal why are not the other visions literal? According to Webster a vision means, "act of seeing; an apparition; a fanciful view." A trance is a state of insensibility; transfiguration is a change of form or figure. If the transfiguration was literal, surely all the other visions and trances were, too.

Your sister in Christ,

MRS. SUSAN A. HOWARD.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Rebecca A. Myers died at her home on North Michigan Street, Plymouth, Indiana, March 28, 1920. Death was the result of a lingering illness of some years standing and was not unexpected. She leaves an only son, Justin E. Myers and his family, as the only survivers of her immediate family.

She was born in Madison County, Ind., Aug. 9, 1851, and came to Marshall County with her parents, Mr. and Mrs. Bryan McDaniels, Nov. 9, 1856, who located in Polk township, a comparatively new country. Here she did her part in the transformation of forest and undrained lands into fertile and productive farm lands, checkered by good roads and dotted with comfortable homes. She was married to Erasmus D. Myers, August 17, 1868, and became the mother of two children, Martha Emma, and Justin E. The daughter died March 22, 1882, and the husband was killed by lightning May 25, 1879. She remained his widow and removed to Plymouth in 1907 to be near her son and enjoy his care and association in her declining years.

She was converted and baptized by Elder Barnhill at the age of eighteen and united with the church of God. She has remained a consistent and substantial supporter of the church and the cause of truth. A woman respected and esteemed by her friends and neighbors and loved by her relatives has passed from the busy scenes of life into a peaceful sleep in Jesus. She was full of faith, confidence, and hope that Jesus the Christ will soon come and awaken her from that slumber and usher her into the glories of his kingdom.

Funeral services were held from the Church of God in Plymouth, Tuesday March 30, conducted by the writer. Burial was made in Oakhill Cemetery.

D. E. VANVACTOR.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6: 8; TITUS 2: 13. 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas.	Proctor, Montana.
Ethel M. Howard,	Chinook Cave, B. C., Canada.
Jennie Thomas	Proctor, Montana.

GOLDEN TEXT: Psalm 124:6-8

GOLDEN TEXT: Luke 16:8

"SCHOOL DAYS"

LORD TEACH me to make this rule,
To think of life as school,
And try my best
To stand each test,
And do my work
And nothing shirk.

Should someone else outshine
This dullard head of mine,
Should I be sad?
I will be glad
To do my best,
Is thy behest.

If weary with my book
I cast a wistful look
Where posies grow;
O let me know
That flowers within
Are best to win.

Don't take my book away
Anon to let me play,
And let me out
To run about?
I grateful bless
Thee for recess.

Then recess past, slack,
I turn me slowly back,
On my hard bench
My hands to clench,
And set my heart
To learn my part.

These lessons thou dost give
To teach us how to live;
To do, to bear,
To get, and share,
To work and play,
And trust alway.

What though I may not ask
To choose my daily task?
Thou hast decreed
To meet my need.
What pleases thee,
That shall please me.

Some day the bell will sound.
Some day my heart will bound.
As with a shout
That school is out,
And lessons done,
I homeward run.

TREES AND PEOPLE

HEREDITY IS a thing that is much discussed among the grown-ups. Some people think that heredity (that is what our fathers and mothers and their fathers and mothers, etc., were before we were born) has more influence on the life of a person than the environment (the influence of our surroundings) in which that person is brought up.

In a magazine article published not long ago a writer illustrated this theory by showing the picture of two trees; one a white pine, the other a yellow pine, which were exactly the same age and grown under similar conditions in the same locality; in fact, only a few feet apart. The growth of the two trees was widely different in spite of the fact that they had had precisely the same environment. The white developed broad in outline and with branches almost all the way to the groumd; the yellow pine had a tall, bare stem, with a shallow, sparce crown. The writer argued that this showed how much more power heredity had than environment.

But there lies a grave danger in believing too much in heredity. It makes it so easy for people to blame their faults on that instead of themselves. If anything is hard to do right it is easy to find a suitable flaw in the character of our parents and say we have inherited that and cannot improve. This is all a great mistake, and there are many people who make it every day

The illustration of the trees shows only this: that if by birth you are an Indian it is impossible to change yourself into a Chinaman. Or, if by birth you are a Chinaman, it is impossible to change yourself into a Frenchman. Just as the two trees each kept certain characteristics of growth and structure, and perhaps color. It is a matter of species. But if the trees were both in the open fields they had no dust on their leaves, while if they were at the side of a much travelled road their leaves would not be clean. That is how environment shows itself. So it is with people. A Chinaman may be raised in France; he may learn to speak the language of that country perfectly; he may adopt the manners and customs of the people among whom he lives until they are more natural to him than are the manners and customs of the country from which he came. But his facial structure, general build and color will retain the characteristics of his race. These are the things over which heredity has supreme power. But beyond that we all are more or less responsible for what we make of ourselves and for the conditions among which we are brought up.

To serve God with all our strength, heart, and mind; to acknowledge Jesus as our Savior and Redeemer; to have strength and nobility and kindliness of character; to be ambitious in our own as well as our Master's service—these are the things that we are free to leave out or put into our characters.

SUPERSTITION

SOME TIME ago we read that the Chinese are so filled with superstition that parents are afraid to give their children the fine high sounding names their love suggests, lest the evil spirit of which they stand in constant fear, should come to understand how precious they are and cause them some calamity. So the little ones are called by such names as Little Stupid and the like, the idea being that when the spirits hear the children being called by such uncomplimentary names they will imagine the parents care very little for them, and will not take the trouble to molest them. Having had a slight acquaintance with some Chinese, and knowing their strong superstition we can readily believe the following news item:

"An industrial university to cost $5,000,000 will be erected in Shanghai if the plans of Chinese educators are attained.

It is intended to conduct the unversity on Amercian lines, with equipment and instructors from the United States.

A novel feature of the proposed university will be the incorporation in it of a complete cotton mill which will employ its students and require them to perform productive toil as well as school work. Three leading Chinese of Shanghai have gone to the United States to visit schools and obtain ideas for the establishment of the university."

This we were glad to read, for where true education is superstition cannot exist, and where superstition vanishes there is hope of the truth concerning God and Christ taking root and flourishing. Let us hope for the best concerning China.

PERVERSITY

SOMETIMES WE wound the dearest hearts—
Perhaps those we love best,
When all our ways and words to them,
Should be the tenderest.

Sometimes we give the ones we love
A frown—when just a smile
Should be the magic touch of joy,
They yearned for all the while.

Sometimes a truer, tenderer way
So much that's sad would save,
If only perverse ways we checked
And our true selves we gave.

KNOW YOUR BIBLE

A FAMOUS portrait painter was engaged upon his own portrait and asked his intimate friend, standing by, for his opinion of the likeness.

The answer was, "It would be better if you could keep to your own portrait, but you seem to be trying to improve upon your own face."

There is a great deal in the manner of bringing the truth forward in such a way that it is not over painted and made ineffective. To know your Bible and stick strictly to the written word always is the safest course.

BOOKS

SILENT COMPANIONS of the lonely hour,
Friends who can never alter nor forsake,
Who for inconstant roving have no power,
All are neglected, perforce, must calmly take.

Let me return to you, this turmoil ending,
Which worldly cares have in my spirit wrought,
And, o'er your old familiar pages bending,
Refresh my mind with many a tranquil thought.
Till, haply meeting there from time to time,
Fancies, the audible echo of my own,

'Twill be like hearing in a foreign clime,
My native language spoke in friendly tone,
And with a sort of welcome I shall dwell
On thee, my unripe musings told so well.

No accident is so unfortunate but that the prudent may draw some advantage from it.

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. APRIL 27th, 1920. NUMBER 16

Abraham's Sacrifice

THE MORNING sun rose bright and clear,
On Abraham's tent it gaily shone:
And all was bright and cheerful there,
All save the Patriarch 's heart alone.

When God's command arose to mind,
It forced into his eye a tear,
His soul was chaste and all resigned,
Yet nature fondly lingered there.

The simple morning feast was spread,
And Sara at the banquet smiled:
Joy o'er her face its lustre spread,
For near her sat her only child.

The mother raised a speaking eye,
For all a mother's soul was there;
She feared the desert drear and dry,
She feared the savage lurking there.

Abram beheld and made reply,
On him from whom our blessings flow:
My helpmeet we by faith rely,
'Tis God's command and we must go.

The dutious son in haste obeyed,
The scrips were filled, the mules prepared
And with the third day's twilight shade,
Moriah's holy hill appeared.

When on the mountain's brow they stood,
With smiling wonder Isaac cries,
My father! lo, the fire and wood,
But where's the lamb for sacrifice.

The Holy Spirit stayed his mind,
While Abram answered low and calm,
With steady face and look resigned,
God will himself provide a lamb.

But lo! the father bound the son,
And laid him on the funeral pile,
And then stretched forth his trembling hand,
And took the knife to slay his child.

But when he raised the blade full high,
To execute his God's command,
An angel's voice as from the sky,
Cries, "Abram, spare thine only son."

Now, let no pen profane, like mine,
On holiest themes too rashly dare,
Turn to the Book of books divine,
And read the sacred promise there.

Ages on ages rolled away,
At length the time appointed came,
When on the mountain Calvary,
God did provide himself a Lamb.—Selected by Sister Eidemiller.

The Restoration of Israel

Few, and Scattered Widely; Restored, and Multiplied Greatly

WE ARE told: "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim; afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days" (Hos. 3:4, 5).

This is very explicit, and clearly shows that during the time Israel is without a sacrifice, she is also without a king, or prince; and knocks out the idea that her kingly line was transported to Ireland, from there to England, and other European countries, and is now ruling herself by her own kings. It is after she "returns" to her land that she seeks Jehovah, and David her king, and not while in strange countries. The idea that Israel now has kings is antagonistic to Ezekiel's plain prophecy, which shows that "he" who shall come "whose right it is," is singular and not plural. It should have been plural if the Davidic throne and kingly line were to be transported to other countries, where many kings have ruled in succession. "He" can be only one person; and that the Messiah, and the Davidic throne is overturned till "he whose right it is" shall come, and God gives it him (Ezek. 21:25-27). According to Anglo-Israelism, Ireland was ruled by kings of the Davidic line long before Messiah was born, and the Davidic throne transplanted to that country; and if this is true Ezekiel prophesied falsely, for he declared, "It shall be no more till he comes whose right it is," or till Messiah comes and it is given him. If it is by right king George's throne then he can demand of Christ to stand aside. He can demand, "I have the right to David's throne; I demand my rights." Will Christ be given the privilege, when he comes, of taking men's God-given rights from them? He has been raised up to sit upon David's throne (Acts 2.39). "The Lord God will give it unto him" Luke 1:32). "He then is the rightful heir, and that proves king George is not; and hence kills Anglo-Israelism. No one is promised David's throne but the "he" of the prophecy, and this "he" being the Christ, proves all others to be illegal to heirship to that throne.

The prophets are very explicit in telling us that Israel is to be in the future gathered from among the Gentile nations, and north country from Palestine, which no doubt is Russia; all of which could not be true if she is already gathered in a nation of her own, and not, as some say, now scattered among the Gentile nations of the earth. Read Jer. 11:14; Ezek. 36:24; Jer. 31:8; 23:7, 8; 16:15; Isa. 43:6. God says, "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children forever" (Ezek. 37:25). Imagine the inhabitants of the British Empire, Ireland, Canada, South Africa, Australia, New Zealand, and the United States, with the Jews, all dwelling in the little land of Palestine, with their children and children's children, eternally, if you can! Why, the population would be so dense that standing room would be hard to find; much less room for flocks, vineyards, houses, and fields, as the prophets promise. Yet none of Israel's inhabitants will be left in foreign lands; for God declares, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them again out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the nations: but I have gathered them unto their own land, and have left none of them any more there" (Ezek. 39:25-28). This is a positive proof that when Israel is gathered she is gathered from, not her own land; but her enemies' lands, and that none of them are to be left after the gathering is completed; hence room will be found for them in their ancient home land, and room enough for them to cultivate orchards vineyards, and farm crops, as well as own flocks of domesticated animals. The Jews today number about 15,000,000, and the land promised Abraham, Isaac, and Jacob is about the size of Germany, whose population numbers about 65,000,000 and perhaps could be made to support as many as the population of the United States with her deserts and solitary places blossoming as the rose; yet if England and her colonies are to exist there with their children and children's children, the land would be too small; for they would make another population equal to the United States or nearly so. According to Anglo-Israelism Israel will never do one thing the prophets declare she will return to Palestine. Moses told Israel, "If thou wilt not obeve to do all the wods of this law, that are written in this book"—

(1) "Ye shall be left few in numbers";

(2) "Plucked from the land whither thou goest";

(3) "Scattered among the people from one end of the earth, even unto the other";

(4) "Among these nations thou shalt find no ease"; and

(5) "Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have no assurance of life" (Deut. 28:58-68).

If the reader will take notice he will see that the whole of Israel is here addressed, and hence the proof is positive that the whole are scattered now; for when they repent they will not be settled in Britain, but their own land, and so completely that we are told, "If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into THE LAND WHICH THY FATHERS POSSESSED, and thou (Israel as a whole) shalt possess it; and he will do thee good, and multiply thee above thy fathers." Few in number gives room for multiplication in the land; and the Jew as he stands today will have room in Palestine to multiply, and more so after the rebels have been purged out from among those who come into the bond of the covenant (Ezek. 20:37, 38): for "they shall not enter into the land."

J. J. HECKMAN.

Arguments Answered

UNDER THIS heading in "The Restitution," No. 12, the Editor gives quite a rousing criticism on what I said in an article in the same issue under title, "God Will Have All Men to be Saved." It is much more encouraging to receive criticism, no matter how sharp, than to be treated with silent contempt. Often things we do are not strictly to the glory of God, because we do not think beforehand; but when we engage with one in discussing divine things, it is not expedient in indulge in satire just to make our position look strong and that of the other to appear ridiculous.

It pleased God to save men by the preaching of the gospel; for it is the power of God unto salvation. God sent his Son into the world to be the Savior of the world. Paul declares the gospel to be that Christ died for our sins according to the Scriptures that he was buried, and that he rose again the third day, according to the Scriptures. To this apostle the ministry of reconciliation was given, and the word to be preached was: Be ye reconciled unto God; for the one that knew no sin was made sin for us, that we should be made the righteousness of God in him.

It is a fundamental truth that there is no salvation out of or apart from Christ; that his name is the only name whereby we can be saved; for no man cometh to the Father but by him.

Notwithstanding these explicit statements of a fundamental principle, the Editor is teaching another plan of salvation with Christ left out. He tells us that this plan was working full blast under the preaching of Noah, and he says: "There must have been believers subsequent to the flood, as they are called the salt of the earth (Matt. 5: 13)." Well, if there "must have been" where is the record of any? He must produce some of the salt before we believe, other than Mrs. Lot.

Before proceeding further it is necessary to explain some things pertaining to this argument, and the things the Editor has misconstrued to break down my position and to support his position. By whatever means or measure, an insight was given of God's plan of salvation to the ancient worthies: to that extent only, they had the gospel preached unto them. You know some now preach by Photo-Drama. In ancient times the gospel was preached to Abraham by the covenant God made with him, whereby the promise of eternal inheritance was confirmed in Christ, the heir of God and confirmed in Christ to an elect seed as joint heirs with him. Abraham was given considerable knowledge of God's plan of salvation. He saw the resurrection when he should receive again from the dead, the children and heirs of promise in Christ. He saw the kingdom of God, the New Jerusalem, and he saw the blessings of all the nations through faith.

Now Peter tells us that it was for this cause the gospel was preached to them that are dead, that they might be judged as men in the flesh, but live unto God in spirit. Then in chapter 4 he admonishes that we also should be armed with the same mind, to be dead to the flesh; for he that has died has ceased from sin. Now why were the ancient worthies judged in the flesh? And why also should we judge ourselves to be dead as to the flesh? The answer is, that they and we might not come into judgment with the world. So Peter reminds us that the time past of our life may suffice us to have walked in sins of the flesh. Then he warns that God is ready to judge both the quick and the dead for these things of the flesh. And he adds: "For this cause was the gospel preached to them that are dead." For what cause? That they might not come into judgment with the world, having died unto the flesh.

Now that exposition may not be as "vigorous" as Macknight's translation, but it is just as "concise" and sheds more light. It rather seems that MAC is dark as NIGHT on this subject.

Israelites were indeed on probation for life, but not for that life hidden in Christ which is the gift of God through faith. Under the law, probation was for long life as the wages of righteousness of the law, wages for works. So I said that Israelites did not have the ghost of a chance for life. The Editor, while combating this, agrees in part with it saying: "They were not saved by the law, but by heirship of the Abrahamic gospel." Now I ask How does anyone have heirship in the Abrahamic gospel or promise? The answer is: only when he believes into Christ, and in no other way under heaven. Thus we read: "If ye be Christ's then are ye Abraham's seed, and heirs according to promise." If Israelites could not be saved by the law, and they could not become heirs of God except by union with Christ in his death by faith and baptism; then they did not have the ghost of a chance for life under the law.

The gospel of sabbath rest in Christ through faith was preached to Israel, and the Editor insists that under the law Israelites had what he calls "a gospel chance for life." So he quotes Heb. 4:2: "For unto us was the gospel preached as well as unto them." He did not quote the whole verse. The remainder reads: "But the word preached did not profit them, not being mixed with faith in them that heard it." Oh, that is quite different. Now if Israelites could not be saved by the law, and the gospel of rest through faith did not profit them, how many were saved? Not one. Beside all that, they could enter into that rest only after Christ came to give them that rest. But under the law they did not have the ghost of a chance to rest from their works.

The Scriptures tell us that God will have all men to be saved. The Editor does not believe that. He told us that God commands all men to be saved, but he does not desire to save all men. "Larger Hope" people believe that God desires all men to be saved; that some time before 40 A. D. he began to reconcile all men in Christ to himself. Jesus was made a little lower than the angels for the suffering of death; for God's grace unto all men, he tasted death for every man. It was because God so loved the world that he gave his Son, that whosoever should believe into him might not perish, but have everlasting life. Could Larger Hope people put it in any larger terms than that? Now listen to this: "So then as through one trespass the judgment came unto all men to condemnation; even so through one act of righteousness the free gift came unto all men to justification of life" (R. V.). What is the "free gift"? It is the chance for life unto all men; the free gift of righteousness apart from works: it is this promised rest in Christ by faith, that has come within the reach of all men and all must receive it, either to accept or reject it. If not, Christ has died for all men in vain. No man that denies this can stand very high in God's favor, because he is making God a liar.

Will this chance for life through the free gift of God's righteousness come to men in the other age when Christ will have come the second time? Yes as true as God of the Bible lives. In that day when Christ shall judge the secrets of men's hearts; some by continuance in well doing will seek for glory and honor and incorruptibility; to them will be rendered eternal life.

In that day the gospel will begin with the proclamation: "Fear God and give glory to him, for the hour of his judgment is come." Then we are positively assured that when the judgments of God are in the earth, the inhabitants thereof shall learn righteousness. Our dear old Bible is full of anticipation for that time when the Lord will bring judgment unto righteousness. But the Editor translates all these glorious expectations to mean only disaster in a day of doom. He says that when Christ comes a second time, he will bring salvation only to those who are waiting for him. He means that Christ will bring salvation only to such as get saved in this life. But who are those that are waiting? Paul tells us that the whole groaning creation is waiting for the manifestation of the sons of God at Christ's coming with them to judge the world. And the groaning creation is waiting in hope to be delivered from the bondage of corruption and to be made like unto children of God with glorious liberty from sin and death.

Then the apostle says that even we, who have the first fruits of the Spirit, groan within ourselves, waiting for the adoption, even the redemption from the body. Now if we who are waiting for the adoption and redemption are the first fruits, how many more do you suppose will be saved at the general ingathering?

We see then that God is reconciling the world to himself in this dispensation for a kind of first fruits of the Spirit. But we are assured when God pours out his Spirit upon all flesh in the dispensation of the fulness of times, that he will reconcile all things in Christ, both which are in heaven and in the earth. What a glorious gospel! What a Savior! Then will the Spirit and the bride say, "Come, and let him that heareth say Come. And let him that is athirst come. And whosoever will let him take the water of life freely."

IS "THELO" A COMMANDMENT?

In the Editor's exposition of "God will have all men to be saved," says: "1 Tim. 2:4 translated according to Greek reads: 'Who commandeth all men to be saved.'" This is said upon the Editor's own authority, and I have sense enough to see from this and other things he has said, that he has no knowledge of Greek. It is freely admitted here that the use of the English words "will," "wish," and "desire" may, in a given instance, be equivalent to a command; but this gives no one authority to say that the Greek word "thelo," "I will," may mean a command in alike given case. The Editor has not given any example where "thelo" in the New Testament is rendered as referring to a command. It is merely his gratuitous assertion, unauthorized.

The word "thelo" is associated with such Greek words as contain within their meaning the element of charm, a charm or seduction, either of good or evil. So when we read that God will have ("thelo") all men to be saved, we are to understand that he not only wills or wishes, but he draws those he wills to save unto himself by an offering of inducement; reconciles them unto himself by some great expression of his love.

Again, the Editor hazards his knowledge of Greek by saying "To be saved in the Scriptures often means to deliver from ignorance, sin and unbelief." The word "saved" (sozo) occurs in the New Testament about ninety-five times, and in every instance it refers to the saving of life, or saving from perishing. It never once means to deliver from ignorance, sin, and unbelief. A remnant of Israel was saved by faith through the redemption that is in Christ Jesus. We are saved in the same way. So all Israel will be saved, if they abide not still in unbelief; for God is able to graft them in again.

ALEX. ALLAN.

Immortality

TO EDITOR THE GLOBE—SIR:

THERE APPEARED some little time ago in your columns an article in connection with the Sunday School Lesson by Rev. G. C. Pidgeon, D. D. on the subject of immortality. It is amazing how readily men of every degree and station in life are captivated by the impromptu expression of some unknown individual. There is something startlingly unique uttered in circumstances that are in vivid contrast; and immediately it is accepted as inspired. Teachings which rest on such unproved assertions because they tally with current sentiment, are not necessarily true. The statement attributed to the dying soldier concerning his comrade killed in battle, is, notwithstanding its attractiveness, utterly false; and the man is yet to be met with who can disprove the facts. His comrade's career was stopped just as effectively as was that of Ahab who was killed by the man who drew his bow at a venture; or that of Abel who was slain by his brother Cain; or John who was beheaded by Herod the king; for "in the day that a man's breath goeth forth, in that very day his thoughts perish" (Psa. 146:4). How anyone can "carry on" without thought, it would be difficult to imagine! Christ said (speaking of death), "we must work the works of him that sent us while it is day; the night cometh when no man can work." So that if we follow his teaching we cannot follow that of Dr. Pidgeon and "accept cordially" the faith of the soldier, of whom, so far as we can judge, Mr. Pidgeon has not even attempted to ascertain whether the said soldier was or was not a professed soldier of Jesus Christ.

How any minister can have the audacity to quote 1 Cor. 15 in favor of the doctrine that men and women do not die, is certainly a conundrum, and requires a very considerable amount of juggling with words, which is not conducive to honest interpretation. To quote 1 Thess. 4:13-18 in support of the theory that a dead man can still "carry on" is to play fast and loose with language in the most culpable manner. How much can any man accomplish while he is "asleep"? Dr Pidgeon does not believe they are "asleep," and consequently, to him, Scripture language is untruthful. To my mind this comes perilously near to making God a liar.

Again, he actually quotes John 11:25, 26 in support of Longfellow's famous assertion, "There is no death." Language could scarcely be more explicit than in this passage that a Christian may "die," but "though he die," "yet shall he live"!! How? By resurrection from the dead

Mr. Pidgeon's attempt to make a distinction between "eternal life" and "immortality" is evidently borrowed from Russellism. He refers to

John 5:28-30 for confirmation, and says, "According to these teachings all men exist after death. Truly so; no one disputes such an evident truism, for if they did not exist (Mr. Pidgeon probably means "live") after death, death would still have dominion over them, and the "after" would not have taken place. Moreover in these passages the life referred to is only obtained by "resurrection"; but resurrection has no place in the life which Mr. Pidgeon contends for, when he assert that any soldier shot dead by a bullet still contiues to "carry on." An old adage truly says, "Things which are equal to the same thing are equal to one another"; and in view of such as axiom our friend would find it difficult to logically and scripturally support the destruction affirmed. Would the reverend gentleman maintain that there is a "distinction" between everlasting life, eternal life, and immortality? Which of these three terms are synonymous? or do they all differ? Daniel 12:2 says, "Many of them that sleep in the dust of the earth shall awake; some to everlasting life." Christ says life everlasting (or everlasting life: is there any distinction?) is to be had "in the age to come"; and if Mr. Pidgeon denies that in 1 Cor. 15 St. Paul labors to show that "immortality" is given the believer at resurrection, he cannot complain if his knowledge of plain English is thought to be deficient.

Mr. Pidgeon says "eternal life" is a present possession. The word "hath" being specially emphasized, it might astonish some of our friends to know that according to leading Greek authorities the word "hath" in these passages is not used in an absolute, but in a relative sense. If this were not so Scripture would be self contradictory; for Paul makes no such claim as does Dr. Pidgeon. He was "in hope of eternal life" (Titus 1:2), and to him it was a "good hope" because it was the "promise" of God (2 Tim. 2:1), and each passing day brought "salvation nearer than when he first believed. Paul says, "To those who by patient continuance in well doing, seek for glory, honor, and immortality (God will render) eternal life." Here clearly enough the terms are synonymous, and the gift of eternal life is given to those who fulfil the conditions. God gives them what they seek for, and glory, honor, and immortality are included and bestowed by the gift of eternal life.

To suppose that these who believe in the Lord Jesus Christ are called into his presence by means of all the awful accompaniments of war, and the terrible accidents with which the daily press abounds, is reprehensible in the extreme. God's plan is immeasurably better and is contained in 1 Thess. 4:16, 17, which Dr. Pidgeon so grossly misapplies. What Dr. Pidgeons's view regarding the ungodly in the future state is, he does not divulge; but it is not hard to surmise. It is becoming customary in these days for men of eminence in the church to say that "their fate is not revealed." thus ignoring the plainest statements to be found in God's word which it is possible for language to employ.

I trust your readers, including Rev. Pidgeon, will carefully and prayerfully consider their responsibility in these things. Is there any wonder that confusion reigns in the churches?

Yours faithfully,

R. H. JUDD.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Nature is our greatest teacher and experience a close second. If we cannot learn from these two masters we must pay a dear price for our stupidity.

Nine out of every ten people earn more than they need, but only one in twenty saves—a sad commentary on the intelligence of civilized mankind.

DAILY THOUGHTS

My soul thirsteth after thee	Psa. 143:6
He preserveth the way of his saints	Prov. 2:8
Christ . . suffered for us, leaving us an example	1 Pet. 2:21
My foot slippeth; thy mercy, O Lord, help me up	Ps. 94:18
Speak . . things which become sound doctrine	Titus 2:1
God . . is gracious and full of compassion	Joel 2:13 R. V.
Turn unto me according to . . thy tender mercies	Psa 69:16

Absence of occupation is not rest,
A mind quite vacant is a mind distress'd. —Cowper.

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Editorial

Silent Lips.

Pemmican Notes of the Editor's Sermon

O Lord, open thou my lips; and my mouth shall show forth thy praise (Psa. 51:15).

DIVORCE THIS statement from the context and it would only mean a request for enlargement in power and prayer. But the fifty-first Psalm is a penitential Psalm. David has sinned, and now penitent, he approaches God. By reading the whole chapter we find that he states the effects of sin.

Firstly, that sin in some respects closes our mouths.

Secondly, that forgiveness of sin opens our mouth in prayer and praise.

Thirdly, the grateful return one should make to God as one who forgives.

I. Sin and trouble produce a sense of shame and guilt. "I am so troubled that I cannot speak" (Psa. 77:4). Reducing us to a state of silence sin shuts our mouths in our communion with God. "So they sat down with him upon the ground seven days and seven nights and none spake a word unto him, for they saw that his grief was very great" (Job 2:13); "Hereafter I will not talk much with you: for the prince of this world cometh and hath **nothing in me" (John 14:30).** Even amidst Christ's troubles there was a material effect. "I am feeble and sore broken. I have roared by reason of the disquietness of my heart. Lord, all my desire is before thee and my groaning is not hid from thee" (Psa. 38:8, 9). Hehe we have roaring instead of praying; here, instead of serenity, was a disquiet of heart. "I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide and I will fill it" (Psa. 81:10).

II. Sin and trouble prevent us from speaking in behalf of God and from representing God credibly to our fellowmen. "Thou hast put away mine acquaintances far from me; thou hast made me an abomination unto them; I am shut up and cannot come forth" (Psa. 88:8). David was wrapped around by sin and shame, and Solomon has said, "A righteous man falling down before the wicked is as a troubled fountain and corrupt spring" (Prov. 25:26). "Hide thy face from my sins and blot out all mine iniquities"; "Wash me thoroughly from mine iniquity and cleanse me from my sin"; "Then will I teach transgressors thy ways; and sinners shall be converted unto thee" (Psa. 51:9, 2, 13). He could not face his fellowmen in a declaration of God on account of this shutting of the mouth through sin.

In Matt. 9:2 we find the statement, "Thy sins be forgiven thee" in a very intimate connection with the sick man's malady. "Blessed (happy in the Heb.) is the man whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity and in whose spirit there is no guile" (Psa. 32:2). It is impossible to smile if you are under the pall of sin and guilt. A right feeling towards God and man only makes for happiness. We are told to love the Lord with all our heart and our neighbor as ourself, but eloquence flees when we dishonor God as we find in Rom. 2:22, 23. Seeing then that the hindering power of avenues to God are broken we can praise him now. As even in Acts 2:37 those who were pricked in their hearts, after their sins were forgiven were continually praising God (vs. 47). The word "pricked" is used in the sense of a sensation of a javelin in the flesh. It was sin that pricked them and sin that followed with the train of evils.

It is not a phenomenal sacrifice we are to bring but homage of heart and words of the lips (Hosea 14:2; 1 Pet. 2:5). How we should be grateful; how we should praise God when we realize that by nature we are children of wrath and through the visitation of God's mercy alone we have been called from the tempestuousness of the world into the serenity of his own hands (Eph. 2:1). More praise is due from us for the forgiveness of sin than any one blessing of life. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:31). Paul saw in the forgiveness of sins the friendship of God. "Praise ye the Lord. Praise the Lord, O my soul. While I live will I praise the Lord; I will sing praises unto my God while I have my being" (Psa. 146:1, 2). Death and annihilation facing him David made this resolution to praise God while he had breath; and in showing forth God's praise what can we do more.

Larger Hope in the Crucible

Platitudes, Vagaries, and Absurdies of the "Broad Way" Exposed

UNDER THE title "Arguments Answered" the reader will find in this issue another attempt to defend the doctrine of Larger Hope. The effort is sweet-spirited, and essays to reply to some of our "rousing critisisms" of that dogma. To the extent that is profitable we herewith examine the arguments by which the author of "Arguments Answered" tries to establish eschatological salvation.

CHRIST LEFT OUT

THE FIRST remark that arrests our attention is, "The Editor is teaching another plan of salvation with Christ left out." On the contrary, we have claimed that ancient disciples believed on Christ, and therefore were Christians. Leaving out Christ is a vagary of Larger Hope and Russellism. Our correspondent, defending the doctrines which these errorists believe, naturally follows in their wake. Because he has no Christ in ancient times is why he has no Christians then. Hiding defeat and confusion under a pretence of bravery by asking "where is the record?" is absurd, since we have already cited Noah and Shem (Gen. 9:28, 26). Flippant remarks about "Mrs. Lot" do not change facts. What about Brother Lot, "that righteous man"? (2 Pet. 2:8). If Abraham believed there were none righteous in his day, like our present writer, how could he say, "wilt thou destroy the righteous with the wicked?" (Gen. 18:23). Why talk about "the righteous" if there were none? Angelic investigation revealed, contrary to Russellite claims, that there was a "righteous man" even in Sodom. That he was "the salt" which preserved Sodom is acknowleded by the angel of destruction: "Haste thee, escape thither; for I cannot do anything till thou be come thither" (Gen. 19:22). "I cannot do anything till thou be come thither"! Lot then, was "the salt" or preserving element in Sodom: and so soon as he was removed the city was totally obliterated in judgment a judgment without any "fair chance" in it. Alluding to Sodom's overthrow and Lot's escape Peter says, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (2 Pet. 2:9). The Lord "delivered just Lot" (vs. 7).

Now if Lot was "just" he must have been justified; if he was "righteous" he must have been right; and if he was "godly" he must have been like God! Is this leaving out Christ, the one who is by way of eminence "the righteous"? (1 John 2:1). Indeed not; he is always and only "the righteous" while Lot is called a "righteous man" and Abel "righteous Abel" (Matt. 23:35). The transgressions of these men were forgiven through Christ (Heb. 9:15). Believers were chosen in Christ "before the foundation of the world" (Eph. 1:4); they were "foreordained before the foundation of the world" (1 Pet. 1:20); and Christ was "slain from the foundation of the world" (Rev. 13:8). Abraham rejoiced in a belief of Christ (John 8:56); Moses suffered "reproach for Christ" (Heb. 11:26, margin); and the Israelites in the wilderness drank the water which Christ alone can give (1 Cor. 10:4). Instead of leaving out Christ, with us he is all in all, the alpha and omega, the beginning and ending. Larger Hope leaves the world without Christ from Adam until the birth of Jesus, and hence abolishes Christianity and Christians for thousands of years. As usual, the guilty accuses the innocent of their own crimes.

THE LIFE PROMISED IN THE LAW

WITHOUT EITHER Christ or Christians our correspondent comes to the law and decides, consistently enough in his inconsistency, that the "long life" promised therein was temporal and not eternal life. For unto us was the gospel preached as well as unto them (Heb. 4:2) is a statement which puts the gospel back contemporary with the law. This fact places the writer in the unfortunate position of saying that the gospel only offered temporal life to the people who lived in the times of the law! To conceal his discomforture here he says we did not quote the whole verse. "The remainder reads, 'But the word preached did not profit them, not being mixed with faith in them that heard it.' Oh, that is quite different." Suppose they did not profit by the gospel preached: the gospel was preached nevertheless. Some did "profit" to the extent of being saved, although our critic says that "not one" of them was saved. He seems to have forgotten Heb. 3:16: "For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses." He confounds "some" with "all" a mistake no believer in universalism is supposed to make.

Did the people under the law have the gospel, Christ, and salvation? The question is not, Did the law save them, but did "the gospel" of the Abrahamic covenant save them through Christ? It did. As we are to heed "the law" as well as "the testimony" of the prophets (Isa. 8:20), we ask attention to what the law itself has to say about "the life" which it offered. "Honor thy father and thy mother: that thy days may be long upon the earth" (Exod. 20:12) is "the first commandment with promise" (Eph. 6:2). The reason is plain: obedience to parents is the first step towards obedience to the heavenly Father which entitles us to eternal life. It was not the good children only in Israel whose mortal life was prolonged, as the temporal life theory requires. Wicked Jeroboam lived on, while his son Abijah, in whom there "was found some good thing toward the Lord God of Israel," died before him (1 Kings 12:13). Add to the fifth commandment the words of Deut. 6:1, 2 and the evidence is complete: "These are the commandments, the statutes, and the judgments which the Lord your God commanded to teach you, ... that thou mightest fear the Lord thy God, to keep all his statutes and his commandments which I command thee; thou, and thy son, and thy son's son all the days of thy life; AND that thy days may be prolonged."

Now prolonging days as a reward for obedience has nothing to do with temporal life. Lengthening out of mortal life does not follow as a result of obedience. Just the reverse is sometimes the case:

often obedience means premature death. "Which of the prophets have they not persecuted? and they have slain them" (Acts 7:52). Unflinching fidelity to God and his truth often means the loss of the present life. Then what does the law mean by prolonging our days as a reward for obedience? Not natural life, for the law did not guarantee temporal life. It means future and eternal life. The expression, "that thy days may be prolonged," following "all the days of thy life," can only refer to eternal life after the resurrection from the dead. Reason consents to this interpretation. The prolonging of days is promised to the righteous; the opposite is threatened to the wicked. Of the wicked Eccl. 8:13 says, "He shall not prolong his days." Now the meaning of prolonging days is put beyond doubt in Isa. 53:8. Speaking of Christ the prophet says: "He was cut off out of the land of the living," but after he had made his soul an offering for sin, "he shall prolong his days." Our Lord's days were prolonged after he died by a resurrection from the dead. Prolongation of days, then, is post-resurrectional. "He asked life of thee, and thou gavest it him, length of days forever and ever" (Psa. 21:4). The promise to us means for us what it meant for Christ. The law did not end till Christ died on the cross; his death completed his obedience; therefore Christ himself obtained eternal life under the law. The words of Deut. 12:28 are literally true: "Observe and hear all these words which I command thee, that it may go well with thee, and thy children after thee, forever." Consider that it says "with thee forever" as well as "with thy children." Personal immortality cannot be excluded from this promise. The mere reading in Deut. 4:40 convicts one that the law did promise future life to the obedient: "That it may be well with thee, and with thy children after thee; AND that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, forever."

COMMANDING ALL MEN TO BE SAVED

IN KEEPING with the fact that "from the foundation of the world" God has provided the gospel, Christ and salvation for man evinces that he is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). God has not merely shown himself willing to save man: he has commanded him to be saved. We have shown that 1 Tim. 2:4 may be translated, "Who commandeth all men to be saved." To this suggestion translation our correspondent strongly objects, calling it "gratuitous, unauthorized," etc. But strong objections are not satisfactory refutations. The truth is Larger Hope is under criticism, and not being able to stand, its advocates are in desperation. Therefore when we showed that God has commanded all men to be saved, "the last straw" of hope for posthumous probation was blown away. The theory is expiring. Alarmed, its friends see that if God has commanded all men to learn the truth and be saved, those who do not learn it are disobedient; and disobedience is poor soil in which to raise a crop of Larger Hope. Laying the foundation for a "fair chance" in sin is not very promising business. In their amazement, bewilderment, and excitement they talk about how much "sense" they have, and how ignorant we are of the Greek. "It is freely admitted here," one writes in utter confusion, "that in the use of the English words 'will,' 'wish,' and 'desire,' they may in a given instance be equivalent to a command." Thank you. This admission is valuable. "I will" in English is equivalent to a command, according to this writer; but if you say "I will" in Greek ("thelo") you do not mean "I will" at all! Now we do not claim any scholarship, but we shall republish here a paragraph from an editorial in The Restitution of March 9, 1920, page 115, in which the logic of eschatological probation is broken into thousands of pieces. Until it is refuted Larger Hope is refuted. We leave it with the reader to decide if our correspondent has answered the arguments. The editorial referred to is in part as follows:

> 1 Tim. 2:4 translated according to the Greek reads: "Who commandeth all men to be saved, and to come to the knowledge of the truth." The question arises, Do we have the right to change thelo, "will have," to "commandeth"? Certainly, and for this self evident reason: The "will" of a sovereign declared, is the same as a command. "Thelo" often has this sense in the Bible. In this meaning the word is used in Luke 5:12, "Lord, if thou command thou canst cleanse me." "I command, be thou clean" (vs. 13). "If I command him to remain till I come" (John 21:22). "They command you to be circumcised" (Gal. 6:13). "He saith sacrifice and offering thou dost not command" (Heb. 10:5). Coming to a knowledge of the truth is on God's part a commandment; on man's part a duty. That so few men learn the truth only shows how derelict and disobedient to his commands they are. Only those who learn the truth obey the command of God. Those who do not "come to the knowledge of the truth" disobey this "command"; and surely their disobedience will not be rewarded with rich blessings in the age to come, as Larger Hope advocates slyly insinuate.

MEDLEY OF LARGER HOPE PLATITUDES

THE VAGARIES, platitudes, and absurdities of Larger Hope are endless. We close by remarking upon a few of these in "Arguments Answered." For instance, we are told that "the free gift which came upon all unto justification of life" means that the "free gift" is a "chance for life unto all men." That is, instead of the free gift of life being life, it is merely "a chance" for life! Is this statement not remarkable in view of the fact that Paul is talking about grace reigning, not to give us mortal life, or a "chance" at everlasting life, but of grace reigning "through righteousness unto life ETERNAL by Jesus Christ our Lord" (Rom. 5:21). The apostle positively says that "the gift of God is eternal life" (Rom. 6:23). Why do men become so infatuated with a sentimental theory that they dare to change the Bible in the vain effort to find support for it? Why? Another carricature of Scripture is made of Isa 26:9: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." The people then will all learn righteousness, according to the interpretation now under review: they will all attain to a knowledge of the gospel and a chance at life. All this sounds very well until the next verse is read: "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will deal unjustly, and will not behold the majesty of the Lord" (vs. 10). To prove that all men will learn righteousness and behold the majesty of the Lord a text is quoted which declares that some will "not learn righteousness"; instead of them dealing justly, they will deal "unjustly"; and instead of beholding the majesty of the Lord they shall not "behold" it! The proof just contradicts what it is quoted to prove. And to make the interpretation forever an absurdity the 14th verse says that some are dead without any hope of a resurrection: "They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish."

Tasting death for every man (Heb. 2:9) is another threadbare platitude. "Tasting death" refers to the ancient custom of making criminals drink a cup of poison. Socrates was condemned to drink a cup of deadly hemlock by order of the Athenian magistrates. Hence Christ refers to his crucifixion as a "cup" (Matt. 26:39). But Larger Hope seeks to conceal itself behind the expression "every man." Its exposure is merciless in the 10th and 1th verses: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one (Father): for which cause he is not ashamed to call them brethren." "For every man" of the "many sons" whom, as "Captain of their salvation," he conducts to glory; "every man" of the sanctified brethren whom he is not ashamed of.

National Berean Society

Leota B. Hanson, Editor

106 South 2nd St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

DEAR BEREANS:

THIS IS my first attempt at writing for the Berean Column but there has to be a beginning to all things. If we all wait for fear we make some mistake and for fear we may not write quite so interesting as some others, the Berean Column would be mostly blank; so let us do our best, and make this column more interesting as time passes.

Brother Adams organized our class last July, and we have kept up the lessons quite well for new beginners under the leadership of Brother Grimsley.

All of the class have made more or less progress. A knowledge of the Bible is one of the most important things in life. We should never neglect to meet with the class when it is possible. Such chances missed may never return; so let us embrace them while they are ours. I would we glad if I could know all the Bereans, but as that is impossible I hope to meet you all in the kingdom.

I would be very glad to receive a letter from any of the Bereans; I could learn to know you in that way. Let me urge you not to forget to sit down occasionally and write at least a short letter to The Restitution. If this letter finds it way in I may try again.

We are living in times when we need all the encourgeament we can get. Let us not forget our duties.

Your sister in the one faith,

LOIS THIMGAN.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR

37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6: 8: TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas.	Proctor, Montana.
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GOLDEN TEXT—1 Tim. 6:17

OUR BIRTHDAY GREETINGS IN FLOWERS

By Dorothy Lyon

RECENTLY SISTER S. Roxana Wince celebrated her birthday anniversary. Among other tokens of love, respect, and esteem was "a box of lovely lillies set off with branches of evergreen from Brother and Sister Judd Lyon and their four dear children." Accompaning the box was the following poem, dedicated to Sister Wince, and which our good sister says is "too good to enjoy alone." She wishes you to read it.

It's only a fragrant lily
  From a field all bright and fair,
But it brings from friends who are far away
  A greeting of love and prayer.

It's only a small white lily
  With a golden heart so true,
But as true as the gold of the lily's heart
  Is our love, dear friend, for you.

It's only a sweet little lily,
  That grew in a sunshine land;
But it strengthens the tie that binds the heart
  When we cannot clasp the hand.

It's only a slender lily grown
  'Neath an oak tree strong and tall,
But the dear God, who doeth all things well,
  Has made, and loves them all.

All that is beautiful shall abide,
All that is base shall die.—Buchanan.

SIGNS

Summer Is Near!

HOW DO I know? Why, look down here where we are walking. Do you see those tiny green tips peeping out of the sod? Yes, that is grass. Hard to be seen now, but in another week or two our yard will be green and the first wee spring flowers will be unfolding their leaves to bask in the warm sunshine or catch the drops of refreshing rain.

Now turn around. Look back at the house. See those two little birds perched on the roof? Come, let us go nearer. See, one of them is a gay blue, while the other is clothed in modest gray, and they are twittering merrily together about the little nest they will soon start building. They are just wandering, this little pair of bluebirds, where they will build that little home, and have almost decided to use a knot hole in the side of the house. What an unfailing sign they are that summer is near!

Over there is a fruit tree. Cold and bare it looks from the distance, but when we come near and examine it closer, little buds can be seen forming on the bare limbs. What a short time it will be before those same buds will burst and bloom in all their glory!

Hark! from a far off field sound the clear bell-like calling of the meadow lark, while just off there at the edge of the woods we hear "bob white" calling to his mate. Did you ask how I know that summer is near? I could show you many more signs that are sure harbingers of summer, but—

The Lord is Near.

and I want to see if we can find the signs of his coming also. In the 24th chapter of Matthew, we learn that "the disciples came unto him privately saying, Tell us what shall be the sign of thy coming?" Jesus answered by giving them these signs: First: "Ye shall hear of wars and rumors of wars;" second, "Nation shall rise against nation, and kingdom against kingdom;" third, "There shall be famines and pestilences and earthquakes in divers places."

Like the signs of approaching summer, the signs of our King's coming are numerous, more numerous than we have space to mention. So we will take those signs I have given above and see if they prove to us our Lord is nigh.

Let us take the first: need we go any farther? Was there ever a time in the history of the world when there was heard so many rumors of was? Have we not beeen plunged into the most terrible war conditions that this world has even known? Second, has not nation risen against nation, and kingdom against kingdom? What more do we need to warn us that the Lord is near? Third, we shall have famines, pestilences, earthquakes. Do you read the daily papers? Ah, then you have seen the reports of thousands of human beings in war-torn Europe that are starving, famishing for food, even in some places to the point of eating human flesh. You have seen the plea for food and clothing sent to the American nation, for those who are dying by the thousands for the want of necessary things. You see by the same papers that disease and pestilence are rapidly spreading over those countries that took part in the world war. Again, we read of volcanoes and earthquakes first in one place, then another; while we, who are looking for these very things, have been told by our Redeemer to "lift up our heads and rejoice," not because there is so much suffering and sorrow on the earth, but because "your redemption draweth nigh."

Jesus also said of these last days to "take heed that no man shall deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." To guard us against being deceived our Lord said further, "If they shall say unto you, Behold, he is in the desert, go not forth; behold he is in secret chamber, believe it not." Then he tells us how we may know, in truth, when he comes: "For as the lightening cometh out of the east and shineth into the west; so shall the coming of the Son of Man be." No one will need to say, "Lo, he is here; or lo, he is there:" all will know that our Lord is among us.

"Now learn a parable of the fig tree: when its branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that Christ is near, even at the door. Verily I say unto you, This generation shall not pass, till all these things be fulfilled:" meaning that the generation that sees the beginning of these signs of our Lord's coming, will not pass until he comes.

To make this statement still more sure, our Lord said that "Heaven and earth shall pass away, but my word shall not pass away." As God has told us that we shall "dwell on the earth forever," of course the earth will never pass away; so we can realize the strength and sureness of our Lord's words. Therefore let us watch the signs, that we may be ready.

AUNT BESS.

LET THE LITTLE CHILDEN COME UNTO ME

By a Little Child

WHEN JESUS was on the earth some little chiddren came unto him but the men said, "Take these children away from here." Very likely they thought that Jesus did not want them, that he only wanted to see the big people. But when Jesus heard what they said, he answered, "Let the little children come unto me, and forbid them not." He then called the little children to him; he held them in his arms and blessed them, and I think it likely he told them many things about God. From this we learn that none of us are too little to belong to Jesus, for it was Jesus who said, "For of such is the kingdom of heaven."

JENNIE THOMAS.

THE COUNTRY BOY'S CREED

I BELIEVE that the country which God made is more beautiful than the city which man made; that life out of doors and in touch with the earth is the natural life of man.

I believe that work is work wherever I find it; but that work with nature is more inspiring than work with the most intricate machinery.

I believe that the dignity of labor depends not on what you do but on how you do it; that opportunity comes to a boy in the city; that life is larger and freer and happier on the farm than in town; that my success depends not upon my location—not upon my dreams, but upon what I actually do, not upon luck but upon pluck.

I believe in working when you work and playing when you play, and in giving and demanding a square deal in every act of life.—Grover.

Regarding the above we thoroughly agree with Mr. Grover in the conclusions drawn, for we also think that the country, with its forests and fields, is much nearer to God than is the crowded, noisy, dirty city. Still, there is one thing we must never forget, and that is, while the city is man made, it was God who made the man; it was God who put the brain and the brawn in man; it was God who made man with power to think and strength to work. So no matter where we are, what we do, or how we do it, the glory is God's. We must pay homage to him. "Do all to the glory of God."

WAS IT YOU?

THERE WAS somebody who never did anything to make anybody happy. Was it you?

There was somebody who never lost an opportunity to say a sarcastic word that would wound the feelings of someone. Was it you?

There was somebody who always found fault with the actions, sayings, and things of everybody. Was it you?

There was somebody who always said harsh and cruel words about those whom they were led to believe were their friends. Was it you?

There are those who always have a kind word for everybody, and always do good acts, who always throw sunshine along life's pathway, and who are always beloved by everybody. Are you that person?

AN OLD PROVERB

THERE IS an old saying "That the man or woman who is well informed always is good company." This is true. But there are various kinds of information, and to my mind it behooves us "who are of the light" to be well versed in the things pertaining to God and his Christ: Then the information we will be able to impart will not be interesting for a day only, but may be the means of furnishing joy and happiness throughout eternity. "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

JEALOUSY ALWAYS ABOUNDS

He who ascends to mountain tops shall find
  The loftiest peaks most wrapt in clouds and snow;
He who surpasses or subdues mankind
  Must look down on the hate of those below.—Byron.

A CONCEPT OF DUTY

THERE ARE at the present day but too many who imagine they have perfectly done their duty because they are kind toward their friends, affectionate in their families, inoffensive towards the rest of the world.—Mazzini.

READ THIS

WHAT ARE you doing to increase the circulation of The Restitution? Surely there is someone to whom you can hand a sample copy and ask them to subscribe. Suppose you start now and see what kind of a canvasser you will make. The Restitution, 48 copies, two dollars. Who is to be the first to send in a new name? Will it be you?

ANNOUNCEMENT

WE HAVE moved to our new home, and we find lots of extra work to do; in fact, so much that we have not had time to write. Sister Bessie Walker has come to our rescue and will conduct the Young People's Page for the four issues of May. We imagine you will find an improvement. Help her make it so. Simply because she is is willing is no reason why she should be overworked. Assistance will be appreciated. We thank you.

ALEX. D. DONALDSON.

BEFORE IT IS TOO LATE

IF YOU have a tender message
  Or a loving word to say,
Do not wait till you forget it,
  But whisper it today;
The tender word unspoken,
  The letter never sent,
The long-forgotten messages,
  The wealth of love unspent—
For these some hearts are breaking,
  For these some loved ones wait;
So show them that you care for them
  Before it is too late.—F. H. SWEET.

DAILY THOUGHTS

He that regardeth reproof is prudent	Prov. 15:5
I gave my back to the smiter	Isa. 50:6
We count them happy which endure	James 5:11
Use this world as not abusing it	1 Cor. 7:31
He bringeth them unto their desired haven	Psa. 107:30
Will he forsake his inheritance	Psa. 94:14
Pour out your heart, God is refuge for us	Psa. 62:8

Why do people who preach eternal happiness do so with such a sorrowful voice and a sad countenace.

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The Church of God

1 Tim.3:15

THE LORD'S church, the only one to which the name ecclesia body or church, is properly applicable, is so insignificant, unostentatious, and comparatively so poor in this world's riches, that it is not recognized nor recognizable from the worldly standpoint. It is neither man-made nor man-ruled; nor are its members enrolled on earth, but in heaven (Heb. 12:23). Its head and bishop is the Lord; its law is his word, it has but one Lord, one faith, one baptism; and it is built upon the testimony of the holy apostles and prophets, Jesus Christ himself being the chief corner stone (Eph. 2:20-22). Let us, as day after day rolls by, remember our threefold relationship to this temple:

(1) We are still in process of preparation as living stones.

(2) As members of the royal priesthood carrying the ark, we are marching from the tabernacle to the temple condition; some of our number have already entered in and some are still on the way.

(3) As the Lord's people the time has come for us to know, to sing with the spirit and understanding the new song of divine mercy, justice, love and truth. Let us be faithful in each of these respects, fulfilling our parts and ere long our course will be ended and the glory of the Lord will fill the temple.

BROTHER ROCKER

The Bow in the Cloud as a Sign

The Perpetuity of the Earth Guaranteed in an Everlasting Covenant

IT IS held by a large part of the professed Christian world today that this beautiful earth on which we live will be destroyed by fire, be literally burned up and be no more. What then becomes of the covenant which God established between himself and all flesh that is upon the earth, which the bow in the cloud was the token? That covenant was that there should "no more be a flood to destroy the earth," that it should be for a perpetual generation "an everlasting covenant."

But some may say that the words "perpetual" and "everlasting" mean only "age lasting," and not something that will never come to an end. I agree that this may be so in reference to the word "perpetual," because the word "olam," from which it is translated, does sometimes signify indefinite time; but the same word "olam," when translated "everlasting," has the sense of endless duration, when applied to God, to his arms and to his attributes of strength, righteousness, mercy, and love. These are his attributes, not only for an age, but for all ages. "From everlasting to everlasting he is God." And the "olam" has the same sense when used in reference to the covenant made with our fathers, Abraham, Isaac and Jacob, as to our future inheritance of the land of Canaan and of the world. The kingdom of God is not to be an evanescent thing, but one that will never be destroyed.

And so it is with the way in which David prayed to be led; to the foundations on which the [illegible] stand; to the remembrance in which they are held; to the joy of the ransomed of the Lord when they return and come to Zion; to the name that God will give the eunuchs who please him and take hold of his covenant. All these things are not only age lasting, but for the ages of the ages. And the covenant of the bow in the cloud is in the same category; for how could God give Noah and his seed a covenant that "he would no more destroy the earth by a flood" if a time was coming when the very earth would be burned up? So the rainbow has something to say as to the perpetuity of the earth, granting that it was the literal earth that was destroyed, and something to say as to its perpetuity if "all flesh" was "the earth" that was destroyed: for a covenant that is to have no end, must be with a people that is to have no end, dwelling in a habitation that is to have no end; and the covenant of the bow in the cloud was made to such people, dwelling in such a habitation a righteous people who would keep the truth and be the heirs of salvation.

And as the world that was destroyed by the flood was the world of people, and not the planet whereon we live; so is it the world of people that is to be destroyed by the fire of the last days. It was by the word of God that the heavens were of old, and the earth (with its continents) standing out of the water and (with all its islands) in the water. And by the same word the world (of men) that then was being overflowed with water, perished. The heavens or systems of government; kings, queens, governors, counsellors of the antediluvians and their "earth," or common people; all went down together. "But the heavens that are now," the proud and exalted Gentile systems of government, "and the earth" or subjects of these Gentile governments, "by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." It might be more than a thousand years from Peter's days until these "mountain and hill kingdoms" would be overthrown, and yet long as the time would be, we are not to account God slack concerning his promises. He is "long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." The pronoun "us" as used by Peter here, in writing to the scattered "strangers," of Asia Minor, "elect according to the foreknowledge of God," would seem to imply that they bore some tribal relationship to Peter; but whether they were of the house of Judah or of the house of Israel, we do not know. History tells us that the Lacademonians were of the latter house.

However this be, we know that God has always shown great solicitude as to the fate of his people Israel, and has "loved them with an everlasting love" that follows them wherever they go. It is certain that the whereabouts of the twelve tribes was known in those days, for the letter of James was addressed to them and their whereabouts was also known under the sixth seal, just after the earthquake overturning of Pagan Rome by Constantine the Great; for the sealing of the 144,000 "taken out of all the tribes of Israel," began under this seal.

But I am digressing and must return to the burning day of Peter. It was to "come as a thief in the night" (Rev. 16:15), to steal upon the nations unawares, just as the coming of the Lord will steal upon those who are not looking for him, if indeed that solemn "Behold I come," in Revelation has not the same meaning that the thief-like coming of the day of the Lord has in Peter, as I sometimes imagine it has, though such an idea militates nothing against the personal and imminent coming of the Lord to snatch away his waiting, ready bride.

He comes upon the nations in the same theif-like way but for a very different purpose: to the one class he comes to bless and save; to the other, that they may be judged and overthrown, their elements melt, and their works be burned up in the fervent heat of "the battle of the great day of God Almighty." We are already living under "the seventh trumpet or third woe," extending from 1795 for seven vials of 19 years each, or 133 years in all, to 1928 A. D. We were in the sixth vial up to 1909. The seventh brings us to 1928, for 1909 added to 19 equals 1928. In this vial everything in continental Europe collapses; Sodom, Egypt, "that great city." The cities of the nations (Gentiles) fall; "Great Babylon comes into remembrance before God to give her the cup of the wine of his wrath." All Gentile governments and empires dissolve and a great hail as if weighing a talent falls upon men from heaven man's last and most violent enemy. (Quoted from Professor Totten's letter to New Haven Register, March 24, 1907).

Totten said that the seventh and last vial of the seventh and last trumpet would undoubtedly be superlatively the worst period of the seven vials of nineteen years, that have divided up history with piled up and accumulating horrors since Napoleon poured out the first vial! Read Rev. 16:1, 21, in connection with secular and continental history, covering the seventh trumpet and its seven vials and you will surely be impressed with the terrible accuracy of the oracles of God, and also with the fact that it is in "the lake of fire burning with brimstone," or into "the battle of the great day of God Almighty" that the beast and the false prophet are cast "alive." We often speak of battles as "veritable lakes of fire," so Peter aptly described the dissolution of all Gentile rule, when he said "the heavens shall pass away with a great noise" Rev. 16:18 says: "And there were voices and thunders, and lightenings and a great earthquake" (symbolic of the overturning of earthly thrones), etc., and of the chaos of Bolshevism that would follow. 1916, 1917 was the 1335 days (or years) of the Crescent's ascendency, and the very day that it ran out, the Turks were defeated. I have not the account before me and may misstate, but the Mohammedan newspapers of Constantinople the very next day after the battle chronicled it as the 1335th year. Lunar time, count- from the Hegira. The covenant of the bow in the cloud, being an everlasting one proves, therefore, not only that "all flesh will not more be destroyed by a flood of water, but also that the dwelling place of "all flesh" will not "melt with fervent heat" nor "be burned up," this "melting" and "burning" referring not to the globe itself, but to its apostate people and their works on whom "awful and destructive judgments are to fall," are already falling, to prepare the way for the full establishment of the millennial reign of Christ and the world-wide recognition of his peaceful, righteous sway. God is a God of war, and he uses his chosen instruments to carry on war against his enemies. Even the peaceful Christ will in righteousness judge and make war, if so be that the rider of the white horse of Rev. 19:11 is the Christ, as seems certain from the many crowns he wears, and from his being called King of kings and Lord of lords. Read the chapter.

The earth abideth forever. The earth hath been given to the children of men, and he has confirmed the deed thereto by a solemn oath. Abraham and his seed are to have the same Canaan he walked on; restored Israel, the land and city of the promise. "Blessed are the meek for they shall inherit the earth." Thank God for the bow in the cloud and for all the everlasting things now so near to realization! The earth will never be burned up, but a "new heaven and a new earth," or a new system of government will take the place of the 2520 years of insane, Nebuchadnezzan rule, wherein men have lived with, and fed on grass like the beasts, instead of feasting on the bread of life.

S. ROXANA WINCE.

* * *

"The Lord hath made with me a covenant."

Destiny of the Ignorant

God hath made man upright; but he hath sought out many inventions (Eccl. 7:29).

WHAT WAS the first invention? Adam and Eve made aprons out of fig leaves (Gen. 3:7). Why did they make them aprons? Because they found they were naked. How did they know they were naked? Because of sin, in eating of the forbidden fruit (Gen. 3:6). Did God punish them? Yes. How? He cursed the ground, and said it should bring forth thorns and thistles, and they were dust and should return to dust again (Gen. 3:19). Did they return to dust? God said in the day thou eatest thereof thou shalt surely die (Gen. 2:17). Did Adam die? Yes, he lived 930 years and died. He could not return to dust before he died. The law given to Adam was not to eat of a certain fruit; he ate, died, and returned to dust, which was his destiny. It seems that God dealt direct with the people he had created until 991 years after Adam's death. Then he made a promise to Abraham to bless all nations through Abraham and his seed.

All that died prior to this time were aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. They died ignorant of the plan of salvation, so their destiny was eternal death (Eph. 2:12). There is a way which seemeth right unto a man, but the end thereof is the way of death (Prov. 14:12; 16:25). Man that is in honor and understandeth not, is like the beast that perish (Psa. 49:12, 20). How is that? Man that is ignorant of God and his promises is in the same class with the beast; as one dieth so dieth the other (Eccl. 3:19). Man that wandereth out of the way of understanding shall remain in the congregation of the dead (Prov. 21:16).

Here is a class that did understand, but in wandering away their destiny is the same as the ignorant, eternal death. And for this cause God shall send them strong delusions, that they should believe a lie. Why? That they all might be damned who believe not the truth (2 Thess 2:10); If our gospel be hid, it is hid to them that are lost (2 Cor. 4:3). Being alienated from the life of God, through the ignorance that is in them, because of the blindness (or ignorance) of their hearts (Eph. 4:18). To be carnally minded is death. The carnal mind is against God. The carnal mind cannot please God. It receives the wages of sin, death (Rom. 8:6-8; 6:23). The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him (1 Cor. 2:14). If they speak not according to this word, it is because there is no light in them (Isa. 8:20). They are dead; they shall not live; they are deceased; they shall not rise; thou hast destroyed them, and made all their memory to perish (Isa. 26:14). They shall not rise; they are extinct (Isa. 43:17). They shall sleep a perpetual sleep and not wake (Jer. 51:39, 57). Even they shall fall and never rise up again (Amos 8:14). They shall be as though they had not been (Job 10:19; Obad. 16). The redemption of their souls is precious and it ceaseth forever. He shall go to the generation of his fathers; they shall never see light; never rise up again (Psa. 49:8, 19; 140:10). Broad is the way that leadeth unto destruction and all the ignorant are in that way (Matt. 7:13). For as many as have sinned without law, shall also perish without law (Rom. 2:12).

From the grand array of Scripture given we are led to the conclusion that no one can obtain eternal life through ignorance. There are many highly educated people in the world that are ignorant of God and his gospel. They will die the death of the ignorant, and remain in the congregation of the dead.

E. W. KNAPP.

* * *

National Berean Society

Leota B. Hanson, Editor

106 South 2nd St., St. Louis, Mo.

Motto: Search the Scriptures Daily
Slogan: We Stand for Unity, Truth and Righteousness

DEAR BEREANS:

IT IS evident that nothing is accomplished without effort. Therefore the greater the effort the more will be accomplished. When we think of the efforts put forth by the officers, or we might say, when we measure the results of the Berean work, and take into account all that has been accomplished and the present status of the Berean work, we get some idea of the energy put into it by the promoters; and a great deal of praise is due our leading officers.

This should lend encouragement to every department of the work. When we look over the field and see what has been accomplished from so small a beginning, should we not all be encouraged and ready and willing to lend a helping hand in every way possible? There are many things we can learn by a mental survey of what has been accomplished.

Frist, we learn that somebody has made a great sacrifice of time and labor. Then if they have made such progress by this sacrifice, should we not be equally willing to sacrifice some time and labor that we may see the cause we love prosper. We know the work is to the glory of God. The promoters of this cause, we are ready to admit, have not been working for self-glory; for the sacrifices mentioned above are the positive proof. They have been trying to enlist the assistance of every Berean. Should we not be willing to give them all there is in us? In fact this much is our duty; and if we should do it, what a wonderful emphasis would be given to the work. Let us remember that every one that is brought into the truth, through the Berean Society, that each Berean has had at least a small part in bringing them to a knowledge of the truth, especially if he has done his duty and taken part in the work. It is so easy for us to think that somebody will do the work any way,whether we do anything or not. But we forget that somebody will get the reward, and we have nothing coming to us. God has never promised to reward us for doing nothing. It is said "we are laborers together with God." Again, Jesus says, "My Father worked hitherto and I work." If God and Christ have labored and we are told to labor, how can we expect any reward unless we do something? Are not these stubborn facts, and should we not take them to heart in the most serious manner?

In the second place, we learn that the promoters have had to do a great deal of mental work. They have been compelled to think out many details. Then are we not willing to sit down and do a little thinking for ourselves? Let us let them know that we appreciate their efforts. We perhaps fall into the habit of thinking we cannot do anything worth while; but how many among us could not think out a few lines to write to the Berean Column?

I fear we would be offended if others would speak of us as we often think of ourselves. For instance, if we should hear someone say, "Why he is not capable of thinking, or of doing anything," we would resent it at once. At least we would feel hurt, I am sure; and yet we say of ourselves, "I cannot think of anything to write." Should we not then be offended at ourselves for taking such a view of our lack of capabilities? We should always remember that it is combined effort, not the work of a single person, that accomplishes the most. I am very much interested in the Berean lessons, and I am aware of the fact that it caused someone considerable study and labor to prepare these lessons. Then after they are prepared are we unwilling to put forth a little effort and study them? These lessons are prepared without money and without price, and are put into our hands without any effort on our part for the nominal sum of fifteen cents! Then to think we should be unwilling to get together once a week to study them!

It seems to me that if we would think these things over, and in this light, there would be a great forward movement. The lessons and the study of the lessons are only one part of the work. The social and isolated committees are doing a wonderful work; more, perhaps, than they think. Their cheerful and wise exhortations keep many a lonely believer from becoming discouraged. These letters find them sometimes almost in despair, and they are stimulated and encouraged to press on. Whoever thought out this detail of the work did some good thinking.

In view of this fact it might be possible that some one else could think of something that if put into operation would be beneficial to the Society. My suggestion is for more to write short letters and more often than they have been. In this way the writer is benefited as well as the reader. I would also suggest that we take a more lively interest in each other and the work. Are we not all one family and more interested in each other than by any earthly tie? Let us heed the injunction, "Pray one for another."

Your sister,

RUTH THINGAM.

Springtime Optimism

DON'T GET in a hurry nor even a flurry,
For life does not last very long;
Do the best you can don't trust too much in man,
Keep your muscles supple and strong.

If you can't do all today, store some away,
There'll be another day tomorrow.
Take due heed, provide for future need,
But don't you hoard up sorrow.

The road may be rough, times rather tough;
Just smile, look on the bright side;
'Tis not winter all the year, not always drear,
Wait for the turn of the tide.

Even in the night the moon shines bright.
In the morn the sun may shine again;
Let the storm winds howl, the black clouds scowl,
Flowers bloom after the rain.

Sometimes it is best to take a rest,
Then if you can't whistle, just sing;
'Tis a bad time to shirk when there's lots of work,
Particularly in the spring.

Then do the best you can, be an honest man,
People have their rights as well as you;
So do not fret, nor get in a pet,
Help your neighbor the right thing to do.

If things go wrong just strike up a song,
Always keep yourself in tune;
Be an industrious man, do the work that you can,
Life's journey ends full soon.

If your neighbor Jones sits down and groans,
Don't take the disease from him;
Just go on your way, each day make hay,
And set an example for Jim.

If you feel extra blue, corns hurt your shoe,
Don't sit down and grumble or groan;
Buy a new pair of shoes, much larger than 2's
A good understanding is a fine thing to own.

J. E. HOGARTH.

Strange Bible Facts

THE LEARNED Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Place of Skulls, Madrid. After thirty-three years in the living tomb death came to his release, and the following remarkable reseacrches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brains sought employment through the weary years:

In the Bible the word "Lord" is found 1,853 times.

The word "Jehovah" 6,855 times.

The word "reverend" but once, and that in the ninth verse of the 111th Psalm.

The eighth verse of the ninety-seventh Psalm is the middle verse of the Bible.

The ninth verse of the eighth chapter of Esther is the longest.

The thirty-fifth verse, eleventh chapter of St. John is the shortest

In the 107th Psalm four verses are alike – the eighth, fifteenth, twenty-first and thirty-first.

Each verse in the 136th Psalm ends alike.

No names or words with more than six syllables are found in the Bible.

The thirty-seventh chapter of Isaiah and nineteenth chapter of Second Kings are alike.

The word "girl" occurs but once in the Bible, and that in the third verse, third chapter of Joel.

There are found in both books of the Bible 3,538,483 letters; 773,693 words; 31,373 verses; 1,189 chapters, and sixty six books.

The twenty-sixth chapter of the Acts of the Apostles is the finest chapter to read.

The most beautiful chapter is the twenty-third Psalm.

The four most inspiring promises are John 14:2; 6:37; Matt. 11:28, and Psa. 37:4.

The first verse of the fiftieth chapter of Isaiah is one for the new convert.

All who flatter themselves with vain boastings should read the sixth chapter of Matthew.

All humanity should learn the sixth chapter of St. Luke, from the twentieth verse to its ending.—Selected by Brother Jesse Titman.

Gem Thoughts

"For in Jerusalem and in Mount Zion shall be deliverance as the Lord hath said and in the remnant whom the Lord shall call" (Joel 2:32). This deliverance began with the British occupation of the Holy City.

"Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion" (Isa. 52:8). How we long for this unity of faith and of heart! "First the natural afterwards the spiritual" is God's order; and after the deliverance of natural Israel and of natural Zion comes the deliverance of the ecclesia, the spiritual Israel and Zion. Soon we shall see eye to eye; praise the Lord!

Unity of spirit must come before unity of faith. The fellowship of the saints is not first in doctrinal unity but in the spirit of love as a fruit of the Holy Spirit.

Watch the world feredations and church feredations. These are all carnal alliances based on selfish interest, to save a world without Christ. They will develop the last phase of the beast and harlot of Rev. 13 and 17 and will intensify persecution and tribulation of the saints, but will bring only anguish and destruction on a benighted world.

Let us not preach about Christ so much as we preach "Christ within, the hope of glory;" for every saint will need the sustaining power of the comforter in this evil day.

W. L. CROWE.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Joseph Edward DeMont, son of George A. and Roxana DeMont, was born April 25th, 1855, near Plymouth, Indiana, and departed this life April 14th, 1920, at the age of 66 years, 11 months, and 19 days.

February 12th, 1880, he was united in marriage with Margaret Jane Shaw, and to them were born eleven children. The mother died October 29th, 1919, and three of the children have also preceded him in death, leaving eight living, namely: Abby, Will, Anna, Lulu, Maud, Earl, Edna, and Alice. There are also two grandchildren, two brothers and many other relatives and friends left.

All his life was spent in Marshall and Starke Counties. While yet a young man, he united with the Church of God. He led a true Christian life and was a devoted, loving father.

Written by the children.

Funeral services were held in a local church near the home on Saturday April 17th, conducted by the writer, and burial made in the adjacent cemetery. We spoke words of comfort and consolation from Job 14:14, the same text used at the funeral of Sister DeMont November 1st, last. This family is sadly broken up by the loss of both father and mother in so short a time. It was more of a shock to the family, as the father died very suddenly. Three of the children are left at home, the others having homes of their own. But they were all grealty attached to each other and to the parents, and the separation makes the sorrow most intense. But that both parents had obeyed the gospel call is reason for consolation in the hour of trial. May the heavenly Father and his blessings to them through the mediation of the great High Priest, Jesus Christ, enable them to emulate the virtues of the parents and be ready to meet them in the first and better resurrection morning.

D. E. VAN VACTOR.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

John Lehman	$ 2.00

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Editorial

Each new day is just one more opportunity to be useful and happy.

Don't worry when you stumble, brother; a worm is the only thing which can't fall down.

Sister Fish and Sister Jessie Kauffman, both of Springfield, Ohio, were visitors April 18th.

With this issue all enquiries calling for "Editorial Comments" have been answered. This feature of The Restitution will be discontinued until other questions are received.

Sister Wince writes: "In the little verses, 'I Will Lift up Mine Eyes,' ninth line, for 'So deep that sin cannot smite me by day,' read. 'So deep that the sun cannot smite me by day.' The article appeared in The Restitution for April 8th."

The regular meeting of the Young People's Society was held Friday evening, April 16th, at the home of Brother and Sister Gazeley. In spite of the inclement weather twenty-one members and five visitors were present. One new member was added to the roll. The lesson was handled by Myrna Lang. The subject was "Moses a Type of Christ." The leader showed that as Moses at the head of his people, led them out of the wilderness, so Christ will lead his people out of the wilderness of peoples in time to come.

The Fellow Helpers' Society held their meeting Friday evening, April 9th, at the home of Brother and Sister Finlayson. Seventeen members were present. The subject for the evening was "The Emptiness of Morals," led by Brother Bert Meermans, who gave a very interesting talk on the lesson, which was enjoyed by all as some very interesting discussions were brought up, and all left the meeting appreciating the full value of the truth. Donations to the amount of $2.75 were collected. Bessie Nicholls, Secretary pro. tem.

Value of Plenary Inspiration

A reader complains that we make too much of our view of verbal inspiration both in the pulpit and the press. Our reply is, that "loose" views on the inspiration of the Bible have been a snare to many brethren who have been led from that "harmless" (?) theory into entire infidelity of the Scriptures. They began the career of their downfall by urging the human element in the Bible; this was followed by a list of "contradictions;" and then open infidelity followed. Convictions of uncertainty regarding the Scriptures should be resisted in their earliest and apparently innocent stages. If "he that doubteth is damned" in the mere eating of meat, much more he that eateth the word of God without faith is condemned. Our belief in inspiration is not represented by the shifting sands of either orthodox or heterodox Christendom. We say the only course of wisdom is to clear the deck entirely of every element of distrust, and set to our seal that God is true. We take our stand with the impregnable fortress of an omnipresent inspiration, as invulnerable to the shafts of a petty, superficial, and sacriligious criticism as the sky over our heads. The higher criticism of orthodoxy, or "the partial inspiration theory" of the Christadelphians, is just a mole-hill of human attempt on the part of the clay to analyze and pass judgment on the work of the potter. A veritable dunghill of ruinous pride, that thinks its infidelic tendencies and unsettling criticisms is a "learned" and praise-worthy thing, on the ground that it is gentlemanly, learnedly, and reverently done. With such mock reverence we have no part. We say with Paul, "Let God be true" even if it make all men liars.

Extremes in Dress Rebuked

SOME OF the members of our church dress well, and claim it is according to Scripture; but there are others who denounce finery of dress, and seek to prove by 1 Pet. 3:3 and other Scriptures that the Bible condemns such worldly conformity. They also claim that economy is on their side of the question. May we have a few words from you on the subject.

Editorial Comment

MACNIGHTS TRANSLATION of 1 Pet. 3:3 reads: "Of these let the adorning be, not what is outward only, of plaiting of hair, and of putting round golden chains (Syriac Version), or of putting on clothes." The 4th verse completes the apostle's precept: "But let the hidden man of the heart be adorned with the incorruptible ornament of a meek and quiet spirit, which is in the sight of God of great value."

The word "only" is correctly supplied in this translation, agreeably to the known phraseology of Scripture, and to the nature of the commandment. Peter does not forbid the sisters adorning themselves with apparel suitable to their ability. God has no objections to "finery." "Mark the lillies of the field. How do they grow ? They neither labor nor spin; yet I tell you, that not even Solomon in all his splendour, was arrayed like one of these. If, then, God so decorate the herb of the field (which flourishes today, and tomorrow will be cast into a furnace), how much more you, O you distrustful !" (Matt. 6:29, 30, Emphatic Diaglott). Since God has so lavishly decorated the grass and herbs that "Solomon in all his splendour" cannot be compared with them, he cannot be displeased to see us "dressed up." With this example of "finery" before him Peter could not forbid the sisters to decorate themselves. If they decorate the outward man "only," and let the "hidden man of the heart" go naked—that is what he forbids. On the same principle our Lord forbids his disciples to labor for the meat that perisheth (John 6:27). His meaning is, we are not to labor for the meat that perishes "only": but also for the meat enduring to everlasting life. Peter's precept, then, is obvious: the sisters are not to adorn their bodies "only," but chiefly their minds. A mind decorated "finely" with the different virtues becoming a sister, will attract esteem and lasting love; while the adorning of the body strikes the fancy of the superficial and foolish only. 1 Tim. 2:9, 10 conveys the correct idea about dress: "In like manner also, that the women adorn themselves in decent apparel, with modesty and sobriety, not with plaited hair only, or gold, or pearls, or costly raiment. But (which becometh women professing godliness) with good works." From Isaiah's description of the Jewish ladies in his time we learn how apt orientals were to indulge in extremes of dress (Isa. 3:16-24). Finery of dress that consumes much time, and that involves expenses greater than can be afforded, prevents adorning "the hidden man of the heart," gets one into debt, and is very injurious. But neither Peter nor Paul forbids either the richness or expensiveness of the dress of sisters in general. This is plain from the commendation given to the virtuous woman in Prov. 31:21, 22 who, through her industry, clothed all her household with scarlet, and herself with silk and purple. This sister was not "denounced" because she dressed well; on the contrary, God says of her, "Many daughters have done virtuously, but thou excellest them all " (vs. 29).

Dress is largely an individual matter. Extremes are to be avoided. Some dress to excess, and need to be restrained; others are slovenly, and should be incited to "brush up." Some dress beyond their means and get into debt, while others are slovenly to the point of repulsiveness, piling up money in the bank to feed their covetousness. Economy is with those who buy good clothes, and spendthriftness and waste are with those who buy cheap and shoddy goods.

An Excrescence on the Face of Conditional Immortality

I HAVE believed in Conditional Immortality for forty years. That belief, however, does not conflict with Enoch and Elijah being preserved alive for 5000 years in their natural bodies. The Lord Jesus was "the first born from the dead." He has a spiritual body now, but Enoch and Elijah have not yet received the zoe life, and are yet in their corruptible bodies; and as I read the Scripture they are the "two witnesses" who are yet to die in Jerusalem (Rev. 11:3, 4).

I may be wrong in my exegesis, but when you ask, "How could Enoch and Elijah get life before the Life-Giver bestows it, and especially how could they obtain life before the Savior died to purchase it ?" the reply is, they have not got the zoe life, but are yet in their physical state. Surely you cannot maintain that God could not keep an elephant alive for 5000, years, much more a man ! With all respect I think you confuse zoe life with soulical life. The first is eternal life; the second is for a period only, unless God for his purpose preserves the subjects. This is why I believe that Enoch and Elijah are alive today. But they have yet to die and be raised. It is notable that Paul does not mention Elijah in his list of those who died in the faith (Heb. 11).

With Christian affection,

CONDITIONAL IMMORTALITY is a beautiful system of truth. As the apostasy is apocalyptically portrayed as a lewd woman clothed in gorgeous array, indulging in drunkenness and fornication (Rev. 17), so the true church is mystically called virgins and the bride of Christ, deporting herself blamelessly, attired in sobriety and truth (2 Cor. 11:2; 1 Pet. 3:1-6). Before we learned of life in Christ, we believed we had it in ourselves. When we acquired a knowledge of the gospel we thought we purged ourselves from the serpent's falsehood, "ye shall not surely die" (Gen. 3:4). We did erase the immortal soul from our creed, but a residuum of the venom seems to be still in our blood. This elegiac fact we confess with sorrow. The old leaven has not been completely purged in all of us. Infected more or less by the poison of tradition and prejudice, ugly eruptions of error often break and on the face of the Elect Lady (2 John 1). Unsightly blotches. Blushing in shame, the bride of Christ should take the elixir of truth to cleanse her system of serpentine impurities. What has disfigured her probably more than anything else is a wart that has grown on the end of her nose. Modestly she refers to this excrescence as "Enoch," but the fact is she means a wart, and it needs to be cauterized; and if necessary, a knife should be used to take it out root and branch.

GOING TO HEAVEN ACCEPTED

OUR WRITER, although he has believed in conditional immortality for forty years, has not ridded himself of traditional views concerning Enoch and Elijah. He cannot consistently quote Scripture against his friends who believe in going to heaven; for he believes, like an Adventist quoted a few weeks ago, that Enoch and Elijah are in heaven. Heaven-going believers will have a love-feast when they hear of this admission; and if they are wise they will promptly remind our correspondent that he has been deceiving them for forty years. Going to heaven turns out to be all right, after forty years' of protest. What was meant according to this revised statement is, that no one goes to heaven when he dies! Christ never thought of this modification when he said, "No man hath ascended to heaven" except Christ (John 3:13). After refuting the Methodist with the text for forty years, it is now nullified to save Enoch from dying. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:16), must be revised and understood only of dead people! "No man" is a little too explicit and comprehensive, embracing both the living and the dead. Agreeing now with the heaven going sentiments of pan-Christendom, there is agreement on essentials, and good manners will not allow any quarrels over details.

PSUCHE LIFE FOR 5000 YEARS

ORTHODOX PEOPLE are consistent in their belief of going to heaven, a compliment that cannot be given to our correspondent. They admit the body is mortal and dies (Rom. 8:11); but they have an "immortal soul" which lives after the body is dead, and which traverses the airless expansion above without dying for want of breath, and which lives for ever after it gets to heaven. In all this there is consistency. But our correspondent has no immortal soul; and conditional immortality forbids him to change the mortal body until the seventh trumpet sounds (1 Cor. 15:52). He has nothing but mortality in his hands, and he does not dare to change that until Jesus comes. His perplexity is great. Under these circumstances, what is he to do? What can he do? "Enoch and Elijah have been preserved alive for 5000 years in natural bodies." What chapter and verse are given to prove this? Hear the proof: "Surely you cannot maintain that God could not keep an elephant alive 5000 years"! Certainly logic has gone mad here! With God all things are possible (Matt. 19:26). God could make a needle without a point, a mountain without an elevation, a valley without a depression, a round thing square, a frog to leap around the earth at one bound, and an elephant to live sixty-trillion years—therefore Enoch and Elijah are still living! Logic of a wondrous kind this! But the question is not what God can do, but what he has done. Man's days are declared to be "few" (Job 14:1). "His days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass" (vs. 5). The longest time allotted to man is called "his day" (1 Cor. 4:3, margin). At the longest this day is only a thousand years (2 Pet. 3:8). His days were "determined" and "bounds" set to his life in Gen. 2:17: "In the day thou eatest thereof thou shalt surely die." There is not on record a man who did not die within this "day." Enoch's son, Methuselah, lived 969 years (Gen. 5:21, 27); and when the question is put, "Who lived the longest?" we have taught the children to answer, Methusaleh. All wrong, again. Enoch has lived 5000 years in a corruptible body already, and the end is not yet!

ENOCH AND ELIJAH MUST DIE YET!

Conditional immortality cannot consistently be mixed with unconditional incorruptibility. Our correspondent demonstrates this fact in the communication now before us. When we ask him "How could Enoch and Elijah get life before the Life-Giver bestows it?" and "How could they obtain life before the Savior died to purchase it?" he answered without an alternative to choose from, "They have not yet got the zoe life, but are yet in the physical state"; they are "yet in their natural bodies, and as I read the Scriptures, they are the two witnesses who are yet to die in Jerusalem (Rev. 11:3, 4)"; "They have yet to die and be raised." We now turn from this flight of imagination to the following sober and sane declarations of the Bible concerning the living saints at Christ's second advent:

> We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed (1 Cor. 15: 51, 52).
>
> Then we which are alive and remain shall be conveyed away together with them (the dead) in clouds to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:17).
>
> He that believeth in me, though he were dead, yet shall he live (by resurrection): and whosoever liveth and believeth in me shall never die (John 11:25, 26).

If Enoch and Elijah are among the living believers when Jesus comes (and this is what our friend believes) they are included in the words. "We shall not all sleep (die), but we shall all be changed." They would in that case be of those who "are alive and remain." Instead of being the two witnesses of Rev. 11 and getting killed in Jerusalem, they are among the "whosoever liveth and believeth in me SHALL NEVER DIE."

ELIJAH NOT IN HEB. 11

THE WRITER thinks it is "notable" that Elijah is not mentioned in the list of those who died in the faith in Heb. 11. From this he infers that Elijah never died. But were he to make the same inference about all others whose names do not appear in Heb. 11, he would have a mighty host of men and women who are five thousand years old still in "natural bodies." Pressed to its logical issue, our friend would be glad to slink away from such a conclusion. And we surmise that if Elijah's name did appear in Heb 11 that circumstance would not convince him that Elijah died. Enoch is specifically named along with Abel, Noah, and Abraham (vss. 4, 5, 7, 8), after which the statement is made, "These all died" (vs. 13). Since Enoch is included among "these all died," and yet our writer believes he did not die, were Elijah's name in the chapter, subject to the same declaration, we have no reason to think he would believe the latter statement any more than the former. But Elijah's name being absent from Heb. 11 is poor consolation to those who believe he was exempt from death. The chapter, the writer is careful to say, is synoptic and representative. "What shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets" (vs. 32). When the apostle says "these all died" and "these all, having obtained a good report through faith, received not the promise" (vss. 13, 39), he speaks of all saints in their representatives. "Time" did not permit of individual mention. Therefore all his statements concerning those he does name are to be understood as applicable to those not named. The declarations of the apostle, "These all died," and "these all, having obtained a good report through faith, received not the promise," are as applicable to those not mentioned as to those specifically named.

Other Scriptures corrobate this interpretation. Other Scriptures unmistakably point to the decease of Elijah. He prayed under a juniper tree, "It is enough; now O Lord, take away my life: for I am not better than my fathers" (1 Kings 19:4). Before saying that God rejected Elijah's prayer to die and, contrary to his request, perpetuated his life 5000 years in a frail body of mortality, we had better consider that while "Elijah was a man of like passions as we are" (Jas. 5:17), yet his prayers were prevalent with God. To prove the power of prayer James cites Elijah in the words, "The effectual fervent prayer of a righteous man availeth much" (Jas. 5:18). Under the guidance of James may we not say that Elijah's prayer to die was "effectual" and "availed much" to that end? If this prayer was but the petulant outburst of a fanatic, shrinking from living 5000 years in a "natural body," and contrary to the wish of his heart and the expression of his lips, God has made him live all these thousands of years, what good has come to the prophet, glory to God, or efficacy to prayer in the whole matter?

ELIJAH'S DIRGE

OUR CONCLUDING thought is this: Elijah's dirge is written in 2 Kings 2:12 "My father, my father, the chariot of Israel, and the horsemen thereof." An interpretation of this lamentation is given in 2 Kings 13:14: "Now Elisha was fallen sick of his sickness WHEREOF HE DIED. And Joash the king of Israel came down unto him, and wept over his face, and said, O my father, my father, the chariot of Israel, and the horsemen thereof." All admit that Elisha died. In his case we certainly have a funeral. Now since when Elisha "died" this dirge was used by the king of Israel as he "wept over his face," "My father, my father, the chariot of Israel and the horsemen thereof," the very words quoted verbatim from 2 Kings 2:12, and applied to Elijah; we ask, Do not the same words, the same letters, and the same expressions convey the same idea? If a dirge in one place, are they not a dirge in the other? And remember, this conclusion has back of it both precedent and interpretation supplied by God himself.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAR BROTHER HUGGINS:

I WILL write you and all thanking you for the donation of The Restitution which I have received, read and rejoiced in. Many good things in it. I have been sick for two years and could not attend the meetings, and The Restitution has been a lot of comfort to me. I thank the Lord I have read and heard the many good things concerning the kingdom of God and the name of Jesus Christ. I will try to keep the faith by reading and understanding more about our Lord and Savior Jesus Christ. Dear Brother Huggins, your can publish this if you have space in your paper. Trusting the Lord will help you all in your good works,

Mrs. and Mr. A. G. HICKS.

DEAR BROTHER HUGGINS:

SOME YEARS ago believers were asked by The Restitution to give their name and the name of the brother who baptized them. Some of us thought perhaps a book was to be compiled with the names and, perhaps a little sketch of the pioneers who brought the light of the glorious gospel of the kingdom, so long covered and hidden, to the mass of mankind, by the rubbish of ages of error taught by the leaders of the various religious sects and superstition brought over from paganism. The book never materialized and we do not know to this day why the names of those who baptized in those early days were asked for.

I have thought how interesting it would be to all of us, and perhaps strengthening, especially to teachers of the present time to know something of the life and trials of those who labored when the conveniences and comforts which we now have were unknown. I submit a few facts which I have learned from my husband. I hope others will follow with short sketches of our early teachers.

LIFE OF BROTHER EDGAR W. KNAPP IN BRIEF

My father and mother were baptized into the faith in the early fifties. A church was organized in Leroy, Calhoun Co., Michigan. Preaching brethren were frequently at my father's house, and I often listened to Brethren Miller, Hoyt, Simonds, Chesebrough; and later to Brethren Reed, Stephenson, and Sober. At the age of twenty I was baptized by Brother E. Miller, Junior, where there "was much water," being the race from a mill. The water pouring over the dam made a great roar. I think there were a thousand people present. I was the only one baptized at that time. It took courage and faith to be immersed before such a crowd. My name was recorded in the book of the first church of "the one faith" organized in Michigan, and I have been told it was the first organization of our faith in the United States.

I remember when quite a lad father took Brothers Miller and Hoyt to Indiana with his team and held meeting for a week. Father had one dollar, the only money in the crowd, and he had to use some of that to pay toll on the road, and they received no pay. Such was the mode of preaching the gospel from 1854 to 1860. Our annual conference was held at different places. Several were held at my father's place. One I remember was held there when there were 63 present, and they all ate and slept at father's place. The conference was held in June, and we had put in part of our hay and most of the men slept in the barn. As they all came with their own conveyances it made about thirty horses to turn in the pasture. Brother Stephenson was at that meeting, and I went to sleep while Brothers Simonds and Stephenson were in an earnest talk on the blessing of the nations, which Brother Simonds called " a glorious theme." All were delighted with that meeting. There was no division in the church at that time. Brother Knapp remembers and has read the following papers: "Advent Harbinger," "Millennial Harbinger," "Prophetic Exposition," "Herald of the Kingdom," and our dear old Restitution.

FLORA A. KNAPP.

The Young People's Page

A Department for the Edification and Entertainment of Youth

BESSIE K. WALKER .... EDITOR PRO. TEM.
Proctor, Montana

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas	Proctor, Montana.
Ethel M. Howard	Chinook Cove, B. C., Canada.
Jennie Thomas	Proctor, Montana.

GOLDEN TEXT, Psalms 23:

THE LORD is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and staff they comfort me. Thou preparest a table for me in the presence of mine enemies; thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

* * *

I EXPECT my young people to read the memory verses at the beginning of the page, and then memorize them. You will always be glad you did.

EDITORIAL

HELLO, YOUNG people! Yes, it is I. Aunt Bess is in the Editor's chair. I fear I look rather funny and out of place here. At any rate I feel so. This chair is much too large for me. I feel lost in it. I hope our dear Brother Donaldson will come back soon. In the meantime we must all try the very best we can to keep "our page" going, and do it so well that we may win his smile of approval when he returns. The following letter will explain why I am trying to occupy his chair for a short time:

"DEAR SISTER WALKER:

"This is Thursday night. On Tuesday next, 6th inst, we expect to move to our new home at 37 South Twelfth Ave., Mount Vernon, New York. We expect to be very busy for a few weeks following, and I therefore take the liberty of asking you to send the copy to Cleveland direct for the four issues of May 4th, 11th, 18th, and 25th. Copy should be in Cleveland at least three weeks in advance of publishing date. I am taking for granted that you will do this, and have so announced in the copy for the April 27th issue, which I am mailing to The Restitution this evening. Make up the "page" according to your own ideas. Don't try to follow the present style unless you desire. For the month of May the "page" is yours to do with as you desire. If you are tired after the trial, I will take it back for June.

Alexander Donaldson."

* * *

WE ARE glad to see that Ethel Howard of Canada has entered her name as a "special contributor." Canada seems such a long distance from here; but do you know young people, that it is just what makes "our page" so helpful and interesting. No matter how far we are apart, we can all meet together here on this page, exchange ideas, and tell each other what we have learned from careful study of the word of God; or if we are very young, what our elders have taught us on each subject. Is it not wonderful? We may live thousands of miles apart and still have the privilege of knowing one another through "our page." Let us make the best of our opportunity, and perhaps by trying to know and love one another better, we may also learn to know and love our Father in heaven and his Son better.

HOW MANY of us have answered Brother Lyon's appeal? I have, and already have received a fine long letter in reply, which has more than repaid me for my trouble, not to speak of the nine other letters that I may receive soon. I hope all of our young people have written to him, or intend doing so very soon, as I know you will find it well worth your while.

* * *

IN A copy of The Restitution some time ago, there appeared a letter on "our page" written by Gladys Barber, of Oregon. That is but a short distance from Montana, the state I live in. When I read your dear little letter, Gladys, I turned the page back to take a second look at our "special contributors," thinking perhaps I had overlooked your name. I was quite disappointed. But I am still hoping you will send in your name soon.

DOES ANYONE CARE FOR FATHER?

Does anyone care for father?
Does anyone think of the one
Upon whose tired bent shoulders
The cares of the family come?
The father who strives for your comfort
And toils on from day to day,
Altho' his steps ever grow slower,
And his dark locks are turning gray?

Does anyone think of the due bills
He's called upon daily to pay?
Milliner bills, college bills, cook bills—
There are some kind of bills every day.
Like a patient horse in a treadmill,
He works on from morning to night;
Does anyone think he is tired?
Does anyone make his home bright?

Is it right, just because he looks troubled,
To say he is cross as a bear?
Kind words, little actions of kindness
Might banish his burden of care.
'Tis for you he's ever so anxious;
He will toil for you while he may live;
In return he only asks kindness,
And such pay is easy to give.

THE PRODIGAL SON

ONCE A man had two sons. The youngest son said, "Father, why not divide part of your riches with us." So the father divided part of his fortune among his two sons. The youngest one went away and spent his money foolishly. The oldest son stayed home and worked. Then one day the youngest son saw he had done wrong, and he came back to his father, and told him how wicked he had been; that he was not worthy of his father's love. The father forgave him and said, "Come on, and let us make merry." So they killed the fatted calf and made merry. When the other son heard this, he would not go in. He said, "Father, I have been here helping you all this time and you have not made a feast for me."

The father answered and said, "Yes, but your brother was dead, and now he is alive; he was lost and is found. So let us make merry."

MARIE K. THOMAS.

FRIENDS NEW AND OLD

MAKE NEW friends, but keep the old;
Those are silver, these are gold;
New made friends like new made wine,
Age will mellow and refine;
Friendships that have stood the test,
Time and change, are surely best;
Brow may wrinkle, hair turn gray,
Friendship never owns decay;
For mid old friends kind and true,
We once more our youth renenw,
But, alas, old friends must die,
New friends must their place supply,
Then cherish friendship in your breast
New is good, but old is best.
Make new friends, but keep the old;
Those are silver, these are gold.

WHY?

IF GOOD people go to heaven when they die, why did Solomon say in Ecclesiastes 9:10, "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."

NUGGETS OF GOLD

"Books, like friends, should be well chosen."

* * *

"GREAT MEN have large brains, but it does not necessarily follow that they should have the big head."

* * *

"WE SELDOM find persons whom we acknowledge to have good sense, except those who agree with us."

* * *

THOSE WHO have resources within themselves, who can dare to live alone, want friends the least; but at the same time, best know how to prize them the most. But no company is far preferable to bad, because we are more apt to catch the vices of others than their virtues, as disease is far more contagious than health."

* * *

"BEHOLD THE child, by nature's kindly law
Pleased with a rattle, tickled with a straw;
Some livlier plaything gives his youth delight,
A little louder, but as empty, quite;
Scarfs, garters, gold amuse his riper stage;
And beads and prayer books are the toys of age;
Pleased with the bauble still, as those before;
Till tired, he sleeps, and life's poor play is o'er."

* * *

"ALAS! WHAT is man? and what is this life but a circulation of little mean actions? We lie down and rise again, dress and undress, feed and wax hungry, work or play, and are weary, and then we lie down again. And the circle returns; we spend the day in trifles, and when night comes we stretch ourselves upon a bed of folly, amongst dreams, and broken thoughts, and wild imaginations. Our reason lies asleep beside us, and we are for the time as arrant brutes as those that sleep in stalls or in the field. Are not the capacities of man higher than these? Ought not his ambition and expectations to be greater? Let us be adventurers for an age to come. It is at least a fair and noble chance; let us forget that we are animals and press forward to our heritage of eternal life in the ages to come."

* * *

Just as we go to press we hear from Sister Porter through Sister Wince that Brother G. M. Alexander, of Chicago, Ill., is seriously ill with pneumonia. Sister Wince says: "Please call on the household of faith everywhere to make united prayer for his recovery, for the cause of truth never had a better friend."

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. MAY 11th, 1920. NUMBER 18

"He Will Not Forget"

DOES THE flower forget to greet the sun
When it lifts its pretty head?
Does the mother bird forget her brood
Hungry, waiting to be fed?
Do the twinkling stars forget to shine
When the shades of evening fall?
Does the shepherd forget to shelter his lambs
When he hears their plaintive call?
Ah, no! The one who clothes the lilies
And marks each sparrow's fall,
He will hasten to our rescue
When he hears our helpless call.

LAURA B. GLANTON.

Let Us Pray

FATHER OF light and life! thou good supreme, O teach me what is good! teach me thyself! Save me from folly, vanity, and vice. From every low pursuit; and feed my soul with knowledge, conscious peace, and virtue pure; sacred, substantial, never fading bliss! Fountain of mercy! whose pervading eye can look within and read what passes there, accept my thoughts for thanks; I have no words. My soul o'er fraught with gratitude, rejects the aid of language. Lord! Behold my heart. Amen.

BESSIE K. WALKER.

Responsibility of Enlightened Rejectors Vindicated

Responsibility, Forgiveness, Resurrection, and Judgment in Operation Among the Gentiles

A SWEET SPIRIT OF ENQUIRY

IN "THE RESTITUTION" of April 13th, I find a friendly criticism by Brother John Parker of my article on responsibility in a former number of "The Restitution." Referring to me he says, "I wish to ask him a few questions through The Restitution." The spirit in which Brother Parker has presented his views is commendable, and makes the answer to his objections and difficulties in reconciling my views with the Scriptures, a pleasure as well as an opportunity to still more advance what I sincerely believe to be the truth as taught in the Bible. In the revival of the truth in these "latter day," had it been accompanied with the above spirit of consideration for the feelings of one's neighbor, and, with the remembrance that the truth belongs to God and not to man; that creeds and sects are but the declaration of how certain men and women understand and interpret the Holy Scriptures, and the right for so doing from a legal and moral status no one can question in the absence at the present time of the pastors which God has promised, who shall say when one turns to the right or to the left, "This is the way, walk ye in it"; things and conditions existing among those who once "sat in darkness and saw great light" (Matt. 4:16), would be vastly different from what they are at present. In the absence of the Holy Spirit of interpretation and an infallible person upon earth, all are in the condition referred to by the prophet Jeremiah: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them unto the greatest of them, saith the Lord." During the time in which God has hidden his face from the house of Israel, and there is no more any prophet among us (Psa. 74:9), each one has the right to say, "I know the Lord," and to teach his brother, but it is accompanied with great responsibility, because for what he has done, "whether good or bad," he shall be judged. We can wrest the Scriptures to our own destruction, as Peter shows, and he also says, "If any man speak, let him speak as the oracles of God." We have often felt that the Scriptures might have been so plainly written on disputed points of doctrine that misunderstanding would have been impossible; but then again, that stimulous for research and the study of the word of God would have been lacking; and so undoubtedly it is better as Solomon says, for God to have concealed the truth. "It is to the glory of God to conceal a thing: but the honor of kings to search out a matter."

THE VALUE OF HAVING A RECEPTIVE MIND

Brother Parker says: "I may say that my views on responsibility are in the formative stage, and I like to feel my way very carefully so that I may hold fast only to that which is true." A receptive mind is just the kind of mind that is more apt to find the truth than one that is dogmatic, and knows it all! Christ said to those Jews that believed on him, "If ye continue in my word, ye shall know the truth, and the truth shall make you free." However, there is such a thing as Paul calls "The full assurance of understanding"; and also "The full assurance of faith." The question of man's responsibility to his Creator stands at the threshhold of the door of entrance into Christ. That door opens to no one who has sin or whose sins have not been forgiven, who is not conscious of sin, sin in its primary and only correct way to speak of sin. The ordinance of baptism is God's appointed institution where sin is confessed and forgiven. The record reads, "And were baptized of him in Jordan, confessing their sins" (Matt. 3:6). Also Rom. 10:10: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Christ said, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." It is also recorded in Acts 11:18, "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." As repentance means a change of mind, and in the last analysis, a thinking with God, we of course desire to know from what the mind is changed, and therefore we will go to Acts 26:18, where we read: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

THE JEW TODAY
NOT IN A SPECIAL COVENANT

From these several passages we are fairly launched among the Gentiles. In reference to the Jew since the death of the mediator of the new covenant, he is not under "a special covenant relationship to God," as Brother Parker says that he is. Paul says in Rom. 3:9, "What then? are we better than they? No, in no wise: for we have proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one . . . . they are all gone out of the way."

The Sinaitic or first covenant that the Jew was under was an imperfect institution in dealing with human nature, and was done away by the new covenant of which Christ was the Mediator. This is clearly proven by 2 Cor. 3rd and Gal. 3rd chapters, and Heb. 7, 8, and 10th chapters. The new covenant commenced to function after the resurrection of Christ with both Jew and Gentile. There is but one new covenant, and it was promised in the days of Jeremiah (chap. 31:31), and it commenced to be fulfilled with Israel and also with the Gentiles in the first century; but its work with restored Israel will far transcend that of the past when it functioned with the individual Jew in the days of the apostles. The new covenant relates specifically with putting God's laws into the mind, and writing them in the heart; and in God being merciful to iniquities, and sin being remembered no more (Heb. 8:10, 12).

THE NEW COVENANT

The new covenant of which Christ was the sacrificial victim, and since his ascension to heaven itself, the Mediator, is the only covenant in all the time during the reign of sin and death, that will ever save anyone. It typically commenced in the days of Adam, when "the lamb was slain from the foundation of the world"; and will continue memorially to the end of the millennium. This new covenant was concealed in the promise made to Abraham when God promised that in his seed, all the nations of the earth shall be blessed. The blessing is as Peter tells us in Acts 3:26, "in turning away every one from his iniquities." What is called the new covenant, is so only in relation to the Mosaic covenant which Paul speaks of as "old." Eternal life is predicated upon this new covenant in both the typical and memorial phases. In Heb. 10th chapter the apostle clearly states that the blood of animals can not take away sin, and that sanctification comes through the offering of the body of Jesus Christ; and in chapter 9 he says: "And without the shedding of blood there is no remission."

According to Daniel's prophecy Christ was to put an end to sin offerings, and so on the day of Pentecost under the preaching of Peter, the Jews were convicted that they had crucified Jesus, and so they "said unto Peter and the rest of the apostles, "What shall we do?" The old covenant had ceased to function, and so the poor Jew found himself in a deplorable condition without an animal to sacrifice for his sins. "What shall we do?" And Peter said unto them, "Repent ye, and be baptized every one of you, in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."

REPENTANCE AND FORGIVENESS OF GENTILES

Now Brother Parker, gather up in your mind the foregoing testimony in reference to repentance and remission and forgiveness of sins, and I think with due meditation you will have no difficulty in reference to the question of responsibility. The statement, "For the remission of your sins" (R. V.) certainly has a meaning. The Scriptures cited show that this statement applies alike to Jew and Gentile. Paul says, "there is no difference", he also says in Ephesians, that the middle wall of partition was broken down; and the promise made to Abraham that in his seed the Christ, all nations should be blessed, blessed by having their sins and iniquities forgiven and remembered no more, includes Israel as well as the Gentile nations; all can have their sins forgiven or the remission of their sins. But suppose "the obedience of faith," which is baptism, is not submitted to, what then? Do not their sins remain unforgiven? Certainly. What about the penalty then; does it not impend or hang over the disobedient one who refuses to be baptized? Certainly. What is the penalty? Brother Parker says: "The truth is that natural death is the penalty for sin, and has been enforced from the beginning to the present time, and will continue as long as sin is in the world." In another place he says: "Strictly speaking all death is natural death." From a physiological analysis there is much truth in this last statement. For instance, in no mode of death can death take place so long as the breath or the spirit of life is in the body and causes the blood to circulate. The breath of life must first depart. This is true in reference to all living things, and therefore it is natural. From a legal and scriptural use of the word death,

natural death is not the penalty for transgression of law. The distinction made under the law of Moses in reference to clean and unclean animals, was only fictitious and done to teach a moral lesson, as we can plainly see from Acts 10:15, in the statement, "What God hath cleansed, that call not thou common." There had taken place no physical or bodily cleaning, still they were now regarded as clean.

NATURAL DEATH NOT THE PENALTY FOR SIN

Let us now see how Brother Parker's natural death as penalty works out. Webster defines penalty as, "The suffering in person or property which is annexed by law or judicial decision to the commission of a crime, offence or trespass, as a punishment." The meaning of penalty, simply stated, is punishment for crime committed. In both divine and human law there is such a thing as the remission or doing away of the penalty before it becomes operative or while it still impends. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee that thou mayest be feared" (Psa. 130:3 4). We have already seen that it is at baptism where the forgiveness or remission of sins, which simply means the doing away of punishment deserved, takes place. It needs no argument to show that responsibility is involved in the above procedure. Very well, then, responsibility involving punishment ceases at baptism for sins up to that time, or as stated by Paul in Rom. 3:25, "sins that are past."

Now comes the answer to the statement that natural death is the penalty for sin. "Precious in the sight of the Lord is the death of his saints" (Psa. 116:15). Would a just God make a farce of forgiveness, by doing away with the penalty due for sins that are past, and then allow his natural physical law of death to take place? Certainly not; natural death is not a provisional affair; it is written in the very nature of man as the Bible specially teaches regardless of the theories and statements of faith of sects. God said to Adam, "For dust thou art, and unto dust shalt thou return" (Gen. 3:19). "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all are vanity. All go into one place; all are of the dust, and all turn to dust again" (Eccl. 3:19, 20). The physical nature of man functions irrespective and regardless of moral considerations, and so far as the posterity of Adam are concerned in their physical nature, they are not a whit above the lower animals; they die from the same natural causes and not from the standpoint of right or wrong. The saint dying after the penalty, or properly, punishment, for his past sins had been abrogated would suffer punishment if natural death was the penalty for moral sin or the transgression of God's over all law of righteousness. Even if the contention is true that the everlasting continuance in the natural death state is the full penalty, it cannot be denied that natural death up to the resurrection, would constitute part of the penalty. God's remissions are complete and not partial or in sections. Paul says, "There is therefore now no condemnation to them that are in Christ Jesus;" and I believe it. According to your own statement, Brother Parker, in reference to the death of Christ, you are forced to believe that Christ died under the penalty or punishment of God's law, for you say that all death is natural death, and that natural death is the penalty for sin. Not until you get away from the thought that natural death as differentiated in the Bible, is the penalty or punishment for sin, will you be able to see the beautiful harmony that pervades the Scriptures in reference to God's moral law of sin and death. There is no innate physical law of sin and death in man, only so far as the violation of the laws of health are concerned. The Bible does differentiate between death and death; and if according to your statements of faith or belief, natural death is the penalty for sin, then there is no hope for the human family because Paul says in Heb. 9:27, "And inasmuch as it is appointed unto men once to die." etc. All die, saints and sinners, and also infants who never have sinned; all according to your theory suffer punishment when they die. When God's penalty or punishment for sin once begins to operate it never ceases, it continues for all eternity. The object of the gospel is to prevent it, the penalty, from operating at all, and to save that which is worth saving, viz., the "mind of the spirit."

Your theory is as bad as that of our orthodox neighbors in reference to resurrection and judgment, for they claim that at death the righteous enter upon their reward in heaven, and that the wicked, upon their punishment in hell; and then in the general resurrection and judgment, all are brought before the judge and condemned or acquitted as the case may be. Now, your natural death penalty causes both saints and sinners at death to suffer penalty, and then at the second coming of Christ, to come forth and be judged as Paul says, "According to that he hath done, whether it be good or bad" (2 Cor. 5:10). In the law of nations, death violently executed is known as judicial death, and not as natural death. What in common speech is called natural death occurs from disease or senile decay, and not because the law of the land has been transgressed; and just so in the Bible a distinction is made in reference to death. "Death as the wages of sin" (Rom. 6:23) is death inflicted as punishment; but the death that the ancient worthies died who are spoken of in Heb. 11th chapter is quite another death in the eyes of God. Paul in Rom. 5:13, 14 clearly states the difference. "For until the law sin was in the world: but sin is not imputed where there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression."

This reign of death is death which occurs in the natural way, which varies very much. Imputed sin is sin with the penalty of death remaining to be executed at God's own appointed time; and when executed, then death will be "the wages of sin." A careful reading of Ezek. 33rd chapter will show what imputed sin results in, and how the punishment for sin, which is death of a special kind, can be avoided. I suggest a reading of the following passages which prove that the death spoken of is not death in the natural course of nature, but death as penalty and under the displeasure of God: Rom 5:21; 6:16; 7:5, 10, 13; 8.16; 1:33; 2 Cor. 2:16; 7:10. Heb. 2:15; James 1:15; 5:20; Rev. 2:11; 20:6, 11. 1 John 5:15; Rom. 8:13; John 11:26,

A. D. STRICKLER.

(Continued)

Bible Lessons On First Principles

By

ROBERT G. HUGGINS

Lesson VI

The Thousand Years' Reign of Christ and the Saints

III. A "LITTLE SEASON" OF JUDGMENT AFTER THE THOUSAND YEARS

This proposition is a logical upshot from the previous thesis. The millennium ends, like all preceding dispensations have ended, in judgment. The theory which requires the righteous to "live on" to the end of that age, and which summarily executes the wicked during the same time, reaches the close of the thousand years with all the righteous alive and all the wicked dead. Such a consummation as this clashes with the divine record in many respects. It logically and practically nullifies all the following events, which John says transpire during a "little season" after the thousand years have ended (Rev. 20:7-15):

(a) Satan is loosed out of his prison;

(b) He deceives the nations;

(c) Under his leadership war is revived, an army is organized, and Jerusalem, "the beloved city," is surrounded by an army as numerous as "the sand of the sea";

(d) All the belligerents are "devoured" by a downpour of fire from heaven;

(e) The dead, both "small and great," the righteous and the wicked, are raised out of the sea, death, and hell (the grave);

(f) Both classes, the good and the bad, are judged "according to their works";

(g) Those "written in the book of life" are given "the life" which "the book" promises them, namely, immortal life. They are the harvest of which Christ and the saints are the first fruits. The after-fruits or harvest of "them that sleep" must correspond in kind and nature with the immortalized Christ and his brethren. This is just as certain as that law of nature which causes the after-fruits and the gatherings of any given crop or harvest to always be exactly of the same kind and nature as the first fruits; and

(h) "Whosoever was not found written in the book of life was cast into the lake of fire." The wicked perish forever in this lake of destruction. They are completely blotted out of Jehovah's creation. They suffer an oblivion from which there is no reclaim by resurrection. With these perish the devil, death, and hell (the grave, see the margin in verse 13). When the wicked are no more (Psa. 104:35) there cannot be found upon earth a stain of sin, a foot-print of the devil, or a trace of death and the grave. Mortality is now extinct, and death, "the last enemy," is destroyed.

IV. THE SUPREMACY OF CHRIST ENDS: GOD'S DIRECT SUPREMACY BEGINS

During the millennium there are three classes of beings on earth: first, the immortal Christ and his glorified church; second, the Jews restored; and third, the Gentiles, both still in mortality. The relation of these three classes may be compared to the threfold division of the tabernacle, which is declared to be typical in character (Heb. 9:8,9). Christ and his glorified bride represent the Holy of Holies, converted and restored Israel the Holy Place, and the Gentiles who are joined to Israel (Zech. 8:20-23), the Court of the Gentiles. In this comparison the reader must remember that the veil of the Holiest is now rent asunder (Matt. 27:51), so that as the Christocracy triumphantly unfolds itself all people and all lands are embraced in the light of God's favor. The symbol of the divine presence the cloud was at first confined within the ark in the wilderness; but when the temple of Solomon was dedicated it so filled the house that "the priests could not stand to minister by reason of the cloud" (2 Chron. 5:14), in its final out-stretch it will encompass the world with its glory, and then the whole earth will become a Holy of Holies (Psa. 72:19). Distinct steps are clearly marked in this march towards perfection. When Christ returns all the holy angels come with him (Matt. 25:31); to this "innumerable company of angels" the "church of the firstborn" are added in perpetual ties of love and fellowship (Heb. 12:22-24). After these angels and saints have resided on earth a thousand years (Rev. 20:9) "God himself" takes up his abode on the earth, which is now declared to be "the tabernacle of God" (Rev. 21:3). Pity the people who want to go to heaven! Instead of saints going to heaven, the Father and Son and the holy angels are all coming here! When Christ comes he "sets up" the kingdom: but a thousand years afterwards he "delivers it up" to God (1 Cor. 15:24). "Of his kingdom there shall be no end" (Luke 1:33); but there is a change in its administration at the close of the millennium. Christ and the saints shine like the sun and stars of the firmament (Matt. 13:43; Dan. 12:3): they are "the heavens" that rule during this transitional period (Dan. 4:26; Isa. 1:2,10). As the Lamb and Bride they are called "the great city Jerusalem," a heavenly polity upon earth; but as the millennium passes into history they are seen "descending out of heaven from God" (Rev. 21:10). As "the holy city, new Jerusalem," they "come down from God out of heaven" (vs. 2) because at that time they vacate the thrones on which they have reigned as kings, priests, and judges on the earth (Rev. 20).

"Then shall the Son also himself become subject unto him that put all things under him, that God may be all and in all" (1 Cor. 15:28). This change in the headship of the kingdom from Christ to God may be understood and appreciated in the light of Paul's statement. "The head of Christ is God" (1 Cor 3:23; 11:3)* Both Christ and his subordinate kings, the saints, now "descend" and "come down": they abdicate their thrones of absolute and direct sovereignty to make room for the more direct and visible headship of God, who is now "all and in all." Sin is now eradicated from the earth, and "God himself" appears without mediation "The last enemy that shall be destroyed is death" (1 Cor. 15:26). All that are sinful, and therefore all that are deathful (Rom. 5:12), are destroyed. Death and hell (the grave) are literally destroyed with them, because there will then be none upon whom either can prey. The earth will pass through many convulsions before she reaches redemption; but sweet will be her final deliverance, and grand the day of her consummate glory. The millennium, which is the bud of eternity, will then bloom in its glory never to fade, and celestial peace and repose will settle upon the new earth never to be disturbed. In the last words of God's revelation we are permitted to gaze unveiled upon the earth when all the wicked are rooted out of it. We are shown the righteous, its sole possessors, immortal, enjoying forever the celestial blessings to which they had been called by "the glad tidings of the kingdom" (Luke 8:1), even "his kingdom and glory" (1 Thess. 2:12) both of which they shall enjoy forever in blessed partnership with the redeemed and the Redeemer, the holy angels, and "God himself," as the following Scriptures graphically describe:

> "Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35).
>
> "As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation . . . . . The righteous shall never be removed, but the wicked shall not inhabit the earth" (Prov. 10:25,30).
>
> "The upright shall dwell in the land, and the perfect man shall remain in it; but the wicked shall be cut off from the earth and the transgressors shall be rooted out of it" (Prov. 2:21,22).
>
> "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21; Isa. 11:9; Hab. 2:14).
>
> . . . . God himself shall be with them, and be their God. And God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:3).
>
> "And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; for his name shall be in their foreheads" (Rev. 22:3,4).

---

* In both the Old and New Testaments the word "head" is often used, as here, to denote master, ruler, chief (Numbers 17:3; 25:15; Deut. 28:13; Judges 10:18; 1 Sam. 15:17; Eph. 1:22; 4:15; 5:23; Col. 2:10).

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Trying to Join the Church

EDWARD M. FLESH of the United States Food Commission, was talking in St. Louis about snobbishness.

"Snobbishness penetrates everywhere," he said. "It even penetrates our churches."

"I know an old darkey who got religion last month and decided to join the richest and handsomest church in town, the church with the finest music and best preaching. Then he called on the pastor and stated his design.

"But the pastor hemmed and hawed. He felt that his fashionable flock would not welcome such an addition as the old darkey. He didn't want to hurt the old fellow's feelings, however, and finally he said:

"Go home, Uncle Rooster. Go home and pray over it. This is an important matter and should be made a subject of prayer.'

"Uncle Rooster went home, and in a few days he was back again.

"'Well,' said the divine. 'Well, what's the verdict now?'

"'Ah, prayed an' ah prayed,' said Uncle Rooster; 'an' de good Lawd he say to me: Rooster, mah son, Ah wouldn't bother mah haid about that mattah no mo'. Ah've been a-tryin' to git into dat chu'ch mahself for de last twenty-nine yeahs an' ah ain't had no luck nuther.'" Selected by Geo. Tabor, Jun.

Zionists Call Conclave

NEW YORK, April 27. A call for an extraordinary convention in this city May 9 and 10, to mobilize resources for the actual work of preparing the Jewish homeland in Palestine was issued today by the Zionist organization of America, following the action of the allied premiers at San Remo in granting recognition to the Jewish people.

The full quota of delegates to this convention is 1,700 on the basis of one delegate for every hundred registered Zionists.

Calling of the extraordinary convention necessitates postponement of the regular annual convention scheduled for Atlantic City May 30 News Clip.

BUSINESS is a science; the accumulation of money a disease.

OFTEN WE come across people who complain that they have few friends. They will point to other people who have many, and wonder why such a distinction is made. The matter is easy enough to explain, for as some one has well said — the only way to have friends is to be one. For friendship cannot possibly be a one sided matter. Just as it takes two to make a bargain or quarrel, so does it take the same number to make a friendship.

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Editorial

May 2nd we enjoyed the fellowship of Sister Gertrude Miller, of Adrian, Michigan.

—o—

We regret to lose, for a time, Sister Annie Mott, who has gone East on a protracted visit.

—o—

The Ogle County Republican, Oregon, Ill., April 22nd, announces the death of two of our dear friends: Mr. Asher M. Castle, and Sister Martha J. Knodle. We regret the loss of these friends, and assure the bereaved of our deepest sympthy in the loss which they have suffered.

—o—

We regret to learn that Brother D. C. Robison continues in poor health. See a letter from him this week under "Communications." We pray that his life may be lengthened out till the King comes that he may, without the interruption of his work, lay down his task at the feet of the Master.

—o—

Dating April 28th, Sister Mae Westfail, of Troy, Ohio, writes that she has been "unusually blessed in a speedy recovery" from her recent illness which terminated in an operation. As cold water to a thirsty soul, so is this good news from a sister whom we always mention in our prayers.

The upbuilding of the brethren and the enlightenment of the stranger are easily interfered with: little jarring things are sufficient to render the work ineffectual. Factious spirits have no permanent place in the house of the Lord; seething disaffection is a smoke in the eye, while to be "puffed up for one against another" is a smouldering fire. Nothing can prosper where petty ambitions and animosities reign; even where they do not assert themselves, but merely live in the sullen silence of a heartless service, they are like so many dead "abominable branches" dangling on the ecclesial tree.

—o—

Past experience leads us to expect a big shrinkage in MSS. during the summer. It seems that people do not like to write in hot weather. Therefore we request several articles from each of our contributors, and at least one from each of our readers now, so that when the heat of summer comes upon us we may be able to go to our file of MSS. and with a smile find an abundance of material for The Restitution. When we have plenty of copy we are able to make an assortment of subject matter for the paper. Will those who read this editorial please attend to this matter immediately ? Yes · thank you.

—o—

The dispersion of brethren and sisters all over the church in detached twos and threes interferes with the objects proposed in the breaking of bread. It suggests coldness, a lack of one-hearted interest; while on the other hand, where brethren pack together and form a solid square as close up to the Lord's table as they can plant themselves, the spectacle is cheering, animating and suggests warmth and earnestness, giving body and solid energy to the songs of praise. What is required all round is order, efficiency, every one in his place when the moment arrives to begin, no waiting, but freshness, promptness, energw, wisdom, fervor, and trenchant loving zeal for the Father's house, such as Christ himself displayed.

—o—

Scientific Accuracy of the Bible

Does not the modern discovery, by means of the microscope, of the respiratory organs, and of the secretionary vessels in the leaves of plants, by which the whole unseen vapor in the air is appropriated for their nourishment, afford another instance of the scientific accuracy with which the word of God is written, and which appears to be alluded to in the language of Job: "Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud and bring forth boughs like a plant" (Job 14:8, 9).

—o—

Sorrow and happiness, peace and strife,
Fear and rejoicing its moments know;
Yet from the discords of such a life,
The clearest music of heaven may flow.

The Bible IS

The Bible IS we plainly see;
Then it must have a pedigree.
It either is a book divine,
Or men to make it must combine.
Suppose the latter, then they must
Either be wicked men or just.
Take either side and you will see
A proof of its divinity.
If wicked men composed this book,
Surely their temple they forsook;
For they the righteous man defend,
And curse the bad from end to end.
If righteous, then they change their name,
For they the authorship disclaim.
They often say, "Thus saith the Lord,"
And testify it is his word;
If it be not, they tell a lie,
And all their righteousness destroy.
Could Moses and could Malachi
Unite together in a lie ?
Could Job and Daniel, with the rest
Spread o'er the world from east to west,
Unite together and confer
When oceans rolled between them, sir ?
Not only seas, but ages too,
Hundreds of years and not a few.

AUTHOR UNKNOWN.

—o—

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

EDITOR RESTITUTION:

MY SUBSCRIPTION has expired, so will renew, so I will not miss a single paper, as I could not do without it. I think it is growing better. I give mine away to those who will read them, and send tracts to those who do not know the truth. Thus I try to do all the good I can. My husband is very poorly and I am trying to do the best I can to get along. I think I will try and get a few subscribers to our dear paper if I can. I would like to help you all I can to send the glad news to those who do not know it, as we believe the end is not far off. Thanking you for sending my paper so promptly, I remain,

Your sister in Christ,

MRS. E. E. JEWELL.

—o—

BROTHER HUGGINS:

I ENCLOSE an article which I wish to have placed in The Restitution. You will note I have had a recent attack of the flu. I realize that I must soon lay aside my pen and leave the work to others. I have been a contributor to The Restitution since 1873, nearly fifty years. As to the helpfulness of my articles our heavenly Father only knows. With him I am willing to trust their merit. With Christian love to self and family, I am, as ever,

Your brother in the Anointed,

D. C. ROBISON.

—o—

Another View of Moses and Elijah

DEAR SISTER HOWARD:

I FEAR you have given me a puzzle that I cannot solve, though I frankly own that I do not agree with Mr. J. C. Bird when he asserts that Enoch and Elijah died. Has not God other worlds aside from "the heaven of heavens" where he resides to which he could translate these men some place much nearer our earth and belonging to our planetary system ?

The dwelling place of God must be the centre of the universe; the spot, the world, around which all runs with their systems of worlds revolve. This spot, this world is heaven in the true acceptance of the term, and no man ever has gone there, and doubtless never will, either at death as a soul or spirit, or as a literal translated personality. It is impossible for them to ascend to any place at death, because whatever constitutes the man, whether soul, spirit or body, is dead.

"God named the stars," and Professor Maedler some years ago made the startling proposition that the Pleiadic group was undoubtedly at the centre of the universe, the word Pleiades in Hebrew being Cymas, i. e. the axle, though Maedler does not seem to have known that the word Aleyong the name of the brightest star in the Pleiades is very ancient Arabic and means the centre! But though I may be wrong as to this group of stars being "the heaven of the heavens" where God resides and it be only the grand centre of our own universe, and there be still other and still grander centres around which the universe of universes revolve, in the loftiest of which is God's throne, yet wherever that place may be, no man has ascended there.

Our Adventist friend forgets that "By faith Enoch was translated that he should not see death" (Heb. 11:5). So translated men do not die and do not go to heaven, wherever else they may go. And you, Sister Howard, forget that even in the visions real literal men are seen. Ananias saw Peter in a vision, and Peter saw Ananias in the same way. Angels have also appeared in visions.

And why should Michael have disputed with the devil about the body of Moses, if in that dispute his resurrection was not involved ? And to represent the coming kingdom, there would have to be the king transfigured as he would be when invested with immortal life; a man who had been translated without seeing death, to represent the living saints who will be caught away without dying, when Jesus comes, and also literally resurrected saints, with Peter, James and John to stand for those who, in the mortal state, will pass over into the millennium age. There must be samples of all them.

The three beloved disciples needed the comfort of seeing real, literal samples of what the coming kingdom would be like. They needed to hear Moses and Elijah talk of the now but few days' off death of Jesus, and to see with their own eyes the glory that would be his beyond his decease. The sight of that glory fortified them. Not else could they have stood at the cross and been witnesses of his death. They would not have been strong enough otherwise. And even then they faltered, until they knew for a certainty that he had been raised from the dead

S. ROXANA WINCE.

The Dividing Line

DIVIDING INDICATES separation or difference; line has various meanings, but in this connection we mean a straight or parallel direction; the line that divides the narrow way that leads to life eternal, from the broad way that leads to destruction.

Now we believe the two classes are so fully described in God's word that we may be able to discern on which side of the line one is walking. In order to enter the narrow way, one must find the strait gate. "For strait is the gate, and narrow is the way which leadeth unto life; and few there be that find it" (Matt. 7:14). As there are few that find it, one surely ought to search until he finds the right gate: and then enter in according to the plan of the life giver. How do we enter in? Through Christ by baptism. Christ has walked the narrow way, received the reward, and now stands as the door through which one must enter to start on the way that leads to eternal life. He is inviting all to come to him that they may live, and says: "Ye will not come to me, that ye might have life" (John 5:40). This cannot be gotten outside the narrow way. Christ says, "I am the door. By me if any man man enter in, he shall be saved" (John 10:1-11). Those that claim to be in the narrow way, and have not entered through the door are thieves and robbers (8th verse).

There are those who strive to walk the narrow way, and do walk close to it. They have heard the gospel, and believe it, but neglect to go through the door, which is baptism in Christ (John 10:9). Now if they will go through the door, they can cheerfully walk the narrow way, and know it is the right way to life eternal. To gain the prize they must keep on the narrow side of the line all the way: they must not cross the line to mingle with those who are walking near the line on the side of the broad way. Why do they walk so near the dividing line, and still not step over in the narrow way? Because they are following leaders that tell them it is not necessary to enter through the way Christ preached. But they shout to the multitude Christ's way is too "narrow"; we will show you a more liberal way; a way where you can love father or mother, or son, or daughter more than Christ. All such the Bible says are not worthy of Christ (Matt. 10:37, 38; Luke 14:26).

Another leader tells you if you do not find the door in this life, you will have another chance sometime. Many follow this leader and do not search the Scriptures to see if these things are so (John 5:39; Acts 17:11). It is not necessary to name other leaders. "By their fruits ye shall know them" (Matt. 7:15-20). The followers of the meek and lowly Jesus are commanded not to be carried about with divers and strange doctrines (Heb. 13:9); to avoid foolinsh questions and contentions and strivings about the law (Titus 3:9); to turn away from those having a form of godliness, but denying the power thereof (2 Tim. 3:5); to withdraw from every brother that walketh disorderly, and not after the traditions of Paul (2 Thess. 3:6, 14). By Paul's command we are reminded that all who walk the narrow way speak the same thing, and have no divisions among them (1 Cor. 1.10; Rom. 16:17). The dividing line is between truth and error, God's word and man's word. No one can find the real door to the narrow way but by believing the gospel that Paul preached, and by being baptized into Christ, "the door."

E. W. KNAPP.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Catherine W. Brisco

Catherine Wycoff was born in South Bend, Ind., Oct. 26, 1835, and died April 11th, 1920, aged 85 years 5 months and 17 days. She spent her girlhood days at this place. She was married to Robert M. Brisco on Sept. 25, 1850. They came to Polk County, Iowa, in 1865, and resided in Polk Co. and Des Moines, Iowa, ever since excepting a short time in Parsons, Kansas.

At the time of Mr. Brisco's death eleven months ago, this couple had spent sixty-seven busy and happy years together. And to their union twelve children were born, nine of whom are still living. Seven girls, Miss Mabel Brisco, Mrs. W. G. Lowe, and Mrs. M. E. Ridgeway, of Des Moines; Mrs. T. A. Robertson, of Minneapolis, Minn.; Mrs. G. M. Barrett, of South Bend, Ind.; Mrs. S. A. Trowbridge, of Los Angeles, Cal.; and Mrs. E. F. Jones, of Berkley, Cal. And two sons, S. B. Brisco, of Weiser, Idaho; and C. H. Brisco, of Parsons, Kansas.

Mrs. Brisco united with the church when a young woman, and kept the faith all through her long life, which made her a blessing and an inspiration to her family and all who knew her. She was a good wife and mother. Her family and home always meant so much to her, and were ever her greatest pleasures. Her home was the scene of many happy gatherings of children and grandchildren. She made it such a pleasant place to be.

Looking back it seems that her whole life has been spent in being useful to others. And even up to the very last week of her life she kept busy, and has left many lovely and useful handmade remembrances.

MABEL BRISCO.

Evangelist Report for March

SERMONS

Caldwell, Kans, 12th to 16th	16

MONEY RECEIVED

Brother Thorpe	$ 1 00
Brother and Sister John R. Fiske	15.00
Brother and Sister Elliot Fiske	15.00
Brother and Sister Wojoman	15.00
Brother and Sister James Fiske	15.00
Sister Dervage	5.00
Brother and Sister Reed divided among the members	25.00
Sister Hadick	10.00
Brother and Sister Chaplin	7.50
Sister Randolph	10 00
Brother and Sister Boles	3.00
Sister Coulson	6.00
Sister Vickery	3.00
A Friend	1 00
Brother A. Reed	2.00
Total	$139.50

EXPENSE

Omaha to Caldwell, Kans.	$ 7.67
Meats and lodging	2.95
Total	$ 10.62

Salary	100.00
Amount of order	110.62
Carried on to next order	28.88

Remarks

AT THE earnest solicitation of Brother John R. Fiske, it was finally decided and arranged that I should hold a meeting at Caldwell, Kans.; so I arrived March 12th and began the meeting, and must say in all my long evangelistic career, I have never met with just such weather conditions before. Thirteen days of the month the wind blew forty miles per hour, one day reaching sixty; then came two days of rain. In the three weeks we have lost six meetings, and when we could go it made the attendance irregular.

Notwithstanding all these drawbacks, quite an interest was aroused, and a later meeting is now being planned, when I can see under favorable conditions quite a good work may be accomplished. The place of meeting is south of Caldwell, across the line in Oklahoma. The Dunkards built quite a commodious building, and as their congregation went down, it is used by all, with our people in the majority. Brother Oliver preached here for years, and baptized a goodly number who remain sound in the faith. Brethren Leeman, Crowe, Cleveland, and Heckman and others have labored here, so our views are pretty well known. By telling the old story in a little different way and in a manner not to offend, we were able to break down a good deal of prejudice and I am fully persuaded that some are now really in love with the truth.

The second Sunday of the meeting three car loads drove over from Arkansas City, a distance of forty miles, and it was a pleasure to meet these brethren of the one faith. Brother Reed came over early in the week and stayed several days, then his wife and daughter, Mrs. Lydia Chaplin, came. It is always a help to the speaker to see those of the faith in the congregation. I have corresponded for a number of years with Brother John R Fiske, and have tried before to arrange for a meeting, but could never make it connect before. Brother Fiske is a young man of ability, as a teacher, well versed in the Bible, and we hope the opportunity may come that he can use his ability in the further spread of the gospel. His wife, formerly Miss Mabel Chaplin, is above the average in zeal and ability, liked by the church and world alike, and in this way preaches some very good sermons. She took a relapse of the flu, and how me missed her playing and singing! We are very thankful that she is on the road to recovery. We made our home part of the time with Brother Wojoman. Sister Wojoman is a sister of Brother Fiske. Brother Wojoman is another man of ability, a living epistle read and known of all men. The only thing they can say against him is that he has a very peculiar belief. We spent some pleasant hours with Brother Elliot, and James Fiske. How motherly Sister Devarge is! She makes you feel just like you were at home. How much harder it would be to go out in the world and preach the gospel to an unappreciative people if it were not for those kindred spirits. The preacher, as a rule, is expected to be proof against the blues, no matter how much he loves his home and how long he is away from his loved ones. No difference how he is buffetted by a frowning world, he must always smile and drive away the blues from every one else. It would never do to swap stories of great sorrows, for he is not supposed to have any; but bless you, he has them more than any; for his range of accumulation is so much greater. Jesus was a man of sorrows, acquainted with grief, so he is a true sympathizer with us. Just so the minister; he needs your sympathy and encouragement just as much as you need his.

When the poor tired minister comes along, and he is made to feel at home, and things are made pleasant for him, you little know how he is encouraged, and the burden lightened and his heart cheered. Poor old Brother Paul knew what it meant when he wrote to the church to be given to hospitality: and I am proud of the fact that hospitality exists to a greater degree among our people, than any others in the world. I have nothing to complain of along this line, and I think it is to the honor of the household of God. I am truly glad I have had the pleasure of meeting the church here. I believe the meeting has been well worth the effort. My prayer is, they may press on. Bro. Oliver has labored here so long, but he is now compelled to lay down the work on account of advanced years: but he lays it down with a "well done," and still holds his place in the hearts of the brethren. So Brother Oliver, when you see the fruition of your labors in God's kingdom, you will be well paid for your sacrifice. May God help us all in like manner to be faithful.

ALMUS ADAMS.

The Young People's Page

A Department for the Edification and Entertainment of Youth

BESSIE K. WALKER .... EDITOR PRO. TEM.
Proctor, Montana

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas, ... Proctor, Montana.
Ethel M. Howard, ... Chinock Cave, B. C., Canada.
Jennie Thomas .... Proctor, Montana.

MEMORY VERSES:
2 Pet. 2:5-8.

AND BESIDE this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity: for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

EDITORIAL

BE SURE to commence the continued story by Helen Thomas, that begins with this issue.

THREE OF our young people, Marie, Jennie, and Helen Thomas, are studying to make themeslves ready for baptism—a most important step in their young lives They are earnestly looking for the soon coming of the Lord, and wish to be among those who will go forth to meet him.

WE WOULD appreciate it very much if Elnora and Nevada Walda, of Blackwell, Oklahoma, will contribute something of interest to this page. If possible as a "special contributor"; if not, we would be glad to hear from them once in a while.

ONE SUNDAY evening, a short time ago, we were having our weekly Bible class. Father Thomas was asking the children questions. At last he came to the word "repent." "Now children what does repent mean?" There was a long silence, then little Helen spoke up and said, "Why, I think repent means to 'right about face.'" The answer seemed to us to be so good, coming from a child just as she interpreted the meaning of the word, that we thought it was worthy of space on the page.

* * *

AND WHO could murmur or misdoubt
When God's great sunshine finds them out?

DON'T FEEL BLUE

OH I like to hear a feller who will whistle at his work,
I like to hear a worker who will hum a little tune;
If a feller's got some music, why he ain't so apt to shirk,
He can turn a bleak December into mild and merry June.

WHAT'S THE USE O' FEELIN' BLUE?

THERE IS sunshine here for you
Life is mostly what you make it,
Make it meller-like and true;
Care will often run away
If he finds you're feelin' gay.
Open up your music, brother, an' let it gaily play.
There's enough of glum and sorrow.
Of the kind that has to be.
Lots of it's imaginary; you kin whistle it away;
When you see ole trouble skulkin' in the lots behind a tree
Let him see you merry hearted,
Put your record on and play.

What's the use o' feelin' blue?
Nature's happy like an' true.
Help the world to be more cheerful,
An' 'twill do the same for you;
Blue is all right in the sky, all right in a maiden's eye.
But don't get it in your system;
It will kill you by an' by.

I WONDER

I WONDER if the Lord came tonight, where we would be; what doing. Would we be watching for him, or would we be merry-making and drunken with expensive wines? Would our hearts go forth to meet him in prayer, or would we be learning a new dance in the public dance halls? Would he find us reading the precious word of God, or deeply absorbed in the latest sensational novel? I wonder!

THE BOYHOOD OF JESUS

By Helen C. Thomas

THERE WAS once a time when there was no Christmas at all. One day God sent a messenger to his people that some day he would send his Son who should be their king, and teach them how to do right. There was a man named Joseph.One day Joseph and Mary, his wife, got ready to take a long journey to a town called Bethlehem. It was a long hard trip, and when they got there they were very tired. The streets were crowded and all of the inns. They looked everywhere for some place to rest in and eat. After they had looked for a long time, a man told them there was a cave on the hill, which was used for a barn. They were so tired that they went there. It was a clean barn with nice sweet hay, and so they sat down to eat. After they had eaten, they fixed a place to sleep. In the night a little baby boy was born.

(To be continued)

IF

IF BAPTISM might be performed merely by sprinkling some water on the head, as nearly all Orthodox and Catholic churches preach, then why, as we are told in Acts 8:38, did Philip take the eunuch down into the water, if a little water sprinkled on him would have done just as well?

MAN SAYS:

THAT THE wicked shall be thrown into a terrible place called hell, and a horrible being called the devil will keep a hot fire going for the purpose of torturing his victims through the ages of eternity. Horrible thought!

God Says:

For the wages of sin is death (Rom. 6:23); the soul that sinneth it shall die (Ezek. 18:4). the Lord preserveth all them that love him; but all the wicked will he destroy (Psa. 145:20). Which shall we believe, God or man?

A STORY

HOW CLOSE can we come to perfection? A little story comes to my mind that I once heard Father Thomas tell, to illustrate a lesson he was teaching us. The lesson was on perfection. None are perfect but God and his Son. It is impossible for a mortal being to be perfect. But some are nearer perfection than others; and no doubt we all wish we could be perfect. Hence the story.

On a beautiful moonlight night, Mr. Smith was sitting out on the porch enjoying the cool of the evening after a very warm day. Presently his attention was fixed on his small son. He was throwing stones up in the air, apparently at nothing. Still, he worked so steady and hard at it, and kept it up so long, that the father's curiosity was at last aroused.

"Why, Bobby," said he, "what are you doing?"

"I'm throwing stones at the moon," replied the boy.

"Well," laughed his dad, "you don't ever expect to hit it do you?"

"No," panted Bobby, as he slung another stone with all his might, "but I shall see how close I can get to it."

So it is with poor sinful mortals. Perfection is as hard for us to reach as the moon was for Bobby. Knowing this, can we, like Bobby, keep on trying until we see "just how close" we can come to it?

* * *

Slowly, steadily to and fro,
Swinging on life in its weary way,
Now at its ebb and now at its flow,
And the evening and morning makes up the day.

THOUGHTS FOR THE DAY

JUST TO be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child,
Just to be good and kind and sweet,
Just to be helpful with willing feet;
Just to be cheerly when things go wrong,
Just to drive sadness away with a song.

NUGGETS OF GOLD

WITHOUT TRUTH there can be no other virtue.

A MAN who never makes mistakes, never makes anything.

GOD'S WILL, nothing more, nothing less, nothing else.

IT IS well to think well.
It is divine to act well.

"A SOFT answer turneth away wrath, but harsh words stirreth up anger."—Solomon.

IT IS a great thing to be trusted, but it is a far higher thing to be worthy of trust.

HAPPY IS the man that getteth wisdom, and the man that findeth understanding." Solomon.

"SUFFER THE little children to come unto me, and forbid them not, for of such is the kingdom of heaven."—Jesus.

THREE THINGS to love: courage, gentleness, and affection.

Three things to hate: cruelty, arrogance, and ingratitude.

"AFTER ALL, there are only three things
That are really worth while:
To be good, to do good,
And always to smile."

"THE SPACIOUS firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their Original proclaim:
The unwearied sun from day to day,
Doth his Creator's power display,
And publishes to every land
The work of an Almighty hand."

"OUT OF the hurt may be born a smile,
Out of the blow a kiss;
Somewhere the sun shines all the while,
Could we but rememebr this.
Out of my tears may a rainbow shine,
Out of my struggle, rest,
Somewhere God's hand reached down to mine,
Giving me what is best."

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 72 — CLEVELAND, O. MAY 18th, 1920. — NUMBER 19

What Sort of a Brother Are You?

WHY CENSURE, condemn, or e'en criticize
The faults you may see in another?
Just take out the beam found in your own eye,
Then the mote will leave that of your brother.
You talk of his weaknesses, follies and sins;
He has them — that is doubtless too true—
But here is a question I'd like to propound,
What sort of a brother are YOU?

Do you hug to yourself the delusion absurd
That in you perfection is found?
Do you think yourself faultless? You know you are not;
Then why pull the other man down?
It will keep you quite busy safeguarding your thoughts,
Without troubling what others may do.
You'll agree that it will, knowing others will ask,
What sort of a brother are YOU?

Oh, the sins and the follies we find in ourselves!
Then why should we censure our brothers?
Though they have their weaknesses, many of them,
In ourselves we find there are others.
Look not for the man that posseses no faults,
For we all have them, many or few;
When condemning another don't forget 'twill be asked,
What sort of a brother are YOU?—Selected by Sister J. E. HOGARTH.

LOVE THAT is true must hush itself
And pain by its uselss cry;
For the young don't care and the old must bear,
And time goes by — goes by.

O LORD, how happy is the time
When from my weariness I climb
Close to thy tender breast;
For there abide a peace of thine
Man did not make and cannot mar.
Perfect I call thy plan,
I trust that thou shalt do.

DON'T HUNT after trouble, but look for success,
You'll find what you look for; don't look for distress.
If you see but your shadow, remember, I pray,
That the sun is still shining, but you're in the way.
Don't grumble, don't bluster, don't dream and don't shirk,
Don't think of your worries, but think of your work.
The worries will vanish, the work will be done,
No man sees his shadow who faces the sun.

MOST PEOPLE make their own God, and when finished to their liking, he is usually very indulgent, rather weak, near at hand when they want anything, but far away and out of sight, when they want to do wrong; such a god is as easy to serve as an idol made from stone.

Christ's Right to David's Throne

The Literal Nature of Prophecy Demonstrated and Applied

IS IT scriptural for us to say Christ has the right to the literal throne of David? We answer, yes. So saying, it is our duty to prove the assertion. We read in Luke 1:30-33: "And the angel said unto her, Fear not, Mary; for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever and of his kingdom there shall be no end."

Let us see how far we can travel with the so-called religious people of the world. We ask first, Was the angel that appeared to Mary a literal angel? I hear everyone say, Yes. Then are we all agreed on that point. Next was Mary a literal woman? You say, Yes. Agreed again. Was the son she bore a literal son? Yes. All agreed again. Was he literally great? Yes. Was he literally the Son of God? Yes. Well then we have all agreed thus far. How nice it is to be in agreement; it makes us all friends. But sad as it is friends must sometimes part.

The angel said, ' 'And the Lord God shall give unto him the throne of his father David." Was this literal also ? I hear one say, "Well no, not the literal throne of David. It is a spiritual throne." But let me ask if all the above is literal, and no one would dare take any other position, what right have you to say the balance is spiritual? Where is the authority for so sudden a departure from the literal interpretation ? The fact is, there is no authority for it. There is not a Scripture in the whole Bible that will lend a semblance of proof to such a statement We know that for 400 years Israel had no visible king. God was their king and ruled them by Judges. But the time came when they wanted a king like other nations. They made the request to Samuel. He grieved and went to the Lord with the matter. God told him not to grieve; they had not rejected him but God. "They have rejected me from being their king." So God himself says he was their king. Then God had a kingdom on earth once. He told Samuel to anoint Saul as the first king, and he did.

Now here we have a real king established on a literal throne. After Saul was removed David took the throne. Now let your mind and vision run back to those days and view David sitting on his throne. Keep your eyes there and then lend your ears to the words of God to David while sitting on this visible throne:

"And as since the time I commanded judges to be over my people Israel, and have caused them to rest from all thine enemies, also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his Father and he shall be my Son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established forever before thee, thy throne shall be established forever."

Do we for a moment think David misunderstood this language ? He knew God was talking with him about the throne and kingdom he was then occupying. As proof he went away and prayed, and said, "Thou hast spoken of thy servant's house for a great while to come." This covenant then was made with David concerning his literal throne. He so understood it, and was never corrected for so believing.

In Psa. 89:1-4 this covenant is referred to in this language: "I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen. I have sworn unto David my servant, thy seed will I establish forever, and build up thy throne to all generations." Verses 34-37 say:

"My covenant will I not break nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon and as a faithful witness in heaven."

God calls the moon his faithful witness to the covenant he made with David; and until the moon ceases to rotate in its orbit we may be assured God has not forgotten this covenant. He pointedly tells us he will not lie unto David. More than that: he will not alter it. Yet people have altered it and, of course, are destined to meet with trouble, trouble from which they will hardly be able to extricate themselves.

This same covenant is again referred to in Psa. 132:11-14: "The Lord hath sworn in truth unto David: he will not turn from it: of the fruit of thy body will I sit upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it."

This Scripture locates the dwelling place of our king in Mount Zion. It is important to notice here that after David left the throne, Solomon took it, and after him Jereboam, Rehoboam, and a succession of kings, down to the days of Zedekiah, who last reigned as king of Israel. This line of kings became iniquitous one after another, until God finally determined to overthrow the kingdom. Now let us hear what God said to this last king. Note the difference in the language to him and David.

"Therefore thus saith the Lord God, Because ye have made your iniquity to be remembered in that your transgressions are discovered, so that in all your doings your sins do appear; because I say that ye are come to remembrance ye shall be taken with the hand. And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and takeoff the crown: This shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is, and I will give it him" (Ezek. 21:24-27).

We note in the above Scripture that the kingdom was overturned because of sin and iniquity. The covenant made to David promises a perpetual kingdom if they obeyed Gód and kept his statutes and judgments. This they did not do. But does this thwart God's purpose ? Certainly not. But if modern interpretation is correct the perpetuity of the kingdom has been defeated. But a careful reading of the above Scripture reveals the fact that because of this sin in forsaking God's statutes the kingdom was suspended for a time only. God has told us in plain words that none can mistake, no difference how much they would like to, that it was overturned "until he comes whose right it is, and I will give it him."

Let us not try to get around this Scripture but try to find who it is that has a right to the throne and then we shall know in his own good time God will give it to him as he has said.

The person that cannot see that fact, his mentality and his honesty are doubtful. We know the whole mission of Jesus was to prove to the Jews his right to David's throne. He employed every means to prove that to his people. Go back to the head of this article and read the Scripture there, and see if the angel did not tell Mary her son was the one who had the right to the throne of David.

Let us now turn to Isa. 9:6 7: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, The Eeverasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and establish it with judgment and justice from ehnceforth even for ever. The zeal of the Lord of hosts will perform this." This establishes beyond question the right of Christ to David's throne. As David never had a throne in heaven, Jesus must surely come again and rebuild that throne and kingdom. See Amos 9:11: "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof, and I will raise up his ruins, and I will build it as in the days of old." This has never as yet been done. Therefor it remains to be fulfilled.

The first conference was held at Jerusalem At that conference the subject of the gospel being preached to the Gentiles was discussed. I can see James sitting there taking in all that was said and waiting till they were all through; then he had his say. Just listen to his language. He remembered the prophecy of Amos quoted above and said: "Men and brethren, heaken to me." Now let us all listen.

"Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophet, as it is written, After this will I return and build again the tabernacle of David that is fallen down: and I will build again the ruins thereof, and I will set it up" (Acts 15:14-16). We learn here that God is now visiting the Gentiles as a nation to take out a people for his name, and after that Jesus, who has the right to David's throne, will return and build it, and a new order of things will be ushered in of which we cannot speak now. Our only object is to establish the fact of Christ's right to David's throne.

When will Christ take his throne ? In Luke 19: 11, 12 Jesus teaches us that he was to go away and come again to occupy his throne and kingdom. In Matt. 25:31 the Master says, "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory." He has never yet come in that way, but everything now points to the fact that at no distant time he will return and occupy the throne of David and bring peace to this earth. This event alone can accomplish this much desired event. Oh how the voices of God's children should be going up in solemn petition, "Thy kingdom come, thy will be done on earth as it is heaven." Are we ready to receive our king ? This a more solemn question than I fear we realize. No peace till then. If the league of nations can accomplish it object then Jesus does not need to come. Oh brethren, look away from all such futile attempts to bring peace and justice to the nations. This belong to Jesus. Then hail the King!

ALMUS ADAMS.

Responsibility of Enlightened Rejectors

THE SECOND DEATH

By the following quotation from Brother Parker's article, he affords me an opportunity to vindicate the truth taught in the New Testament in reference to the second death. Brother Parker says: "This same truth is taught in baptism. All who would be in Christ must voluntarily submit to death (in symbol). It is not the second death that is so symbolized. This is shown by the fact that they are raised from the dead (in symbol) to walk in newness of life. By one man sin entered into the world, and the penalty followed, natural death. By one man the atonement was made not by abrogating God's law, but by suffering the penalty, natural death."

Death administered or inflicted because of judicial order is not regarded in common law nor in the Bible as natural death. Death by judicial order in the Bible is the result of God's displeasure because of the disobedience of the one suffering death. From the teaching throughout the Bible concerning death for the transgression of God's law, we ask the question, What kind of death did Christ die ? What was the mode or form of his death ? Christ died the death of a malefactor because of the judicial decision of Pilate; and Paul says in Gal. 3:13, that he became a curse for us: and that form of his death was the result of what is stated in verse ten, viz., "Cursed is every one that continueth not in all things which are written in the book of the law to do them." The prophet says, "He was cut off from the land of the living; for the transgressions of my people was he stricken." And again, "He bare the sin of many, and made intercession for the transgressors." It was for sinners that Christ suffered as Paul clearly states in Rom. 5:8: "But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." The Bible no where teaches that Christ died for himself; it is always for sinners. In the purpose of God Christ did not die under penalty for himself, for had he, then his resurrection would have been impossible; but being a representative death for the sins which he figuratively bare and which belonged to others, death could not hold him.

We have now found out the mode or form of Christ's death, which was that of a sin-offering and that he was not such an offering for himself, but that it was a representative affair entirely for others in relation to sin. It is into this death of Christ as a melafactor, as a curse under law, although a perfectly innocent victim, that a repentant sinner is baptized (Rom. 6:3). Truly, as Brother Parker says, "in symbol." The symbol represents the kind of death deserved by the one who is baptized. The mode of death determines whether death is for punishment or because of natural mortality. The death of an innocent infant is a natural death. God uses baptism as a proper symbol to secure from the repentant sinner confession of sin and the just deserts due because of sin, so that the punishment due to such a sin-nor can be set aside or remitted nor inflicted. The penalty is not paid nor inflicted. What is set aside, done away with, but a judicial death that was due to the person because of sin: and what is the second death but death for unforgiven sin? Brother Parker says that it is not the second death that is symbolized, and the reason given is that there is a symbolic resurrection, which could not take place if the penalty of the second death was inflicted. The symbol does not teach the satisfaction of the penalty, but it does teach that the penalty of a judicial death is deserved, which is the second death, for no one will suffer death as the wages of sin this side of the judgment seat of Christ.

THE FORGIVENESS OF SIN

The reason why baptism nor the death of Christ as a malefactor did not pay the penalty, is because sin, the penalty belonging to sin, is forgiven, the punishment not inflicted. God's method of salvation is by forgiving the transgressor because of acquired righteousness. Symbolic resurrection takes place because the symbolic death did not satisfy the penalty, but confesses it as due. Death as penalty has no claim upon the forgiven sinners, for such are saints. Baptism puts the emphasis upon the remission of deserved penalty, not upon the execution of deserved penalty. The execution of deserved penalty cuts off all salvation, be that penalty natural death or the second death. Paul says in Rom. 4:25, "That Christ was delivered for our trespasses and was raised for our justification." This statement covers baptism. Justification is the great thing, and it can come only to a sinner by forgiveness; there is no other way, because death in order to be penalty must be a continuous thing. Simply dying is not penalty. "The wages of sin is death," says Paul. It is a state of everlasting unconsciousness and non-existence. "Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1:9). Resurrection unto eternal life is justification: and it says that death as penalty had no claim to hold the forgiven one. This arrangement of God in reference to death, satisfies justice and good common sense. Saints can die without fear because the death they die is not penalty nor punishment. Their justification by resurrection is an assured thing; and so when they are raised and changed, they will be able to say as Paul represents them as saying, "O death, where is thy victory? O death, where is thy sting?" (R. V.).

THE BROTHER'S "GREAT PRINCIPLE" ANSWERED

Now let us look at Brother Parker's "Great Principle." He says: "In Rom 6:7, Paul announces a great principle that governs all law, human and divine: 'He that is dead is free from sin.' In other words, he that has suffered the penalty of law is free from the law." The Revised Version reads, "For he that hath died is justified from sin." Undoubtedly Paul here refers to Christ risen from the dead, and not Christ in the tomb. It was Christ risen again that was the justified one. Christ's redemption from death was his justification, was the proof that death had no claim upon him; it was the proof that he as the resurrected, personally, had never sinned, that he was innocent of sin when he died, he was justified from sin and therefore the penalty for sin, death, was annulled.

The resurrection of Christ's brethren unto eternal life also justifies them from death as penalty, and therefore from sin that is the cause of the penalty. It is the proof that when they died they were free from sin, that the death they died was not a punishment. I think that in this reply to Brother Parker, it has been established that death not enforced by judicial sentence of God or his Son Jesus Christ in reference to the posterity of Adam, is not a penalty for sin; that it is simply a natural occurrence, allowed to be so because of man's moral condition at the present time.

Only one more section of the friendly criticism is necessary to consider, which is the following: "Brother Strickler tells us that in the case of those who are ignorant the penalty for sin will never be enforced. This shows us how far wrong premises will carry us. In his view natural death is not the penalty for sin; and as the ignorant do not suffer any other sort of death, they go free. In this he seems to stultify God's law of sin and death. God is represented as enacting a law which he will never enforce against the great mass of humanity who die in ignorance." In my answer to this all that concerns me is, what have the oracles of God to say on the subject. The prophet says, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). We have proven in our articles that have appeared in The Restitution that all mankind because of their sins, that they have incurred the penalty of God's moral law of sin and death, which Paul abbreviates to the statement, "The wages of sin is death"; that when this death penalty is inflicted it will be at the judgment seat of Christ, except in those cases in the history of mankind, where God has already brought judicial punishment upon the objects of his displeasure. We must now prove that the part of the race of Adam that is ignorant of God's law, that although it has incurred the penalty due because of "wicked works," which is death to be inflicted after judgment, that the incurred penalty will never be inflicted natural death sufficiently taking care of their case and preventing them from doing any further harm in God's universe. There is one very important law of God declared in the Scriptures that must not be overlooked, for by it God governs his dealings with his moral creatures. This law is stated in James 2:13: "For judgment is without mercy to him that hath showed no mercy: mercy glorieth against judgment."

David said, "The earth, O Lord, is full of thy mercy." "He retaineth not his anger for ever because he delighteth in mercy" (Micah 7:18). Christ refers to the mercy of God when he says, "For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." On God's dealings with Israel he carried out this law of mercy which acts as a check upon judgment or the strict enforcement of law. "But he being full of compassion forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath." After making this statement, the reason is given for not enforcing the penalty of his broken law: "For he remembered that they were but flesh; a wind that passeth away, and cometh not again" (Psa. 78:38, 39).

GOD'S LAWS NOT LIKE THE MEDES'

God's laws are not such as those of the Medes and Persians; in the enforcement of them he controls himself by circumstances, and his wisdom is so great that he knows when to make exceptions to the rule and introduce other law. When Christ ascended up into heaven, the natural law of gravitation was overcome by a law that prevented the working of gravitation in that particular case. There is no contradiction in any of the laws of God; all function harmoniously, but not the same way all the time. These statements are illustrated in Jeremiah 18th chapter: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it: if it do evil in my sight, that it obey not my voice, then I will repent me of the good, wherewith I said I would benefit them."

In human law where the case is clear that it has been broken, as in the case of murder, the penalty is enforced, even if there is true repentance. God's automatic natural laws function relentlessly and ceaselessly regardless of moral conditions. In both divine and natural law the fact remains uncontradicted that when it is broken designedly or in total ignorance, the penalty is incurred: it hangs over the transgressor; the Bible clearly shows that there are two reasons why God will not inflict the incurred penalty; and to the evidence every one ought to bow, for the evidence is logical, reasonable, consistent and scriptural, and there is no way to avoid it.

THE EVIDENCE OF REASON AND SCRIPTURE

Paul says in Rom. 4:15, "But where there is no law neither is there transgression." This is a reasonable and righteous order. Transgression as defined in the Bible is sin. It follows therefore that where there is sin, there is law; the knowledge of there being a law, does not enter into the facts in the case. In Rom. 3:9, Paul says, "We have before proved both Jew and Gentile, that they are all under sin"; and from what he further says, we know that he means by the use of theword "sin," transgressions. All have sinned from Adam down to the present time; but all have not sinned under the knowledge of God's law. Such laws as the Mosaic and the law of Christ, were enacted to teach what sin is and to turn men from sin unto righteousness. They both were laws specially promulgated and commanded, and of course where there was no knowledge of them, there would be no knowledge that they were transgressed. Every thing depends upon the knowledge of right and wrong from God's stand point.

So in the working out of the moral law of sin and death, the statement that "where there is no law, there is no transgression," in the application means that where there is no knowledge of the law: although technically not so. The apostle says "For by the law is the knowledge of sin"; and in Gal. 3:19 he says, "It was added because of transgressions"; or as he further says, it was a schoolmaster; it taught what sin was. Now with these explanations we will submit the following evidence:

Acts 14:16: "Who in times past suffered all nations to walk in their own ways.'

Acts 17:30: "The times of ignorance therefore God overlooked."

James 4:17: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Rom. 5:12: "Sin is not imputed where there is no law."

John 9:41: "If ye were blind, ye should have no sin; but now ye say, We see: your sin remaineth."

Prov. 21:16: "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."

Psa. 49:20: "Man that is in honor, and understandeth not, is like the beasts that perish."

Lev. 5:4; "Or if a soul swear, rashly with his lips to do evil, or to do good, whatsoever that he shall pronounce with an oath, and it be hid from him; when he kneweth it, then he shall be guilty in one of these."

With the knowledge of his guilt he is commanded to offer up a sacrifice to make atonement for his guilt; but just so long as he was ignorant that he was guilty, there was nothing to do, and should death come before the knowledge, he would not be held accountable for the transgression. "Mercy," as James says, "rejoiceth against judgment."

But why argue further or try to explain, in the face of this testimony that has already been presented, although the evidence has been by no means exhausted. To hold a person responsible for sin, when there is no consciousness of it, would not be just nor merciful, when natural death can step in and take care of such wicked ones and prevent them from doing any harm in the universe. The mass of humanity know nothing about the truth and the law of God, and are as David says in Psa. 88:5 "Cast off among the dead, like the slain that lie in the grave, whom thou remembrest no more, and they are cut off from thy hand."

Respectfully submitted for prayful consideration.

ALLEN D. STRICKLER.

(Concluded)

A MAN once met a small lad staggering along the road under the heavy burden of carrying a smaller boy, who was unable to walk. The man said to him, "Is he not too heavy for you to carry?" "Oh, no," said the lad; "he's not heavy, you see he is my brother."

IF THOU art conscious that thine act was a noble one, do not cheapen it by going abroad in search of praise; one word of appreciation unsolicited, is worth more than a volume written by request. Let another man praise thee, and not thine own mouth.

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Editorial

A living soul is a "natural body" (1 Cor. 15:44, 45). Soma psuchikon.

—o—

The Hebrew word translated death in the Old Testament is "meth," and signifies to fail, to faint. Consequently death must mean a failure or cessation of life: the cessation of our present life.

—o—

The word "mortality" comes from the Latin root "mors," death, and signifies deathfulness. Mortality is an earthy body in living action—life manifested through an earthy body, and therefore, from the construction of the body, terminable life.

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Physical Configuration of the Jordan Valley

I HAVE just read a scientific work in which the author claims to have made a geological examination of Palestine and neighborhood. In a way which I am not competent to answer he claims to demolish the Bible story of the destruction of Sodom and Gomorrah in the time of Abraham. He says the depression of the Jordan valley and Dead Sea was formed ages ago in the epoch when the ancient sea-beds were volcanically upheaved, forming the chains of Lebanon and the backbone of the Holy Land. When these chains were elevated, the great crack which now forms the Jordan Valley was the result of the shearing of the strata, which left the wall of Moab standing up, while the slopes on the west of the valley slid down below the sea level. How do you explain this discrepancy in view of your dogmatic claim of verbal inspiration?

Editorial Comment

OUR INTERROGATOR must learn to read scientific works with great caution. Their speculations and inductions are usually dubious. Nothing becomes sooner obsolete: nothing in modern study is so much like a chamelion. The latest discoveries are continually discrediting foregoing theories: it is hard work to keep in the fashion scientifically. It is wonderful how ready people are to gulp down scientific foolishness as "gospel," and better.

Our correspondent's anxieties may be eased when we admit that if the geological theory of which he speaks is true, it does not conflict in the least with the Bible account of the destruction of Sodom and Gomorrah. That account does not say that the valley of the Dead Sea was formed by the destruction of those cities. The contrary is the fact. The Bible reveals the existence of that valley before that event. It tells, in Gen. 14:1-3, of a military alliance between the king of Sodom and the king of Gomorrah and other kings to resist the encroachments of Amraphel and his allies. It says that all these were "joined together in the vale of Siddim, which is the Salt Sea." At the time of this writing, which was before the destruction of Sodom and Gomorrah, the Salt Sea existed. Here, then, is "the vale" long before Sodom's overthrow. Even earlier than this we read of "the plains of the Jordan." This must mean the river Jordan, and necessitates the depression or bed of the river, without which the river could not have existed. Shortly after Abraham arrived in the land the separation with Lot took place, and on that occasion we read: "And Lot lifted up his eyes and beheld all the plains of the Jordan, that it was well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord . . .; Then Lot choose him all the plain of the Jordan" (Gen. 13:8-11). Then if geology has discovered that the valley of the Jordan and of the Dead Sea existed before the destruction of Sodom and Gomorrah, that is just what the Bible says! There is no conflict here between the Bible and geology. Probably the physical configuration of the Holy Land was prepared before the Adamic era; but it is also true that Sodom and Gomorrah were destroyed in the days of Abraham. Christ sanctions the story, and he knew.

—o—

MANY PEOPLE fancy that the world is becoming more Christian, but as a matter of fact, Christianity is becoming worldly.

Matt. 27:5 and Acts 1:18 Compared and Harmonized

I HAVE a friend who claims that the account given by Matthew and Luke in Acts about the death of Judas is a contradiction. I wish you would indicate the way in which you harmonize the two accounts.

MATTHEW SAYS Judas hanged himself: Luke says in Acts that he burst asunder. There is not any necessary contradiction between the two accounts. The statement of Matthew that he hanged himself is confirmed in Acts by Luke saying that his bowels gushed out. Only a fall from a considerable height could possibly result in such a catastrophe, and the requisite height in the case is furnished in the fact that he hanged himself, and especially so if he suspended himself over a precipice, as seems likely from the fact that "the field of blood" is still shown on the steep south face of the ravine of Hinnom (Faussett), and which is still used as a potters' field, and which, being "overhung with one precipice and looking down another into the glen below" (Whitney), supplied the necessary distance required to burst a body asunder in the fall. The two passages are mutually explanatory, for when put together, they furnish all the details in the case. A glance at the two accounts will show their harmony.

The hanging is in perfect agreement with the remorse with which Judas was seized indicated by the words, "I have sinned in that I have betrayed innocent blood . . . . and he cast down the pieces of silver in the temple, and departed, and went and hanged himself." This is true to nature, whereas there is no moral connection between Judas' self-accusing state of mind and his "falling headlong," because "falling" suggests accident, not purpose. By placing the two accounts together in chronological order, we have first, purpose, indicated so clearly in Matthew, "he went and hanged himself." Next, we have the accident which followed, fulfilling the account in Acts about his "falling headlong." Finally, in Luke 4:29, where the writer says the infuriated mob led Jesus to the brow of the hill, whereon their city was built that they might "cast him down headlong." Here we have "purpose" expressed by "cast," and the word "headlong," which only Luke uses, which suggests that these were both cases of going over the brow of the hill, one on purpose, if it had succeeded, and the other by accident. To endeavor to harmonize all parts of the Bible is divine, but to try and make one part clash with another is human and devilish; for as a divided kingdom cannot stand, no more can a divided and contradictory book.

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USE SIN as it will use you, spare it not for it will not spare you, kill it before it kills you, make no compromise with it; chase it from your habitation, for if tolerated it will surely drag you down to death.

Why Christ Suffered

Pemmican Notes of the Editor's Sermon

SURELY HE hath borne our griefs, and carried our sorrows: yet we did esteem his stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed (Isa. 53:4, 5).

FROM A Messianic standpoint this is a most remarkable chapter. The eunuch's baptism recorded in Acts 8 was the outcome of a perusal of these words of Isaiah. In answer to the question, "Of whom speaketh the prophet this?" Philip began at the same Scripture and "preached unto him Jesus." The two divisions of our subject are:

1. The apprehended cause of Christ sufferings; and
2. The real cause of all his affliction.

That heavy afflictions indicate God's displeasure for enormous sins we will find to be a Jewish fable and a heathen superstition. "And Jesus answering said unto them, Suppose ye that these Galilaens, were sinners above all the Galileans, because they suffered such things? Or those eighteen, upon whom the power of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" (Luke 13:2-4). How prevalent the reply, "Except ye repent ye shall all likewise perish," when his hearers supposed that those afflictions had been sent because the sufferers were monuments of iniquity. Read John 9:2 about the man blind from his birth, and Acts 28:1-6 about the change of mind in a superstitious and heathen pepole with regard to Paul, and see how they considered that great calamities followed on the heels of enormous sins. This interpretation was naturally applied by the populace to Christ when he suffered, but Isaiah says he was judicially smitten by Jehovah. In the face of all his adversaries Christ challenges those who say, "God has forsaken him," by asking, "Which of you convinceth me of sin?" (John 8:46; Psa. 41:7; 71:10, 11).

Thus Christ divorced calamity from sin, and Pilate vindicated him when he said, "I find no fault in this man." Read Luke 23:4, 14, 22. These are the the reasons men evolved from Christ's sufferings. In this way did they think that because of his great afflictions he was in the disfavor of God. So into smoke goes Jewish fables, heathen superstitions, and Christian Science postulates; for the real cause of his sufferings originated in our sins, our iniquities, our infirmities, our miseries (Matt. 8:16, 17; 1 Pet. 2:24). Christ gave an expiation for our guilt. He could not partake of our sin, our sufferings, and not partake or participate in the same result (Rom. 8:20; 5:12; 2 Cor. 5:21). By bearing our sin, our infirmities, our guilt, our estrangement, he suffered for the effecting of our peace, and having made peace (Col. 1:20), he renovated the nature that sinned. Having our nature he could transact redemption in the fallen state and purify the polluted sinful nature that we might live by his righteousness. Look not at the apprehended causes of Christ's sufferings, but at the real causes which put us as penitents under everlasting obligation to love our Lord and Savior Jesus Christ who has suffered so much and done so much for us. "Who his own self bare our sins in his body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Pet. 2:24).

FRANCES H. RUSSELL.

Theatrical Christianity

Intoned prayers
Changing of robes
Bowing and scraping
Surpliced processions
Change of scenery
Rhetoric display
Empty declamation
Succession of acts
Ritualistic parade
Clanging of bells
Sanctimonius grimace
Holy tone

Illustrations of Biblical Symbolism

SYMBOLIC EARTH

EARTH IS the symbolic synonym for people, especially as being the subjects of ruling power, of which the following are illustrations:

Corrupt Earth (Gen. 6:11; Rev. 19:2)
Hearing Earth (Deut. 32:1; Jer. 22:29)
Rejoicing Earth (1 Chron. 16:31; Pha. 96:11)
Judged Earth (Psa. 96:13; 82:8)
Melted Earth (Psa. 46:6)
Trembling Earth (Psa. 62:2)
Fearing Earth (Psa. 76:8)
Disquieted Earth (Prov. 30:21)
Smitten Earth (Isa. 11:4; Mal. 4:6)
Wise Earth (Isa. 11:9; Hab. 2:14)
Mourning Earth (Isa. 24:4: Jer. 4:28)
Broken Earth (Isa. 24:19)
Dissolved Earth (Isa. 24:19)
Reeling Earth (Isa. 24:20)
Old Earth—Mosaic (Isa. 51:6)
Saved Earth (Isa. 46:22)
Formless Earth (Jer. 4:23)
Burnt Earth Mosaic (Nahum 1:5; 2 Pet. 3:10)
Fleeing Earth (Rev. 20:11)
Glorified Earth—Millennium (Num. 14:21)
Worshipping Earth (Isa. 66:4)
Drunken Earth (Jer. 51:7)
Silent Earth (Hab. 2:20)
Still Earth (Zech. 1:11)
Dark Earth (Isa. 62:2)
Unhurt Earth (Rev. 7:3)
Knowing Earth (Isa. 12:5)
Speaking Earth (Gen. 11:1)
Peace and War Earth (Rev. 6:4)
New Earth (Isa. 65:17; 66:22)

Communications

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

RESTITUTION PUBLISHING CO.—GENTLEMEN:

A FRIEND handed me several copies of The Restitution. I was certainly delighted with them and wished for hundreds more.

I want to teach for Jesus. I want to go to the bottom and learn all I can possibly learn from his precious word. The Lord wants me to work for him. I have been a school teacher for about twenty years. If Jesus will spare my life two years more I will devote my time to the study of his word and prepare myself for the work. I have been a church member for about twenty-five years, but only a church member. I never was satisfied with my baptism. I united with the Presbyterian Church, but believe in immersion. I would unite with your church, but there is none here. You are all right and the truth is made plain. I wish I could talk with you a few minutes.

I ask you to send me The Restitution and all the literature on the Bible you can spare me. May God add his blessing.

J. A. BUCKMASTER.

DEAR BROTHER IN CHRIST:

MY TIME expired in March for The Restitution, and I have intended to write and renew my subscription for some time but it seems the cares of this life are getting worse and worse. One can hardly have time for any thing but just work to keep the body alive. I do not feel as though I can do without The Restitution. If I did not get anything else from it but Brother Almus Adams' monthly report, it would pay me for the whole year's subscription. It will be one year in June since the children and I drove 225 miles in our car to attend the Felido Conference conducted by Brother Darby. We went for the purpose of having the three oldest children baptized. On Sunday I saw them baptized into the all-saving name of Christ. There is no other name given under heaven among men whereby we must be saved. We had a lovely time while there, also enjoyed the trip very much. We saw some very beautiful country on our way. I would like to tell all about it, but it would take too long. We still live at Sunnyside, Wash. If any of the faith wish to write to us we will be glad to hear from them.

Your sister looking for the soon coming king.

LUCY J. LAPP.

DEAR ONES OF THE FAITH:

I MUST tell you of the meeting Brother Adams has been holding here near Randolph, Mo., explaining the gospel and warning the people of the time to come. The only result so far is he has set the people to thinking and reading, which we hope will in the near future lead some to Christ.

How can any one hear the gospel explained as plainly as Brother Adams explains it and not understand or look to see if it is right. Sister Lawrence, of Raymore, was with us a few days. Words could not express the gratitude we have for the influence she had over our household and neighborhood as well. Sister Calkins, of Kansas City, Kans., was with us over Sunday. She is very dear to us, as she was the one who gave us the light of the true gospel. My parents, Brother and Sister Carpenter, attended nearly every night, although they had two miles to come. During this feast of good meetings here came a sweet letter of ten pages from Auntie Winee, full of gospel news and words of encouragement.

I feel I should not call myself isolated any more after these good blessings. Let us write to each other more often; it binds us closer and gives us strength to withstand the evils of the world.

Your sister in Christ,

MRS. LETTA MORGAN.

The Young People's Page

A Department for the Edification and Entertainment of Youth

BESSIE K. WALKER .... EDITOR PRO. TEM.
Proctor, Montana

MEMORY VERSES: MICAH 6: 8: TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas,	Proctor, Montana.
Ethel M. Howard,	Chinock Cave, B. C., Canada.
Jennie Thomas	Proctor, Montana.

MEMORY VERSES:

Prov. 6:16, 17:

THESE SIX things doth the Lord hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren.

EDITORIAL

A VERY bright, very sharp butcher knife lies enticingly near the edge of the table. Two bright eyes spy it lying there, and two busy hands reach up, up, until the pretty prize is almost within their grasp. Then comes mother, just in time, to remove the danger from the reach of those tiny fingers. Two bright eyes fill with tears. The wee mind no doubt wonders why such pretty things must always be denied, or removed from reach. Mother knows why!

A few years later, our babe has grown in age, size, and intelligence. He knows now why sharp knives or other dangerous articles should be kept from a boy's reach But he comes to father some day in early winter, asking to be allowed to try the ice on the pond. Father fears the ice is not safe, and refuses the request. Anger and rebellion appear in the boyish face and he thinks to himself, "I can't see why he won't let me. Jimmy Jones is skating on it. I wish I was big. I'd do as I pleased." But father knows why. So did our boy, the next day, for alas, poor Jimmy Jones fell through the ice, and before help could reach him he was drowned.

So all of us have passed through those stages of life, and now we have reached manhood and womanhood; and still we ask each day for our Father in heaven for many things. As long as our prayers are answered, all seems well; but just as soon as we pray for something and do not receive it, just as soon do we become rebellious. We question God's wisdom, and ask why? or when? Is not God all wisdom? Does he not know when we, in our weak, ignorant mortal nature, do ask for those things which are not for our good? Oh, why can we not see that as the parent must refuse the plea of his child for those things which he knows are harmful, so must our Father in heaven refuse our petition when we ask for things that are not for our good. So young people, let us put our faith in him who can see what is best for us, and instead of asking, "Why?" let us rather say, "God knows why."

ELSIE GRUBBS, why not join us on this page? You say "you cannot write as others do." I may differ with you there, my dear, for I thought you wrote a very nice letter. If, as you say "you believe the truth, and understand the Bible fairly well," I feel sure you would do credit to our page as a special contributor. You also say that "you are trying to teach others, but they will not listen to you." If you will visit us, here on the "Young People's Page," we will all listen with pleasure to anything you may say. Try it, and see.

THE BOYHOOD OF JESUS

Part 2

AT THE time the baby Jesus was born, there was a wicked king named Herod. He heard about Jesus. So Herod tried to find Jesus and kill him. His mother and father found out about it and they took the little child to another city where Herod could not find him.

When Jesus was quite a big boy they took him to the temple. When they got ready to go home they thought he was with some friends, but after they had gone a long way his mother began to look for him. When she could not find him she told Joseph, and he and Mary, the mother, went back to the city to look for their boy. They found Jesus in the temple talking with the wise men and teachers. But when he saw his mother he left the wise men and went home with her.

HELEN C. THOMAS.

(To be continued)

CONFIDENCE IN friends who are weak or unfaithful, is like seeking cool water in a jug with a hole in the bottom.

THE BIBLE TREE OF OUR FAITH

WE
belive in one
God, the Almighty,
everlasting Creator of
the universe. The all-wise
Father, who is able, and will
fulfil the great and precious
promises made to humanity in the
gospel message. We believe the Lord
Jesus Christ is the Savior promised to
the world and the only begotten Son of
God. That he is heir to David's throne,
and in due time will reign as King over the
world; that those of us who are worthy will
reign with him as kings and priests over the na-
tions. We believe that Jesus died on the cross as
love's greatest sacrifice for sin. That all who seek
for forgiveness through belief in the gospel, repentance,
and baptism, may have their past sins forgiven and
become heirs to eternal life in the kingdom of God.
We believe that Christ was buried and rose again
the third day: that he came forth from the
grave the first fruits of the resurrection pos-
sessing immortal life; that he still lives
and is at the right hand of the Father as
our high priest and mediator through
whom we can approach the Father in
our troubles, and through confession
and prayer obtain forgiveness of
our sins. We believe that in
time, Jesus is coming
again to this earth
to take poses-
sion of the
throne of Da-
vid; to raise
his brethren
and give them
immortal life.
that he will
then set up
his kingdom
on earth with
Jerusalem as its capi-
tal. We believe that the
Bible is the inspired word
of God, and that there is wis-
dom, knowledge, holiness, and
LOVE IN EVERY CHAPTER OF
THE COMPLETE WORD OF GOD

I WONDER

WHEN THE sun shines, when we have good health, and no great sorrow or trouble in our lives; when we have an abundance of the good things of this life, besides many friends, do we stop to think of the One to whom we are responsible for these things and thank him for his great goodness to us? I wonder!

* * *

"BLESSED ARE the poor in spirit: for theirs' is the kingdom of heaven.—Jesus

JUST FOR TODAY

Lord, for tomorrow and its needs
I do not pray;
Keep me, my God, from stain of sin,
Just for today.

Let me both diligently work
And duly play;
Let me be kind in word and deed
Just for today.

Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself
Just for today.

Let me no wrong nor idle word
Unthinking say;
Set thou a seal upon my lips,
Just for today.

Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Just for today.

Lord, for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today.

MAN SAYS:

That the righteous will be rewarded at their death with a quick trip to heaven, there to play on golden harps before the throne of God through all the ages of eternity.

God Says:

Fear not, little flock, for it is your Father's good pleasure to give you the kingdom (Luke 12:32). The saints or righteous shall judge the world (1 Cor. 6.2). Who shall we believe, God or man?

NUGGETS OF GOLD

A GENEROUS heart will scorn a pleasure which gives pain.

BUT VERY few who form the habit of deserting the truth in small matters, can be trusted in matters of importance.

Soul: Creation or Traduction

IT IS claimed by almost universal consent, particularly by those called orthodox Bible expositors, that man is a dual being, consisting of body and soul, two separate and distinct entities—some say triune, body soul, and spirit--yet united while the body lives in one being. That the body is mortal, subject to death and decay, and in the death state

knows and feels nothing. When the once corporal being is consumed by corruption it becomes as though it never had been an organized and energized living being; and unless reformed and made to live again by resurrection, remains forever in oblivion.

That the soul entity of this dual man is immortal, indestructible, and is the thinking intelligent, responsible, guiding and ruling part; controlling the actions of said dual being. When the flesh and blood organization ceases its vital functions, the soul is released, quits the body and wings its flight to realms other than the earth. "Then shall the dust return to the earth as it was; and the spirit (Hebrew, Ruach, wind or breath) shall return to God who gave it" (Eccl. 12:7).

If this teaching is scientific and scriptural, we by research should be able to demonstrate when the said dual being came into existence. Science is silent. Then let us go to the Scripture for the information we seek. The first living soul of the Adamic race was of dust formation, and energized by the breath of life from the Creator (Gen. 2:7), capable of continued life, or subject to death according to the will of the Creator. Deity must be honored in and by his handiwork, and required of man obedience to his behests; gave the man a simple law the infraction of which would result in death. As the tribe of Levi paid tithes to Melchisedec, being in the loins of Abraham when Melchisedec met him (Heb. 7:9, 10), in like manner the whole human race was in the loins of Adam when he transgressed and brought on himself and each of his posterity the penalty of death.

All the days of Adam, the dust formed, and breath or spirit animated living soul, was 930 years, and he died. Not that only a part of him died, but all that had been created and made to live 930 years, died. Adam's children inherit his nature, and each in due time also ceases to live. A Scripture statement is souls come out of the loins of the father (Gen. 46:26; Exod. 1:5). If soul is a distinct entity from the body, and is immortal, it is in order to ask when said immortal soul came into existence. Was it an immortal soul before conception by the mother? If not, at what period did the immortal soul begin to exist? Is there an immortal soul to continue in existence if the child is born dead? If souls are immortal in the loins of the male, what is the status of the multiplied billions of souls engendered in the loins of the sons of Adam which never had a body provided by or through motherhood? Scripture testimony makes it clear that "spirit and soul and body" (1 Thess. 5:23) is one complete organized, living being, energized by animation from the Creator. When the organization is dissolved, all is resolved back to its original condition and ceases to be an entity. A future life for the once living soul is dependent on having name written in God's book of remembrance, and will be given to the approved in the day when he makes up his jewels (Mal. 3:16, 17).

S. T. BLESSING.

* * *

"The soul that sinneth, it shall die."

To Help Homeless Jews

PALESTINE IS TO BE RESTORED
FOR THE MILLIONS IN EUROPE

RESTORATION OF Palestine for the millions of homeless Jews of Europe is the primary aim of the Zionist movement of America, according to H. Fromenson of New York City, who addressed a group of men workers of the local Zionist district in the Hotel Muehlebach last night.

"The Jews of Russia, Poland, Rumania, Galicia, and other sections of Europe must get out, and they are looking to Palestine as a place of refuge," declared Mr. Fromenson. "Thousands of these Jews have sold their property and are now ready to move. Mediterranean and Black Sea ports are congested with thousands of these families and what possessions they can carry. Some of them have been so eager to go that they have started in small fishing boats and many have been drowned."

But these Jews of Europe cannot go to Palestine in large numbers now, for the country is not ready to receive them, and for a mass of them to go would mean disaster, said Mr. Fromenson. Palestine is still under the military occupation of the British, he said, but it is believed that the political status of the country will be settled in the Turkish treaty, which probably will be completed by April 1.

It is confidently expected that a provision of this treaty will establish Palestine as a home for the Jews of Europe, said Mr. Fromenson, and to this provision the United States, through President Wilson; England, France, Greece, Italy, Japan and several neutral countries have given their approval, he said.

The plan of the Zionist movement is to have the Jews of Europe migrate to Palestine at the rate of one hundred thousand a year for about ten years, and then perhaps in larger numbers. The country will be prepared for the new comers by the purchase of large tracts of land from the present owners.--News clip sent by Sister L. Morgan.

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* * *

"Thou art a holy people unto the Lord."

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A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 72 CLEVELAND, O. May 25th, 1920. ● NUMBER 20

Miscellanea

"We all do fade as a leaf" (Isa. 64:6).

Leaves of Autumn, tell the story,
How our lives must also pass,
And that this world's pomp and glory
Fadeth like the sumemr grass.

"My times are in thy hand" (Psa. 31:15).

Father, I know that all my life
Is portioned out for me;
And the changes that are sure to come
I do not fear to see;
But I ask thee for a present mind
Intent on pleasing thee.

"Casting all your care upon him" (1 Pet. 5:7).

No profit canst thou gain
By self-consuming care;
To him commend thy cause: his ear
Attends the softest prayer.

"Thou, Lord, only makest me dwell in safety" (Psa. 4:5).

Weak though we are, he still is near,
To lead, console, defend:
In all our sorrow, sin and fear,
Our all sufficient friend.

"Love your enemies" (Matt. 5:44).

Should friends misjudge, or foes defame,
Or brethren faithless prove,
Then like thine own be all our aim,
To conquer them by love.

"Walk worthy of God who hath called you into his kingdom and glory" 1 Thess. 11:12).

Ye servants of the Lord,
Each in his office wait:
Observant of his heavenly word,
And watchful at his gate.

"For none of us liveth to himself" (Rom. 14:7).

I ask thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;
A heart at leisure from itself,
To soothe and sympathize.

"The lines are fallen unto me in pleasant places" (Psa. 16:6).

Since none can doubt his equal love,
Unmeasurably kind;
To his unerring, gracious will
Be every wish inclined.

Accounted Worthy of Age to Come

Sundry Reflections on the Lost, the Saved, and The Church of God

WHO ARE the accounted worthy, and what is the test in making the selection? The Scriptures teach they are those who believe. Is it unreasonable, then, to infer that those who fail to be be called will not believe? In Luke's gospel (20:35-37) we find these words by Jesus: "But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him."

Can we draw any other conclusion from the words than that those who attain the world to come by the resurrection cannot die any more; and that God is a God of the dead that die unto him which he looks upon as being alive in that they have promise and hope of life? It may be asked here, "What of the unfaithful who are awakened to give an account according to the deeds done in the body?" But these do not attain the world to come, but go away into everlasting destruction when the dead are raised at Christ's coming, and their verdict rendered by the judge and the court having jurisdiction over them.

THE INTIMACY OF GOD'S KNOWLEDGE OF EVERY INDIVIDUAL

Now the whole question resolves itself into this query: Has God at any time permitted any responsible person, or any person which, if their life had been prolonged, would have believed, to be cut off in death without providing that person a knowledge of the gospel? All can agree that death ends any opportunity to accept or reject so far as this life is concerned, unless we accept the purgatory theory. In other words, death is a manifestation of God's judgment. We must bear in mind that no person so far as the good they can do is worthy of salvation. But they can be and are accounted worthy because of belief or faith. Did not God pick out Abraham because he knew that he would believe him, or did God take the chance of trying him out to see whether or not he would be faithful? (The Bible answers this question in Gen. 18:17-19.—Editor). The latter would indeed be a hazardous and uncertain plan, and out of harmony with the truth that God foreknows every individual. The gospel is so plain and simple, is it not strange that so few accept it when it is preached in any community by those who can be prevailed upon to come out and hear it? Now where are we going to place the blame? Can we say that it is because their hearts are not right with God, and they could not get them right with him until the next age if they wanted to, because that is a part of God's plan; or does God earnestly desire and stand with open arms to receive them under his protecting wings, but they will not? God does not refuse opportunity to any who will believe, but he does reserve the right to prove their faith by their works. It is just as possible to have faith without works as it is to have works without faith; but faith without works is dead, and works which are not the result of faith are not reckoned as righteousness. God does not allow trials to come to determine whether or not we are worthy. That is a portion of the knowledge of an all-wise God; but fiery trials bring discipline and strength where faith holds, and confusion and self-condemnation where faith does not hold.

THE SAD PREDICAMENT OF MANY OF THE UNSAVED

To preach the gospel to the world, as we are commanded to do, and then when they reject it to adroitly affirm that they are not supposed to accept now, is certainly an optimistic viewpoint, if not logical. In Luke 9:5 and Acts 13:51 we find instructions given the apostles to shake off the very dust from their feet for a testimony against whosoever would not recive them when they departed from any city to which they had preached the gospel. If the majority of those to whom the apostles preached constituted the world, and not supposed to be saved in this life, why this drastic action against these helpless unbelievers? Someone suggests that these heard it preached and should be condemned. But do all that come in contact with the gospel understand it, and did all that the apostles preach to understand? The Bible is full of the gospel, and in our day it is printed in every known language from one end of the earth to the other; yet the world staggers on into deeper apostasy, heedless of the near approach of the great day of the wrath of God. The truth is that God counts many unworthy of eternal life because they will not believe. In God's sight it seems to make no difference whether a man hears the gospel or not, if he will not believe it.

SALVATION SIGNIFIES DELIVERANCE FROM CONDITION OF DEATH

The term 'salvation" signifies a deliverance from a condition which inevitably results in destruction. If death is a manifestation of God's judgment, and it overtakes man whom the Psalmist compares to the grass of the field, he dies not as does faithful believers, but as those who have no hope. When believers die they die unto God as did Abraham, Isaac, Jacob, and all the faithful, or they sleep in Christ, as Paul declared by the word of the Lord. Unfaithful believers are likewise among those who have no hope, but they must render an account, since they have placed themselves under the law of Christ. Neither of these classes attain salvation. You may define their end as death, eternal death, destruction or any other term, but the result is annihilation. The life we are admonished to lay hold upon is eternal life, the opposite of eternal death. Through salvation we attain the first and, as a natural consequence, escape the latter. The Bible seems to be silent on a half-way condition after death. A man can almost be persuaded to be a Christian while he is living; but it is too late after he is dead. When we accept the law of Christ and agree to be governed by it, we submit ourselves to the highest divine law given to man. It is a law applicable to believers alone and transcends all other laws, divine or man-made, which are given to control by force the natural man, and which are only shadows of the higher law of God which Christ came to fulfill. The holy law of God which David delighted and gloried in was not the law given to Israel at Sinai; but a law to which the natural man is not subject, and indeed cannot be.

THE LOVE OF GOD WHICH PASSETH UNDERSTANDING

Accounted worth! How expressive of mercy and love are these words! Not one in God's eyes are worthy; there are none righteous, no, not one. But if the qualities of humbleness, penitence and a desire to know the truth and embrace it at all cost are manifest, can you believe that a single one of these is overlooked. What would be the fate of the entire human race if no provision had been made for the remission of sins and redemption from the grave? No matter how willing we might be to believe God in what he tells us concerning his kingdom, when death comes our friends would have to lay us away with the same sorrow as do those of the world who, according to Paul's viewpoint, have "no hope." There is much food for thought in this attribute of Jehovah in view of his exhalted position as King over the universe. He forgives sins, blots them out and remembers them no more when repentance is made from the heart. Christ came to call sinners, not the (self) righteous to repentance. All those who on someone's else account are accepted as righteous are sinners; but when called through the gospel, become transferred to the list of accounted worthy or righteous. And God was willing to give his only begotten Son,

and Christ being actuated by the same love, when the time came for the great Lamb offering, to which all others had pointed in type, were willing to give his life to make the transfer possible for as many as will believe on him. It must be remembered that no provision is made for repeated transfers, for this would be crucifying the Son of God afresh. If we cling to the hope of the gospel and earnestly and steadfastly endeavor to add all the Christian graces, although we stumble as a child learning to walk, but exercise every ounce of strength to rise and conquer weakness, as an anxious parent stands willing to assist with outstretched arms, how much greater is the anxiety of a heavenly Father! For such Christ is a faithful advocate.

THE HOPE OF THE RESURRECTION AND THE LIFE IN CHRIST

"Jesus said unto Martha, I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth on me shall never die. Believest thou this?" (John 11:25, 26). This is a wonderful promise to both the dead and the living in Christ. When we attempt to stretch this promise to include more than the quick and the dead, as stimulated in such Scripture as this, we may please our own fancy, but apparently we do so without good reason. Every living creature from man, the highest type, to the worm, which wriggles away from danger, wants to live as long as they can; but the grave has no terrors for the faithful believer. Death is the common enemy of man, but its hold is only temporary with the faithful, accounted worthy. If Christ had not proved faithful and an unblemished sacrifice he would not have conquered death; the stone would never have been rolled away from his grave; there would not have been a resurrection for him or for others; for if Christ be not raised, your preaching is vain, ye are yet in your sins; the dead in Christ are also perished. Accounted worthy! Blessed hope! Do we who have taken his name comprehend the significance of the atonement of Christ? Do we remember that he was cut off in the prime of life, wounded for the transgressions of his people, and willing to lay down his life for his friends? Is it possible for any man by faith or works to show a deeper love than this for his dearest friend? My beloved brethren, are we taking heed to his suggestion, his command, to keep in memory these things till he comes again?

THE CHURCH OF THE LIVING GOD AND THE FALSE RELIGIOUS SYSTEMS OF THE GENTILES

The religious systems of the Gentiles are based upon deductions and speculations of such men as Plato and Socrates, the masters of heathen philosophy, and whose doctrines give no place for the gospel as it has been preached in all ages. For if the soul constitutes an immortal principle in man independent and capable of separate conscious existence, and makes its exit from the body at what is slyly called "death," but in reality would be the experience of new and greater life around God's throne, then why be concerned about the promises made to Abraham and the blessing of the nations through Christ, the seed which is to crush the serpent's head? Any disposition on the part of the church of God to compromise or encourage what is known to be false can only result in estrangement and alienation from God. Not long ago a brother who, a number of years ago accepted the gospel and honored it by asking baptism, but who evidently is losing the ardency of his first love, made this remark: "Mr. did not have a knowledge of the truth; but he was certainly a fine Christian gentleman." I quote this here merely to show how easy it is to sidetrack the reason and logic made use of in matters outside of religion, when religion itself is considered. It would be just as reasonable to say that Mr. never had any knowledge of Thomas Jefferson or Andrew Jackson, and had never learned what the principles are upon which the democratic party is founded; but he was certainly a fine democrat! A fine one he certainly would be, and a fine Christian also that person is who, although amiable and self-righteous, yet is ignorant of the first principles and doctrines of Christ! Jesus has said it is possible for us to be either cold or hot, just simply lukewarm (Rev. 3:16); but in this condition we cannot be acceptable to him. The popular religions of the Gentiles today are farther away from Christ than Judaism was when Christ was born or as it is today. "Religious" people today sneer and scoff at the idea of lasting peace among the nations centering around the nation of Israel when gathered by the heir to David's throne. In these last days, when people turn their ears to fables and away from the truth, often making our efforts to teach almost fruitless, we must keep in mind the sacred obligation of keeping the hope of the gospel before our children (Deut. 6:7) as they approach the age of accountability. How beautiful it is to hear a child sing of Jesus and the promises while its range of words is yet very limited. We find that Moses, second only to Christ as a prophet and deliverer of his people, through the influence of an Ethiopian wife neglected to have his children circumcised according to divine instructions, and as a result God set out to kill him; but when Moses repented of his negligence and performed this duty, God let him go (Exod. 4:21-26). Our public schools openly teach the immortality of the soul, going to heaven at death, and kindred false notions; and these are so universally accepted that to offer any objection would be useless. But we can counteract this through private instruction. Development of mind and body through a general education better equips a child to appreciate God and his works, but a knowledge of the Bible and its principles is the crowning glory of all knowledge.

J. E. HAMMOND.

WE ARE ruined not by what we really want, but by what we think we want; therefore never go abroad in search of your wants. If they be real wants, they will come in search of you. He that buys what he does not want, will soon want what he cannot buy.

Exposition of Micah 5:2

And art thou, Bethlehem Ephrata, little to be (esteemed)
Among the thousands of Judah ?
From thee shall issue (the leader)
Who shall rule my people, the Israel (of God),
From days of eternity, (Dr. Hale's translation of Mic. 5:2).

SHALL WE understand this prophesy in harmony with Paul's declaration, "It is evident that our Lord sprang out of Judah ?" or in accordance with the pre-existence theory, which makes of no account the divinely generated son of Mary—the holy child Jesus. It is clear from the prophecy, that he who was to originate out of Bethlehem, is a being, distinct from what is called "his issuing." And as the personal issuings of a being who originated at a particular place and time, as did our Lord, cannot be from eternity, it can only refer to the eternal word of God as emanating from him—as the authorized power by which he is to rule Israel. "The Hebrew verb here used is applied to the rising of the sun (Psa. 19:6), the flowing of a fountain, to the springing of plants, and a variety of other objects" (Cott Bible).

Dr. Pocock observes that "the going forth is used in Deut. 8:3, for a word which proceeds out of the mouth" (Henry's Expositor). This being so, we have only to find what issued from him, which was "from of old," in order to find what is meant by "his issuings."

Said the Revelator, "Out of his mouth goeth (issueth) a sharp sword, that with it he should smite the nations." What is it that he is to smite the nations with ? "He shall smite the nations with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isa. 11:4). The breath of the lips, denotes that which is spoken with the lips. And Christ has declared that the word which he has spoken shall judge those who reject him; and this word is "the word of God, which liveth and abideth forever." And as it issues out of his mouth, we may say that "his issuings are from of old, from days of eternity;" that word which issues from him, being the ever-living word of God, and eternal in its nature. **"kai exodoi autou ap arches ex hemeron aionos."** And the exodes of him (are) from the beginning "from" days everlasting.

That this view is correct is apparent from the fact that Micah prophesied of a future being who was to be ruler in Israel—one who was to originate out of Bethlehem; and hence, "his issuings" must also have been in the future, although "from everlasting" as emanations from the Eternal One. The apostles not only speak of the word of God as being manifested in him, but also of the Son of God, as being manifested, as such, to the world. Said the apostle John, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life and this life is in his Son" (1 John 5:10, 11) Now, if this life is "in his Son," as John declares speaking of this life being "manifested," we are to understand that the "word of life" was manifested in him; the same life which he will communicate to those who believe in him. So we might as well confound the life, and those who receive it, as the same identity, as to confound the Son of God and the word of life as the same eternal life being a divine principle, inherent in the Father alone, and communicated by him to Christ, and through him to us. Hence, John speaks of this life, as manifested in him as follows: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us" (1 John 2:10, 11).

Now as John declares this life is in his Son, to be communicated to those who believe, we have his authority for not confounding together "the word of life" and the Son of God, as the same identity. And therefore, from the evidence presented, we may justly conclude that God spake truly, when he said to Jesus the Christ, "Thou are my Son; this day have I begotten thee." Amen. Ever so let it be. Stand up for the Jesus of Nazareth, the only begotten Son of God. Wm. HOBBS.

The Body of Moses

MICHAEL THE archangel, when contending with the devil, he disputed about the body of Moses, durst not bring a railing accusation, but said, The Lord rebuke thee (Jude 9).

AN UNDERSTANDING of what here constitutes "the body of Moses" will radiate light on several passages of the Scriptures, and prevent error. If we consider Moses as a type of Christ, it may shed light on the question of what constitutes "the body of Moses."

Moses, like Christ, was sent of God to deliver Israel out of the midst of the fire, it was Moses that drew near as Mediator between God and the children of Israel.

Again, Moses in his death was a type of Christ, being permitted to view the promised land from Pisgah's top, but not to enter the land. Moses says: "The Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritnace." I must die in this land; I must not go over Jordan (Deut. 4:21, 22). "So Moses the servant of the Lord died there in the land of Moab . . . . his eye was not dim, nor his natural force abated" (Deut. 34:5-7). In all these things we see Moses a type of Christ; therefore the necessity of his dying on the other side of Jordan, and in the prime of life.

Again, we find the parallel between Christ and Moses: "Moses verily was faithful in all his house, as a servant, for the testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we

hold fast the confidence and the rejoicing of the hope firm unto the end." "Now ye are the body of Christ, and members in particular" (1 Cor. 12: 27).

As the church under the gospel dispensation is the mystic body of Christ; so those under the law from Sinai were the mystic body of Moses. And the dispute about the body of Moses, (Jude 9) was not about the literal body, but the mystic body.

When Cyrus gave Nehemiah the decree to restore Jerusalem, the work was hindeded by Sanballat, a Moabite (Neh. 6). Now Jude compares the mild speech of Michael the aarchangel, with those "filthy dreamers who defile the flesh, despise dominion, and speak evil of dignities."

"And he showed me Joshua the high priest standing before the angel of the Lord, and satan standing at his right hand. And the Lord said unto satan, The Lord rebuke thee, O satan: even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire" ? (Zech. 3: 1, 2). "Is not this a brand plucked out of the fire?" This is Israel being restored out of slavery, not Moses who is sleeping until Christ comes, who has the pre-eminence in eternal life, raises him from his unknown grave. There is light on this life and death question in the Editor's book, "The Bible: Its Principles and Texts," pp. 78-83.

GEO. FRANCIS.

Return

TO COME back to the same place or state. Return unto me, and I will return unto you, saith the Lord of hosts (Mal. 3:7). Turn ye unto me, and I will turn unto you, saith the Lord of hosts (Zech. 1:3). Draw night to God, and he will draw night to you (James 4:8). The parable of the prodigal son is a glorious scriptural lesson for one who has wandered away from God, and joined himself to some other family, and is ordered by them to do something that is not to his liking. Then he comes to himself, and says I will return to God, and acknowledge my sin in departing from the true gospel, and he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).

We believe that God is willing to forgive all those who have wandered away from him, if they return to him again. If mankind was as willing to forgive one who has turned away from the truth for a season and then returns again, "as God is," it would relieve many a sorrowful heartache. We are strictly commanded to restore such a one. Read Gal. 6:1; Rom. 14:1; Matt. 18:15. He that, after knowing the truth and turns away from it, is a sinner different from the common people; he has known God, and his power, and has placed himself under condemnation and will in due time suffer the second death. Now the prospect before him is worse than if he had never heard the gospel; he must suffer for the deeds done in the body of Christ, and having left the body is punished with the second death "in the great day of judgment when the books are opened," unless he returns again. Whereas, if he had never heard or known the truth, when he died it would end all his relation to life. O brethren, why cannot we, who profess to be servants of Christ, put forth some effort to aid one to return to the Shepherd and Bishop of our souls (1 Pet. 2:25). "He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20). The prodigals that return should be the first to receive our love and fellowship, for this our brother was dead and is alive again, he was lost and is found. Do not be like the elder brother in the lesson, become angry because we have restored the lost (Luke 15:17.28).

E. W. KNAPP.

John 17:5 and Pre-Existence

HAVING BEEN requested by Sister Upton to explain John 17:5, I readily comply. To begin with: If John 17:5 proves Christ was actually glorified "before the world was," then Rev. 13:8 proves he was actually slain then, too. If he was merely "slain" in God's plan and purpose "from the foundation of the world," then he was "glorified," too, in the same sense and at the same time. Titus 1:2 says God "promised" Paul "eternal life." When ? "Before the world began." Did Paul pre-exist ? Jer. 1:5 says "before" Jeremiah was "formed" God "knew" him and "sanctified" and 'ordained him a prophet." Shall we conclude Jeremiah pre-existed? "Glorify me with the glory I had with thee before the world was." Shall we conclude this must teach the pre-human existence of Jesus ? How did God "sanctify" Jeremiah "before he was formed" ? How did he "promise" Paul "eternal life" "before the world began" ? How was Christ "slain" and "glorified" "before the world was" ? The one answer to these questions is this: Not any of them pre-existed. God had a plan. In it Jeremiah was to be a "prophet"; Paul was promised "eternal life"; and Christ was "slain" and "glorified." In this plan as revealed in Rom. 8:29, 30; Eph. 1:4, 5; 2:9 each saint was "chosen." When ? "Before the foundation of the world." In selecting the ones of this plan Jesus was chosen first; then the saints, such as Abraham, Paul, etc. Hence Jer. 1:5; John 17:5; Titus 1:2 do not teach the pre-existence of these men, but that each had a place in the divine plan.

"I have made thee (Abraham) a father of many nations" (Rom. 4:17). This was said to Abraham when he did not have single child! How could this be true except in the divine plan it was decreed that he was to be a "father of many nations." Paul explains it: "He calleth things that be not as though they were." So with John 17:5. How could Christ be said to be "slain" and "glorified" "before the world was" in view of the fact he "was not yet glorified" (John 7:39) while living here ? How could this be true except in the divine plan it was decreed he was to be "slain" and "glorified" ? Paul explains it: "He calleth those things that be not as though they were."

JOHN R. FISKE, Jr.

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Editorial

We have lost Sister Vira McIlrath who has returned East to continue her profession.

He who objects to creed, objects to belief (Rom. 4:3); and he who objects to belief, objects to faith (vs. 9).

Some one has wisely said that the first degree in the school of folly is to think ourselves wise; the second, to tell others so; the third, to despise all good counsel.

Orthodox arithmetic is amusing. Study these lines from Harrison's Psalter:

To the eternal three (3),
  The undivided one (1),
Let saints and angels both agree
  To give the praise alone;
In earth, in heaven, by all adored,
  The holy, holy, holy, Lord.

The common saying that the word "God" does not occur in the book of Esther, is hardly correct. The name of God occurs in fact in the king's name, in whose reign the captivity is said to have taken place (Esther 2:6), namely, Jeconiah. In Hebrew this is Jeconyah, another name for Jehoiachin (Hebrew Yehoiachin). Then consider the name Abihail (Abiha-il) in the 15th verse.

Sunday morning, May the 16th, the following were inducted into the Father's name by baptism into Christ: Masie and Thomas Thomson, the daughter and son of Brother and Sister Thomson; Arthur Nicholls, son of Brother and Sister Wm. Nicholls; Howard Ross, son of Brother and Sister Wm. Ross; and George F. Hoffner, formerly Mennonite. "The time is short," and our prayer is that our new brothers and sister may redeem what time remains, and be found blameless in the presence of Christ at his coming.

May 12th, Vice-President Marshall spoke at the annual Southern Baptist Convention, and gave the ministers some good advice. In the press he is reported to have said:

"I hope the clergy and laymen of this country will understand that their divine mission is to go out and preach the gospel and not beat the brass drum in a political parade." The Vice-president said: "There is enough for the church to do without trying to reform congress. I am a part of congress and I know."

Love of approbation is one of our God-given faculties, and the truth recognizes both its existence and proper function. The organ, however, is abused when it leads to undue self-exaltation, or a greater love for the praise of men than the praise of God. In any case where it exists in this form, it is a hurtful ingredient in a man's character, hurtful in its effects on the mind of others, and hurtful to the work of the truth in general; while it acts as an obscuring film upon the man himself, hiding from his vision the true self-sacrificing service as the foundation of future reward. "Before honor is humility."

The Young People's Society held its regular meeting at the home of Brother and Sister Fankbonner on Tuesday evening, May 7th. Twenty-seven members were present and six visitors. One new name was added to the roll, making a total enrollment of thirty. The subject, which was handled by Sister Frances Russell, was "Scriptural Requirements in Dress." The leader pointed out that the downfall of many of the old biblical characters was brought about by a too lavish display of wealth and finery, which caused them to forget their Maker, and that we as children of God should give heed to those things which help to beautify and adorn the mind; for it is with such adornments that God is well pleased.—Lawrence Gibbs, Secretary.

DO YOU ever notice that the wisest people about the things of this world, know the least about the things of the world to come?

Illustrations of Biblical Symbolism

SYMBOLIC SEAS

SEA IN symbolic speech is the symbol of nations. Illustrations follow:

Speaking Sea (Isa. 23:4)
Shaking Sea (Hag. 2:6)
Babylonian Sea (Jer. 51:42, 36)
Hurt Sea (Rev. 7:2)
Bloody Sea (Rev. 8:8)
Sea of Dead Souls ((Rev. 16:3)
Fiery Sea—the Nations Judged (Rev. 15:2)
Glassy Sea—the Nations Purified (Rev. 15:2)
No More Sea—of Nations (Rev. 21:1)

Biblical Proverbs

FRET NOT THYSELF BECAUSE OF HIM WHO PROSPERETH IN HIS WAY. The wealth of the sinner is laid up for the just (Prov. 13:22).

OLD AGE. The hoary head is a crown of glory, if it be found in the way of righteousness (Prov. 16:31).

THE TRUE BASIS OF SUPERIORITY. Better is the poor that walketh in his uprightness, than he that is perverse in his ways though he be rich (Prov. 28:6).

CORRECTION NECESSARY TO LIFE. Correction is grievous to him who forsaketh the way; but he who hateth reproof shall die (Prov. 15:10).

HASTY TEMPERS. Seest thou a man who is hasty in his words? There is more hope of a fool than of him (Prov. 29:20).

HOW TO GET RID OF STRIFE. Cast out the scorner and contention shall go out; yea strife and reproach shall cease (Prov. 22:10).

THE BEST THING FOR A FOOL. A whip for the horse, a bridle for the ass, and a rod for the fool's back (Prov. 26:3).

AN INCURABLE. Though thou shouldst bray a fool in a mortar, with a pestle, yet will not his foolishness depart from him (Prov. 27:22).

SHADOWS OF COMING EVENTS. Before destruction the heart of man is haughty, and before honor is humility (Prov. 28:12).

THE OFFERING OF THE WICKED UNACCEPTABLE TO GOD. The sacrifice of the wicked is an abomination to the Lord; but the prayer of the upright is his delight (Prov. 15:8).

AS TRUE AS GOSPEL. A wicked doer giveth heed to false lips; and a liar giveth ear to a naughty tongue (Prov. 17:4).

LET MISCHIEF MAKERS LOOK OUT. He who diligently seeketh good procureth favor, but he who seeketh mischief, it shall come unto him (Prov. 11:27).

ADULT FOOLISHNESS. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so (Prov. 15:7).

FOOLISHNESS IS ONLY REFRESHING TO A FOOL. The heart of him who hath understanding seeketh knowledge, but the mouth of fools feedeth on foolishness (Prov. 15:14).

ONE MAN BETTER THAN ANOTHER. The desire of a man is his kindness; and a poor man is better than a liar (Prov. 19:22).

Do the Scriptures Justify Suicide?

Does Prov. 23:2 [illegible] suicide?

Editorial Comment

PROV. 23:2 does not teach men to kill themselves. To tell a man of voracious appetite to put a knife to his throat is merely a proverbial way of telling him to restrain his desire for food, for so it says in the words that follow, "Be not desirous of his dainties." This precept no more means that a man should cut his throat than that a man was to literally cut off his hand or pluck out his eye in obeying the command, "If thy eye offend thee, pluck it out, . . . If thy right hand offend thee, cut it off and cast it from thee." Proverbial expressions make use of literal actions for symbols of moral results. Illustrating: To heap coals of fire on a man's head is to do an act of kindness to an enemy (Prov. 25:21, 22); to break bones [illegible] the effect of a forbearing and persuasive tongue (Prov. 25:15); to let out water is the proverbial way of describing the commencement of strife; and to say that a man roasts not that which he took in hunting is only another way of saying that he is a slothful man (Prov. 12:27). Gentile proverbs are of the same import. "Don't stir the fire with a sword" means, don't irritate an angry man; and to "kill a man with kindness" does not mean that he was murdered, but that, as a result of generous benevolence, all his enmity was slain, and all his natural animosities were overcome as completely as if he had been literally killed.

Translation and Paraphrase of Romans 5:15-19

KINDLY EXPLAIN Rom. 5:18. Please give us a paraphrase of this verse. This is a verse frequently used by Larger Hope believers and Universalists to prove universal restoration. You are doing a splendid work in exposing Larger Hope and other heresies that have crept into the church of God.

Your loving brother,

MACKNIGHT'S TRANSLATION OF ROM. 5:15-19

HOWEVER, NOT as the fall, so also is the gracious gift. For if by the fall of the one man, the many died: much more the grace of God, and the gift by grace, which is of the one man Jesus Christ, hath abounded unto many (vs 15).

16. Also, not as the sentence through the one

who sinned, is the free gift: for verily the sentence was for one offence to condemnation; but the gracious gift is of many offences to righteousness.

17. Besides, if by the fall of the one man, death hath reigned through that one man; much more they who receive the overflowing of grace, and of the gift of righteousness shall reign in life through one man Jesus Christ.

18. Well, then, as through one offence sentence (from verse 16) came upon all men to condemnation; even so through one righteousness, sentence came upon all men to justification of life.

19. And as through the disobedience of one man, the many were constituted sinners; even so, through the obedience of one man, the many shall be constituted righteous.

PARAPHRASE OF ROM. 5:15-19

15. However, the resemblance is not exact; for, not as the fall by Adam, so also is the gratuitous gift by Christ. They differ in their power, the one to kill, and the other to make alive: for if by the fall of Adam all mankind sinned and died, much more the goodness of God, and the gift of life by that goodness, which is bestowed on account of the one man Jesus Christ, hath abounded to all who receive him, giving them "newness of life" in the New Covenant now, and resurrection life at the last day.

16. Again, not like the sentence passed through the one who sinned, is the gift of forgiveness bestowed through the one who obeyed. They differ in their causes and consequences: for truly the sentence was for one offence only, and resulted in condemnation to death: but the gratuitous gift of the pardon of sins results in bestowment of eternal life.

17. Once more: if consistently with justice (as already shown, verse 12) by the fall of Adam, death hath reigned over all mankind, through that man; much more is it consistent with justice and goodness, that they who receive the overflowing grace of God in Christ (John 1:16) should receive the gift of righteousness and reign in eternal life by a resurrection of the dead, "through the one man Jesus Christ."

18. Since, then, it has pleased God, through one offence committed by Adam, to pass sentence upon all men in him, condemning them to death: even so, it pleased God, through one act of righteousness performed by Christ, to pass sentence of justification upon all men who are in him.

19. Finally, you see, we are constituted sinners in Adam, because of his offence; and we are constituted righteous in Christ on account of his righteousness. "Verily, verily, I say unto you, (1) He that heareth my word, and (2) believeth on him that sent me,(3) hath everlasting life, and (4) shall not come into condemnation; (5) but is passed out from death (Adam) unto life"—Christ (John 5:24). Death in Adam; life in Christ (1 Cor. 15:22).

God forbid that we should, with glum aspect and sad demeanor, so misrepresent Christ that others, misled, will seek joys elsewhere! And again we say God forbid! God help us to serve him in the spirit of sons and not of slaves.

Biblical Confessions of Faith

CREEDS ARE definite outlines of faith. Even when they are wrong they rest the mind in something definite. Opposition to creeds is opposition to analytical thought, to definition of the positive either in morals or in faith. The churches opposed to creeds are like Hoover and other political candidates who are trying to run for President without a platform: their belief is so dubious, vague, and conglomerate that it cannot be reduced to precise definition. They have no faith to define is why they object to defining it. "We have no creed but the Bible" is the deceptive way they have of talking—a confession of faith that would land them, were they consistent, into the bosom of the Campbellite church. This evasive dodge of committal to definite gospel truth is as incongruous as if the republican party were to adopt the Constitution of the United States as their platform at the approaching convention at Chicago! Let the reader consider biblical confessions of faith and he will see they embrace, not the Bible generally, but specific and dogmatic items of essential truth. In the instances of confession subjoined note what was confessed as well as the persons who made the confession. They do not say they believe the Bible; they confess specific and dogmatic teachings of the Bible.

PETER.—"Thou art the Christ, the Son of the living God" (Matt. 16:16; John 6:69).

NATHANIEL.—"Thou art the Son of God: thou art the King of Israel" (John 1:49).

MARTHA.—"I believe that thou art the Christ, the Son of God" (John 11:27).

THE EUNUCH.—"I believe that Jesus Christ is the Son of God" (Acts 8:37).

THE MULTITUDE.—"This is Jesus, the prophet of Nazareth of Galilee" (Matt. 21:11).

JESUS.—"Thou sayest that I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness unto the thuth" (John 18:37; 1 Tim. 6:13).

PAUL. "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24: 14 15).

ABRAHAM, ISAAC, AND JACOB.—"These all died in the faith, not having received the promises, but having seen them afar off, were persuaded of them, and embraced them, and confessed that they were pilgrims and strangers on the the earth" (Heb. 11:13).

JOB.—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 26).

"EVERY TONGUE shall confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11).

"WHOSOEVER shall confess that Jesus is the Son of God, God dwelleth in him and he in God" (1 John 1:15).

"IF THOU shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9, 10).

"LET US hold fast the confession of our faith without wavering; (for he is faithful that promised)" (Heb. 10:23).

Communication

They spake often one to another: and the Lord hearkened.—Mal. 3:16.

DEAR EDITOR RESTITUTION:

OFTEN HAVE I tried to write my hearfelt thanks to God for you, brethren (2 Thess. 1:2, 3). The Restitution is so full of sound doctrine and encouraging epistles, in the midst of much opposition. But seemingly you have the grace and courage to turn criticism into ambition for your own warfare, thus fulfilling the teaching of Christ, as the apostles were accused in Jerusalem (Acts 5:28). Infirmities of the flesh seem to hinder us so (2 Cor. 12:7-10). Often have I asked to be released from them, but the answer seems to be, "My grace is sufficient for thee." "Is it Nothing to You?" and "Stick to Your Job," in issue of Feb. 10th, strikes me graciously. This dear one, as Mary of old, and our dear Lord, too, rises very early in the morning (John 20:1-4) to find and feed the lambs and sheep of the little flock (Luke 10:12, 32), thus causing her brothers to run, like she had done, with joy to make known the Master. Like Moses, she knows the need of encouragement (Deut. 1:38).

Yours in hope of life when Jesus comes.

R. A. HUMPHREYS.

National Berean Society

Leota B. Hanson, Editor

106 South 2nd St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

REPORT OF THE EXECUTIVE MEETING OF THE NATIONAL BEREANS IN CHICAGO, APRIL 24th, 1920.

MEETING WAS called to order by the President. Devotional services conducted by Leota B. Hanson followed by repeating the Lord's prayer. The Recording Secretary was absent and the minutes from the last meeting were not read. L. B. Hanson was appointed Secretary, Pro. Tem.

The report of the Treasurer, Cor. Secretary, Tract, Social Correspondence, Literary and Isolated were read and approved. All the departments showed much progress and were very encouraging.

After the usual business, the program for the National Berean Conference which will be held near Plymouth, Ind., at the North Salem Church, July 16th, 1920, was arranged. Motion made and seconded to adjourn.

The next Berean Conference will be held at the North Salem Church near Salem Church, near Plymouth, Ind., July 16th 1920. The Bible School begins July 6-15 inclusive. Bros. S. J. Lindsay and D. VanVactor will be teachers. Plan to attend the Bible School and stay for the National Berean Conference and the Indiana State Conference which follows.

Extracts from letters received by the Social Correspondence Department.

"You do not know how glad I was to receive your interesting magazine."

"It makes our hearts glad to receive such interesting communications from those who, although united with us in Christ, we have never known before."

"Your fine letter of welcome into the household has made us very happy. We do love to hear from you or anyone of like faith."

"We greatly apreciate your interest in us."

One correspondent says: "Several lonely ones of Christ's household have thanked me with gratitude for having written to them for they were so lonely and surely a warm feeling of love sprang up in my own heart for them."

"Do you know everything about the Bereans is nice but the letters are wonderful. I think that is the best idea anyone ever thought of when they originated the plan of writing letters to others of like faith; it takes most of the hardship from isolation, does it not?"

ANNA L. ADAMS.

Obituary

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

William D. Root, of Gracey, O., departed this life Dec. 11th, 1919, after three months of suffering. He was united in marriage July 1, 1886, to Elizabeth Jane Gracey. To this union was born three children, one daughter, who passed away at the age of twelve years, two sons, Andrew and William, and one adopted daughter, Jean Dixon, of Montana, survives. He is also survived by thirteen grandchildren, two of whom preceded him to the grave, and seven great-grandchildren. All his life was spent in Washington Co. While yet a young man he united with the Church of God. He led a true Christian life, and was a devoted, loving father.

MRS. EDWARD SAUER, a grand-daughter.

The Young People's Page

A Department for the Edification and Entertainment of Youth

BESSIE K. WALKER .... EDITOR PRO. TEM.
Proctor, Montana

MEMORY VERSES: MICAH 6: 8: TITUS 2: 13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	**Proctor, Montana.**
Marie K. Thomas,	**Proctor, Montana.**
Ethel M. Howard,	**Chinook Cave, B. C., Canada.**
Jennie Thomas	**Proctor, Montana.**

MEMORY VERSES:
John 14:1-5

LET NOT you your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh to the Father but by me.

EDITORIAL.

WE LOOK for the Editor, A. D. Donaldson, back on the job next week.

ONCE MORE I greet my young people from the Editor's chair before turning it over to the rightful owner. I have tried hard to fill "our page" with interest for the benefit of my young readers, and in spite of the extra work it has naturally caused me, I have really derived much pleasure out of it. How? Well, in two ways.

First, Because it is a labor of love in the service of my King, the first real chance I have had to serve him.

Secondly, Because I have enjoyed finding little things or thinking of something that might be of interest to you, my young people, and I hope I have succeeded. Now as a last effort from the Editor's chair I will give two prizes for the two best Bible stories for this page. The story must be written from memory, not copied, and it must end in the moral contained in said story. I will give a sample of what I mean, later. I appoint Brother Donaldson the judge. For the best story sent in by children up to twelve years old, I will give, if a girl be the winner, a bead necklace made by myself; if a boy, a bead watch fob, also made by myself. For the best story sent in by young people between the ages of twelve and eighteen I will give a fruit cake, baked by myself. Now boys, you let the girls get away ahead of you on the special contributor's list, but I know you will not let them walk off with this fruit cake. All stories must be sent in early, so as to be printed before October 1st, on which date the contest will end. All stories sent in will be printed whether a prize winner or not. Your full name, address, and age must accompany your story. As soon as the judge makes his decision, the prizes will be sent to the winners. Now for the "sample story" I promised.

THE TRIAL OF LOVE

ONCE THERE was a man named Abraham, and his wife Sarah. They had one son, whom they called Isaac. All three of them loved God. They also loved each other very much. Abraham was a very rich man. He had cows, horses, sheep, and goats, tents and servants, silver and gold. But he had one thing he loved more than these. That was his dear son Isaac. Yet there was one being whom Abraham loved even better still: that was God. At last God thought he would try Abraham to see whether he loved him more than anything in the world--more even than he loved his son Isaac. In those days people burned lambs upon an altar and called it offering sacrifice to God. Now God said to Abraham: "Take your son Iseac, and offer him up on an altar in a place I will show to you." This was a very hard thing for Abraham to do. But he wished to do all God told him, because he loved God so much. So Abraham cut some wood to build a fire. He told Isaac to go with him. He left Sarah in the tent at home. They walked* for three days; at last they came to a high hill. Abraham knew that this was the place where he was to offer his only son; so he said to his servants, "Stay here while Isaac and I go on the mountain to worship God." He took wood and bound it around Isaac with a rope. Then he took some fire, a knife, and Abraham and Isaac walked up the hill together. Isaac knew not that his father was going to offer him as a sacrifice.

He said, "Father, here is fire and wood, but where is the lamb?" Abraham answered,, "My son God will provide a lamb."

But Abraham did not tell Isaac that he was to be the lamb, and the boy expected to find one on the mountain. At last they came to the top of the mountain. Then Abraham built an altar. He took the wood from Isaac and laid it on the altar. Now the time had come when Isaac must know who was to be the lamb. Abraham took a rope and bound the feet and hands of his son, and laid him on the wood like a lamb. Then he took the knife, and lifted up his hand to kill Isaac when he heard a voice calling, "Abraham, Abraham!" It was an angel speaking from heaven.

The angel said: "Don't kill your son, for now God knows that you love him, because you have given him your only son."

How glad Abraham was to untie the rope that bound Isaac, and know that he need not kill him after all.

Then Abraham saw a lamb caught in the bushes; and he took it and offered it up as a sacrifice instead of Isaac. Abraham then thanked God for having given back his son to him.

Then the angel spake again, and said, "God is much pleased with you for having given up your son; and God will bless you and all your children, and grand-chidren, and their children, and one of your children's children shall make all people happy."

When the angel had done speaking Abraham and Isaac returned to their home and to Sarah. What a happy reunion it must have been!

MORAL

That we should always have faith and obedince; faith in God and obedience to all his commands. Also love. Our love for God should be greater than our love for any earthly thing; even unto the giving up of all, at his command, if necessary.

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*Through inadvertence Sister Walker says "walked," but she means to say they rode three days and then walked the rest of the journey (Gen. 22:1-5). Editor of The Restitution.

OUR PAGE this week is very interesting as all our special contributors are represented.

DEAR YOUNG PEOPLE OF THE RESTITUTION:

THERE IS a good deal said in the Bible about patience, and many examples, both of patience and impatience shown us. For instance, we have Moses. As a rule Moses was patient with the children of Israel; but once he became angry or impatient at their murmurings, and because he did something he should not have done, God would not let him enter the promised land. We have examples of patience in Job, as well as others. James 5:10 says: "Take, my brethren, the prophets who have spoken in the name of the Lord, for an example of suffering, affliction and of patience."

Then we have an example in Christ the greatest of all. He was patient to all—to the people, the rulers, and even his murderers! He taught his disciples to be patient; for in his parable of the sower he said, "But that (the seed) on the good ground, are they which are an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15). "In your patience possess ye your souls" (Luke 21:19).

Patience is one of the most essential qualities in the character of a Christian. It is bound up in many other things. Rom. 5:3 says: "And not only so, but we glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope." If we have patience, we have faith, love, hope and many other things. We can keep our tempers, and when we are reproved for our faults, we can bear it meekly. Speaking of Jesus, we read in Isa. 53:7, "He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as sheep before his shearers is dumb, so opened he not his mouth." What a beautiful and touching description of our dear Savior! Who would not wish to be like him?

I am going to give you some verses to look up, and I know you all will. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). Read Luke 21:1; Rom. 12:12; 2 Cor. 6:4; Col. 1:11; 1 Thess. 1:3; 5:14; 2 Thess. 1:4; Tit. 2:2; Heb. 10:36; 12:1; James 1:3, 4; 5:7, 11; Rev. 2:2; 3:10; Eccl. 7:8; also Prov. 14:9.

"Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh" (James 5:8).

ETHEL MAY HOWARD.

Thank you Ethel; your contribution is well worth reading, and filled with truth and wisdom. Aunt Bess.

HE'S JUST THE SAME

A LONG time ago a good man named Daniel was thrown into a lion's den. He was in there among those fierce beasts all night, but in the morning Daniel was still alive and unhurt. We read in the Bible that God closed the lions' mouths so they could not harm him; and the God that lived in Daniel's time, is just the same today.

HOW CAN people think there is no God. Some people think there is no God. How can they say that when they stop to think of all the wondeful things there are? I wonder who they think made all these beautiful things? I have often thought how wonderful it is, with so many people in the world every person different from any other. They none look exactly alike. There is some difference in their voice, manners, and looks. I wonder how the infidel accounts for those things, when he says there is no God?

MARIE K. THOMAS.

THE BOYHOOD OF JESUS

ON THE way home, Jesus told Joseph and Mary that he knew that God was his Father. After they returned home, Jesus helped Joseph in his carpenter work, and he grew up to be a very good man. The Bible does not tell much more about the boyhood of Jesus, but I imagine that he was very good and always helpful. I do not think he would kill birds or be cruel to animals, do you? But I know he never sinned, and yet the people nailed him to a cross until he died. Then he was buried and in three days he rose from the dead. He is in heaven now, watching over all his people and little children. We all hope to see him soon, which I think we will; if we are all baptized, and try to do right, we will be the ones to live with him for ever when he comes. Won't that be nice?

HELEN THOMAS.

(Concluded)

DROP A word of cheer and kindness—
Just a flash and it is gone;
But there's half a hundred ripples
Circling on and on and on,
Bearing hope and joy and comfort
On each splashing, dashing wave,
Till you wouldn't guess the volume
Of the one kind word you gave.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ. -- Acts 8:12.

VOLUME 72 CLEVELAND, O. JUNE 1st, 1920. NUMBER 21

A Plea for the Sheep

WE OFT hear the plea of trying to keep
The lambs of the flock in the fold,
And well we may, but what of the sheep?
Shall they be left out in the cold?

'Twas a sheep, not a lamb, that went astray
In the parable Jesus told,
A grown-up sheep that had wandered away,
From the ninety and nine in the fold.

Out in the wilderness, out in the cold,
'Twas a sheep the Good Shepherd sought,
And back to the flock, safe in the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep do we earnestly long,
And earnestly watch and pray?
Because there is danger if they go wrong:
They will lead the lambs astray.

For the lambs will follow the sheep, you know,
Wherever the sheep will stray;
If the sheep go wrong, it will not be long,
Till the lambs are as wrong as they.

And so for the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
Some sheep will have to pay.—Selected by Brother R. A. Humphreys.

The Danger Line

THE RIVER gleams bright in the moonlight
When the merry skaters wheel;
While the woodland echoes the merry shout
And the music of ringing steel.
Just out where the smooth ice tempts the feet
You may see a warning sign,
That calls to all who may stop to hear:
"Keep away from the danger line!"

And just so it is in life, dear heart;
No matter how smooth and fair
The surface may be, you will find it true
That the danger point is there.
There's the first wrong thought
And the first wrong deed.
There are card rooms, cigars, and wine,
To lure the feet, but remember, dear,
"Keep away from the danger line!"

Don't try how near you may venture, lad,
Or circle with daring feet;
Just right about face nor look behind
For honor oft lies in retreat.
Don't stop to parley the question, dear,
Or scoff at the friendly sign,
For wise are they who read and heed—
"Keep away from the danger line."—Selected by Sister Bessie Walker.

The Death of Christ Explained

Condemnation in the First Adam; Forgiveness in The Second

MANY THEORIES have been given regarding the necessity of Christ's death. It is the purpose of God that he will fill the earth with a righteous people, so it became a necessity in the covenant made with the two seeds as recorded in Gen. 3:15. The seed of the woman accepted the conditions of the covenant, and the recipient of the blessing and honor render a voluntary and willing obedience. When Jesus became cognizant of the conditions of this covenant he knew that he would be the lamb set apart for slaughter. He knew the real significance of his death when he reprimanded Peter who opposed it (Matt. 16:23). The stumbling block to Jesus was that their Messiah would be subject to such a humility. They announced that their Messiah "abided forever" (John 11:34). It was fully understoood by Jesus that his death was a covenant condition. "He shall bruise his heel."

In a recent article a writer claimed that "being dead in Adam and alive in Christ constitutes our (the Christian's) second chance." To me this is unscriptural and illogical. This infers that Adam possessed grace enough to assure a resurrection of all his children. Because Adam was constituted the federal head of his family gives him no power that will benefit them. There is no Scripture promising "a second chance." It is illogical and unscriptural. Please note that all the grace due the first Adam expired when the judgment of the law was passed upon him. "Dust thou art and to dust shalt thou return" (Gen. 3:19). The federal head being dust, his offering could claim no higher nature. Leaving the race under this sentence, all would have died as the brute creation, as all have the same nature all go to the same place (Eccl. 3:18-20). In death all are alike. A man hath no pre-eminence above a beast.

In this crisis Jehovah introduces a covenant (Gen. 3:15). In this covenant Jesus received grace and power to raise those who through his grace have been obedient to the "law of the spirit of life," which is the gospel (John 5:26, 27). The resurrection was not intended to benefit any class except the righteous. The second class under the provision of the resurrection brings them up to be judged unworthy of eternal life. Their coming from the dust is an emergence from the grave. I want to be understood in regard to the subject of the resurrection. It was no part of Jehovah's purpose that was to be accomplised through Adam as the ruler. His disobedience necessitated another covenant through which the recipients would become the body of which Jesus is the head. For scriptural proof please read 1 Cor. 15:35-58. Adam and his family were to receive eternal life through the tree of life; the new creation through Christ will receive this great honor and blessing as did their federal head, the second Adam. This causes us to affirm that the promise of a resurrection is a detail introduced by the Eternal One to accomplish his original purpose to fill the earth with righteousness (2 Pet. 3:13). It was not designed to be applied to any but those who were counted righteous and become overcomers. When we see this clearly we can see how unscriptural and illogical the doctrine of "universal resurrection" is.

I wish to call attention to one more argument made by this class of writers; that is, "there was no law from Adam that would condemn any of Adam's race, therefore their favor came through Adam because he was a figure of Christ." Paul states plainly that. "Death reigned from Adam to Moses." If death reigned it certainly was the result of a law. That law condemned Adam and left his offspring without hope. In order that any part of them might have a hope the covenant was introduced (Gen. 3:15). All were placed under sin. Paul states in Rom. 8:2 that the law of the spirit of life hath made us free from the law of sin and death. If we can determine when this law was enacted, and for what purpose, we certainly have gained a victory over the no law to condemn theory In Rom. 3:9 Paul states positively that all Jews and Gentiles were placed under sin. In Rom. 11:32 he states again that God hath concluded all in unbelief (margin, shut them up together) that he might have mercy upon all. Unbelief is sin. In Gal. 3:22 we learn that the Scripture hath concluded all under sin. All are judicially dead and have no claim on the benefits of the resurrection. They were so concluded that the promise by faith of Jesus Christ might be given to them who believed. All were shut up under the law as we find the covenant made with the two seeds (Gen. 3:15). The woman's seed was to crush the head of the serpent. This Scripture places all under the same condemnation, and all who believe have a promise of eternal life. This removes the necessity of believing and claiming that the whole race was judged when the judgment was pronounced against Adam. Universal resurrection claims that such a judgment would be contrary to mercy and love. Instead, it shows supreme love as all had the same chance, and but one.

The subject of "universal resurrection" is so objectionable to the writer that it requires some restraint on his part from using some very harsh words. However we have learned that hard arguments with soft words are preferable. How unjust it is to claim that God has not furnished witnesses to these of all ages. In Acts 14:16, 17 we learn that God in times past suffered all nations to walk in their own way; nevertheless he left not himself without witnesses, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Besides, he sent his angels from heaven, and the prophets, also his Son Jesus the Christ, and his apostles; to us he has specially sent his word and spirit. Note the great number of witnesses spoken of in Heb. 11. The race has never seen a time or age when God did not witness to the race his purpose. Eternal life through Christ or extinction through Adam is Bible truth.

D. C. ROBISON.

The Things Concerning The Kingdom of God

WHEN CHRIST was on earth he went everywhere preaching the gospel of the kingdom of God and healing the sick, proving that he was the Messiah. When John the Baptist sent to enquire of Jesus if he was the Messiah, he said tell John the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have the gospel preached to them (Matt. 11:5), showing that he was the Messiah which was to come (Isa. 35:6). Christ sent out his twelve apostles to preach the gospel of the kingdom and say the kingdom of heaven is at hand. Just before he went away his disciples asked him, "Wilt thou at this time restore the kingdom to Israel ?" Christ says in his sermon on the Mount, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6:33).

If the kingdom is so all important for us to know about as is here shown, let us try to understand what is meant by the kingdom of God according to the question of the apostles. They expected a restoration of the kingdom to Israel, and Paul says, "For the hope of Israel I am bound with this chain;" showing that the hope of Israel was the hope of the apostles. David and Solomon as well as other kings sat on the throne of the Lord, after they had rejected God from being their king (1 Sam. 8:7; 12:12). When Samuel was judge they wanted a king like the nations around them, and God gave them Saul to be their king, which was a great offence to God and a sorrow to his people. At this time God's chosen people occupied the land covenanted to Abraham (Gen. 12:1-7; 13:14, 15, 17; 15:5). Solomon was a great king, and God gave him wisdom, wealth and honor above all other kings; but he departed from the living and true God and worshipped idols, being led away by outlandish women; for which God told him he would overturn the kingdom, but not in his day.

In Ezek 21:25 we have these words: "And thou profane, wicked prince of Israel, whose day is come when iniquity shall have an end. Thus saith the Lord God Remove the diadem, take off the crown: this shall not be the same; exalt him that is low, abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is, and I will give it him." Who is to come ? Gen. 49:10: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering the people be." Deut. 18:18: "I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." 19th verse: "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."*

ISAIAH 7:14, A SIGN

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bare a son, and shall call his name Immanuel." Isa. 9:6: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shal be called wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment from henceforth even for ever. The zeal of the Lord of hosts will perfom this."

Luke 1:31-33 says: "And behold, thou shalt conceive in thy womb, and bring forth a Son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Heb. 1:1, 2 "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things." God calleth things that be not as though there were (Rom. 1:17), for they are sure to be in due time. Heb. 2:8: "But now we see not yet all things put under him. But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor." Acts 3:20, 21: "And he shall send Jesus Christ which before was preached unto you, whom he heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Isaiah 1:26: "I will restore thy judges as at the first, and thy counsellors as at the beginning." Jesus answered Peter's question, "What shall we have for leaving all and following thee ?: "Verily I say unto you, That ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28, 29).

Again, in Rev. 5:9, 10: "And they sang a new song, saying, Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kinderd, and tongue, and people, and nation: and has made us unto our God kings and priests: and we shall reign on the earth."

Reader, the above is but a brief outline of the kingdom in the past. It was overturned, but will be restored when Jesus comes to restore all things. The news of this kingdom of God is the good news or gospel which is being preached unto you: and it is the power of God unto salvation to everyone that believeth (Rom. 1:16). You must believe the gospel and be baptized into Christ to be saved. Peter in Acts 4:12 says, "Neither is there salvation in any other name; for there is none other name under heaven given among men whereby we must be saved." John 5:39: "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me." Isa. 8:20: "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." May God help you to believe the gospel of the kingdom before it is too late (Mark 1:14, 15).

GEO. MITCHELL.

Seven Steps in Peter's Downfall

1. DOUBTING. In Matt. 14:28 we have the instance of Peter trying to walk on the water, and we note that as long as Peter's faith held out he got along all right, but the moment he doubted he began to sink.

Our object is to draw a practical lesson from this. To doubt is to sink morally and spiritually. "He that doubteth is damned."

Men "dabble" in so-called "higher criticism," and begin doubting the inspiration of the word, then they doubt God himself, then they doubt their fellowmen, and in the end go down in unbelief to destruction.

2. BOASTING. We find in Mark 14 that Peter is very boastful and says, "Though all be offended, yet will not I. . . . I will not deny thee." And in Luke 22:37, "I am ready to go with thee to prison and to death," and yet he denied his Lord three times in only a few hours.

There was too much of the big "I" in Peter's statement. Too much self—too much readiness to assert what "I" will or will not do.

When we let the spirit of the living God come into our lives and lose sight of ourselves God can use us not before. Beware of the big "I." It will spoil your usefulness.

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*John 12:49, 50: "For I have not spoken of myself, but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting, whatsoever I speak therefore, even as the Father saith unto me, so I speak."

3. SLEEPING. Mark 14:37. "Simon, sleepeth thou? Couldest not thou watch one hour?"

The entire church fabric is threatened with more or less ruin from moral sleep.

We are commanded to watch.

How can we watch if we are asleep?

Peter went to sleep while on watch at a critical time.

Jesus was undergoing all the agonies of Gethsemane. His arrest and crucifixion were to follow. In this time, when so much is to be done—and so few to do it—shall we go to sleep (morally and spiritually) and let our Lord's cause go down in disgrace? God forbid!

4. FIGHTING. John 18:10, Peter in this instance "loses his head" and smites the servant of the high priest, cutting off his ear.

There has been too much bloodshed in the world under the guise of religion. This has been true from a national or international standpoint; it has been true from a denominational stanpoint —and has been disgracefully true from an individual standpoint.

When brethren bring their arguments to blows, they are disgracing themselves and the Lord that bought them. We should carry on a spiritual warfare with a two-edged sword (the Bible) and whip the devil. the flesh

5. FOLLOWING AFAR OFF. Luke 22:54. It was the good woman who pressed her way through the crowd and got into direct touch with the Savior who got the blessing.

If you are too far from the magnet, you get out of touch with its power.

When you stay at home Sunday morning you don't get much good out of the sermon.

When you stay away from the prayer meeting you are out of touch with the great source of power.

When you don't go to Sunday School you fail to get beneficial instruction.

Oh, yes, you belong to the church!

But you are following too far off (just as Peter did) to get the blessing.

6. SITTING WITH THE UNGODLY. Luke 22:55: "Peter sat down with them and warmed himself."

David wrote in Psalm 1, "Blessed is the man that walketh not in the counsel of the ungodly," but Peter as a result of "following the Lord afar off," finds himself keeping bad company.

Keep out of bad company if you ever expect to run the Christian race with success. Association and environment mean everything to growth and progress in Christian life.

It is better to be a hermit than to mix with some grades of society.

If you have to "be lonesome to be good," why "be lonesome." But you don't have to be.

7. DENYING THE LORD. Luke 22:57+62. When Peter is accused of being a follower of Jesus, he said, "I don't know him."

How sad! Oonly a few hours before he was ready to go to jail and to death with Christ.

Now he denies his Lord and curses and swears when approached about the matter.

What Peter needed, and what we need, is the Spirit of the living God in our hearts. He got it. Will we?—Present Truth Messenger.

Report of Baptism

A SUGGESTION TO BRETHREN IN KANSAS, OKLAHOMA AND TEXAS

EDITOR AND READERS OF THE RESTITUTION:

I WAS requested by Sister Randolph, widow of the lamented Brother E. F. Randolph, to go to Herring, in the western part of this state, and baptize Mr. W. W. Smith, whom we now introduce to the household of faith as Brother W. W. Smith. Brother Smith is a brother in the flesh to sister Randolph and Sister Robison of Salem, Ohio, and has long known the truth; but for various reasons has neglected obedience till this date. A reason that has for some time kept him back has been lack of someone to perform the duty. I also met Sister Smith, Sister Gates and Sister Randolph. How pleasant it is to meet and converse with those soldiers of the cross! All are sticklers for the one faith, it would be hard to find four others as sound people in doctrine. Both Sister Randolph and Sister Gates came quite a distance to be at this service, and the meeting of them, with Brother and Sister Smith will always seem as an oasis in the desert of my life. On account of the heavy rains that had fallen we could only hold three services, the first being only attended by the afore mentioned sisters and the Smith family. But the weather fairing and the mud beginning to dry up, word was sent to the nearest neighbors, and quite a number came Sunday afternoon and evening, and paid the strictest attention to what was said, and insisted that we come back and hold them a series of meetings at the earliest convenient date. I believe a good work can be done there, and shall try to go there again. By the way, Sisters Gates and Randolph are anxious that we of Western Kansas, Western and Eastern Oklahoma with Texas organize as one body with officers to solicit and raise funds for evangelistic work in these great fields. It seems that we might all get together and do at least something for the furtherance of the gospel in these fields. So we will ask those interested to write Sister E. F. Randolph, 704 North B St., Arkansas City, Kan.; Sister Ella R. Gates, Quintan, Okla., Box 177; or myself, at Komalty, Okla., with suggestions and plans as to how to work, and where work is needed. We can all do something, and should be up and doing.

The signs now point to near redemption, and if some are left out, may we not be to blame?

J. J. HECKMAN.

* * *

TO PURCHASE life has gold the power?
Can gold remove the mortal hour?
In life can love be bought with gold?
Are friendships treasures to be sold?
No—all that's worth a wish—a thought,
Fair virtue gives unbribed, unbought;
Cease then on trash thy hopes to bind,
Let nobler views engage thy mind.

Making Bread in Jerusalem

THE BRITISH soldiers are making and baking bread in the city of Jerusalem out of the same materials and in the same manner as the people of Palestine did when the Holy City was founded, or when the Lord walked its streets. The grain out of which the best quality was made was wheat; barley was only used by the poor or in time of famine, and rye was not raised to any extent in the East. The earliest methods of preparing the grain was to soften it with water, subject it to pressure, then grind it between two stones or in a mortar, and bake in thin cakes in the sun, or in a primitive oven. Then a kneading trough or a wooden bowl was used and the bread worked usually by the hands of the women. Leaven being discovered, it was used to raise the dough, and make it lighter. The cakes were cooked in primitive times on heated stones, and turned while baking. Then the average domestic oven was used as in the time of Christ. It was a stone or metal jar about three feet high which was heated inwardly or outwardly with wood, dried grass, stalks or vegetables, etc. Some of the ovens were holes dug in the ground, with sides plastered with clay and the floor made of gravel. In imitation of these ovens in the earth are the ones now being used by the British soldiers in Jerusalem. They are a row of semi-circular stone ovens covered with earth. These ovens are heated, then the fire is drawn, and the bread baked in them. The bread was, however, raised and prepared for baking by the heat of the sun. From an early time there were public ovens, and professional bakers furnished the community with bread. This baking business became so extensive in Jerusalem that there was one whole street called "Bakers' Street." There is this reference to it: "Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the baker' street, until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison" (Jer. 37:21).—Selected by Sister Letta Morgan.

* * *

IT WOULD be a profitable proceeding to read Christ's discourses over once or twice with the simple purpose of noting to what extent he uses objects of the great outdoors to teach and illustrate spiritual truths. What more fitting figure of the union and communion between himself and his followers could be given than the vine and the branches, what more tenderly expresses his loving care than that of the shepherd and his flock? Good and bad soil, tares and wheat, sunshine and rain, darkness and light, fowls of the air and beasts of the field, grapes and figs, thorns and thistles, salt, oil, water, sand, flowers, grass, trees, fish, pearls, all come in for a share of his attention as a means of conveying needful lessons to his hearers—and, let us not forget that the lessons are for us as well as for those who literally saw his face and heard the words that fell from his lips.

SILENCE THAT IS GOLDEN

IT IS easy for one to poison a person's mind concerning another. There is measureless ruin wrought in the world by the thoughtless speaker. Characters are blackened, friendships are destroyed, jealousies are aroused, homes are ruined, hearts are broken. Let us never take up an evil report and give it wing on breath of ours. Let us never whisper an evil thing of another. We know not where it may end, to what it may grow, what ruin it may work. Words once spoken can never be gotten back again. We had better learn to keep the door of our lips locked and say no evil of any one. This is a silence that is golden.—Selected by H. H. Hawkins.

* * *

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

R. A. Humphreys	$ 1.00
A Sister	3.00
Alex. Allan	1.00

* * *

FINALLY, BRETHREN, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatso ever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.—Phil. 4:8.

* * *

ONE REASON at least, why men pass through this world chafing, fretful and dissatisfied with their lot in life is just this—they have formed an overweening estimate of self and they find that neither God nor man treats them as they think they deserve.—Frederick W. Robertson.

* * *

THERE ARE blessings from God all around us,
We must thank him for gifts large and small,
But the gift of a dear little baby,
Needs the very best "thank you" of all.

* * *

THEER ARE few, very few, that will own themselves in a mistake.—Swift.

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Editorial

GOOD INTENTIONS will not help a man on his way if he takes the wrong road.—Old Proverb.

◆

Sister Huggins has returned from a visit with Brother and Sister B. F. Smith, of Monroeville, O.

◆

Legion (Mark 5:10). When a man mistakes his thoughts for persons and things, he is mad. A madman is properly so defined.

◆

I HOLD him great, who for love's sake,
Can give with generous earnest will;
Yet, he who takes for love's sweet sake,
I think I hold more generous still. —Lougfellow.

◆

The right reading of Hab. 2:2—a text almost universally misquoted— may be illustrated by the following story:

Smith keeps a savage dog on his premises, and near its kennel a board is displayed with this warning in large letters, "Beware of the dog."

"I suppose," said Jones, pointing to the warning, "you have printed that sign in large letters so that he who runs may read, as saith Hab. 2:2."

"No," said Smith, "but that he who reads may run, for so saith Hab. 2:2."

Illustrations of Biblical Symbolism

SYMBOLIC RIVERS

RIVERS IN biblical symbology represent nations. Following serve as illustrations:

Assyrian River (Isa. 8:7; Jer. 2:18).
Israelitish Rivers (Ezek. 6:3).
Egyptian Rivers (Ezek. 29:3).
Euphrates—Turkish Empire (Rev. 16:12).

◆

"Son of Man"

THE OLD Testament foundation for this New Testament designation of Christ is laid first in Psa 8:4, where the phrase occurs as prophetic of Christ personal, to whom it is afterwards applied in Heb. 2:6; and secondly, it is employed in Dan. 7:13 as descriptive of Christ corporate. The first points to Christ's genealogical connection with Adam, agreeable to Luke 3:23, 38; and the other to inherited mortality (Heb. 2:14). The terms in the Hebrew are

Ben-Adam—son of Adam.
Bar-Enoch—son of mortality

◆

The Bible

BIBLE IS but the anglicized form of the Greek word "Biblos"—another form of which is "Biblion," both of which are rendered "book" in all places in the New Testament, except where the 'little book" occurs, where the compound word is "Biblaridion" (Little Bible). With the word anglicized instead of translated, we read in the New Testament of

The Bible of the generation of Jesus Christ (Matt. 1:1).
The Bible of Moses (Mark 12:26).
The Bible of the prophet Isaiah (Luke 4:27).
The Bible of Psalms (Luke 24:42; Acts 1:20).
The Bible of the prophets (Acts 7:42).
The Bible of life (Phil. 4:3; Rev. 3:5; 13:8; 20:15; 22:19).
The Lamb's Bible of life (Rev. 21:27).
The Bible (Luke 4:20; Heb. 9:19; Rev. 17:8; 5:2-5, 7-9).
The Volume of the Bible (Heb. 10:27).
The Bibles (John 21:25; Rev. 20:12).
This Bible (Rev. 22:7, 9, 16, 19).
Little Bible (Rev. 10:2, 8, 9, 10).

◆

It is not growing like a tree
In bulk doth make men better be;
In small proportions we just beauties see,
And in short measures life may perfect be.—Ben Johnson.

Arithmetical Discrepancies Solved

DEAR BROTHER:

I WANT you to consider the Scriptures following, and favor me with "Editorial Comments" thereon:

And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men (2 Sam. 21:9).

And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew the sword: and Judah was four hundred threescore and ten thousand men that drew the sword (1 Chron. 21:5).

Probably Joab counts the standing army. Such an important factor from a military standpoint would not likely be omitted. If they were counted, then Samuel is wrong: if they were not included, then Chronicles is wrong. One says the valiant men numbered 800,000; the other 1,100,000. Why this discrepancy in numbers? If one writer copied from the other, how comes the difference? How can you claim "verbal inspiration" in the face of this discrepancy? If you say Samuel's account is right, then the account in Chronicles is an exaggeration.

Editorial Comment

BOTH ACCOUNTS are correct and are perfectly free from anomalies. While they both refer to the same matter, they report it in two ways. Both are absolutely true. Samuel gives Joab's report of the census; Chronicles records the same thing, but does not give Joab's report, but states the number of Judah and Israel as they actually were. This is evidenced by the use of the word "all" in Chronicles which does not occur in Samuel. This fact suggests the reason why there are two accounts, and at the same time points to why there are, as our correspondent says, "discrepancies" in the two records. Let us look at a few of the reasons which are given in Chronicles, and the fog of infidelity will be driven away by the sunshine of truth.

First, we read that Joab "began to number but finished not, because there fell wrath for it against Israel" (1 Chron. 27;24). He used nine months and twenty days in working on the census (1 Sam. 24:8); then the work was interrupted by a preliminary intimation of God's displeasure.

Secondly, the record says that "Levi and Benjamin counted he not among them: for the king's work was abominable to Joab" (1 Chron. 21:6). This fact, of itself, is sufficient to account for the "discrepancy" between Joab's actual report, and the figures given in the first book of the Chronicles, which is distinguished from the other historical books in being devoted to precise and detailed statistics, while the others are principally given to historical occurrences.

Finally, it is possible the standing army, of which Joab was the head, was not included in Joab's report, because it was "the number of the people" that the king asked for (2 Sam. 24.2); that is, the people capable of military service, but not in the army; and secondly, because Joab, as the general of the army, had no need to number them, and would not be inclined to do it, even allowing there was need, for he disapproved the measure; and thirdly, because, if he intended to include it, he left it to the last, and was prevented from doing it by a prelude of judgment, "He finished not because wrath fell." If the army was not included, Samuel is right, without Chronicles being wrong. The difference between the two sets of figures appears to be the number of the standing army. The "discrepancy" is only apparent, having so many subsidiary elements as to leave room for actual harmony. We receive both accounts "in full assurance of faith" (Heb. 10:22).

◆

Larger Hope a Mormon Doctrine

YOU HAVE said, in your editorials on Larger Hope, that the doctrine was taught by the Mormons. In saying this you have thrown the doctrine into bad company, I admit: but before accepting your assertion I ask you to give the proof that Larger Hope is a tenet of Mormonism.

WITH PLEASURE we respond to our correspondent's request. "Mormon Doctrine," written by President Chas. W. Penrose, was first published in 1877, and may be obtained today from the Zion Printing and Publishing Co., Independence, Mo. From this standard Mormon work we shall now give extracts which show the Mormon way of presenting Larger Hope. Either those who have advocated this theory among us have stolen the thunder from the Mormons, or the Mormons have thieved it from them—we do not know which. Anyway, the same reason is used, the same texts are quoted, and the same result is reached—salvation privileges after death. In some respects the Mormon theory is to be preferred, inasmuch as it requires the living to participate at least to some extent in the redemption of the dead. With the Catholics the living have to pay for the dead; with the Mormons, the living have to be baptized in the basement of the temple in their name; but with those among us who plead for the theory, no requirement is exacted of either the living or the dead! Larger Hope in its most dangerous form finds place among us. It can do them no harm to consider the Mormon arguments in behalf of posthumous salvation. They may learn a few things worth knowing. Following are extracts setting forth Larger Hope from Penrose's "Mormon Doctrine":

"One of the greatest difficulties in the way of inquiring minds, desirous of understanding gospel truth, is the apparent doom of the great bulk of the human family to perdition. The declaration is plainly and positively made in the Scriptures that there is no other name given under heaven whereby man can be saved, than the name of Jesus Christ. It is also proclaimed that "except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

"Many millions of the earth's inhabitants have passed away without hearing the name of Jesus, or having any opportunity of the privilege of the second birth. And the query arises, must all these souls be lost in consequence? And if so can the God of the Bible be just? Further, the question comes up. If the world had been in error so long, and the church of Latter-day Saints is the only true church of Christ, what has become of the generations of professing Christians, who lived and died in the centuries between the loss of the gospel and the Priesthood and their restoration in the present age?

"The difficulty arises through lack of a correct understanding of the plan of salvation, and through the erroneous doctrins of unauthorized teachers. Orthodox "Christianity" affirms that the future state of man is fixed at death; that the departing spirit goes either to an eternal heaven or an everlasting hell; and that there is no possibility of change, but, to use a familiar saying, "as the tree falls, so it lies." The light of modern revelation rolls back the darkness of ages and unfolds the glorious plan of human redemption in its fulness, and the illuminated soul perceives the triumph of justice in union with mercy, through the extension of gospel privileges beyond the narrow sphere of this mortal life.

"Why should the opportunity to learn and the power to obey the truths of the gospel be confined to dwellers in the flesh? Is it to be supposed that when the immortal spirit leaves its domicile of clay, its powers of perception, of reason, of reception or rejection of truth or error, of submission or rebellion to the decrees of heaven, are buried with the decaying body? The idea is contrary to all the hopes of the life to come kindled in the heart by the promises of the gospel. It is also antiscriptural. There is nothing in holy writ which establishes any such absurdity. Paul declares that all men shall be judged by the gospel which he preached. If this is true and God is just, must not all men hear that gospel and have the opportunity of receiving or rejecting it? And if this privilege has not been granted to them while in the body, must it not be afforded them when out of the body? ("This privilege" of rejecting the gospel they must have! Wonderful privilege. Editor.)

"Peter states the Lord shall 'judge the quick and the dead,' and explains that 'For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.' He mentions this in connection with his history of the mission and works of Jesus, who, he tells us, was 'put to death in the flesh, but quickened by the spirit: by which also he went and preached unto the spirits in prison.'

"That these spirits had been in the flesh, Peter makes clear by stating that they were 'disobedient . . . in the days of Noah, while the ark was a preparing.' The gospel was thus preached also to the dead, that they might have the same opportunities and be judged by the same gospel as the living."--pp. 29, 30.

"The living may be baptized for the dead. Other essential ordinances may be attended to vicariously. This glorious truth, hid from human knowledge for centuries, has been made known in this greatest of all divine dispensations. It is indeed light in the midst of darkness. It shines in the depths of the shrouded past, illuminates the mystic future, and reveals the infinite love of God and his tender mercy over all his works. It explains the meaning of Scripture texts long considered difficult and obscure. It links by loving ties the living with the dead. It shows why the fathers 'without us cannot be made perfect.' It opens the way of redemption for the hosts of departed heathens. It brings together in one all who are in Christ, even though parted by the veil that is drawn between the physical and spiritual spheres. It gives men and women the power to become 'Saviors on Mount Zion.' Jesus being the great Captain in the army of redeemers.

"In God's house all things are done in order. There is a right way and a proper place for the administration of ordinances for the dead. The living relatives of those who have departed without an opportunity of obeying the earthly requirements of the plan of salvation, if they have been born of the water and of the spirit, may stand in the name and place of the departed and receive the ordinances to be placed to the credit of the dead. Each sex represents its own. Men are not baptized for women, nor women for men. The first-born son in each family has rights of priority connected with this vicarious work if he has proven himslef worthy. The ordinances must be administered by those having authority, being set apart for the work, and must be duly witnessed and properly recorded. The books on earth must tally with the records in heaven.

"The place for these administrations is in a temple built to the Most High God, after the pattern revealed. The baptismal font, like the brazen sea in the temple of Solomon, is placed in the basement, under the place where the living are wont to assemble, typifying the place for the dead, all things spiritual having their correspondence with things natural. That which is done on earth, according to the divine instructions, is acknowledged in heaven, and is of force and effect in the world to come. Herein is manifested the power of the Holy Priesthood, loosing or binding on earth, and it is loosed or bound in heaven, all according to the commandments and revelation of the Most High through Jesus the anointed.

"This principle of proxy runs like a thread of gold throughout the entire robe of salvation. The Spotless One died in the place of the impure. He is the offering for the deadly sin of Adam. He is the propitiation for the evil deed of the world. The lamb on the smoking altar, the scapegoat turning into the wilderness, the sprinkling of atonement, all the sacrifices of the old covenant, as well as the infinite one of the new, are based on the doctrine of vicarious action and the divine acceptance of authorized substitutes. The manifestation of this truth in the last dispensation came from the prophet Elijah in the temple built to the Almighty by the Latter-day Saints in Kirkland, Ohio. On the 3rd of April 1836, he who was caught up to heaven without death, appeared to Joseph Smith and Oliver Cowdery, and committed

the keys of the power to 'turn the heart of the fathers to the children, and the heart of the children to their fathers,' that the earth might be saved from a curse. The living are thus authorized, under prescribed conditions, to act for the dead, and the fathers in the spirit world look to the children in the flesh to perform for them the works which they were unable to attend to while in the body.

"Here is the peculiar blessing upon the heads of the Saints in the grand, culminating and completing dispensation of the fulness of times. To labor for the redemption of their progenitors until every lost link in the line of their ancestry, back to the Abrahamic stock from which they originally sprang, shall be taken up and welded into the perfect family chain. Herein is seen one of the blessings attending the perpetuation of a man's name in the earth; to die having no seed being considered in olden times, among the people of God, one of the greatest of calamities. Indeed the glory and dominion, and joy and rapture of the future state will be found to have intimate relation to the family condition, and the promise to Abraham of a numerous posterity was not merely of earthly portent but reached into the exaltation and beatitudes of eternal existence.

"This divine plan of vicarious action, is one of the broadest, brightest and lovliest leaves in the blessed tree of life. It bears a healing balm, for millions of earth's sons and daughters who have passed away without hearing the only name whereby men can be saved,' or who having heard, were never taught the way of salvation as ordained through Jesus Christ. It is redolent of the love and mercy of the Eternal Father, and bears the sweet perfume of charity and gratitude of the children reaching out after the fathers, of the fathers blessed in the work of the children, and of kinderd affection enlarged, cemented and perpetuated for ever and ever. It parts the veil between the physical and the spiritual, it softens the heart, and brings the living and the dead nearer to God, and it sanctifies the soul to obedience, worship and devotion, filling it with reverence and adoration of him who has devised this broad and universal plan for the redemption of the human race." --pp. 33, 34, 35.

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAR RESTITUTION:

Find check for renewal for Thos. F. Rich, of Gates, Ore. He wishes to say he has been a reader since the early eighties--I do not just remember the date. He is 83 years of age, and has followed this belief since the seventies. He first took the "Bible Banner" and "Crisis"; then in 1881 he met and became acquainted with the now deceased Elder Pickett, and has been a close follower of this doctrine ever since.

Yours in Christ. THOS. F. RICH, per J. P. M.

THE RESTITUTION PUBLISHING CO. DEAR BROTHERS IN CHRIST:

PLEASE FIND enclosed one dollar to apply on subscription for The Restitution. I am still trusting lovingly and with all faith and hope in the promises of God through Christ, striving to walk according to the mind of Christ as it is in the word. Wife and I have been miserable this winter, and begin to feel age pushing on toward the end of this life; but be it so. Nevertheless we are looking for the soon coming of Christ in all quickening power for his body, the church; and I hope I may meet all the dear brothers and sisters in Christ in the first resurrection. Love and prayers for all.

S. E. BAIRD.

DEAR BROTHER:

WE HOPE this is not intruding. It seems that your patience has been tried (2 Thess. 1:4). A few days ago we mailed you a small contribution for The Restitution, and received, as it were, in return The Restitution for May 4th brimful of good things. Have read it prayerfully and with delight, and have been edified thereby. We desire earnestly to give our heartfelt thanks to God for you, brethren, with pen and ink (3 John 13, 14).

"The Church of God" is ably set forth as a light shining in a dark piece (1 Pet. 1:19, 20); next attention is called to the beautiful "Bow in the Cloud," so touchingly reminding us of God's everlasting covenant with his people and with mother earth (Eccl. 1:4). "When the wicked is cut off, thou shalt see it." Is my name written there? (Luke 4:17). We must keep it there (Rev. 3:1-5).

We are glad to see the discretion that is manifested in the editorial department of our dearest paper, The Restitution, and in the midst, too, of much gainsaying (Jude 11). Many seem to be going in the way of Cain (Gen. 4:5), as foretold (2 Cor. 11:13), speaking evil of the things they understand not (John 3:1-12). "Value of Plenary Inspiration" is ably discussed on page 198. "Loose Views" on the inspiration of the Bible should find no place among us. On same page we have "Extremes in Dress Rebuked." The explanation is beautiful. We teach by both example and precept: what we think and say is of more importance than what we eat and wear (Mark 7:15-20). Our conversation is an index to the heart (Luke 6:45). The wise and the rich do not feel their need of a Savior as the poor do (Jas. 2:4). So many men of the world have their portion in this life (Psa. 17:14).

Yours in hope,

R. A. HUMPHREYS.

DEAR RESTITUTION:

ON MAY 9th my wife and I drove about 100 miles (round trip) to hear Brother Lindsay and meet some of the brethren near Bosworth, Mo., crossing Missouri River at Waverly on ferry and having such a fine day for it. Met a goodly number of our faith and much pleased to meet them.

Had a fine basket dinner with plenty to spare. Soon made to feel at home. Heard an excellent sermon in morning and a timely exhortation in the evening on "spiritualism," which we should all heed as it is such a growing menace, full of deceit and false hoods.

The "Friendly Criticism" by Brother Parker on Brother Strickler's articles is indeed very commendable. We have greatly enjoyed Brother Strickler's articles and been much benefitted by them and must disagree in some things with Brother Parker. The friendly spirit in which he wrote is indeed pleasing to us all when necessary to disagree. If all stay in that spirit I think it would be well, and especially when one is trying to arrive at the truth. I cannot add a word to what has been said by Brother Strickler to throw any light on the subject, but would like to say a word or two anyhow. Brother Parker agrees. I believe, that people coming to a knowledge of truth must be raised from the dead whether faithful or not, and those not faithful receive death for their sins. He says "Adam was an enlightened sinner." Then he must be brought up, as I see it. Was Adam mortal? He must have been. Then surely he would have died at some future time if God had not put the death sentence on him: then when he died a natural death it was not in punishment for sin. He must be punished yet. Christ missed the second death by obeying and all it seems to me, must be punished with death who do not obey. It seems as though The Restitution gets better all the time. We have indeed some able writers. With brotherly love to all of like faith,

M. E. BRAY.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas.	Proctor, Montana.
Ethel M. Howard,	Chinock Cave, B. C., Canada.
Jennie Thomas	Proctor, Montana.

GOLDEN TEXT: 1 John 3:1-3

THE FLOWERS AND THE BIRDS

I READ Ethel Howard's first article in The Restitution. I was very interested in it because we are studying about birds at school now. My papa put up a bird house with six rooms in it, for the little birds to make nests in. I also think it is a very good subject because there is only one that can make flowers, birds and all pretty leaves and trees. Take a walk into the woods or field and notice all the queer leaves and pretty flowers they are growing. There is never a bird that falls to earth but our Father in heaven sees it. It says in the Bible that God sees every little sparrow, so how can he fall to see us? So when we see birds, queer leaves and flowers, we should think of God who made them.

JENNIE THOMAS.

JESUS LOVES CHILDREN

THE MASTER has come over Jordan,
  Said Hannah the mother one day,
He is healing the people who throng him
  With a touch of his finger they say;
Now I shall carry the children
  Little Rachel, and Samuel, and John,
I shall carry the baby Esther
  For the Lord to look upon.

The father looked at her kindly,
  But he shook his head and smiled,
Now who but a doting mother
  Would think of a thing so wild?
If the children were tortured with demons,
  Or burning with fever, 'twere well,
Or had they the taint of the leper,
  As do many in Israel.

Nay, do not hinder me, Nathan,
  I feel such a burden of care
If I carry it to the Savior
  Perhaps I can leave it there.
If he lays his hands on the children,
  My heart will feel lighter, I know,
And a blessing for ever and ever
  Will follow them wherever they go.

So over the hills of Judah,
  Along by the vinerows green,
With Esther asleep on her bosom,
  And Rachel, their brother, between,
Mid the throng that hung on his teaching
  Or waited his touch, or his word,
Mid the rows of proud pharisees bending,
  She pressed to the side of her Lord.

Now why should'st thou trouble the Master,
  Said Peter, with children like these?
See'st not how from morning till evening
  He teachest, and healeth disease?
Then Jesus said, "Forbid not the children,
  Permit them to come unto me,"
And he took in his arms little Esther,
  And Rachel he sat on his knee.

And he laid his hands on the brother,
  And blessed him with tenderest love,
And the weary heart of the mother
  Was lifted, all earth cares above,
And he said of the babes in his bosom,
  "Of such is the kingdom of heaven,"
And strength for each duty and trial
  That hour to her spirit was given.—Selected by
FLORA A. KNAPP.

THE GIFT of a child, like life, may be yours and mine if we humble ourselves and become as little children.

COMPANION TEXTS

BY AUNTIE WINCE

It is some time since, perhaps fifteen months, that Sister Wince sent us the following for publication. At the time we could not use it. It was put away and has just come to light again. In the face of present things we feel it to be very appropriate and pass it on to you. We trust you will read it with understanding and profit.

"THINE HAND shall find out all thine enemies; thy right hand shall find out those that hate thee. Thou shalt make them as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath and the fire shall devour them. Their fruit shalt thou destroy from the earth and their seed from among the children of men. For they intended evil against thee: they imagined a mischievous device which they are not able to perform" (Psa. 21:8-12).

"Upon the wicked he shall rain snares, fire, and brimstone and an horrible tempest: this shall be the portion of their cup" (Psa. 11:6).

"Thus saith the Lord God: It shall also come to pass, that at the same time shall things come into thy mind and thou shalt think an evil thought. And thou shalt come against my people of Israel as a cloud to cover the land; it shall be in the latter days; and I will bring thee against my land, that the heathen may know me when I shall be sanctified in thee, O Gog, by their eyes. Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them? . . . And I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain and great hailstones, fire and brimstone. Thus will I magnify myself; and I will be known in the eyes of many nations and they shall know that I am the Lord" (Ezek. 38:10, 16, 17, 22, 23).

I want you, dear young people, to read the passages that I have quoted for you from the Psalms of David and compare them with those I have quoted from the 38th of Ezekiel and see if you do not think as I do, that they apply to the same people, that their punishment coming as it does in "the latter days," is not to come in the very days in which we are living, or in the not far distant future at a time when there are still heathen on the earth and nations existent upon it before the Lord's name can be magnified, and that if this people, called Gog by Ezekiel, be Russia, we have only to wait for the fulfilment of the prophecy, until God's people Israel have re-settled the Holy Land and have become prosperous.

Already the means from whence "the overflowing rain and the great hailstones" are to come, are at hand, in the fast multiplying air ships of the present time. The Jews have suffered terribly from Russia, and God has not forgotten. It may seem strange that she will shift sides, and that some who are now her foes will become her allies, but this is just what will happen. Keep your eyes open for you will doubtless live to see Armageddon fought to a finish and Abraham's children put in possession of the land that is theirs already by an irrevocable deed.

GLEANINGS

SUCCESS is a failure when it has lowered your standards and made you a traitor to all of your highest and noblest impulses.

REFUSE TO be discouraged if the standard you have reached does not satisfy you. Keep on trying.

BE TRUE to the best of yourself; stand boldly by the truth.

TO TAKE the drudgery out of your occupation, put your heart into it; take pleasure in it, do it cheerfully and make it a stepping stone to something higher.

BE MASTER of yourself. Anyone can give way to fits of anger, but it takes a true man to be master of himself. Self-discipline strengthens the inner man, strengthens the will.

LOOK NOT mournfully into the past; it comes not back again. Wisely improve the present; it is ours.

IT IS usually the one who overcomes most that accomplishes most.

SOME OF the greatest gains made in life are made in dealing with petty annoyances.

A CHINESE proverb says: "To practice humility, look into the sky and remember what thou knowest not."

TODAY IS your day and mine—the only day in which to play our part. Let us then do our level best.

EVERY ATTEMPT to make others happy, every trouble left behind, every temptation trampled under foot, every step forward in the cause of what is good, plants our feet on higher ground.

LIFE'S BATTLES don't always go
To the stronger or faster man;
But soon or late, the man who wins
Is the one who thinks he can.—Sel. by F. A. Knapp.

GOOD READING

Read much; the mind, which never can be still,
If not intent on good, is prone to ill,
And when bright thoughts, or reasonings just you
  find,
Repose them careful in your inmost mind.—Benjamin Franklin.

And remember this, that no book you ever will be able to select for that active mind will be as well suited to your particular case as the Bible, for in it all things are good, there is no ill. Each thought is bright and every reasoning just, and if we will but repose them in our inmost mind they will serve us well.

YOU MAY own this plot of ground, and I that, but the horizon belong to him who can interpret it.—Ralph Waldo Emerson.

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The Restitution

A Paper Representing the Church of God, and Devoted to the Exposition and Defense of the Things Concerning the Kingdom of God and the Name of Jesus Christ.—Acts 8:12.

VOLUME 72 CLEVELAND, O. JUNE 8th, 1920. NUMBER 22

Whatever is, is Best

I know as my life grows older
  And mine eyes have a clearer sight
That under each rank wrong, somewhere,
  There lies the root of right,
That each sorrow has its purpose
  By the sorrowing unguessed,
And as sure as the sun brings morning
  Whatever is, is best.

I know that each sinful action
  As sure as the night brings shade,
Is somewhere, sometime, punished,
  Though the hour be long delayed.
I know that my life is aided
  Sometimes by the heart's unrest
And to grow means often to suffer,
  But whatever is, is best.

I know there are no errors
  In the great eternal plan,
That all things work together
  For the final good of man.
And I know as my life speeds onward
  On its grand eternal quest,
I shall say as I look towards the kingdom
  Whatever is, is best.—Sel. by MILDRED TUBBS.

Daily Thoughts

Cause me to know the way wherein I should walk Psa. 143:8
God is able to make all grace abound toward us 2 Cor. 9:8
The Lord's servant must not strive, but be gentle 2 Tim. 2:24 R. V.
He shall deliver the needy when he crieth Psa. 72:12
God is our refuge and strength Psa. 46:1
I am in distress, answer me speedily Psa. 69:17 R. V.
God is not unrighteous to forget his people Heb. 6:10

A. D. DONALDSON.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

THIS IS the question of the ages. In a modified form an old writer plaintively asks "If a man die shall he live again?" With him, there was no manner of doubt that man did die but, was it credible that he would live again? There is nothing of greater importance to us than a right knowledge and belief on this point. On the one hand the majority of churches deny that man ever dies—what seems death is only transition. With them the proper man is what is known as the "soul" with which they interchange the word "spirit." This soul, according to them, is immortal and therefore not subject to death. Death is only a shaking off the body—the mortal clod, the shell—setting the soul at liberty.

A steadily advancing minority, on the other hand deny this definition of death. They affirm that man really does die as Scripture states, but he may be made alive again by a resurrection. Indeed, this apparently is also the reply the author of Job gives to the above query, as anyone may verify by referring to the 14th chapter of his book.

These series of articles are principally to point out the conflict upon this subject (which is being eagerly discussed at present) of current theology of the majority, with the theology of the Bible and the position taken by the minority. They will be written in dependence and with profound reverence of the word and with a sincere conviction of the equality and brotherhood of man. They may provoke controversy—but let all be done in a courteous Christian spirit.

Vast and important issues hang on the right consideration and view of man's psychology. A truthful reply to the question, what is man? will at the outset clear away much of the accumulated rubbish of ages and help to the reply of the question heading these articles, "Is Man Immortal?"

WHAT IS MAN?

The God who made us is the best authority to consult and the psychology of Moses is, in consequence preferred to that of Plato and and Bishop Butler, to Pythagoras and John Wesley. We turn to Gen. 2:7: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." Now did the Lord form man of the dust of the ground or a shell or body to put him into? Moses says it was "man." It is of the utmost importance that we settle in our minds what constituted man in the Mosaic record. If man was not made of the dust of the ground then the account is not correct, for Moses declares that "Jehovah God formed the man from dust of the ground and blew into his nostrils the breath of life, and man became a living animal" (Kitto's translation). This implies certainly that he was made out of something, that he did not exist from eternity, and it is positively declared that the accountable, intelligent being called man (Adam) was made of dust on the sixth day of creation That Moses made no mistake is evident from the 19th verse of the 3rd chapter when he reiterates the statement, "For out of the ground wast thou taken, for dust thou art and unto dust shalt thou return." Did he exist before that day? If so, the record is not true, and we are left to guess at its origin. Abraham corroborates Moses when he reverently addresses God "I am but dust and ashes" (Gen. 18:27). In perfect accord also is the apostle to the Gentiles, writing some 1500 hundred years after Moses: "The first man is of the earth, earthy" (1 Cor. 15:47). There is nothing in the Bible to override these direct statements.

If, then, the organization thus formed of dust whom Moses calls man is not man, who or what is man? It is often argued that it was the "breath of life" which was breathed into his nostrils. Let us examine this position. It will be observed that nothing wos added to man after his creation but the breath of life, hence this breath must be the man, if the material organization is not. Which is the accountable being that God dealt with and threatened? Is it the one formed of the dust, or the breath of life received into his nostrils? Let us suppose that this breath of life is the real man and that the body is only a shell and prison house to hold him during his stay upon earth This being true, whenever we find "breath of life" in the Hebrew or English, we shall find a man, whether in human or other organism.

THE BREATH OF LIFE NOT MAN

The word rendered "breath of life" in Hebrew is "n'shamah" and occurs twenty-four times in the Old Testament, so in Isa. 2:22, "Cease ye from man whose n'shamah is in his nostrils." Which is the man here? Can anyone suppose it is his breath? It would locate the man in his own nostrils! Again Gen. 7:22, "All in whose nostrils was n'shamah, of all that was in the dry land died.". "All" includes all flesh, "both of fowl and cattle, and beast and of every creeping thing that creepeth upon the earth and man." See following verses. Moses, it will be seen, gives to man the very same breath of life, or spirit of life, which he gives to all creation. This is important to know, for the modern idea that man possesses a superior spirit is not supported anywhere in the Bible. Solomon is in perfect accord with Moses here: "Yea, they have have all one breath" or spirit. It follows in consequence, that if this breath of life is the real man, he exists not only in his own nostrils but in all the animal creation. Without pursuing this absurd position, it will be clear to everybody that the breath of life breathed into man's nostrils is not the man.

MAN IS DUST

Then what is man? Is the being formed of the dust properly called man, before he received the breath of life? Jehovah so called him, and he knows. If he was correctly denominated man before he received the breath of life, is it not equally correct to call him man after the breath of life leaves him? Man is dust, thus saith the servants of God. Man's body is dust, interpolate the churches, and with them sing in unison the poets, Knight, and Pope, and Longfellow. Here in this nutshell, then, of only four words, "man's body is dust," lays hidden the vast issues of this mighty controversy.

ONLY THE BREATH LEAVES MAN AT DEATH

The Bible nowhere teaches that anything leaves man at death but the breath (or spirit) of life. This breath causes the man to live, and we should naturally suppose that the withdrawal of this breath (or spirit) would produce death. Says David, "His breath goeth forth, he returneth to his earth in that very day his thoughts perish." Again, "Thou hidest thy face, they are troubled, thou takest away their breath (or spirit) they die and return to their dust" Psa. 104; 146). David's son, rather discounted by our city preachers, agrees with his father and also with Moses: he writes in Eccl. 12, "Then (i e at death) shall the dust return to the earth as it was, and the spirit shall return to God who gave it." The word rendered "spirit" is the same Hebrew word rendered "breath" in the above quotations. Now if the spirit in this verse is the real man, then as "returning" implies a former or prior presence, the conclusion is inevitable that the real man was a being with God before he was manifested as a babe at birth! This conclusion would flatly contradict Moses, but lands us beautifully into Madame Blavatzky's net. Here is just where clever Mrs. Bessant was basely entangled, and in the modern cult known as Theosophy, we have the revival of the old Pythagorean system of metempsychosis or the transmigration of souls. If it does not logically land us there, it insinuates itself into our belief and practice of Spiritualism, a a modern revival of the old necromancy condemned in the Bible.

But if the spirit is the breath of life, which is the direct cause of life and animation to man and beast, it returns to God, the original source of all life, to the spirit of all flesh. Make of this spirit anything you like, an entity or power or what not; it is not the man, and we are really concerned on that point only. And thus it is written, the spirits of good and bad men alike, yea, of all cattle and creeping things, of fish and fowl, all—all at death return to God, the source, the giver.

THE TESTIMONY OF THE NEW TESTAMENT

We have a telling example of this truth in the New Testament. Stephen is being cruelly stoned, and while expiring, he cries out, "Lord Jesus, receive my spirit" (Acts 7:59). And when he had

said this he fell asleep! Was the spirit (breath, Greek, pneuma) the individual Stephen? If it was then he fell asleep. But it is evident that Stephen's spirit was not the individual Stephen, for the next verse adds, "And devout men carried Stephen to his burial and made great lamentation over him." "This is only his body," teach our modern doctors of Divinity. We prefer Dr. Luke's teaching who calls the mangled, bleeding corpse, the man, Stephen; and with him agree all the prophets.

G. W. WINCKLER.

Evangelist Report for April

SERMONS

Caldwell, Kans. 1st	1
Arkansas City 3rd to 5th	5
Rene, Col. 7th to 21st	13
Randolph, Mo. 25th to 30th	7
Total	26

EXPENSE

Drury to Arkansas City	$ .44
Arkansas City to La Junta, Col.	7.04
Meals and lodging	2.25
La Junta to Kansas City	8.77
Kansas City to Moscow	.30
Total	$ 18.80

MONEY RECEIVED

Carried over from March	$ 28.88
Brother and Sister Grimsley	24.98
Brother Thimgan and Family	30.46
Brother and Sister Palmer	10.23
Sister Reisener	1.64
Brother Sisk	.99
Sister Barrett	.27
Mr. and Mrs. Murry	5.00
Total	$102.45
Salary	100.00
Expense	18.80
Amt. of order	118.80
Amt. due on order	16.35

Remarks

WHEN I made my last report I was just beginning a meeting at Rene, Col. I went to Arkansas City from Caldwell, and spent Sunday and Monday. The brethren had secured the Gem Theatre for Sunday, and advertized three meetings. But upon Sunday morning we were greeted with a blizzard of the worst kind. Finding it impractical to go to the theatre we went to Brother Jacob Reed's, and had a fair turn out of the brethren, and one Presbyterian preacher and undertaker combined. He seemed quite interested, but we are uncertain as to whether he was there to learn the truth, or looking for business. It cleared up in the afternoon, and we tried it at the theatre, but the storm had spoiled the day so far as any hope of outside attendance was concerned. However, our minister was out again. Could it be possible that he would allow himself to be interested enough to endanger his social position? That is a sad question. It does not look as though it could be in place to propound such a question, yet people will tamper with their future. We are told not to judge, but experience teaches us many things, and fits us to pass directly upon many questions without misjudging. This man was a minister and an undertaker. As a minister he wanted to be nice to the brethren, hoping no doubt they would return the compliment and attend his church some time; as undertaker no doubt he thought among soul sleepers was a good place to look for business, knowing their doctrine was closely allied to his business. But he heard something he was not expecting, and became lost in the subject, and came out in the afternoon, thoroughly interested. But now the crisis: will he push on to perfection and hope? Many a flower has been robbed of unfolding beauty, by some unseen insect cutting off the supply of nourishment; and when we have sown the seed for the flowers of the kingdom, many have been blasted in the budding. I feel my heart palpitate and tears start when I think of so many flowers having some human insect eating out the tap root, and the very vitals of truth with the result they simply fade and die.

On account of a wreck I had some trouble in getting from Arkansas City to Rene, Colo., my next point, but finally arrived. Brother Grimsley met me, and took me to his home, where I remained for several days, and enjoyed the stay very much.

Sister Grimsley used to be Eva Mehrens, of Blair, Neb., and it seemed like getting home to visit her and talk over old times; and the best of it is that her faith has not waned any with the passing years. She and Brother Grimsley are well versed in Scripture, and are a valuable help to the class at Rene. I baptized nine at this place last July, and set them in order, and had not met them since. We had bad weather here, as at Caldwell, and Arkansas City. We planned an all-day meeting on Sunday, but when Sunday came the worst blizzard that country ever knew was on. For several days we had to go to meeting with teams as cars could not run. The next Sunday we again planned for an all-day meeting, but lo! when Sunday came another blizzard was on; more snow fell this time, but the wind not quite as hard. Hundreds of cattle and sheep were driven into the lake and irrigation ditches, and drowned. I was at Brother Thimgan's during this storm.

I received a good many letters telling me how they had worried, and thought I might have been caught on the road, and was suffering, but the Lord provided, and I was surely in good hands each time; and I thank God for the good brethren. I am praying that our heavenly Father will richly bless them all. I had never met any of the people of Arkansas City before, except Sisted Long. I met her in 1898 in Omaha at a conference, but I was so thankful to find her standing firm for every true principle of Christian faith and duty. My visit at Brother and Sister Chaplin's, Reed's, Randolph's Coulsom's, Long's and Harlick's will long be remembered. The meeting at Rene was so hindered by bad weather it seemed we could not overcome it. The time came to bid them good bye and hurry away to where others were anxiously waiting their turn.

On Friday morning, the 21st, we arrived in Kansas City and crossed the river near Randolph where Sister Morgan had arranged for the next meeting. She is so earnest and longed to have the gospel preached to her neighbors, and while she is loved and respected, her belief is of course, unpopular; and when she saw the indifference manifested, her heart sank in despair. When the meeting closed, she still stood alone; the look of sorrow in her face and tears in her eyes were pitiful to see. I told her we had sown the seed, and must leave the result with God. She took courage and thanked him for strength, after a spell of sickness to attend the meeting, and the good it had done her. Over 20 years ago I preached in that community when Brother and Sister Calkins lived there. Brother Calkins now sleeps, but Sister Calkins came over on Sunday and after the lapse of years and many changes, was on the spot when years before, surrounded by her children and her husband by her side, she had hallowed the place by having the truth preached. Dear old Brother and Sister Carpenter were still there, and we were all at Sister Morgan's for Sunday dinner after the service. Letta, as is familiarly known, is a daughter of Brother and Sister Carpenter, and it was a joyful meeting to them. Once more on the old ground where Sister Calkins had brought the truth to them, and they accepted the message, and I, the messenger who had been the humble instrument in the hands of God to bring them to Christ —you can perhaps imagine how those few hours were enjoyed.

In this age all good times and things must end, so the time came to say good bye, and hasten on where others were anxiously waiting our coming. You will remember in a former report I told of Sister Lawrence and Sister Leasly coming to Kansas City to be baptized. You would only have to know them to realize it would be but a short time before they would be calling for help in behalf of those whom they love, and so now I am at Sister Lawrence's home writing this report and trying to interest the people in the truth, and persuade them to save themselves from this untoward generation. The result I will, the Lord willing, tell you all about in my next report. Nebraska points have consented to wait while I met these appeals, and their kindness in so doing is appreciated.

Oh the great indifference that has come upon the people. They do not seem to realize it. Every thing is looked after and attended first, then if any time is left it is given to the church. And this indifference is growing with leaps and bounds. It looks like the time was not far off when our efforts would become wholly futile; but what about the body of Christ? Jesus said because iniquity shall abound, the love of many shall wax cold. When we see so much indifference in the world and so little love, we naturally turn to the brethren, and if we find in them the lack of that principle which underlies, and upon which the whole structure is founded, it is sad indeed. The more iniquity we see, the more we are tried and persecuted, the more we should be drawn together and feel nearer by each added trial. As these trials increase with each passing day, our love should deepen in proportion. If not, how are we going to be fortified for the last great conflict? When we feel that deep seated, and pure love of the brethren whom we have seen, then we can realize our love for God whom we have not seen.

Let us watch, for these times are different from any we have had before. We need courage and strength to overcome and be victorious. May the Lord keep us from the evil of this wicked generation, is my earnest prayer.

ALMUS ADAMS.

Whence the Interchurch Movemeut?

WHENCE THE Interchurch World Movement? Is it of God, or of man? We fear it is of man, for these reasons:

I. MONEY IS THE FIRST ESSENTIAL.

OUR LORD did not say, "Tarry ye in Jerusalem until ye be supplied with money," but, "until ye be endued with power from on high." Of course this charge will be stoutly denied, and we believe there are noble exceptions; yet in the literature which has come to hand the word "budget" and corresponding words occur so many times than the name "Holy Spirit" that we are constrained to look upon the movement as the beginning of a great church trusts on a commercial basis. Such an institution looks just like the Laodicean church of the Apocalypse: "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

II. IT HAS NO DISTINCTIVE DOCTRINAL MESSAGE.

Every great movement of the Christian church, ordained of God, has been based on a definite doctrinal message and a call for separation from the world. But no such burning message accompanies this movement. In fact, one can believe most anything as long as he falls in with the movement. There is a call for union of effort without union of faith; a fusion of endeavor with a confusion of doctrine. This is not God's way of doing things, and will lead to defeat rather than to victory.

Furthermore, by catering to the world, in recent times, in all forms of amusement; by a criticism of God's Word which has produced unbelief in pulpit and pew; by a relation to civil powers that looks like spiritual adultery, the church has gotten filled up with unregererated members that have not "tasted the good Word of God and the powers of the world to come." Yet the Interchurch Movement, in its zeal for the realizatin of its

dreams, seems to ignore all this and is determined to cross over into Canaan without first being cleansed of the iniquity of Baal-peor. Will the ark of God move forward until Israel have sanctified themselves? Never! and we are warned not to move until the ark moves (Josh. 3:4, 5).

III. IT IGNORES THE SECOND COMING OF CHRIST.

The doctrine of our Lord's return to earth is so prominent in the New Testament that to eliminate it would make the Book unintelligible. It was preached definitely and emphatically by Jesus and his apostles at the beginning of the Christian movement, and has been announced by holy men until now. Yet now, at the close of the age, amid the crash of nations and other last-day prophetic conditions, a great movement is started which apparently knows nothing about Christ's return! Is this of God? Has he changed his mind and purpose? Judge ye.

IV. IT HAS AN UNSCRIPTURAL OBJECTIVE.

The conversion of the world is the objective of the Interchurch Movement. Where did they get this? Not of God, for he says that the tares and the wheat must "grow together until the time of the harvest," and the "harvest is the end of the world." Then it must be of man. Moreover, the Great Prophet, in his Mount Olive discourse, said that the Christian dispensation would have just such evils as had always been, and that instead of witnessing the world's conversion at its close there would be alarming wickedness on every hand; the days of Noah and Lot would be repeated, and an unready world would wail at the "sign of the Son of Man in heaven." Whence then this Interchurch Movement? Does God inspire visions contrary to his writen Word? I trow not.—Milton C. Burtt.

Obituary

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Mrs. Mary Cordray passed away at her home, 1131 S. Lafayette St., South Bend, Ind., May 17, 1920, after an illness of a few hours. She was born May 3, 1851, in South Bend, and lived in this vicinity all her life. She was married to Samuel Cordray in 1872 and became the mother of two sons, Edward and Charles.

She united with the Advent Church more than fifty years ago, and was a member of the South Bend Church of God at the time of her death.

She leaves her husband, Samuel Cordray, two sons, Edward Cordray, of 1599 South Michigan St., South Bend, and Charles Cordray, of 4702 Park Ave., Chicago. Also four brothers, Leonard, Henry, and Georpe Peiffer, of Napanee, Ind., and John Peiffer, of Bremen, Ind., and one sister, Miss Lizzie Peiffer, living with her.

Funeral services were held from the residence on Wednesday, May 19, conducted by the writer. We spoke from 1 Cor. 15 on the subject of the resurrection. The home was filled with the friends and neighbors of Sister Cordray who came to pay a tribute of respect and love to her memory.

D. E. VAN VACTOR.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

B. F. Smith	$ 3.00
M. Jeffrey	3.00

FAMOUS GROUPS OF THREE

THREE THINGS to love—courage, gentleness and affection.

Three things to contend for—honor, country and friends.

Three things to hate—cruelty, arrogance and ingratitude.

Three things to teach—truth, industry and contentment.

Three things to admire—intellect, dignity and gracefulness.

Three things to delight in—beauty, frankness and well-doing.

Three things to avoid—idleness, loquacity and flippant jesting.

Three things to wish for— health, friends and a loving spirit.

Three tings to cultivate—good taste, good manners and good humor.

Three things to please God—exercise faith, hope and love.

A. D. DONALDSON.

HAVE JUST finished reading the page of 11th ult., edited by Sister Bessie Walker, and while thanking her for relieving us for a time of our duty, we take the opportunity of congratulating you on being furnished with such interesting as well as profitable reading. In a private letter Sister Walker stated "the work was at all times interesting and at no times seemed hard." When necessity again calls, we will know at whose door to knock. A. D. D.

The Restitution

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Editorial

That which man desires most may be the thing he needs least.

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Lose not what you might do by dwelling upon what you have done.

—o—

May 30th all enjoyed a surprise visit from Brother and Sister B. F. Smith, of Monroeville, Ohio.

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Little sins have a fearful power of eating out the believer's heart. The ants of a tropical climate will surround their prey, and after destroying it, eat it out so thoroughly, and yet delicately, that at a distance it may appear still alive. But when the storm comes it crumbles. So falls the professor whose inner life has been destroyed by little sin.

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In the vegetable world there can be no growth, and eventually therefore no life, without heat, light, and moisture. Neither can we grow nor live in the spiritual world without God's love to warm our hearts and kindle our zeal, and the revelation of his word to give us light, and the well of water springing up into everlasting life—that permanent life of God enjoyed by the sons and daughters of the Lord.

Illustrations of Biblical Symbolism

SYMBOLIC SUN, MOON, AND STARS

Sun, moon and stars in symbolic prophecy represent rulers, secular and ecclesiastical, and the glory which attaches to their respective positions. Illustrations as under:

Ashamed Sun (Isa. 24:23)
Israelitish Sun (Isa. 60:20)
Darkened Sun (Joel 2:10)
Prophetic Sun (Micah 3:6)
Smitten Sun (Rev. 8:12)
Sun Clothing (Rev. 12:1)
Sackcloth-like Sun (Rev. 6:12)
Bloody Moon (Joel 2:31)
Dark Stars (Ezek. 32:7)
Smitten Stars (Rev. 8:12)
Sign Stars (Luke 21:25)
Cast Down Stars (Dan. 8:10)
Falling Stars (Rev. 9:1)

—o—

Biblical Proverbs

THE SENSES EXERCISED BY REASON OF USE. It is the glory of God to conceal a thing; but the honor of kings is to search out a matter (Prov. 25:2).

LAMENTABLE SCARCITY OF FAITHFULNESS. Most men will proclaim every one his own goodness, but a faithful man who can find (Prov. 20:6).

PRAISING THE WICKED, AN ABOMINATION. They who forsake the law praise the wicked, but such as keep the law contend with them (Prov. 28:4).

GIVING TO THE RICH A GREAT SHAME. He who oppresseth the poor to increase his riches, and he who giveth to the rich shall surely come to want (Prov. 21:16).

EVERY DAY TRICKS OF TRADE. It is nought, it is nought, saith the buyer; but when he is gone his way, then he boasteth (Prov. 20:14).

FEMALE INDISCRETION. As a jewel of gold in a swine's snout, so is a fair woman who is without discretion (Prov. 11:22).

MUTUALLY ABOMINATED. An unjust man is an abomination to the just, and he who is upright in the way is abomination to the wicked (Prov. 29:27).

LIKE A BRUTE. Whoso loveth instruction loveth knowledge, but he who hateth reproof is brutish (Prov. 12:1).

THE TRUE BASIS OF COMMEDATION. A man shall be commended according to his wisdom, but he who is of a perverse heart shall be despised (Prov. 12:8).

A GIFT BLINDETH THE EYES. A man's gift maketh room for him, and bringeth him before great men (Prov. 18:16).

THE ONLY PRAISEWORTH WOMAN. Favor is deceitful and beauty is vain; but a woman who feareth the Lord, she shall be praised (Prov. 31:30).

HOW TO TELL A FRIEND. A friend loveth at all times (Prov. 17:17).

THE WORLD'S FRIENDSHIP. The poor is hated even of his own neighbor; but the rich hath many friends (Prov. 14:20).

DISPOSITION WILL OUT. Even a child is known by his doings, whether his work be pure, and whether it be right (Prov. 20:11).

A GOOD JOB. There shall be no reward to the evil man; the candle of the wicked shall be put out (Prov. 24:20).

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Brother McLauchlan's Testimony

OUR READER have heard, of course, of Brother Robert McLauchlan. He was rich, and had a wide reputation for good works. He died several years before we came to Cleveland, consequently we had not the pleasure of his personal acquaintance. The love in which he is held by those who knew him, however, proves that he was a brother beloved. Of his soundness in the faith he has left evidence in a volume of 503 pages called "Addresses and Miscellaneous Papers on Bible Themes." Since his death many of our brotherhood have been led to think that Brother McLaughlan believed in Larger Hope and countenanced open communion. To such the following quotation from page 152 of his book will be both interesting and enlightening reading:

"To this parent error (the immortality of the soul) may be traced on the one hand the revolting doctrine of eternal torment, and on the other the equally baseless subterfuge of universal restoration; both human inventions. The one destroying and maligning the character of God as a relentless tyrant, unmindful of the sufferings of his creatures, who will eternally writhe in hopeless misery, which is wholly vindictive, never having been intended for any reformatory purpose, and the other holding out to the sinner a false hope, that however wicked and base he may become, and fall so hopelessly that there is nothing more for him in this life, till he is transferred to an 'undiscovered country,' and a 'fairer clime,' and have another chance, where he will be 'forced' forward by the invitable law of progrss (Chautauquan, March, 1891). Who can tell how the world has been corrupted through such false theories as these, and how simple the human mind to be deceived with such sophistry. The question arises where those knowing ones get their information about the conditions to prevail in 'an undiscovered country,' and how they knew it will be a 'fairer clime' and all about the 'forcing process' under 'the inevitable law of progress.' In this life men are left to the freedom of their own will, although directed what to shun, and what to pursue. If they follow the teaching of divine inspiration, resist evil and persevere in the path of duty, they form character, and place themselves on the side of righteousness, but in the 'fairer clime of that 'undiscovered country' if they are to be 'forced forward' by the inevitable law of progress there can be no character formed. The creatures of such 'forcing process,' under inevitable law, can only be machines that is all, and nothing else.

"A beautiful outcome this, as the production of the Elysian fields invented by vain dreamers of whom we are well warned in the word of God.

"In opposition to all such human theories and vain delusions the teaching of Scripture rises like an impregnable bulwark, an unmoveabl tower, an impenetrable armor. That word declares, 'The soul that sinneth it shall die.' 'The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord' (Rom. 6:23)."

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The Real Issue Plainly Stated

UNDER THE title "A Critique," in this issue, a correspondent complains that Brother Knapp has misrepresented the doctrine of Larger Hope in calling it a "second chance." That this view misrepresents the writer's view of the doctrine is probable; but we presume Brother Knapp was speaking of systems and not individuals. Larger Hope is perhaps the most universally believed dogma in the world. The term comprehends Universalism, Mormonism, Brahminism, Hinduism, etc. "The faith of millions of people in India," says Sister Elizabeth A. Reed, "for nearly two thousand years, has been built largely upon the dogma that each being must pass through 8,400,000 lives, which is the natural lot of all souls. These forms through which all must pass are supposed to consist of 2,300,000 quadrupeds, 900,000 aquatic animals, 1,000,000 feathered animals, 1,000,000 creeping animals, 1,700,000 immoveable forms such as trees and stones, 1,400,000 human beings, and although there is no gradual rise in position it is only in this last form that final emancipation may be gained" ("Hinduism in Europe and America," page 22). Larger Hope is cosmopolitan, and is very accomodative to the whims of the individual, if only he will tolerate it, ranging from one chance to 1,400,000. With Universalists, Theosophists, and other cults, there are as many hells of probation as there are kinds of sins, so that man's chances to be saved are literally infinite. Brother Knapp was certainly conservative in giving only two probations when as a matter of fact Larger Hope, in some of its most numerous and powerful systems, gives multiplied millions.

But the purpose of this editorial is to call attention to the real issue under discussion. The thing to be proved is the thing assumed. Thus: "If it can be positively proved that all have had a chance, then it is all settled." "If it can be positively proved that all have had a chance"—the very thing that nobody believes! Again, the issue is befogged when we say: "How can God be just and deal equally with all people and let some of them die ignorant of any plan of salvation, and remain dead to all eternity, and yet at a subsequent date give their descendants a right to salvation." The matter is made worse by asking us to read Psa. 17:2; Ezek. 18:25; 33:17. In the first reference we are told that David prayed, "Let thine eyes behold the things that are equal"—away back in David's day! In the last two references, written 549 B. C., God say, "Is not my way equal?"– a challenge for the times! Is God just? Can he hide the gospel from one man and reveal it to another, and yet be just? Can he let some of our forefathers die ignorant of the truth then subsequently reveal the gospel to some of their children—can he do this and yet do right? These and a hundred other vicious questions lurk in the heart of every men who harbors the doctrine of salvation for unbelievers after death. "Who hath directed the Spirit of the Lord, or being his cousellor has taught him?" (Isa. 40:13). The Lord's cousellors are very numerous; those who presume to teach him are legion; but such presumption can only lead to destruction. Those who advocate posthumous probation have not the knowledge, it seems, of giving it to us in a systematic way. They charge God with folly either positively or constructively, quote a few texts off hand, and then reason on a premise assumed. Not a man comes forth and demonstrates the doctrine scripturally and logically. As a suggestion we submit a plan by which they can build up the theory and give it some appearance of logical lucidity. To convince the intellect and satisfy the heart let them show that—

I. For thousands of years God has unjustly withheld from the masses of men an opportunity to be saved.

II. In the future this unjust God will become just, and give to the very ones from whom he has withheld a chance, the chance which he has denied them, and which they deserved.

III. The resurrection is to be universal.

IV. It must be shown exactly when this universal resurrection takes place. The chronology of the resurrection is of vital moment. The resurrection must be shown to be at the right time; if not at the right time the whole theory breaks down.

V. Finally, it must be shown that the same people who have died without a chance will be given a chance to be saved AFTER they are raised from the dead. An exegetical article written after this manner would be a serious attempt to establish the doctrine on Bible authority, and would be welcomed by The Restitution.

Conflicting Genealogies Explained

IN EZRA 2:12 the children of Azgad are 1,222, but in Neh. 7:17 they are 2,322. Which is right? To say the greater number includes the lesser is no answer to the difficulty. If I prefer to take Ezra's account, his number does not include Nehemiah's. Then it is said the whole congregation was 42,360, while the number of the families mentiontd add up in Ezra to 29,818 only, and in Nehemiah, to 31,089. Why are these and similar contradictions in the Bible?

Editorial Comment

OBSCURITIES ARE not contradictions. The contradictions, so-called, are merely apparent difficulties. But why are there even "apparent contradictions" in the Bible? Frankly, to some degree they are inevitable. They belong to the variations inseparable from the artless presentation of truth. Doubtless God could have prevented them all. Their existence in the record "which God hath given of his Son" (1 John 5:10) may be the result of his design to stimulate the intellect, try the faith, and beneficially develop the faculties of his children. At the same time it may have been a part of his purpose to put up barriers and stumbling blocks in the way of the skeptical and the profane. This dual principle is discernable in his constitution of nature. The surface of the earth is not perfectly flat: the conditions of life are not fenced off from peril. There are precipices and deep waters and thousands of dangers—all of which are to be avoided by the exercise of reasonable faculty. The necessity of this exercise stimulates development. Those who fail to exercise themselves in wisdom's ways destroy themselves in foolishness. The Bible is easily recognized by intelligence as the word of the all wise God: the difficulties it contains only serve to sharpen the wits and whet the appreciations of the reader who has a loving and honest heart.

Now as to the discrepancies in the numbers given by our correspondent: the general facts in the case are sufficient to suggest a satisfying explanation. Nehemiah's "reckoning of the people by their genealogies" (Neh. 7:5) was several years after Ezra, therefore we naturally look for emendations of the list to be given. If you ask for the reason for emending the list, we answer that while the original list was correct when made, it would not stay right for long. Those who actually start-with Ezra from Babylon are correctly enumerated, but there would be dribblings afterwards of different persons of the same families left behind in Babylon; they would change their minds and go after their kindred to Jerusalem. A case of this kind, just before starting, is actually given in Ezra 8:15-20. Such, although a part of the returning band of captives, would not be included in the first list, but might be added in an emended list which Nehemiah found; and, of course, the list found by Nehemiah would be the final one. Ezra would give the one first made: Nehemiah, the one as finally emended. Positively both would be right when made. Any one who has had experience with a city directory or telephone book only a year old is aware how liable such lists are to alterations without involving the conclusion that these books are "full of contradictions." either before or after alteration. Add to the fluctuating nature of genealogical lists the fact that there is nothing to show that the numbers in detail, as given by our correspondent, give the whole of those forming the sum total, and all is clear. On the contrary, there are families whose members are not given, as "the children of Habaiah, the children of Koz, the children of Barzillai (vs. 63; Neh. 7); and yet they are included in "the whole congregation." Having given the numbers of certain families, it is evident the account then tells the number of "the whole congregation" together, as a piece of separate information. Study the families and places and it will appear to you that only men belonging to Judah, Benjamin, and Levi were particularly enumerated: members of other tribes being lumped in the sum total.

"The Church of God" in India

THE FOLLOWING appeal recently appeared in what purports to be a church of God paper. Will you please advise us if the report is true, and if it merits our support.

THE Bible Faith Mission of the Church of God in India is doing a great work.

The plan upon which the work is carried forward is to use converted native Indian workers. At present the Mission employs ninety workers, twenty of which have entered the field in two years. Of the thirty four schools now taught, twenty-six have been recognized by the government, having 1000 pupils in Bible Faith Instruction. There are 36 churches with about 3300 members, and 56 preachers. The whole work is half self-supporting. The mission field is Madras, Tinnevelly and Travancore in South India; this will give the reader an idea of the nature, progress, and location of the work.

Charles R. Vedantchari is General Supt. of the whole work. He has no head quarters or central home from which to direct the work no place where to keep necessary books and records, or to which he may retire to rest; or to counsel with his workers, arrange dates and receive personal reports from them. The printing office needs to be centrally and permanently located: and a central head-quarters has become a necessity to facilitate the work.

Brother Vedantchari is a native of India—a college graduate, capable, humble, careful, zealous, a Bible scholar, and thoroughly devoted to the cause of Christ.

The Church of God in Iowa, and members of the State Conference, and any others interested, are asked to join other states in helping to secure a central building to be used as head-quarters for the "Bible Faith Mission Workers of the Church of God in India." Every member of the body of Christ should regard it as a privilege to contribute something toward this pressing need of our Lord's work for the people of "dark India." Will you help? If so, do it now. The reward is sure. Send all contributions to A. J. Eychaner, Supt., Cedar Falls, Iowa.

FROM INDIA God banished the gospel over eighteen hundred years ago (Acts 16:16). We have not heard from authentic sources that he has returned his favor to that benighted land since. In our opinion the Church of God in India, of which above report speaks, is merely a name. Our objection to helping the so-called Church of God in India follow:

I. We are personally acquainted with Mrs. Taylor, the chief official, we believe, of the Bible Faith Mission in India. We have had an interview with her about this mission matter, and the result was not satisfactory. She seemed proud of the fact that her mission was being supported by different sects of modern Babylon. We know that the sects have never been willing to support the truth; and the very fact that they help maintain this mission in India argues to us that the mission does not represent the truth.

II. If it be a fact, as the report says, that they have ninety workers, thirty-four schools, one thousand pupils, three thousand three hundred members, and fifty-six preachers—if all this be true, flourishing India should have pity on poor America. Instead of America evangelizing India, India should evangelize America. They should at least send us a few preachers, as they have about fifty more than we have in both Canada and the United States combined.

III. Lastly, we are personally acquainted with A. J. Eychaner, the "superintendent" of the affair in this country. He is known from coast to coast as a confirmed Josephite, Sabbath keeper, and vilifier of God's word. We have heard him with our own ears teach these gospel nullifying traditions of men. That a paper professing to be "a church of God paper" should give publicity to an attempt to re-establish the gospel in a land from which it has been banished by divine decree, fathered by the most noted heretic in America, shows in what "perilous times" (1 Tim. 4:1) our lot is cast. Let the few, weak, and struggling people of God in this country banish from their minds visions of success in distant lands, and attend to the "Father's business" at home (Luke 2:49).

Communications

They spake often one to another: and the Lord hearkened.-Mal. 3:16.

DEAD BROTHER:

OUR COPY of The Restitution of the 11th inst. was late. Had written you concerning it ere it came. We were so glad to get it. However, it brough sadness to our heart—the news about our esteemed **Brother** D. C. Robison having to lay aside his pen. May his sickness be for the glory of God (John 11:4). His work for our paper, The Restitution, began five years before our conversion to the truth as it is in Jesus (John 17:17; Acts 8:12-39). Since then our poor soul has been filled with joy unspeakable (1 Cor. 9:26, 27). Brother D. C. Robison has helped us in our trials very much. "Another View of Moses and Elijah" seems to need help. Let the Holy Scriptures give us light as it is. As Paul advises to "help those sisters who had helped him" (Phil. 4:3), with God's help and your leave, we will try and let our Savior speak first. "Hear ye him:" "Tell the vision to no man until the Son of Man be risen" (Matt. 17:1-9). He calls it a vision. It was a vision like Peter's on the house top (Acts 10:19). The men see each other in vision before they meet personally. Anyway Peter, when telling it later, says nothing about Moses and Elijah (2 Pet. 1:16-19. "Not die any more" (Luke 20:36). This would put Moses first, whereas Christ is the first born from the dead. See what Moses said in Acts 3:22, 23; also Dan. 12:2; and Paul in 1 Cor. 15:20; Heb. 11:40. Jesus was the first to be raised to eternal life. Moses was seen in the vision to show God's power and to represent the dead in Christ; Elijah the living.

R. A. HUMPHREYS.

DEAR BROTHER HUGGINS:

I AM again asking a favor of you. We want to again ask you to put a small notice in The Restitution so the brothers and sisters who are scattered over Texas may see it.

AUGUST MEETING IN TEXAS

WE HOPE to begin a meeting at Gonzales, Texas, July 30th, and continue over the 2nd Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come please notify Mrs. E. L. Johnston, Gongales, Texas. We thank you kindly, dear brother, for helping us this much. We are small in number, but we are doing some good by having our meetings.

Your sister in hope,

MRS. E. L. JOHNSON.

Let those who talk about the "Church of God in India" (see an editorial in this issue) have mercy at home by helping our weak and scattered brethren and sisters in Texas. Why help others so far away from home when we are in such destitution ourselves? Does not charity begin at home?—Editor.

A Critique

EDITOR RESTITUTION:

IN ISSUE of May 11th Brother Knapp says "Another leader tells you if you do not find the door in this life you will have another chance sometime." In the interest of fairness to all, and for no other reason than to promote truth, I ask him who believes anyone has another chance? I have investigation a good deal and believe in stating everything so it fairly represents all; and I have failed to find anyone who believes in a second chance. I have held twenty-six of twenty-seven debates, and have never misrepresented an opponent. I went to a Catholic priest once and told him I often in my sermons referred to the Catholics as a people, and said, "I want to be fair with you, and tell you before hand I am opposed to your doctrines; and now if under these circumstances you can let me have a book that teaches your doctrine, I would be glad to get it. Then when I refer to you I will have it from headquarters." He gave me a book entitled "The Foundation Doctrines of the Catholic Church." This enabled me to clinch any reference to what they believed, and there was no come back. That forced them to do the explaining, so when I refer to the Russellites or any one else as believing in a second chance, and they deny it, it forces me to do the explaining, and say all have had a chance. The come back is, prove that. Here is where the whole matter rests. If it can be positively proved that all have had a chance, then it is all settled. So let us confine ourselves to the real issue and settle the question

In May 4th issue the same Brother says: "All that died prior to this time were aliens from the commnowealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. They died ignorant of any plan of salvation, so their destiny was eternal death." I am after truth and will gladly accept anything that is truth. So Brother please enlighten me so I may stand without doubt as to whether this or that is true. Paul tells us those people your refer us to in Eph. 2:12 were the Gentiles before they were given a chance, or had a right to the gospel. Finally, to the surprise of the apostles, God visited the Gentiles and gave them a right to salvation hitherto denied them, as you say. Now dear Brother, here is what I want made clear: How can God be just and deal equally with all people and let some die ignorant of any plan of salvation, and remain dead to all eternity, and yet at a subsequent date give their descendants a right to salvation, or in other words, enlighten them and bring them into everlasting life, while their forefathers were left in ignorance and eternal death. Is the inequality here yours or God's? Please turn and read Psa. 17:2; Ezek. 18:25; Ezek. 33:17.

ALMUS ADAMS.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... **Proctor, Montana.**
Marie K. Thomas. .... **Proctor, Montana.**
Ethel M. Howard, ... **Chinock Cave, B. C., Canada.**
Jennie Thomas .... **Proctor, Montana.**
Young People's Society, Church of God, Cleveland, Ohio.

GOLDEN TEXT: Psalm 148:12, 13.

STRENGTH THROUGH UNITY

SOME PEOPLE seem to think that this is a children's page, and so it is; but it is more: It is just as its name implies, a "Young People's Page." At times we have so arranged it that it only would be of interest to the very young, and at other times the articles have been such that those of more tender years could not be interested through lack of understanding.

Our main object is to so serve the Master that God will be honored and glorified, and we feel that the best way to do this is to back up; aid and assist the parents in their labor of love in keeping their young men and maidens from the contamination of the world .Father and mother have taught you the way of truth and righteousness. Mother has taught you how to pray; father has opened up to you the mystery of God in teaching you that "Christ in you is the hope of glory." But a time comes when you are called into the business world and the personal influence is missing. Mother and father can not follow you into the factory, shop, store or office, and—if your experience is the same as mine was and is you will find a decidedly strong worldly influence all about you. The average man, even though he be a church member, knows not God nor the things concerning his Christ: and should a youth show any interest in things religious he is looked upon as a soft head, a ninny, a sissy. Such things are all right for women and girls, but for a man never!

We want this page to counteract this influence for worldliness. We want to work hand in hand with father and mother in keeping you in that strait and narrow path that leads to life everlasting. We want you to know, feel, and understand that there are others of like age and situation who are able and willing to assist you, that you are not alone in your struggle; and that you can help them as they are able to help you; and it is with genuine pleasure that I state the Young People's Society, an auxiliary of the Church of God at Cleveland, Ohio, have promsied to send for publication on this page a short and pointed article of strength and encouragement every third week. The Young People's Society also requests that its name be placed at the head of this page as a special contributor, which request we are glad to comply with.

And now, young man and young woman, you have been "instructed in the way of the Lord more perfectly." Should you be tempted to forsake the gold and precious stones of "faith, hope and love" introduced to you by mother and father, and take up with the dirt and mire of worldly sin and pleasures, take encouragement from the thought that there are others who, though situated the same, have strengthened their power of resistance through faith in the Redeemer, by prayer to God, and by being knit together in love with others of like precious faith.

Should we go through the world in ease and comfort we might get salvation, but our glory would be slight. It is he who suffers trials, temptations, and tribulations and overcomes who is promised the exceeding great reward. We wish to aid you; we wish to encourage you; we wish to help you in every way so that you can and will overcome. We want you in your life, walk, and conversation to be a living praise to Christ, a living glory to God. Do not shirk from any useful or kindly act, however hard or repellant it may be. The worth of acts is measured by the spirit in which they are performed.

PRECIOUS MOMENTS

THIS YEAR is made up of twelve, months, or 52 and two seventh weeks, or 366 days or 8784 hours, or 527,040 minutes, or 31,622,400 moments. We wonder how many of these precious moments we will use to profit, and how many will be wasted. How much of this time will we use in the service of the Master, and how much in the furthering of the things of the world. It is only the substantial things that endure; the trifling things pass with the day.

In 1 Cor. we read, "The time is short"; in Ephesians we are admonished to "walk circumspectly . . . redeeming the time"; and in Revelation we are told "the time is at hand," and that there is 'time no longer." So it behooves us now, when we control our time to so use it in building on the firm foundation of Jesus our Lord, that the structure we erect shall endure throughout eternity. Today's business is to glorify God; and if we attend to our business in a business manner then will God, in the ages to come, glorify us. So in the face of this let me again ask the question, "How many of these precious moments will we use to profit, and how many will be wasted?" Answer for yourselves, but answer in a full assurance of faith to good deeds.

PLAY THE GAME

Written by Aunty Wince for Young People's Page

PLAY THE game of being glad,
Doleful faces make us sad.
Folks don't want you coming round
Snarling like a wounded hound:
And when e'er you come to stay
Wish that they could run away.
A much better thing you'ld do
If you laugh while eating rue.
'Twill not sweeten rue a bit
Crying, scolding, over it.
A happy face than doctor's pills
Is better much for curing ills.
Put your troubles on a shelf
Known to no one but youself.
But if you must grief disclose,
There is One already knows
And when eyes with weary dim,
O I beg you, go to Him.

GRAMMAR MADE EASY

Three little words words you often see
Are Articles, **A**, **An**, and **The**
A noun's the name of any thing—
As **School**, or **Garden**, **Hoop**, or **Swing**.
Adjectives tell the kind of noun,
As **Great**, **Small**, **Pretty**, **White** or **Brown**.
Instead of nouns the Pronouns stand—
His head, **Her** face, **Your** arm, **My** hand.
Verbs tell something to be done—
to **Read**, **Count**, **Laugh**, **Sing**, **Jump** and **Run**.
How things are done the Adverbs tell—
As **Slowly**, **Quickly**, **Ill** or **Well**.
Conjunctions join the words together—
As men **And** women, wind **And** weather.
The Preposition stands before
The noun, as **In** or **Through** the door.
The Interjection shows surprise—
As, **Oh!** how pretty, **Ah!** how wise.
The whole are called nine parts of speech,
Which reading, writing, speaking teach.

DAILY THOUGHTS

I know thee by name	Exod. 33:12
Pray everywhere without doubting	1 Tim. 2:8
The fruit of righteousness is sown in peace	James 3:18
Say to them that are fearful . . . fear not	Isa. 35:4
Behold, your God will come with vengeance	Isa. 35:4
In his name shall the Gentiles trust	Matt. 12:21
The fashion of this world passeth away	1 Cor. 7:31

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Thnigs Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, O. JUNE 15th, 1920. NUMBER 23

Consolation

THERE IS hope in the end of the righteous,
There is balm for the wounds of the heart;
The love of their Savior is precious,
In his kingdom he will give them a part.

Though trials and death may await them,
And friends all forsake and despise;
There is hope for those he has chosen,
In the first resurrection they'll rise.

There is naught in the world that can harm us,
If we trust in the crucified one;
His word is a balm and a solace,
To keep us in peace while he's gone.

Soon he is coming to claim all his own,
Then his face we shall ever behold;
We shall then know the joy of his presence,
As his sheep, the flock of his fold.

J. E. HOGARTH.

A Peculiar People

A PECULIAR people; not peculiar in dress, nor in manners, nor in language, nor in foolish, senseless forms and idiosyncracies; but peculiar in that it is separate from the world and the spirit of the world. It has the Spirit of Christ; a spirit of full consecration to the Lord, and separateness from the world and its selfish aims. It is peculiar in its adherence to the word of the Lord as its only law. It is peculiar in that it rejects worldly wisdom when it conflicts with divine revelation. It is peculiar in that it is in the world, but not of the world. It is peculiar in that it has a decided faith and acts in harmony with its faith, and with zeal. It is peculiar in that it is self-sacrificing, and knows no will but the will of its King. It is peculiar in that it knows the truth and is able to give a reason for the hope within, while others merely speculate and wonder and doubt. Selected by A. B. Luther.

August Meeting in Texas

WE HOPE to begin a meeting at Gonzales, Texas, July 30th, and continue over the 2nd Sunday in August. Members of the Church of God from a distance are cordially invited to come. Those desiring to come please notify Mrs. E. L. Johnston, Gonzales, Texas. We thank you kindly, dear brother, for helping us this much. We are small in number, but we are doing some good by having our meetings.

Your sister in hope,

MRS. E. L. JOHNSON.

Prophetic Signs of the Times

BUDDING FIG TREE, TURKEY'S DISMEMBERMENT, PEACE AND SAFETY CRY--WAR!

INTRODUCTION

WE ARE approaching the most momentous times in the history of mankind. Present-day events, when considered in the light of sacred prophecy, portray the rapid approach of the greatest world-wide upheaval in human affairs that the world has ever known. The approach of such times is felt by statesmen of all countries, while at the same time the greatest ignorance of the divine plan and predictions concerning the same prevails among them.

Though "Peace" has now been concluded, many of the world's most conservative and foremost statesmen have given expression to the prevailing opinion that the existing "Peace" can only be of short duration. They point out that the peace terms contain many germs of character that will be certain to develop into another world conflict. Such prospects, coupled with the existing world-wide chaos, cause us to hear from all quarters the question, "What is the world coming to?"

Back of the clouds that darken the political sky the servants of God see the dawn of the rising "Sun of Righteousness," who will come with "healing in his wings," that alone can be the cure of all the human ills of this sorrowing world.

It is always of interest to the student of prophecy to consider the signs of the times, especially in these eventful days and speak clearly of the end of the present existing order of things. These events, which we believe are in themselves prophetic signs, being fulfilment of prophecy, are as follows:

CURRENT SIGNS OF NOTE

"The Universal Unrest," "The New Jewish Nationalism," "Turkey's Loss of Mesopotamia and Palestine," "The Peace and Safety Movement," and "The World's Preparedness for War." A reference or two in connection with each of these items will suffice to show the relation of the present-day course of world events to prophecy.

As to the universal unrest and the Jewish nationalism, in Luke 21:22-26, we read of the Lord's prediction in regard to the dispersion of the Jews; also that the down-treading of Jerusalem by the Gentiles were fulfilled: "For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Surely it will be admitted that the powers of the political heavens, or governments, have been shaken since the Balkan War of 1912. Are not the waves of the seas of people in every country roaring?

THIS IN THE TIME SPOKEN OF

It will be readily seen that the present universal unrest is but a fulfilment of Christ's prediction. It is quite true it may be contended that the world has experienced periods of great unrest before; yes, and at many different times during its history, it can be added; but never under the present conditions. Previous times of unrest did not meet the requirements of this prophecy, as we shall see by reading from the 29th verse of this same chapter, where it is recorded, "He spake to them a parable: Behold the fig tree, and all the trees."

We learn from Daniel's 4th chapter that trees in some cases are designated to represent peoples and nations. What people or nation then is here represented by the "fig tree"? After reading a few more verses from the chapter under consideation we will turn to Joel for our answer.

"When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass till all be fulfilled" (Luke 21:30-32).

The generation spoken of, we believe, is the generation in which the tree-nations are in the state of unrest here predicted, while at the same time the "fig tree" nation is beginning to bud forth into new national life.

Now, in Joel 1:6, 7, we read: "For a nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, and he he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig tree; he hath made it clean bare, and cast it away."

The Assyrians, who laid the vine of ten branches waste when they dispersed the ten tribes of Israel at the fall of Samaria, B. C. 720, are here represented as a "lion" (see Jer. 1:7). After this event the remaining tribe of Judah has been designated at times by the "fig tree."

THE BUDDING SIGN OF A LATE DEVELOPMENT

There has not been a time during the long dark ages since the fall of Jerusalem in A. D. 70 that the united "fig tree" nation has shown signs of natural life either during a time of world unrest or otherwise until now.

"Behold the fig tree and all the trees," said the greatest prophet that ever lived. The fig tree is shooting forth its political buds in the present day developments of the Zionist movement, while all the other political trees are in a state of turmoil, unrest and trouble. According to his words: "The powers of heaven shall be shaken" and "the sea and the waves roaring."

THE MORE SURE WORD OF PROPHECY

Now just one passage to show conclusively that the restroation of the Jewish nation has been predicted. In Jer. 33:14-16, we read, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness." Also, the 25th and 26th verses: "Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." Read also Psa. 89:34-37.

THE RELATION OF TURKEY'S DISMEMBERMENT TO PROPHECY

In connection with Turkey's loss of Mesopotamia and Palestine we read in Rev. 16:12: "And the sixth angel poured out his vial upon the great River Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared." Here we see that the power represented by the River Euphrates (which can be none other than the one through whose territory the river flowed) in these latter days must be dried up preparatory for the coming of "the kings of the East" or a "Sun's rising."

Jesus is the "King of kings," and it is testified in the last days his feet shall stand upon the Mount of Olives, in Palestine, and that he will set up his throne in Jerusalem. Clearly indicated in connection with the prophecy, we read that the Euphratean power of Turkey was to be rooted out of the land; and now, behold, we see it an accomplished fact. Its loss of Mesopotamia, which includes the Euphratean valley, fulfills this prediction of Rev. 16:12, with resecpect to the drying up of the Euphratean power, in the territory to be prepared for the setting up of Christ's kingdom on earth. The Turks have now lost the name of the "Euphrates river," having lost the Euphratean valley.

PEACE, PEACE WHEN THERE IS NO PEACE

In connection with the "Peace Movement" and "The world's preparedness for war" we read in 1 Thess. 5:1-3, "But of the times and the seasons, brethren, ye have no need that I write unto you. For your yourselves know perfectly that that day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them."

It is true that there has been plenty of peace talk in the past, but never concerted peace cry among the nations while the "fig tree" nation was budding forth into new national life. It is in the generation that shall not pass away until all be fulfilled that is, the one in which the national hope of Israel is revived and really budding into new life that the "Peace and safety" cry is to be made which will fulfill the conditions of this prediction of Holy Writ.

THE LEAGUE OF NATIONS A SURE SIGN

The "League of Nations" is one of the greatest signs of the times in which we live. It is probably the last one of such great significance to the household of the "One faith" before their gathering before the Judge of all the earth. It is the unmistakable sign in the political heavens of the Lord's early return.

Turning to Matt. 24:29, 30, we find here a parallel passage to that quoted from Luke 21, but with the added reference to a sign in the heavens of the coming of the Son of Man. "Immediately after the tribulations of those days (that is, after the Gentile times, as we have seen according to the words recorded in Luke)—shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." Note that a world-wide mourning follows this sign, according to the 30th verse.

A WORLD-WIDE MOURNING TO FOLLOW

Now, if the sign to the household is to be in the political heavens and is not the cleaving of the Mount of Olives (Zech. 14:4; Acts 1:11), then we believe the sign to be the proposed League of Nations, which will be followed by a "destruction," causing the "mourning," and will eventually lead up to the "Battle of Armageddon." The close relationship of these two texts will be readily seen.

It is true, should the Jewish people become an independent nation and thus constitute a factor in the political heavens of the world, and as such have a voice in them as other nations, that they would be a component part of the heavens and thereby a sign in them. But we do not look for such a radical development in Jewish affairs prior to the appearance of the Messiah. Again the word of prophecy—"When they shall say Peace and safety, then sudden destruction cometh upon them"—seems to allow no time for such extensive development.

The Peace movement is now a prevalent fact, while "the sea and the waves" are surely "roaring" as never before, and "men's hearts are failing them for fear, and for looking after those things which are coming upon the earth, . . . and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."

The Jewish Messiah and King, who is none other than the Lord Jesus Christ, will have the honor, we believe, of giving Israel indenendence as a nation, and a voice in world affairs. It will be the voice and only voice, for all Gentile authority shall vanish away, and eventually all dominions shall serve and obey him, "The King of the Jews."

WAR PREPARATION

Now let us turn our attention to Joel the 3rd chapter in regard to the prediction of an extensive Preparation for War, regardless of which some well-meaning people are prophesying, "Peace, peace," without urging righteousness; these are the latter-day prophets deceiving and being deceived. Verses 9-14 read: "Proclaim ye among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong . . . . Let the Gentiles be wakened." Have they not been wakened in these days? "Let the Gentiles be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the Gentiles round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." Also read Rev. 16:18, 19.

There has never been a time in the world's history that has seen the nations better prepared for war than they are at the present moment; the weak have plenty of confidence in their little strength, while a few of the mighty are weakened temporily, affording the peace advocates an opportunity to predict no more wars.

ANOTHER WORLD WAR SOON

Nevertheless, there is to be another great war, referred to in Scripture as "Armageddon" as we have seen from Rev. 16:16, and here in Joel also, we have a prophecy concerning this same coming war that will be decided in the place called "the valley of Jehoshaphat" the valley of decision.

To make this prediction of another war a little clearer let us turn to Zech. 14:1-4: "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against these nations as when he fought in the day of battle. And his feet shall stand in that day (the time of the end) upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south."

As the cleaving of the Mount of Olives in the midst has not yet taken place, it is evident that this gathering of all nations to Jerusalem to battle is still future. Consequently, the League of Nations and its mainstay, the Triple Alliance, is doomed to utterly fail as an instrument which has for its object the bringing about and maintaining a permanent peace.

WALTER L. CURTIS.

Why was it Necessary ?

THE CAUSE for so much discussion among Bible students as to what is truth, is not that the Scriptures are in any way ambiguous, but the real cause is, that men are so inclined to intrude their ways into God's ways and substitute words to express their own ideas that are foreign to the Scriptures. The Bible is intricate but wonderfully precise and leaves nothing for the reader to take for granted. When we read. "Wherefore, as by one man sin entered into the world, and death by sin," we are not to presime that death is a penalty, or speak of it as "natural death." This text tells precisely that sin is a foreign element in human nature, and that death is the result of sin—not a natural result—but the result of the law that sin works, death. But just as in Adam's case, we read, "So death passupon all men, for that all have sinned." We know that Eve was the first transgressor, but it does not say that sin passed to all men by her offence, but it says that sin and death came by Adam's offence, that death reigned over all men from Adam to Moses, nevertheless that sin was not imputed unto them; for where there is no law sin is not imputed. Nothing could be made clearer than this point, that death is not a penalty for sin, but it is the result or wages of sin. Thus Christians are under no penalty and under no condemnation; they all die like men, they all die because their flesh life comes through Adam, and therefore sin in the flesh brings forth death.

Under the old covenant God had promised that the man who would observe all things written in the law to do them, should live by the law; his life should be sustained through the righteousness of the law. "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them" (Rom. 10:5). But no man ever lived under the law more than his natural life. Why did he die ? The answer is, he died by sin working in his body to bring forth death; but if he had kept the law perfectly, he might have lived as long as he continued to keep it. Why could he not live by the law ? We are not left in any doubt as to the correct answer. Sin is a moral corruption; for while Israel had said "all that the Lord hath commanded will we do," they found another law working in their members, bringing them into bondage unto sin. Sin in the flesh had so corrupted them morally, that the things they had consented with their mind were just and holy and good, they were unable to carry out by actual performance.

Now that was a very serious predicament; for this law that was ordained unto life became only a ministration of death ultimately. But the law had a death penalty and also a penalty of death, without mercy—a curse of the law. The death penalty was death by stoning and for those who despised the law, they were stoned to death and their body was hanged upon a tree.

What then was the difference between death by the law and death as the result of sin ? Only this: the one who died by the law simply died before his time according to nature; the one who threw the last stone that killed him may have died the next day by disease.

The time came when God regarded all to be dead by the law. The law slew every one under it So the apostle says;"We thus judge, if one died for all, then all died." Again, "I through the law am dead to the law, that I might live unto God."

Christ seeing this beforehand said: "I am come that ye might have life." Again he said, "My life I will give for the life of the world." Why for the world when God was dealing only with the Jews ? That is the point we must consider carefully. Israel was merely a handful out of all the world, but what was true of the Jew under God's dealings with him, was also true of the whole world. Both Jew and Gentile had been proven by the law to be unworthy of life; for we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God (Rom. 3:19).

With these conditions clearly before us we will be prepared to consider why the death of Christ was necessary to effect the salvation of fallen mankind. The answer to this must be found in the Scriptures; for we cannot presume to formulate a plan of salvation which only God could devise.

In Gal. 3:21 we read: "If there had been a law given which could have given life, verily righteousness should have been by the law." Now that is quite clear; if men could attain unto perfect righteousness by the law, then men would have life by the law.

In perfect harmony with this we read: "For if righteousness came by the law, then Christ is dead in vain." The Diaglott reads here, "then Christ died unnecessarily."

The apostle says nothing here about paying our penalty, and we begin to wonder why he did not say something about a penalty, for nearly every body tells us that Jesus paid it all; that he suffered the penalty for our sins that we might be delivered from the penalty and raised into life. But we remember that Christ brought in a better hope of life through the righteaousness of faith, and we begin to think, that as we could not keep the righteousness of the law, perhaps Christ did die to establish this faith-righteousness.

But read on: "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (to remove sin), condemned sin in the flesh, that the righteousness (requirements) of the law might be fulfilled in us who walk not after the flesh (as men) but after the Spirit" (as new creatures).

Now it begins to look clear that if Christ established this righteousness of God which is by faith for us, and not for angels, then it was necessary for him to be a man made like unto his brethren in all things with the exception that he was born holy and undefiled by sin and separate and distinct from sinners.

Then we are told that it was our own righteousness through which it was impossible for us to keep the law, that commended the establishing of God's righteousness which is of faith. Also that this righteousness by faith is revealed in the gospel of Christ, revealed unto those of the faith; as it is written, "The just shall live by faith" (Rom. 1:17; 3:19).

If it was necessary in Christ to establish this righteousness by faith that we should be made just like his brethren; then it was just as necessary for opening this new way to life through death of the flesh, that he should die unto sin; that he should die unto that condition of life in which he found himself when made in the likeness of sinful flesh, that we who follow in his steps may die unto sin, that being dead to the flesh we might live unto God and righteousness.

Christ did not enter into endless life through the righteousness of the law, because the law had nothing against him. We read that he entered into heaven itself through the Eternal Spirit, through faith and love to God. This is the way he opened up and consecrated for us through the vail of flesh. He went into heaven there to appear as our great high priest for us and for all who should come to God by his sacrifice, for all who should come to God in true repentance and contrition of heart confessing their sins, that they might be forgiven. Not confessing those sins which we committed during our unconverted life; these are the sins we must die unto that being dead to the flesh and buried with Christ, we may be justified from sin. There is quite a difference in being forgiven sins and being justified from sins -legally and by process of the law justified from all sins; for he that has died has ceased from sin—the law has no more against him. Being dead with Christ we as new creatures have been made free from the law of sin and death, having died to the flesh. But now being under the law of the spirit of life in Christ, there is therefore now no condemnation.

ALEX ALLAN.

Running Side Shows

MANY A man has been ruined by leaving his legitimate business, and engaging in some sort of "side show," which has consumed his time, absorbed his money, brought him no profit, and ruined the legitimate business to which he should have devoted his energies.

The same difficulty bestes the church. There are too many who seem to be interested in the side-shows. The church of Christ has a legitimate business in the world; it has a work to do which no other body can or will do, and the neglect of which must prove ruinous, not only to the interests of the church, but of the world. There are, no doubt, other things which the church as an association can do, just as there are many kinds of business which a business man can do, that is, he could do them if he were not otherwise engaged and occupied. The church might go into business, and manufacture, or buy and sell, and get gain; but these are one the objects for which the church of Christ was established on earth, and no good comes from diverting the church from its proper and legitimate work, to engage in these outside interests.

Each man succeeds best in his own special line of work. The church may enter into the business of furnishing theatrical amusements, but church going amateurs cannot compete with the professionals of the playhouse, and in the end the church is worsted in the competition. The church may go into sepeculations, but there are other speculators, shrewder, and wiser, and more thoroughly devoted to financial matters, and hence the church will be at a disadvantage. If men want theatricals they will go to the playhouse; if they want merchandise, they will go to the market; if they want music they will find it in the concert halls; if they want education, they will go to the schools and colleges; if they wish feasts, they will patronize the caterers; but if they wish to hear the gospel of Christ, they do not expect to find this in the playhouse, the market, the concert hall, or the school; they expect to find it in the church of Christ, and if they do not find it there, they are disappointed.

The chruch was not sent into this world to run entertainments and social festivities; it was planted here for a higher purpose, to bear witness to the truth, to testify to the grace of God, and to send the glad tidings of salvation into all the world. Let the church of God keep to the main issue; let it ignore the petty fooleries which attract the attention of the world; let it eschew the cheap novelties and empty excitements which are whim of the passing hour, and let it address itself to the work of bearing testimony for God and shedding light amid the darkness of this world, and warning, inviting, and saving those who are out of Christ. Let the church leave the side-shows, and keep to the main issue, and do its legitimate work for God and for eternity and the day that cometh will declare that their labor "is not in vain in the Lord." Selected by Brother R. A. HUMPHREYS.

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Editorial

The trouble with many of us is that our "knowledge bump" is bigger than the seat of our affections. We feel elated because we understand the Bible while it is a sealed book to others. But konwledge should place us under everlesting gratitude to God instead of filling us with spiritual pride.

* * *

Bald-headed with knowledge, have we worn our knees thread-bare striving for the grace of God which brings salvation? Knowledge is a misfit without grace to adorn and beautify it. Get in tune with the infinite; then the Lord can use us.

* * *

Sister Wince writes that she is now eighty-two years old. She also writes that by a recent fall her right shoulder was somewhat injured, and that her sight is failing. Yet with all these handicaps she sends three articles and her periodical letter of encouragement! The thought that age will incapacitate Sister Wince for active service in the truth before the Lord comes, is like a night-mare to us. Her services to the brotherhood exceed estimation; personally they are even more. She has always stood at our right hand in defence of the gospel, and stands there today a loyal daughter of the God of Israel. God forbid that we should lose her invaluable co-operation in the gospel of the kingdom of God before that kingdom comes.

An Impartial Testimony

IN THE fourth volume of Lange's Commentary the exegetical notes are written by Dr. Lechler, Professor of Theology, and Superintendent of Leopsic. This is what this pedobaptist scholar says in reference to the fifth verse of the first chapter of Acts.

"Baptized with the Holy Ghost.' The gift of the Spirit is here called baptism, and is thus characterized as one of most abundant fulness, and as a submersion in a purifying and life-giving element. The term and the image are both derived from the water baptism of John."

* * *

Fun at Home

DON'T BE afraid of a little fun at home, good people. Don't shut up your homes lest the sun should fade your carpets, and your heart, lest a hearty laugh shake down some of the musty old cobwebs there. If you want to ruin your sons, let them think that all mirth and social enjoyment must be left on the threshold without, when they come home at night. When once a home is regarded as only a place to eat and drink, and sleep in, the work begins that ends in gambling houses and reckless dissipation. Young people must have fun and relaxation somewhere; if they do not find it at their own hearthstones, it will be sought at other and perhaps less profitable places. Therefore let the fire burn brightly at night, and make the homestead delightful with those little arts that parents perfectly understand. Don't repress the buoyant spirits of your children; half an hour of merriment round the lamp and firelight of a home, blots out the remembranee of many a care and annoyance during the day, and the best safeguard they can take with them into the world is the unseen influence of a bright little domestic circle.

* * *

Varieties of Bad Temper

BAD TEMPER is oftener the result of unhappy circumstances than of an unhappy organization; it frequently, however, has a physical cause, and a peevish child often needs dieting more than correcting. Some children are more prone to show temper than others, and sometimes on account of qualities which are valuable in themselves. For instance, a child of active temperament, sensitive feeling, and eager purpose, is more likely to meet with constant jars and rubs than a dull, passive child; and, if he is of an open nature, his inward irritation is immediately shown in bursts of passion. If you repress their ebullitions by scolding and punishment, your only increase the evil by changing passion into sulkiness. A cheerful good-tempered tone of your own, a sympathy with his trouble whenever the trouble has arisen from no ill conduct on his part, are the best antidotes; but

it would be better still to prevent, beforehand, all sources of annoyance. Never fear spoiling children by making them too happy. Happiness is the atmosphere in which all good affections grow—the wholesome warmth necessary to make the heart-blood circulate healthily and freely: unhappiness—the chilling pressure which produces here an inflammation, there an excrescence, and, worse than all, "the mind's green and yellow sickness"—ill-temper.

* * *

Illustrations of Biblical Symbolism

SYMBOLIC ANIMALS

ANIMALS, WHEN used symbolically, usually represent nations; metaphorically they stand for individuals. The illustrations given cover both uses:

Dragon (Rev. 12:9)
Goats (Matt. 25:33)
Dogs—Gentiles (Psa. 22:16)
Bulls (Psa. 22:12)
Sheep—Israel (John 10:11, 16)
Wolves (Acts 20:29)
Bears (Dan. 7:5)
Leopard (Rev. 13:2)
Lions (Ezek. 19:2)
Boars (Psa. 80:13)
Fox (Luke 13:32)
Eagles—Rome (Matt. 24:28)
Frogs—France (Rev. 16:13)
Serpents (Gen. 49:17)
Horses (Zech. 1:8)
Lamb (Rev. 5:6-12)

* * *

Bible Summaries

TITUS' TEACHING OF GRACE

Denying ungodliness.
Denying worldly lusts.
Living soberly.
Living righteously.
Living godly.
Looking for that blessed hope.

Titus 2.

JOB'S CHARACTER EPITOMIZED

That man was perfect and upright.
That man feared God.
That man eschewed evil.

Job 1.

ZECHARIAH'S DEFINITION OF RIGHTEOUSNESS

Speak ye every man the truth.
Execute the judgment of truth and peace.
Let none imagine evil against his neighbor.
Love no false oath.

Zech. 8.

ISAIAH'S HEIRS OF SALVATION

He that walketh righteously.
He that speaketh uprightly.
He that despiseth the gain of oppression.
He that keepeth his hands from holding bribes.
He that stoppeth his ears from the hearing of blood.
He that shutteth his eyes from seeing evil.

Isaiah 33.

MICAH'S DEFINITION OF WHAT IS GOOD

To do justly.
To love mercy.
To walk humbly with God.

Micah 7.

ISAIAH'S CONDITIONS OF ACCEPTANCE

Wash you, make you clean.
Cease to do evil.
Learn to do well.
Seek judgment.
Relieve the oppressed.
Judge the fatherless.
Plead for the widow.

Isaiah 1.

* * *

Scriptural Times and Seasons

To everything there is a season and a time for every purpose under the sun (Eccl. 3:1).

TIME TO BE BORN. When Zion is in travail (Isa. 66:8).

TIME TO DIE. When the Lord taketh away (Job 1:21).

TIME TO PLANT. When the Lord shall re-sow the house of Israel (Jer. 31:27, 28).

TIME TO PLUCK UP. When the stump of the Babylonian Tree dominion shall be uprooted by Jesus Christ in the establishment of his kingdom (Dan. 4:23; Rev. 18:8).

TIME TO KILL. When judgment is given to the saints (Rev. 20:4; Psa. 149:9).

TIME TO HEAL. When the Lord bindeth up the breach of his people (Isa. 30:26).

TIME TO BREAK DOWN. When Messiah wields his sceptre of iron (Psa. 2:9; 110:5; Dan. 2:44; Rev. 2:27; Deut. 7:5, to be repeated upon the images and altars of Christendom).

TIME TO BUILD UP. When the Lord shall appear in his glory (Psa. 102:16).

TIME TO WEEP. When Babylon's clerical soul merchants find that no man buyeth their merchandise any more (Rev. 18:11).

TIME TO LAUGH. When the Lord (enthroned on Mount Zion) has his enemies in derision (Psa. 2:4; 37:13; 52:6; 59:8; Prov. 1:26; Luke 6:21).

TIME TO MOURN. While the bridegroom is away (Matt. 5:4; 9:15).

TIME TO DANCE. When ransomed Israel shall return to Zion (Jer. 31:4, 11, 13).

TIME TO CAST AWAY STONES. When the heathen shall perish out of the Lord's land (Psa. 10:16; Isa. 5:2).

TIME TO GATHER STONES TOGETHER. Now; while the Lord is taking out from the Gentiles, a people for his name (Matt. 3:9; Acts 3:14).

TIME TO EMBRACE. When the promises are seen (Heb. 11:13).

TIME TO REFRAIN FROM EMBRACING. When it is the bosom of a stranger (Prov. 5:20). The virgin faithful are not defiled with the ecclesiastical harlots of Christendom (Rev. 14:4; 17:5).

TIME TO GET. Now; happy is the man who getteth understanding (Prov. 3:13).

TIME TO LOSE. Now, during probationary service for Christ (Mtat. 10:39).

TIME TO KEEP. When a man has bought the the truth. (Prov. 23:23; Rev. 1:3; 14:12).

TIME TO CAST AWAY. When the bad fish is separated from the good (Matt. 13:48).

TIME TO REND. When God wrests the kingdoms of this world from the powers that be, and transfers them to "that man whom he hath appointed" (Acts 17:31; Isa. 44:1; Rev. 11:15).

TIME TO SEW. Now; "amend your ways and your doings," ye religious Gentiles who trust in lying words (Jer. 7:1-11).

TIME TO KEEP SILENCE. When Yahweh is in his holy place (Zech. 2:13).

TIME TO SPEAK. In season and out of season—the word of the kingdom (2 Tim. 4:2).

—o—

Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

DEAR BRETHREN:

I AM writing to let you know I am receiving my paper and enjoying the many good sermons. Please accept my thanks for your kindness towards me. We have a little Berean Class here. There are only six in number. All the preaching we have is what we get through our paper, but are looking forward to the time when Brother Adams can visit us again. As he has been here and gotten acquainted he knows just how to begin with the people.

I am yours in the hope of the resurrection.

N. J. HERREN.

—o—

DEAR BESSIE, BROTHER DONALDSON, AND SPECIAL CONTRIBUTORS FOR THE YOUNG PEOPLE'S PAGE:

I WANT to tell you how much I enjoy this page of The Restitution. It especially interests me because I am deeply interested in the salvation of the young people. If they are not saved what will become of the church of God in the years to come, that may possibly intervene between the present time and the coming of our Lord? I thank God for your faithful service, Brother Donaldson. May God bless you abundantly therefore. As Brother R. A. Humphreys says, we like Moses, know the need of encouragement. I am glad that God laid it upon you to feed the lambs.

And Bessie dear, don't lay aside your pen when you leave the editorial chair; keep on in service for Jesus, and in so doing grow strong and helpful. I told you you could write if you only would. How many times I have gone over your "Let us Pray" in May 11th number of The Restitution, and prayed with Brother Donaldson in his words. I love the prayers.

And Ethel, God surely guided your pen when you wrote that article on "Patience." It sounds as if you had been sitting at the feet of Jesus and learning of him. If you had not you could not have written so helpful an article. Keep on, and the good, the joy your work may bring to yourself and others, eternity alone can tell. And Marie, Jennie and Helen, you are surely remembering your Creator in the days of your youth. You will be just as happy as Sister Lawrence tells me she is when you came to belong to Jesus. I read every word that you write to Omar and to myeslf. I like your Bible stories, and thank Brother Huggins for giving you a place in the paper. Do you love him and pray for him every day? I do. He can do better work if he knows we love him and want to help him.

AUNTIE WINCE.

—o—

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Lydia Jenkins, daughter of William and Barbara Jenkins, was born in Michigantownship, Clinton County, Indiana, October 23, 1849. Her entire life has been spent in this towrship where she was known by everyone as "Aunt Lydia." She fell asleep in Jesus May 29, 1920, at 11:25 P. M., aged 70 years, 7 months and 6 days.

On October 10, 1867 she was united in marriage to Ephraim Barnett, and to them were born three sons: Harrison, born 1869; Arthur born 1873; and Eugene born 1878. The father died July 5, 1915. Her three sons survive her, and five grand-children, namely Mrs. Fern Osler, Mrs. Elnora Woods, Mrs. Ruth Miller, and Orval Barnet; also three little great grand-children, Lydia Opal Ostler, Beatrice Alice Woods, and Elizabeth Ellen Miller. She also leaves one sister, Mrs. Ella Layman, two brothers, William and Harrison Jenkins. She leaves many other relatives and friends. She had lived at the old home 38 years, and will be greatly missed by those who knew her.

She suffered an attack of paralysis in 1915 from which she never fully recovered, and her death was not unexpected.

She had been baptized by J. S. Hatch some 35 years ago, and was a member of the Hillisburg church. She has lived a faithful life and came down to the end full of faith and hope.

Funeral services were held from the Hillisburg Church, May 31st., at 2 o'clock P. M., conducted by the writer. We spoke words of comfort and hope from Job 14:14 to an appreciative audience. Burial was made in the Michigantown Cemetery where we laid "Aunt Lydia" to rest to await the coming of Jesus.

D. E. VAN VACTOR.

—o—

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K Thomas,	Proctor, Montana.
Ethel M. Howard,	Chinook Cave, B. C., Canada.
Jennie Thomas	Proctor, Montana.
Young People's Society, Church of God, Cleveland, Ohio.	

GOLDEN TEXT: Hebrews 1:1, 2

THE WORD OF GOD

GOD, IN the gospel of his Son,
Makes his eternal counsel known:
'Tis here his richest mercy shines,
And truth is drawn in fairest lines.

Wisdom, its dictates here imparts,
To form our minds, to cheer our hearts;
Its influence makes the sinner live,
It bids the drooping saint revive.

Our raging passions it controls,
And comfort yields to contrite souls;
It brings a better world in view,
And guides us all our journey through.

May the blest Volume lie
Close to my heart, and near my eye;
Till life's last hour my soul engage,
And be my chosen heritage.

—o—

THE BIBLE

WHO COMPOSED the following description of the Bible we may never know. It was found in Westminster Abbey, nameless and dateless; nevertheless it is invaluable for its wise and wholesome counsel to the erring race of Adam.

A nation would be truly happy if it were goverred by no other laws than those of this blessed Book.

It contains everything needful to be known and done. It gives instruction and counsel to a senate, authority and direction to a magistrate.

It contains a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence.

It sets the husband as the lord of the household, and wife as the mistress of the table. Tells him how to rule and her as well how to manage.

It entails honor to parents and enjoins obedience on children.

It prescribes and limits the sway of the sovereign, the rule of the ruler and the authority of the master, commanding the subjects to honor and the servants to obey; and promises a blessing and protection of the Almighty to all that walk by its rules.

It gives directions for weddings and burials.

It promises food and raiment and limits the use of both.

It points out a faithful and eternal guardian to a departing husband and father; tells him with whom to leave his fatherless children, and whom his widow is to trust, and promises a father to the former and a husband to the latter.

It teaches a man how to get his house in order and how to make his will. It appoints a dowry for his wife and entails the rights of the first born and shows how the younger branches shall be left.

It defends the rights of all and reveals vengeance to every defaulter, overreacher, and oppressor.

It is the first book, the best book, the last book.

It contains the choicest matter, gives the best instruction and affords the greatest degree of pleasure and satisfaction that we have ever enjoyed.

It contains the best laws and most profound mysteries that ever were penned, and it brings the very best of comfort to the enquiring and disconsolate.

It tells us that "God is love," and that through his love he has provided a way whereby man may escape the consequences of his sin.

It tells us that this "way" is through faith in Jesus as "the Christ the Son of the living God" and obedience to God's will.

It comforts us by stating that if we practice this faith and obedience then is Jesus unto us "wisdom, and righteousness, and sanctification, and redemption."

It further comforts us by stating that this same Jesus is again coming to this earth to renew its old time beauty, to restore peace and happiness and grant eternal life to all those who love and serve God.

It exhibits life and immortality from time everlasting and shows the way to eternal glory.

It settles all matters of debate, resolves all doubts and eases the mind and conscience of all their scruples.

It reveals the only living and true God, and shows the way to him; and sets aside all other gods and describes the vanity of them and all that trust such. In short, it is a book of laws to show right and wrong, a book of wisdom that condemns all folly and makes the foolish wise; a book of truth that detects all lies and confronts all errors; and it is a book of life that shows the way from everlasting death.

It contains the most ancient antiquities and strange events wonderful occurrences, heroic deeds and unparallleled wars.

It describes the celestial and terrestial.

It will instruct the most accomplished mechanic and most profound artist.

It teaches the best rhetoric and exercises the best powers of the most skilful arithmetician, puzzles the wise anatomist and exercises the wisest critic.

It is the best covenant that ever was agreed on; the best deed that was ever sealed; the best evidence that ever was produced; and the best will that ever was signed.

To understand it is to be wise, indeed to be ignorant of it is to be destitue of wisdom.

It is the king's best copy, the magistrate's best rule, the housekeeper's best guide, the servant's best directory, and the young man's best companion. It is the school boy's spelling book and the great and learned man's masterpiece.

It contains a choice grammar for a novice and profound mystery for a sage.

It is the ignorant man's dictionary and wise man's directory.

It affords knowledge of witty inventions for the humorous, and dark sayings for the grave, and is also its own interpreter.

It encourages the wise, the weary and swift it overcomes. It promises an eternal reward to the excellent, to the conqueror the winner and the prevalent; and that which crowns all is that its author is without partiality and without hypocrisy, with whom there is no variableness, neither shadow of turning.—Sel. by Robert Douglas Campbell.

* * *

THE GREATEST

WE READ "that without faith it is impossible to please God." We also read that "faith without works is dead." This brings us to the fact that we must possess faith in God, "that he is, and that he is the rewarder of all those who diligently seek him." We must also have faith in Christ, that is, that Jesus is "the Christ, the Son of the living God." Having gone this far we have made great progress along the line God would have us follow. But do we stop here? If faith can not stand alone, have we made the structure complete when we have placed works along with it? Faith is the foundation, the strength of which we test by rearing the structure of works upon it. Another familar passage comes to mind which reads, "Faith, hope and love, these three; but the greatest of these is love." Now we see that faith and works—which is the outgrowth of faith—as well as hope, is nothing without love. Love is the crowning point of all our efforts. It is the one thing that makes all else operative. It is the link that fastens God to us and we to God. Jesus is the love of God made flesh; he is the embodiment of God's love. Without love as our ruling motive, no matter how much faith and hope and works we may have, and we may have much—we simply are hypocrites on the road to everlasting ruin. Do not neglect faith. Cultivate it with all your power of understanding, and if you have real faith, hope and works are sure to follow as light and heat from the sun. But love, love in abundance is the attribute that makes the others acceptable to God. Without love we can not do anything. Without love we are nothing. Love does not take the place of either faith or works, but it does mix in with each, and it crowns all. Therefore, of all things love is the greatest (1 Cor. 13; John 4).

* * *

PSALM 89:47

"Remember How Short My Life Is"

WE HAVE a bed, we have a child,
My wife!
And work have we, both you and I,
And sun and rain and a wind-swept sky.
Only a little thing lack we,
To make us free as the birds are free,
Time, only time!

When through the Sabbath fields we go,
My child!
And over the ripe sheaves far and nigh
The swift, blue swallow-folk flash by,
What matter we lack a fine array,
To make us gay as the birds are gay?
Time, only time.

Time only! We scent the coming storm,
We folk!
Only a slight eternity:
My wife, my child, now aught lack we
But that which through us thrives to gold.
To make us bold as the birds are bold.
Time, only time.

* * *

LUCK

HARD LUCK is almost a synonym for laziness.

Good luck is the twin brother of hard work.

Luck walks while work rides in a carriage.

Luck pictures a dollar while work earns it.

Luck dreams of a house, but work builds one.

To trust to luck is like fishing with a hookless line.

Luck is a disease for which hard work is the only remedy.

Luck longs for a dinner while labor goes out and earns one.

Luck goes barefooted while work never lacks for a pair of shoes.

Luck is a weather vane with the distinguishing points broken off.

The man who relies on luck is lucky if he keeps out of the poor house.

Luck takes a nap while brains and hard work are winning the prizes.

The only time luck influences our lives is when we place a "P" in front of it—making it pluck.

Work with pluck will overcome any obstacle and bring to us sucess and honor. Try it.

* * *

If Christ be not risen then is our faith in vain.

WHEN THE CLOCK STRIKES

WE ARE never disappointed in the clock.

It puts us to bed at night, gets us up in the morning, and starts us upon our duties for the day.

The reason we rely so much upon the clock is because it is regular in its work and keeps going without a stop.

It teaches us some important lessons, one of which is to stick steadily to whatever task may be our lot to do.

It strikes at stated intervals, but the ticking is the thing we do not notice.

We seemingly forget that the one will never come without the other. So it is with our lives. They are made up of the passing moments; the little things that make for the larger.

* * *

KNOW THYSELF

WHAT WORTH while thing have you done for God and his Christ today? Have you in the name of your Redeemer aided or assisted some poor man who is down but, as the Salvation Army says, "never out"?

Have you told anyone of the love of God, or of the obedience and sacrifice of Jesus?

Have you said one word regarding the expected soon return of our Lord, and what will be accomplished through his return?

What sustaining word of cheer or hope will be placed to your credit for this day that you have lived?

On your ledger of life have you a balance in your favor for having lived today?

Pray God to help you so live that your life will be pleasing in his sight.

* * *

GROW IN GRACE

WHEN WE believe in ourselves and others, not a selfish nor self satisfactory belief, but the confidence born of a true, firm faith in God and an unyielding hope in his promises; when we teach and practice the golden rule—when we smile in defeat and never repeat the things that harm others—when we do the right thing at the right time and keep on doing the right thing, we grow; and when we grow we are true Christians. No one can stand still; we either must go ahead or go back. This applies to business, but it applies to the Christian life even more. Then let us live in harmony with the Christ life, practicing all the Christian graces, emphasizing love, self-sacrifice, and patience.

* * *

HAPPINESS

THE TIME when I am really happy, when my mind seems to grasp some higher ideal, is after some struggle against odds, after some disappointment, perhaps some sorrow. It is after the clouds have rolled by that I can measure the meaning of a perfect day.

GETTING THERE

It isn't the job we intend to do,
  Nor the labor we've just begun,
That puts us right on the ledger side,
  It's the work we've already done.

Our credit is built upon things we do,
  Our debt on things we shirk,
The man who totals the biggest plus
  Is the man who completes his work.

Good intentions do not pay bills,
  It's easy enough to plan;
To wish is the play of an office boy,
  To do is the work of a man.

* * *

HUMBLENESS

LIKE THE arbutus, the loveliest lives are growing closest to the earth. In humble circumstances the highest qualities seem to thrive best. Tomorrow's Sauls are but farmers boys today.

"God resisteth the proud, but giveth grace to the humble. Submit yourselves therefore to God" (James 4:6, 7).

* * *

DAILY THOUGHTS

Walk with wise men, and thou shalt be wise	Prov. 13:20
My peace I give unto you	Psa. 107:29
Seek for all the commandments of the Lord	1 Chron. 28:8
Regard not lightly the chastening of the Lord	Heb. 12:5
He maketh the storm a calm	Psa. 107:29
With God all things are possible	Matt. 19:26
Be of good cheer, for I believe God	Acts 27:25

* * *

RARELY HAS so golden a chain of verities been linked together in one short paragraph as the following by President Quincy: "The great comprehensive truths written in letters of living light on every page of our history, are these: Human happiness has no perfect security but freedom; freedom none but virtue; virtue none but knowledge; and neither freedom nor virtue has any vigor or immortal hope except in the principles of the Christian faith and in the sanctions of the Christian religion."

* * *

Ah! if men but knew in what a small dwelling Joy can live, and how little it costs to furnish it.—Souvestre.

* * *

NORTH WEST CONFERENCE

BROTHER HUGGINS:

The North West Conference of the Church of God will be held at Felida, Wash., July 2nd to 6th inclusive. Would be glad to have as many attend as possible.

A. W. DARBY, Chairman.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, O. JUNE 22nd, 1920 ● NUMBER 24

Selective Companions

CHOOSE THE wise for your constant companions,
And the good your home-life to share;
They may guide you in the paths of wisdom,
And shield you from trials and care.

Shun the vile, the low and the vicious,
Their path leads them down deep in sin;
They despise the boon of religion,
And the prize they never will win.

Two paths lie open before you,
One leads up to the realms of delight;
Where our Savior shall reign forever,
And banish all sorrow and night;

The other leads down to destruction
Where oblivion and death ever reign;
No hope for the lost, 'tis eternal,
Lost life they can never regain.

J. E. HOGARTH.

Scandal

A WOMAN to the holy father went;
Confession of her sin was her intent,
And so her misdemeanors great and small,
She faithfully rehearsed them, one and all:
And chiefest in her catalogue of sin,
She owned that she a talebearer had been,
And bore a bit of scandal up and down,
To all the long-tongued gossips in the town.
The holy father, for her other sin,
Granted the absolution asked of him;
But while for all the rest he pardon gave,
He told her this offence was very grave,
And that to do fit penance she must go
Out by the wayside where the thistles grow,
And gathering the largest ripest one,
Scatter its seeds, and that when this was done,
She must come back again another day
To tell him his command she did obey.
The woman thinking this was penance light,
Hastened to do his will that very night;
Feeling right glad she had escaped so well,
Next day but one she went the priest to tell;
The priest sat still and heard her story through,
Then said, "There's something still for you to do:
Those little thistle seeds which you have sown,
I bid you go regather every one."
The woman said, "But father, 'Twould be vain
To try to gather up those seeds again:
The winds have scattered them both far and wide,
Over the meadowed vale and mountain side."
The father answered, "Now I hope from this
The lesson I have taught you will not miss;
You cannot gather back the scattered seeds,
Which far and wide will grow to noxious weeds.
Nor can the mischief once by scandal sown
By any penance be again undone." Selected by Sister MYRTLE LAWRENCE.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

JOB'S TESTIMONY

THE HARMONY here of Job, the old Bible philosopher, is complete. He wails in his bitterness, "Man that is born of woman is of few days and full of trouble . . . he dieth and wasteth away, yes, man giveth up the ghost and where is he?" Does the Bible afford us any answer to this question? It does and most directly. Turn to John 5:28, and hear the Lord of Life thunder out in tones of strong consolation and hope: "Marvel not at this, for the hour cometh, in which all that are in the graves shall hear his voice and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of judgment." Reader, believest thou this?

What, then, is man? We answer: A living man is an organized being made of the dust of the ground, having the spirit of breath of life; a dead man is the same being without the spirit or breath of life.

An argument for immortality, however, is drawn from the fact that, because God had directly breathed this breath of life, that therefore this act denoted the impartation of a superior spirit to what animals possess. We will look into this.

DOES MAN HAVE A "SUPERIOR SPIRIT"?

If our proofs hold good, we conclusively showed from numerous Scriptures that animals and man had all the one and the same spirit. The Hebrew word being "neshamah," it was shown to be the common possession of both man and beast. The very utmost therefore that may be urged from this direct impartation is that Jehovah God showed a very high appreciation by this last act of his when he created the man. We submit that it is not so much of how he imparted, as what he imparted to man. His Majesty King George may with his own hands pin a Victoral cross to the breast of a brave soldier with all the attendant state and grandeur of his brilliant court, in another instance, the iron cross may be pinned on by one of his officers at an ordinary parade: did both these soldiers get a very precise and similar decoration? Of course they did. Does it argue the least bit that, because his Majesty performed the act personally, that therefore the first cross was immeasurably superior to that which the second soldier received? This fairly illustrates the point. God gave to both man and beast the one and precise breath of life--so the Word states over and over again. In the case of man, by direct impartation; in the case of animals he said and it was done. The objection gains further ground from the consideration of another fact, that when the woman was "builded," Moses makes no record of a similar direct impartation of the breath of life to her. Would any man in his senses therefore urge that Eve was an inferior being? To assume that God must have so acted, is to believe and to assert "above that which is written," and therefore to beg the very point in dispute. Further, to maintain that as Eve was made out of Adam that, therefore, she partook of his immortal nature, is to give to the "rib" a quality of marvellous potency. Moses sometimes troubled himself with recording minute details and he surely would have recorded this detail if there was anything in it.

Another popular argument for immortality and believed to be well nigh conclusive is, that because God made man in his image and in his likeness, that therefore, man must be immortal. We confess that at first sight the argument looks formidable. It was often used by ourselves in days gone by, with telling effect. We will examine it.

MAN IN GOD'S IMAGE

Immortality is only one of the superlative attributes of God. If the being "made in his image" argues for immortality, then for the same reason it argues also for omniscience, omnipresence, omnipotency and the other attributes of God. Clearly this proves too much. The word "image" surely means a likeness, a picture, a representation; but to accept what is urged is to read, "And God made man his equal." Here is just where a confusion of terms leads to. We have for example in Gen. 5:3, "And Adam lived 130 years and begat a son in his own likeness after his image, and called his name Seth." Could any one for a moment suppose that baby Seth possessed all the powers physical, mental, moral, and spiritual which his father possessed at that time? What ever the being made in his image may mean, it surely therefore, cannot mean in immortality. We however humbly submit that the teaching and relevant facts of that expression are apparent to any one not pledged to maintain the Platonic fiction. These are:

First, God is immortal, and Adam at creation was made a candidate for immortality and positively by the inherent vigor of his created manhood, even after his sad fall, he and his immediate descendants actually lived nearly a thousand years. We say "nearly," because in God's day "which is as a thousand years" the record states "Adam died."

Second, God is omniscient, and so Adam knew a very great deal and his sons now, know a great deal more.

Third, God is omnipresent, and so man by an intelligent use of the developed forces of nature, may make and does make his presence felt at many widely separated points.

Fourth, God is omnipotent. Is it necessary to demonstrate the vast latent powers man possesses in this direction? Do not recent instances of hypnotism in our city sufficiently confirm them?

Thus then this argument also which is probably the strongest argument that can be adduced for man's immortality, breaks down and leaves the question at the head of these articles still unanswered. We have covered much beaten ground where schools of divinity imagine they find immortality for man, but hitherto we have found that ground nothing but Dust. Let us now cover a little unexplored ground.

THE WORD "IMMORTAL"

The word immortal is found but once in the whole Bible. It is applied to God, 1 Tim. 1:17, "Now unto the King eternal, immortal, invisible, the only wise God be honor and glory." The Bible is made up of a total of 66 books written over a range of 1500 years by 36 authors respectively; and yet not once in the Bible is man called a "spirit," an "immortal soul," a "deathless being," a "never dying soul," an "imperishable spark of Divinity," etc. These are Sunday pulpit terms and quite commonly used by ecclesiastical writers of the highest repute; but the prophets knew them not. This is a significant fact, and thinking Christians should note it. Is it conceivable, if man was an immortal creature, that one or more of these authors would not have mentioned it? Not once, not even by implication, is even the shadow of such an idea entertained by them for a moment. On the contrary, man is called twice in Scripture "mortal man" (2 Chron. 14:11; Job 14:17), and if our translation was correctly rendered, we should have had the Hebrew word "Enosh," translated "mortal man," repeated over 300 times in our English Bibles. "Oh, this refers only to his body," is the complacent addenda. "That is the man," repeat the 36 authors.

One would naturally suppose on the other hand, that for these authors to have recorded that God the Almighty had immortality, would be to record a superflous piece of information; and yet over and over again these very authors volunteer analogous statements that God only hath immortality!

We will now briefly examine the words "soul," "living soul," reserving closer study for them in the next article.

A STUDY OF THE WORD "SOUL"

"Living soul" is a term applied to all living creatures. Long before man was created Moses uses the term. This is not generally known. Gen. 1:20-30: "And to every beast of the earth and fowl and creeping thing wherein there is living soul" (margin). No man with ordinary pretensions of having read his Bible may dispute this fact, nevertheless at the risk of being tiresome, we quote from a few acknowledged scholars. Parkhurst says, "As a noun 'nephesh' (Greek, psuche. English, soul, life etc) hath been supposed to signify the spiritual part of man or what we commonly call his soul. I must for myself confess that I can find no passage where it hath undoubtedly this meaning."

R. B. Young says: "Nephesh does not denote the immortal part of man but his animal life." Dr. Kitto in his note on Gen. 2:7, says: "We should be acting unfaithfully if we were to affirm that an immaterial and immortal spirit is contained or implied in this passage." He translates the word "nephesh" as "living animal."

H. B. Heard says: "Nephesh instead of suggesting any idea of immateriality much less immortality is a general expression used for all animal life. It is used of both man and beast." Now for a last quotation from that grand old Methodist commentator, Adam Clark: "Nephesh is a general term to express all creatures endued with animal life in any of its varied gradations." To those possessing the commentaries of this remarkable man, we would respectfully advise reference to his remarks on the Greek 'psuche' and 'pneuma' in 1 Thess. 5:23. And they are worth remembering, too.

To further establish this fact, that all living animals are "living souls" we can but refer the reader to the following texts briefly: Gen. 1:20, 24, 30; 6:17; 7:15:22, 23; Rev. 16:3. There is much darkness on this point even in people who should know better. We have heard it stated from pulpits, "Man is called in the Bible a living soul which means an immortal soul, but animals have no soul, they have only life." Is it not time the pews had some truth on this subject? It has again been stated, "And God breathed into man an immortal soul," than which nothing could be more untrue. Man is the soul himself. By the breath of life Adam became a living soul, not an ever living soul, still less an immortal soul; and when the breath or spirit of life is withdrawn then man becomes a "dead soul," but the ordinary reader does not see this simple truth in his English Bible, except in Numb. 19:11 (margin), "He that toucheth the dead soul of man shall be unclean seven days." The following texts will afford some surprise and also much light on this term to the searcher with an ordinary Hebrew-English concordance. They are worth looking up if only to clear away some of the dense fog: Numb. 6:6; Lev. 21:11; 24:17, 18; Deut. 19:6; Josh. 10:28, 30, 39.

So recent a writer against "Conditional Immortality" as Dr. McLaren, of Knox, College, in the Manitoba College Journal for June, 1897, after carrying his readers through a most fallacious line of argument, based on the confusion of the terms ruach-spirit, with nephesh-soul, pens at page 202 this extraordinary sentence: "Bring together all the elements of man's nature which are drawn from the ground and arrange them in the exact order in which they are found in living men, and let the spirit be awanting and man is not 'nephesh hayah,' a living soul or animal; he is a carcase or corpse." Quite true Dr. McLaren; one step more, and with Moses call him a "dead soul." But notice the contradiction the learned Doctor here gets into. The spirit according to this quotation is clearly not the man, which was nevertheless what the Doctor had all along in that laborious article been endeavoring to maintain--but the "carcass" the "corpse," that is the "he," the man! Thank you very much Dr. McLaren; that is exactly what we have been imperfectly trying to establish, and you have done it handsomely!

G. W. WINCKLER.

Interesting Items

OFFICIAL REPORTS show that there are three times as many millionaires in the United States in 1917 that there were before the war, or an increase from 2348 in 1914 to 6664 in 1917. Nevada is the only state without a millionaire and New York City has 2388. The largest income reported was that of Rockefeller, which was given as $34,936,604. Everyone must sacrifice in war times except the war profiteers, but their day of reckoning is at hand. See Ezek. 7; James 5; Isa, 2.

The annual debt on which the people of the United States pay interest is now placed 120 billion dollars. The interest at five percent would be six billion dollars annually. This interest would keep 30 million people in idleness while 70 millions others labored to live and pay this interest which by [illegible] can be made to perpetually increase. Usury and profiteering based on selfishness will prove the doom of this old world order (Zeph. 1). In recent articles, Tom McNeal has been showing up some of the dangers that threaten the world governments, among which he mentions the apathy or apparent inability of the governments to protect the people from extortion, robbery and oppression, He says that since the main purposes of government is to protect the weak against the strong, and to administer justice to rich and poor alike, that it was no wonder if the people lost both loyalty and confidence in governments that did little for the people only to tax them, and draft their best manhood for war.

He showed how the trusts and big corporations shifted all their share of the taxes on the shoulder of the consumer by adding it, together with an excessive profit, to the necessities of life; also how, in the same way, the laborer is forced to pay the extra wages he demands by adding it to everything he buys; how every income tax and every rise in wages only makes matters worse for the wage earner, because the cost of what he must buy is always raised higher than the increase in wages.

He then shows how senseless this selfish profiteering and money grabbing is, and how blindly it is generally followed until a tornado of wrath from a long suffering people burst upon their heads, and they perish amid the idols of their creation.

So it is not students of the prophets alone who know that we are living in "the last days," and in "the time of the end;" and likewise at "the end of the world;" but all students of world conditions see it, and know more than they generally publish about the failure of human governments, the farce of so called law, order, and patriotism, and of so-called "courts of justice," and the great need of "a superman" at the head of the world order. That "superman" will soon be manifested in the person of Christ.

The main reason "The Menace" gives for not endorsing the league of nations, is that the pope and all official Rome and her higher clergy throughout the world are for it. The articles published in The Metropolitan, by Raymond Robbins, head of the red cross work in Russia during the war, were full of food for thought to the student of the signs of the times. He says: "The revolutionary symbol of the plow, sword and hammer, represent the triple union of peasant, artizan and soldier.The parting of the ways is lighted now by the fire and blood of Russia, and by the world challenge which says more plainly than words can say: "Either the spirit of Jesus Christ regenerating present social, political and industrial order, or the spirit of Karl Marx creating a new order. Either a capitalism turned from exploiting, profiteering and robbery, to service and sacrifice, or socialism introduced by class war, revolution and coercion.' "

Instead of "Christ is risen," which for centuries had been on the headlines of newspapers and banners on every Easter celebration in Russia, on Easter of 1918 the Red papers and banners of parading Bolshiviki crowds bore these significant words: "One hundred years ago today Karl Marx was born!" The challenge sent out from Russia to the world today is between the Catholic and Protestant religion of Russia and of Europe and the principles of Karl Marx to regenerate the world.

This challenge from Russia confirms the saying that while the Christian reads his Bible the world reads the Christian. No preaching or doctrine will ever influence the world like the living example and practice of professors of religion; and the infidelity now rampant in Russia is the direct fruits of the Russian Catholic system which oppressed and pauperized the people of Russia. "Statistics show that crime in the United States has increased 500 per cent in thirty years;" "Crime made easy and crime unpunished leads to lawlessness, rioting, mob rule and lynch law."

Babson, the business prophet, predicts a war between the United States and Mexico within two years. The great aviator Ricenbacker predicts that in the next war the rays of the sun will be concentrated and focalized from airships, which will set fire to munitions, powder plants, buildings and arsenals, and that gases and electricity will almost entirely supercede guns for destruction in war.

W. L. CROWE.

Wasting Time

SOME ONE says so; is it true? Do we shorten life when we go to "the movies?" when we read the tale that is all a lie? when we play dominoes, checkers, cards and other like games? or even games with which no fault can be found? We certainly are unless the games are absolutely essential to our physical health. Time is short, and only that part of our life counts that is used for God: whatever part of it is wasted, is lost. Be careful, dear Christian soldiers; use your time as if it were nuggets of gold. If we seek pleasure, we soon learn to love it more than we do God; if we read the trashy story, and the illustrated Sunday paper we not only lose part of our lives, but are affected much as the drunkard is by tarrying long over his cups: we are actually made drunk, so drunk that our vision of ourselves, of our surroundings and friends is made all awry.

We imagine ourselves abused and unloved. We do not love our homes; we do not have what we ought to have; solid reading has no longer any charm; the Bible, the church has no attractions; we would spend money for the novel sooner than for The Restitution!!! and would steal away to read the novel even if a dear friend were dying in the next room (an actual fact).

How often a novel has kept a young person from deciding for Christ; indeed whoever knew of a thoroughly confirmed and drunken novel reader who became a Christian? And whoever heard of whist and card playing Christians who were devout, prayerful servants of the Master?

O wasted time! into what precious fabrics it might be woven; what lovely buildings it might reared; what wondrous stores of knowledge it might lay up; how many ignorant ones it might teach of Jesus; how many children it might rescue; how many missions it might establish; how many young men and women equip for service in neglected fields!

I would that I could gather up all my wasted moments and crowd into them the precious needful knowledge so necessary to all who are called to work in the vineyard of our Lord. I cannot get it now. My 82 years of life are gone, and failing eyesight precludes close study. Redeem your time, dear ones, while you have it. "Take hold of his forelock, for behind his scalp is naked." Don't shorten your lives by wasting time.

S. ROXANA WINCE.

All experience goes to show
No mud can soil us but the mud we throw.—Lowell.

Unity of Believers

IN PSALM 133 you can find a standard by which I shall try to be governed in my remarks to the people of God. David speaks of the benefit of the communion of saints. He begins by saying, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" Do you ask why? If so, look at verses 2 and 3. Here David says it is like the precious ointment upon the head, that ran down upon the beard; even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon and the mountains of Zion; for there the Lord commanded the blessing, even life for ever more.

Is not this worthy of our service? Go with me to Gen. 13:8. Abram said unto Lot, "Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren." I would be glad if all brethren lived after the example of Abram, but I am sorry to say they do not. Paul says in 1 Cor. 6:7, 8: "Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong and defraud and that your brethren." Again Paul says in 1 Cor. 10:23: "All things are lawful for me, but all things are not expedient; all things are lawful for me, but all things edify not." Jesus says, "I and my Father are one" (John 10:30).

Let us ask and see if our Savior will tell us how he and his Father are one. In John 5:30 Christ says: "I can of mine own self do nothing: as I hear I judge, and my judgment is just, because I seek not mine own will, but the will of the Father who hath sent me." Hear how he prayed for the unity of believers; then tell me how you can turn away from his testimonies. Go now to John 17:11. He prayed for his disciples. But first ask yourself, Am I his disciple? Then hear him: "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." Can you not see the unity? Forasmuch than as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered for us in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lust of man, but to the will of God (1 Pet. 4:1, 2) "Well," says one, "you have gone from the subject and taken up consecration." Well then will you please tell me the difference between having a unity in our faith and being consecrated, set apart for the service of God? Can you divide these two meanings? Let us now go back again to John 17:20, 21: "Neither pray I for these alone, but for them also which shall believe on me through their word, that all may be one, as thou Father art in me and I in thee that they also may be one in us, that the world may believe that thou hast sent me." In the 17th verse Christ says, "Sanctify them through thy truth: thy word is truth." "Now I beseech you, brethren, by the mercy of our Lord Jesus Christ, that ye all speak the same thing, that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 10:17). "For we being many are one bread and one body, for we are all partakers of that one bread" (1 Cor. 12:12, 13). "For the body is one and hath many members, and all members of that one body being many are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been made to drink in one spirit. For the body is not one member but many."

Then how good and how pleasant it is for brethren to dwell together in unity, as stated in the 133rd Psalm. How careful we should be when we handle the words of eternal truth! Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit with one mind, striving together for the faith of the gospel (Phil. 1:27). Oh, how I would love to be present with you brothers and sisters, in the body where there is unity both of mind and spirit, and where the spirit of the living God and of his Christ beareth witness with our spirit that we are the children of God indeed and in truth. Let us be led by the spirit, for God hath said my spirit shall not always strive with man (Gen. 6:3). If I am never permitted to see your faces in the flesh, I hope to be able to stand in the last day and to meet with you all in the kingdom of God.

S. I. HERREN.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

F. J. Lee	$ 3.00
C. Anderson	1.00
O. A. Pottorf	3.00
N. Buckman	3.00

Learning without thought is labor lost; thought without learning is perilous.—Confucius.

Bear ye one another's burdens, and so fulfil the law of Christ.—St. Paul.

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Editorial

Remember, no Restitution will be issued next week. The next issue will be dated July 6th.

* * *

Sister Annie Nutt is visiting for a few weeks in New York City.

* * *

Recent visitors at the Lord's table included Brother and Sister Chas. Moore, of Garrettsville, Ohio, and Sister Nora Thompson, of Kentucky.

* * *

June 13th was Children,s Day. The morning meeting was given to them, and they entertained and edified the church very successfully. Under Brother Chas. Pate as superintendent and his efficient co-workers, the Sunday School has reached a standard of spirituality and power for truth heretofore unknown. We are gratified at the splendid record of our children.

* * *

After witnessing the good confession of faith in a most satisfactory manner the following put on Christ by baptism June 13th: Miss Olive Giles, formerly neutral; Mrs. Belle W. Macdonald, formerly Presbyterian, and her daughter, Miss Margaret Macdonald, formerly neutral. Sister Macdonald and Margaret are the wife and daughter of Mr. Harry Macdonald, an editorial concerning whom the reader will please read entitled, "Alas! Dear Friend."

* * *

The Young People's Society met Friday evening, May 23, at the home of Florence Linsenmeir. There were 25 members present and 17 visitors. During a brief business meeting five new members were taken into the Society. The lesson was given by Sister Susan Keith who talked on the life of Paul, Barnabas and Peter after their disagreement. She pointed out how their lives were righteous and abounding with good works even during the quarrel, and how they were finally reconciled. The main thought of the lesson seemed to be that while all good things are not pleasant, and all pleasant things are not good, it is both good and pleasant for brethren to dwell together in unity.

ALICE CHAPPELLE.

Christian Character a Growth

IT MATTERS not if you do not "feel" any different after you have been baptized. If you sow a handful of wheat in the garden, you cannot tell, however hard you try, the exact moment when it germinated. But when you see the waving grain in the autumn you know it did germinate, and that is all you care for. The young believer should not expect too much light at once. It will grow brighter and brighter unto the perfect day. The Christian life may be compared to a mountain path: the higher one climbs the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveller who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and the night is consequently shorter, than to the man who lives down in the valley at its base. So it is in the truth. Clearness of vision, firmness of foot, and beauty of prospect come only to those who have struggled up to the heights—to "heavenly places in Christ Jesus." Conversion may be wrought in a little while, but a saint is not made in an hour. Christian character is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree "planted by the rivers of water," and like a tree it requires patient care and unwearied cultivation.

Illustrations of Biblical Symbolism

SYMBOLIC MOUNTAINS

MOUNTAIN IS the symbolic synonym for kingdom. The following are illustrations:

Mountain of Prey (Psa. 76:4)
Burnt Mountain (Jer. 51:25)
Great Moutain (Zech. 4:7)
Mountain of the Lord (Isa. 2:3)

Holy Mountain (Zech. 8:3)
Mountain of the Lord's House (Isa. 2:2)
Standing Mountain (Pso. 30:7)
Mountains made Low (Isa. 40:4)
Growing Mountain (Jer. 51:25)
Peace-bringing Mountains (Psa. 72:3)
High Mountains (Isa. 2:14)
Threshed Mountains (Isa. 41:15)
Singing Mountains (Isa. 44:23)
Departing Mountains (Isa. 54:10)
Controversial Mountains (Micah 6:1, 2)
Quaking Mountains (Nahum 1:5)
Corn-producing Mountains (Isa. 72:16)
Dark Mountains (Jer. 13:16)
Brass Mountains—Grecian (Zech. 6:1)
Scattered Mountains (Hab. 3:6)
Thrown-down Mountains (Ezek. 38:20)
Weighed Mountains (Isa. 40:12)
Flowing Mountains (Isa. 64:1)
Earth-filling Mountains—Messiah's Kingdom (Dan. 2:45)

Alas! Dear Friend

ABOUT FOUR years ago Brother Adam Keith introduced the truth to Harry Macdonald, a friend of his. About three years passed, during which time we heard nothing of this friend. However about a year ago we heard of him again, and when we called upon him we learned that he was afflicted with consumption. The truth was brought to his attention again and he seemed more receptive and began pre-baptismal study at once. As he was not able to work, he applied himself diligently to study, and soon accumulated a good knowledge of the fundamentals of the gospel. Last January he completed his lessons, and knowing his physical condition, we were careful to tell him that we were at his service any time he might decide to obey the truth. He expressed his intention to obey and went his way. Brother Finlayson and others kindly recurred to the subject during the last three months, and he always cordially and appreciately spoke of the gospel, telling us upon one occasion of loving entreaty, "Don't think I shall not obey the truth I know the gospel and my duty. I'll obey."

All the while, however, he grew steadily worse, getting weaker and weaker. He often spoke of the truth, for he loved it and frequently expressed his desire to obey it. "Almost persuaded," he procrastinated three months; finally he sent word he wanted to be baptized in his home. Upon hearing of his desire Brother Tabor immediately gathered up the Elders and took them to his home in his automobile on a Sunday afternoon. Mr. Macdonald was very low, and it was decided that the following Monday evening, under the superintendence of Sister Darrah, who is a nurse, he would be baptized. But, alas! dear friend. He died early Monday morning!

Now what lesson are we to learn from this event of deep sorrow? This: The New Testament means it when it says, that when people believed the gospel they arose "immediately," "straightway," even the "same hour of the night" and were baptized. The longest delay in being baptized that we read of in the New Testament was three days, and for this brief procrastination Ananias rebuked Paul: "And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." We relate this tragic affair for the purpose of warning any reader who may be neglecting gospel requirements, that delays are dangerous; that life is the time and only time we have for serving the Lord; and that we must make our calling and election "sure" by spontaneous and hearty obedience if we are to be found among Christ's owned and crowned ones in the day of his glory.

Scriptural Times and Seasons

To everything there is a season and a time for every purpose under the sun (Eccl. 3:1).

TIME TO LOVE. When thy neighbor needs thy service (Luke 10:27-37).

TIME TO HATE. When anything would defraud Christ of our service (Luke 14:26).

TIME OF WAR. The hour of judgment when Messiah returns in the capacity of a "man of war," and shall contest the dominion of the world with all the kings of the earth (Rev. 19:11; 15:19; Exod. 15:3; Psa. 110:5, 6).

TIME OF PEACE. When Messiah reigns over a conquered world (Psa. 72).

TIME OF IGNORANCE. Pre and post apostolic (Acts 17:30; Isa. 60:2).

TIME OF REFORMATION. The "fulness of time" when the seed came to whom the Abrahamic promise was made (Heb. 9:10; Matt. 3:2; A. D. 29).

TIME OF VISITATION. When Israel and the Gentiles were visited by Jesus and the apostles to take out of them a people for his name by the preaching of the gospel (Luke 19:44; Acts 15:14).

TIMES OF THE GENTILES. The "seven times" 360 or 2520 years of Babylon's desolating prosperity (Dan. 16:32; Luke 21:24).

TIME OF THE END. The transition period or hour of judgment in which the Spirit incorporate in Jesus and his brethren, "the name" "avenges the holy" and causes to pass away all power and dominion from the "spirituals of the wickedness"; who now rule in the ecclesiastical and secular high places of the nations; and establishes the kingdom of the Deity. A period of 45 years between the expiry of the 2400 evening mornings of Jewish down treading (Dan. 12:4).

TIME TO FAVOR ZION. The expiry of the 2400 prophetic days when the Holy Sanctuary shall be cleansed and the down treading of Jerusalem consummated sychronous with the times of the Gentiles fulfilled (Psa. 102:13; Dan. 8:13, 14, 26; Luke 21:24).

TIME OF THE DEAD. The resurrection of the dead.

TIMES OF RESTITUTION. When the kingdom of Israel shall be reconstituted (under Christ) in Palestine; the Jews resurrected, the throne of David re-erected, the temple rebuilt, the sacrifices reinstituted, the land redistributed, the "Judges restored as at the beginning." Paradise regained, and primitive longevity recovered (Acts 3:21; 15:16; Isa. 1:26; 51:3; 65:20-22; Mic. 4:1-8; Ezek. 37; 38).

TIMES OF REFRESHING. When the second Pentecostal immersion of (resurrected) first fruits takes place at the coming of Christ (Acts 3:19).

HIS (MESSIAH'S) TIMES. The Millenium or 1000 years of the next age, during which he will be "King over the whole earth." These times will date from his second advent (1 Tim. 6:15; Rev. 20:4; Zech. 14:9).

TIME THAT THE SAINTS POSSESSED THE KINGDOM. When the "Ancient of Days" comes to confer upon them "power over the nations" (Dan. 7:9-27; Rev. 2:26, 27).

TIME OF EVENING LIGHT. Ending the forty years judgment upon the nations when the saints shall shine forth as the sun in the kingdom of their Father (Zech. 14:7; Matt. 13:43).

FULNESS OF TIMES. When "the fulness of the Gentiles is come in" the kingdoms of this world become the kingdom of Yahweh and his anointed (Eph. 1:10; Rev. 11:15).

THE ACCEPTED TIME. Now; extending to the second advent. Today if ye will hear his voice (2 Cor. 6:2; Heb. 5:15).

Brother Anderson on the Wing

DEAR BROTHER HUGGINS:

ON WEDNESDAY May 26, we left home for Gallimore, N. C., for a meeting over the 5th Sunday. We began meetings Thursday evening and closed Sunday 11 A. M. The attendance was the best we ever had at this place. We had several families from Liberty with us. Brother W. W. Moore, James Pack, B. Z. Chandler, W. H. Stone and T. W. Picklesimer, members of the Church of God, Guthrie Grove, S. C., came 65 miles to be with us in the services. On Sunday morning Brothers J. H. Stamey, Luther Stamey and J. W. Garrett, of Traveller's Rest, S. C. came up to take us to that place for service that night and up to Wednesday night, should the interest demand. On Sunday we preached to a crowded house on the "Time of the End." Sunday afternoon the brethren from Guthrie Grove went with us to Brother Stamey's near Traveller's Rest, where Brother Stamey had made an appointment for us to preach. When we lived in South Carolina we had baptized quite a number and had organized a church at this place. So as this was our first visit since moving away we were very much pleased to find a house full and many who could not get in. There were quite a number who had come up from Greenville, a distance of 17 miles. After services we received an invitation to go down to Greenville for a few services during the week, and Brother Stamey thought it best to accept as the farmers were so busy with their work that he did not think we could get out more than a dozen to hear us at any one service during the week. We decided however, to give an appointment on Monday evening, and then if the people did not turn out we would go to Greenville. Well, on Monday night not more than one half of those present could get into the house, so we decided to continue the meetings at this place, which we did. As our time was limited the meetings came to a close Wednesday evening, and on Thursday we left for home, which place we reached on Friday and found all well. Two young ladies at Traveller's Rest requested baptism which we hope to administer in August.

J. H. ANDERSON.

Notice to Subscribers

WE WISH to call your attention to the date on the label of your Restitution. We have lately been sending out bills for subscriptions overdue, and hope you will please comply with our request to keep your subscription paid in advance.

It is the custom with most subscription papers and magazines to remove names from the mailing list if they are not kept up to date; but we have not followed this policy very rigidly. We however require the money which is due to us to carry on the work; and we may here state that owing to the advance in the price of paper, also its scarcity, and the rise in labor we could not have kept The Restitution going if we had not secured our own plant, and even with that facility we have to do job work for the trade to keep things going. Paper alone is costing 100 per cent more than it did 18 months ago. Our policy is to keep the paper at the same price so that all who will, can afford it. So we ask you to do your share of the work by keeping your subscription paid in advance to date. In this way you are helping the Lord's work by giving us the opportunity of sending the paper where it may strengthen and build up those of our isolated ones who hear no preaching, and also of giving light to others who are in darknes.

May the Lord prosper our endeavors to the glory of his name, is my prayer.

A. E. GRIFFITHS, Mgr. & Treas.

Indiana Conference Notice

THE INDIANA State Conference of the Church of God of the Abrahamic faith will convene for their annual meeting at North Salem July 6th and continue over Sunday July 18th, 1920.

The meeting will commence with Bible School under the direction of the Indiana Bereans, lasting from July 6th to July 15th, followed by the National Berean Conference July 16th, and close with the Indiana State Conference July 17th, and 18th.

The Indiana Conference has remodeled the North Salem church, placing a kitchen and dining room in the basement. Meals will be served free, and sleeping accommodation provided in the homes.

Those coming from a distance will be met and cared for. Come to Harris Station on the Vandalia R. R., or to Plymouth, Indiana, or to Lapaz on the B. and O. R. R.

Notify Marshall Logan, Leroy Austin, Nase McChesney, or Glen Logan, all of Plymouth, Ind.

The National Berean Conference will be held July 16th, 1920. See their announcement elsewhere. The Indiana State Conference will convene in business session morning and afternoon of the 17th.

A detailed program will be carried out providing for social, musical, communion and preaching services. Brothers Lindsay, Austin, VanVactor, Leroy Austin and Floy Stilson will be present and carry on the work.

W. M. HUFFER, Conf. Pres.

National Berean Program

NORTH SALEM, INDIANA, JULY 15-16 1920

Thursday

7:30 P. M. Song Service Maude Austin, Ind.
8:00 P. M. Sermon Frank Siple, Illinois

Friday

Leila E. Whitehead of Chicago, Presiding

9:30 A. M. Devotional Exercises Delegate from Neb.
9:45 A. M. Reports and Discussions of National Depts.
10:50 A. M. Recess
11:00 A. M. Berean Training
(a) What it does for the Isolated May VanVactor, Ind.
(b) What it does for Class Member Mrs. F. Blakely, Mich.
(c) What it does for the Church Clyde Randall, Minn.
(d) How the Church should Co-operate in this Training Anna Drew, Ill.
12:00 Dinner

Afternoon Session

Leota B. Hanson of St. Louis, Mo., Presiding

1:30 P. M. Payment of Dues, Local State, and National and the use made of them Frank Siple, Ill.
1:45 P. M. Three Minute Messages from affiliated states and societies
2:00 P. M. Reports and Discussions of National Departments (cont.)
3:00 P. M. Business Meeting

Lulu Stilson, Chairman, Program Com.

There is a day coming in which God will bring to light every little hidden service of his children, and will let assembled words see the delight. He has had in that which has met no eye, but which has gladdened the heart of our Father in heaven.—J. Hudson Taylor.

CALIFORNIA CONFERENCE

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th inclusive. A good program is being arranged.

Sincerely yours,

J. E. ADAMSON, Pres.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas. .... Proctor, Montana.
Ethel M. Howard, ... Chinook Cave, B. C., Canada.
Jennie Thomas .... Proctor, Montana.
Young People's Society, Church of God, Cleveland, Ohio.

GOLDEN TEXT: Revelation 21:4

CAN ANY GOOD THING COME OUT OF NAZARETH?

BIDE WHERE thou art
If thou be great of soul,
The green seas roll
Their languorous waves round many an island fair;
But though such subtle opiates Nature's care
Doth treasure, 'tis to soothe the soul's despair,
Bide thou at home.

Bide where thou art,
Common is not unclean,
Cloud not thy days serene
For gold and gems, raiment and wine and meat
Such as the eyes of Orient kings do greet,
These are but things—toys for earth's children meet,
Bide thou at home.

Bide where thou art
Nazareth was but small
And of ill-repute withal;
In the parched land a byword and a sneer,
Yet now among earth's names it hath no peer,
Yea, earth from heaven itself that name did hear,
Bide thou at home.

Bide where thou art,
The shouting multitude
Clamor for vulgar food,
And for their souls' need do not care at all,
Pay thou the daily debt of duties small,
If thou art needed, time will bring thy call,
Bide thou at home.

For each true deed is worship; it is prayer,
And carries its own answer unaware.—E. Markham.

CHILDREN

AND THEY brought unto him children, and his disciples rebuked them: but Jesus said, Let little children come unto me, for of such is the kingdom of God. What did Jesus mean by saying "of such is the kingdom of God"? He meant that whosoever will not receive the kingdom of God as a little child shall in no wise enter in (Matt. 19;14; Luke 18:16 17). Meaning we must have the trust and the disposition of a child. When one has promised a child something that will please him, he has faith, and when he receives it, how pleased and happy he is. So must one be to enter into God's kingdom.

How can a mature person become in such a state? By being converted; to change from one opinion to another: to become convinced that to escape the wrath of God he must draw near to God, and accept of him as the giver of eternal life through Jesus Christ our Lord . Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever shall humble himself as a little child, the same is greatest in the kingdom of heaven (Matt. 18:3, 4). And when the seventy returned with joy, Jesus rejoiced in spirit and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes (Luke 10:17, 21).

Jesus in addressing his disciples called them "little children" (John 13:33). Paul said to the Ephesians, "Be ye therefore followers of God, as dear children. Let no man deceive you with vain words, for because of these things cometh the wrath of God, upon the children of disobedience. Ye were sometimes in darkness, but now walk as children of light" (Eph. 5:1, 6, 8). Brethren, be not children in understanding, but in malice be ye children.

How strange it is that an innocent child can become a terror to good government and a vile law breaker. It is said of a noted painter that he painted a babe and called it innocence. Then when he became old he wanted a companion picture for guilt. He hunted through many prisons until he found a horrid, sensual man and he got the privilege of painting him and of giving his history . Judge of his surprise when he found he was painting the same being he had painted as a babe for innocence. Now children please learn this lesson, if you obey your parents, school teachers and the teaching of the Bible, even the world cannot call you bad, for you will serve God instead of man. It is good for a man that he bear the yoke in his youth (1 Sam. 3:27). Remember the Creator in the days of thy youth (Eccl. 12:1). Children obey your parents in all things, for this is well pleasing unto the Lord (Col. 3:20; Eph. 6:1). Depart from evil and do good: seek peace and pursue it (Psa. 34:14). Abhor that which is evil, cleave to that which is good (Rom. 12:9). Evil communications corrupt good manners (1 Cor. 15:33).

Vice is a monster of such frightful mien,
That to be hated, needs but to be seen;
But seen too oft, familiar with its face,
We first endure, then pity, then embrace.

E. W. KNAPP.

SUFFER LITTLE CHILDREN TO COME

TO MY mind, no one ever has appreciated more clearly the potential value of a child than our Lord Jesus Christ. He was thoroughly indignant when his disciples reproved fond parents who were bringing their little ones to him for his blessing. I am sure their only purpose was to save Jesus the annoyance, as they conceived it, as giving any attention to such insignificant things as children. I do not imagine that the apostles had anything in their hears against children: the real trouble was that they did not appreciate what I am pleased to style the "potential value" of a child. Our Lord was too busy to give attention to children. The disciples must have been startled by the tones in which the Master rebuked them.

Every once in a while we receive a letter embodying the query "Do you consider it wise to spend so much time and energy in conducting your department, when apparently so few of the younger people appreciate it?" Our answer always is about the same, somewhat after this order: "We must admit that were we to judge by the number of letters received from the younger element, very few of them ever read the page; but then many mothers have written stating their young people do read it and to profit." One good soul recently wrote, "Don't give up your work, for your department is the heart of the whole paper."

"Many men, many minds," many interests. We feel the department has done some good, perhaps not as much as we desire. As long as the management will allow us the space and we are convinced that it is doing any good we will continue our work. Noah worked longer also harder than we, and you all know what success he had. We read that "one may plant, and another water, but the result lies in still another hand," stronger and mightier than either. Our attitude is "Be not weary in well doing; for in due season we shall reap if we faint not."

We believe in young people. We believe that in our church paper they should have a department especially devoted to their cause. If the young people live, in due course of events they will become old people. It is due them that now in their youth they be encouraged in the things pertaining to God and his Christ so when they become mature they will take upon themselves the burden, laboring in the vineyard of God, and when the Master comes, they with us will hear those welcome words, "Well done . . . . enter thou into the joys of thy Lord."

* * *

SUPERSTITION

ONE OFTEN sees a horseshoe nailed to a barn door, also other evidence of the dark ages, when luck good or bad was supposed to follow certain people.

An observant writer once counted seventeen horseshoes nailed over the thresholds in one street of a good sized country town.

Superstition is not confined to the poor and ignorant. It is said that Nelson, at one time Admiral of the British Navy, had a superstitions tinge in his nature, and had great faith in an old iron horseshoe nailed to the mast of the ship "Victory."

Strange as it may seem, almost every one would, a few years ago, get out of a vehicle to pick up and carry home a horse shoe left on the road.

Now that the automobile has supplanted the faithful old horse, we do not see as many horseshoes as we once did; and with the passing of the horseshoe the superstition attached to it seems to be also passing. It would be a good idea if the disappearing horseshoe would take all superstition with it, including this one so well advertized by Conon Doyle and Oliver Lodge.

This page—this paper—has no superstitious ideas. We preach and teach Christ and him crucified. We are not interested in "bogies." Where Christ dwells superstition cannot find lodgment. There is no heart large enough to hold both.

There is only one thing to do, study the Bible; ask God to give you a heart to love, a mind to understand and a will to obey. If you do this you never need fear: you are in the keeping of God, and all will be well.

* * *

A REMINDER

DEAR YOUNG PEOPLE:

SOME TIME ago my father asked you to write to him and promised you eight or ten letters from those of your own age for every one you wrote. Most of you did not accept this offer.

I want to tell you, brothers and sisters, you don't know how much you are missing by neglecting to write that letter. You know my brother and sister and I have only been members of the household of faith for a little over four months, and we live way down in Alabama where there is not another person of our faith that we know of, and yet in those four months we have become acquainted with some of the finest boys and girls in the world.

We want you to have some of the good times we are having. Are you interested enough to ask for your part of them? Of course you are, and all you need to do is to write to us, giving your name, address, and age, and we will all join hands and share with you the fun and the benefits of our plan.

God knows how much we want to know each and every one of you. Come on: you won't be disappointed with yourselves and us again, will you? Write now, and I promise you will never once regret it. I am trusting God to send me lots and lots of replies.

Let us not let the Master find us sleeping, but watching, working, and comforting one another when he comes.

Your sister in hope,

DOROTHY LYON,
Citronelle, Ala.

Let me add my persuasions to Sister Dorothy's. I was one of the first to answer Brother Lyon's appeal, and I want to say I was never more enjoyably surprised in my life. Take my advise and write at once, before it is too late. You will never regret it.—Aunt Bess.

GET BUSY

WHAT A wonderful blessing it is to have something to do every day and to be of use to yourself or some other person.

To live through the days in aimlessness, which is one of the commonest things in some circles in every city, tending to nerveousness, indigestion, ill-temper, waste of time and great unhappiness. Not knowing what to do, almost always ends in nothing done or something done that was not worth the effort.

Get busy. Not in selfish work, but in doing for others. Self-sacrifice is the support of all permanent happiness. Don't you know what to do? Then let someone help you master your perplexities and rescue you from the perils of mental idleness and help you to turn to account your unappropriated time.

Get Busy.

* * *

TRUST IN THE LORD

HOW EASY to trust in the Lord! so we think joyously as we go about our duties for the day. The sun is shining; it is a lovely day in June. Flowers are blooming and filling the air with their sweet perfume. Many friends and loved ones are gathered around us, speaking words of love and cheer.

As a wee babe in the mother's arms, so are we borne along on life's ocean. Our boat floats gaily over the waves dipping and dancing in the sunlight. Joy fills our hearts to over flowing, and it is so easy to trust in the Lord.

But suppose our sunshine should vanish, bringing black heavy clouds in its stead. As dark night approaches, the dreadful lightening flashes and peals of thunder bring the storm nearer and nearer, until we are engulfed in its fury: can we kneel in prayer and thanksgiving? Can we still trust in our Lord?

What if those friends and loved ones whom we cherish, should turn form us in anger and scorn; speaking words of such malignant cruelty that they cut through our heart like a sword. Oh, I wonder if in our pain and sorrow, could we still put our trust in the Lord?

Could we trust, when out on life's ocean, our boat is caught on the waves, and dashes mountains high in their fury, with nothing but possible wreck in sight. No companions on board to comfort us, or give us a word of cheer, 'mid the wreck of our bark on life's ocean, can we still put our trust in the Lord?

AUNT BESS.

* * *

DAILY THOUGHTS

Now, the God of peace be with you all	Rom. 15:33
He shall not be afraid of evil tidings	Psa. 112:7
The ways of the Lord are right	Hos. 14:9
Able to make all grace abound toward you	2 Cor. 9:8
Thou art the God that doest wonders	Psa. 77:14
Certainly I will be with thee	Exod. 3:12

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, O. July 6th, 1920 NUMBER 25

The Works of the Flesh

GALATIANS 5

Now the works of the flesh are manifest, which are these, viz:

Adultery
Fornication
Uncleanliness
Lasciviousness
Idolatry
Witchcraft
Hatred
Variance
Emulation
Wrath
Strife
Sedition
Heresies
Envyings
Murders
Drunkenness
Revellings and
Such Like.

They who do such things shall not inherit the kingdom of God.

He who soweth to the flesh, shall of the flesh reap corruption.

The wages of sin is death (Rom. 6:23).

The Fruit of the Spirit

GALATIANS 5

The fruit of the spirit is

Love
Joy
Peace
Long Suffering
Gentleness
Goodness
Faith
Meekness
Temperance.

Against such there is no law.

He who soweth to the Spirit, shall of the Spirit reap life everlasting.

The gift of God is eternal life (Rom. 6:23).

* * *

"As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation . . . . . The righteous shall never be removed, but the wicked shall not inhabit the earth" (Prov. 10:25,30).

Prophetic Signs of the Times

Time Periods, Dates, "Times of the Gentiles," and the Final Consummation

IT WOULD reasonably be expected that the spirit of prophecies should not only be a forecast of future events, but that the prophecies would also indicate the time of the predicted occurence of those events when necessary.

SOME TIME PERIODS SEALED UNTIL THIS TIME

It it true that there is a temporary sealing of some of the time-periods, which were to remain "sealed" until the "time of the end," as we see by reading Acts 1:7, but there is unmistakable evidence in current events in connection with the testimony already considered, to show conclusively that we are living in the "latter days." Consequently the once "sealed" periods may now be understood; and we will also endeavor to show to the satisfaction of the reader, by means of those defined periods themselves, that we are living in the time of the end.

"TIME" EYES OF HISTORY

Has it not been rightly stated that "Time is but the eyes of history"? Time is certainly an indispensable element in the arrangement of past events. Time and events are inseparable; they go hand in hand. Seeing that this is a fact we would naturally expect that prophecy would include not only the ability to predict an event, but also the ability to predict the time of its occurence. It will be our object to show that this is the case with some of the important events that have taken place in these history-making days.

First, there is a number of time periods given in the Scriptures, and the phraseology in which they are given varies. It is on this account that some mystery has surrounded their meaning. Also they have been sealed for a limited time, just as stated it would be in Dan. 12:9; Daniel was told to go his way (when he enquired as to the meaning of the vision), but was informed that the vision would be sealed until the "time of the end," or "the last days" of the Gentile times.

It is because of this sealing of some of the time-periods that all deductions made previous to the "time of the end" (that were intended to solve the vision of the "times") have failed in their purpose, as the Word must stand sure and unbroken. However, because of such failures a study of the "times" has been neglected, and in some instances discouraged and ridiculed as being of no profit. However, we can rest assured that the time-periods would not have been outlined in the Scriptures if they were not intended for consideration in their proper time—that is, in the "time of the end."

It was not for the Apostles and many following to know the "times," as they did not live in the "last days," or the "time of the end." Therefore, past failures on this particular phase of our subject should not stand in the way of a due consideration of it, especially when it has become so interesting a topic because of current events that are unfolding prophecy so clearly to our vision.

In considering the different forms in which the time-periods were given, we will now show that the same arch of time is expressed in the three following different forms: "1260 days," "forty and two months" and "time, times and a half." We will show that the "1260 days" and the "forty and two months" are each equal to the "time, times, and a half," and, therefore are equal to each other.

It will be necessary, in order to show the relation of these time-periods, to refer in more detail to the event of the Lord's return to Zion. In Rom. 11:26, this event is clearly referred to: "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." This event takes place in the battle of Armageddon as is outlined in Zech. 14:2-4, which has already been referred to, where it shows that when the Mount of Olives cleaves in the midst the time has arrived to deliver Zion and the Jews out of the land of their enemies. These verses show that when Jerusalem is taken by Christ during the next World War, the event will end God's wrath and indignation against the Jews, brought on them because of their rejection of and crucifying his Son, the Lord Jesus Christ. God's wrath will then be diverted to the Jews' enemies, the most prominent of whom are the nations and people represented by the system of Catholicism in either its Latin or Greek branches. Consequently, this system, alluded to by Paul as the "son of perdition" sitting in the temple of God, as God, is only to prosper and practice until Christ's return, as may be gathered from Rev. 13:5; Dan. 11:36; and Dan. 12:7. While reading these passages, please note also the time-periods given:

SUMMARY OF TIME PERIODS

Rev. 13:5: "And there was given unto him a mouth speaking great things and blasphemies; and power given unto him to continue forty and two months."

Dan. 11:36: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done."

Dan. 12:7: "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth forever that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."

It is evident that the events of these verses are one and the same; therefore the two different forms in which the time-period is expressed, "time, times, and a half" and the forty and two months are equal.

Now then, to show that the "1260 days" are also equal to the "time, times, and a half," we will read Rev. 12:6 and 14: "And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there, a thousand two hundred and threescore days. . . . And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time."

As it will be readily seen that the events here signified is the same in both verses, it will not be necessary to take the time to explain just what event in history is predicted; but as the event is the same, the time periods are therefore alike.

SCRIPTURE RULE 360 DAYS

Thus we have proved that the "1260 days," "forty and two months," and "the time, times, and a half" are all alike and refer to the like duration of time. Now as we do not speak of months as of decades, or as months of centuries, the forty-two months refer to years and are equal to three and a half years; that is, counting as is the rule, twelve months to the year; in which case there would be 360 days to the year. Thus it may be readily concluded from the Scriptures that the phrase "time, times, and a half" are three and a half years, equaling 1260 days, or fortytwo months. Accordingly, 360 is the basic number to be used in these Prophetic Times.

In view of the fact that we read that the heavens declare the glory of God and the firmament showeth his handiwork; and that the movements of the heavenly bodies through space are for signs, seasons, days, and years, according to Gen. 1:14, it is appropriate that a round number that may be associated with the movements of the planets should be chosen as a sign of a complete cycle of time—a year; and seeing that God has chosen the number 360 as a scriptural time measuring rule, there must be other good reasons besides the choosing of a round number which would be convenient for computing purposes.

WALTER L. CURTIS.

* * *

Life is a casket, not precious in itself, but valuable in proportion to what fortune or industry or virtue has placed within it.—Landor.

Eternal Life

DO ANY of us realize the meaning of the words immortality, eternal life, everlasting life, deathlessness, ? Can even the wisest of us comprehend what it will be to live on and on until we are as old as Methuselah; then add another thousand years and still another, until the thousands become millions, and the millions, billions ? It is impossible.

No finite mind can grasp the meaning of such a life as that, so marvellous in length, in knowledge, and glory, or grasping it, can be conscious of what a person must be to be accounted worthy of that world and of the resurrection from among the dead. No wonder Sister Lawrence thought the time had come to take a stand for Jesus, no matter what the oppostition might be; nor that Sister Lucy Lapp drove two hundred and twenty-five miles that her children might get into the strong tower and be safe; and that Mr. Backmaster wants to go to the very bottom of things from the precious word that he may teach for Jesus. How I pray that he may be able to do so. There is no more exalted position in the world than to be a messenger of the Most High to men; to bear the tidings of pardon and peace and hope to those who "sit in the shadow of death," in so clear and simple a way that even the little children can understand and can come to Jesus and be saved.

The Lord's highway to the kingdom is a plain path. A fool need not err therein. It is to believe what Jesus preached; to accept his glad tidings of the re-establishment of God's kingdom on earth; the restoration of that kingdom to a united and restored Israel; the setting up of David's throne, this time with an immortal Christ thereon; the kingdom world-wide in extent and the enthroned judges of Israel, the twelve apostles of the Lamb with the immortalized saints occupying other thrones over one or over ten cities; and this kingdom to have no end. Surely a little child can understand and believe that, and having believed, can understand that there is only one way to get the life that never ends in the kingdom that never ends. "I am the resurrection and the life." When God promised Abraham that he should have the land of Canaan for an everlasting possession, it meant that he would be raised from the dead to live always. Abraham knew this. He knew about Christ, for he "saw his day and was glad." All the old worthies knew about Christ and the resurrection; all looked forward to him for forgiveness and life. We cannot be forgiven out of Christ. You know that Marie and Jennie and Helen, and Robert who "want to learn the gospel," and his sister, don't you? You know that you could be adopted by some great man and take his name for your name, but that God would not save you under that name; that to have eternal life you must take the life giver's name, and that God has given to us but one life-giver, our Savior, only one name whereby we can be saved, and only one way whereby we can get that name, and that is by being baptized into it for the remission of our sins. O Ethel, dear, dear Mr. Howard, and dear Mr. Alexander if I could only make you see what a great and inestimable gift eternal life is, you would surely "sell all that you have to buy the field," would gladly submit to any conditions, however crucifying to the natural mind, that you might have that name, and having it, have the life to come. The very thought that I may not be found worthy of having it bestowed upon me is a frightful one; for to lose it would be to lose it forever. I do not want to be as if I had never been; to have no part or lot in that blessed age of light and song; to never meet my beloved father and mother and other dear ones again.

It fills my heart with joy that there are still earnest ones who do want eternal life, and who are determined to "make their calling and election sure." God bless these and all the household of faith. We have a sure foundation; let us stand fast thereon, that we may live for millions and billions of years.

S. ROXANA WINCE.

* * *

Evangelist Report for May

SERMONS

Randolph, Mo. 1st to 4th	6
Raymore, Mo. 5th to 16th	15
Kansas City, Kans. 21st	1
Omaha, Neb. 30th	2
Total	24

EXPENSE

Kansas City to Raymore	.78
Pelton to Kansas City	.12
Kansas City to Wolcott	.30
Wolcott to Moscow	.42
Kansas City to Omaha	3.53
Telephone message	.30
Supper	.45
Total	6.00

MONEY RECEIVED

Carried over from April	14.87
Brother and Sister Carpenter	10.00
Sister Morgan	5.00
Sister Leasly	5.00
Sister Lawrence	15.00
Brother and Sister Wilson	5.00
Sister Calkins	5.00
Sister Isabel Brown	5.00
Sister Lillian King	5.00
Sister E. A. Shaw	5.00
Brother Fletcher	5.00
Sister Alice Adams	2.00
Sister Cronk	2.00
Brother T. O. Myers	25.00
Brother Dimmick and Family	10.00
Brother A. C. Boyer	10.00
Sister Leoda McCarthney	2.00
Sister Horn	1.00
Total	136.87

Salary	100.00
Expense	6.00
Amount of order	106.00
Carried over to June	30.87

Remarks

WHEN WE reported last we were in the midst of our meeting at Randolph, Mo., wondering what the outcome would be. And here I ask, did you ever see a time when everything was a wonder as it is now? There is no stability in anything. Even the elements seem to be in a state of unrest. The governments are more or less in a state of chaos. The nominal churches are face to face with problems they do not know what to do with. They have received a blow that has left them dazed; and while they are on their feet, they are decidedly groggy.

But do we find this unrest in the above mentioned places only? No; it is in the very place we should never look for it or find it—right in the church of the living God! It is one thing to preach and advocate a thing, and another to be ready when it comes. The church believed and advocated with all its power, and through its strongest and most influential representatives, that a world war was coming, and they were not mistaken, for it came; but were we ready for it when it came? In belief only, not in practice. It caused dissension and division, just as it did among the nations. What was the trouble? Just this: We talked and fully believed a world's war was coming, forgetting one of the mst essential things what will we do, and where will we stand when it comes? It is one thing to believe the Lord is coming and altogether another to be ready when he comes. We should learn the lesson fully, and put it into practice—not wait until he comes, and try to deal with neglected duty when it is too late. In times of peace when people's minds and nerves were normal, when we were teaching a coming world's conflict, we should have settled the question, and taken a Bible stand, and committed every individual to that principle. Then there would not have been any divisions.

The church tried to discuss and put in practice a principle at a time when every thing was at fever heat—a poor time to try to reason with people. My purpose in penning the above is this: We as a people believe and advocate the coming of a time of unrest and general trouble, and concerning Christianity a general lukewarmness; and while we believe it, have we fully determined what our stand will be, and are we going to be prepared to keep it out of the church, or are we going to let the unrest and lukewarmness hit us? Are we going to let the drowsiness seize us at a time when we should be very much awake? Are we going to join with the world, and try to adjust the wrongs being perpetuated by profiteers, or are we going to be patient to the coming of the Lord? Will we fret and worry and join in worldly organizations to attempt to relieve the suffering, or will we heed the injunction of the Master to endure to the end? When Jesus' final hour came, his followers went to sleep: when the supreme moment of this age comes, will we go to sleep also?

I returned home May 22, after an absence of two months and a half. Two things I encountered as never before—bad weather and an utter indifference to all form of religion. Sister Morgan had planned and worked for a meeting at her place in the hope that some one of her neighbors might be led to a knowledge of the truth; and while her earnest heart was sad when no one openly acknowledged it, the meeting did her good in more ways than one. On the same ground, a good many years ago, I preached the truth that brought her parents and sister into the faith, and I found them still sound. This is of itself encouraging. My stay at Sister Morgan's was enjoyed by us all from first to last. We expect to see Robert Jewell and Geneva in the body soon. The time came to say good by and move on.

My next point was Raymore, where Sisters Lawrence and Leasly live (you remember in another report I said these two sisters came to Kansas City while I was holding a meeting there and were baptized). Sister Lawrence longed for her family to hear the gospel, and as she had been refused the use of the church, she secured a hall, and here we made the first effort to get the truth to the people of Raymore. Sister Fugate came down from Belton and stayed all through. We made our home with Sister Lawrence, who is a sister in the flesh of Sisters Fugate and Leasly. It would be hard to find three more earnest and devoted workers than these, and having a good report without, what more could we ask to make a good prospect for a meeting; but people took no interest and just a faithful few came each evening. I hope that Sister Lawrence will yet have cause to rejoice in seeing some of her dear ones take a stand. Our stay in her home with Sister Fugate to brighten the corner, by pleasant manner and knowledge of Scripture, was truly pleasant. We went as a chance afforded to Archie, 35 miles away and visited with Brother and Sister Wilson. In the afternoon, like Cornelius of old, they called in their relations and had us talk to them on the signs of the times, and some were quite interested and begged us to return.

In the evening we again journeyed back to Sister Lawrence. On the morrow we all went to Belton and spent the day with Sister Fugate where, after a splendid dinner, we spent the afternoon singing. We enjoyed a visit with Joe and Gladys, (son and daughter-in-law of Sister Lawrence), and hope some day to see them in the body of Christ So closed our two and a half month's work. What will be the final result God knows. I believe every one did their duty, and we must leave the result with God, who gives the increase.

We took the evening train for Kansas City, and went on to Wolcott on the interurban, and spent the night with Brother and Sister Meadly. We found Sister Meadly in poor health, but trust she may regain her strength and remain until the Master comes. The following day and night was spent in visiting with Sister Schaueramn and Sister Calkins. We took dinner with Sister Morgan, then visited the Bell Memorial Hospital where Sister Gladys Reed is a nurse. It was our first meeting with Sister Reed. We found her very pleasant to talk to and agreed with us that we must stand aloof from the world in these times of indifference, and be ready. In the evening we went to the home of Brother and Sister Herren in Kansas City, Kans., where a few relations gathered, and we held a round table investigation for a couple of hours. One lady had been drawn into the Seventh Day delusion, and here we had to direct most of our talk. She was honest in error, and honestly seeking the truth, and I firmly believe she found it, and will accept it when an opportunity comes. May the Lord soon provide the opportunity. Promising to return soon as possible we hurried to the train that was homeward bound, arrived in the morning to find all in fair health. I cannot however, stay long at home; the calls to come over and help us are so many we must hurry on, and trust in God for strength to endure the strain. If I can possibly find the time I will write on some things that are now before us, as great evidence of the approaching end. Brethren, be faithful, and put forth every effort to get the truth to the people, in hope of rescuing even one more.

ALMUS ADAMS.

Seeing God

LOOKING AT humanity from the ordinary point of view, that exalts man as the sum of all creation and the ne plus ultra thereof, we are met by numerous discrepancies when we take into consideration the rest of the visible work of God. For instance, there are very conspicuous defects in human intelligence as well as sense as compared with many of the lower animals in whom in many instances the gifts border on what is called the occult, yes, we might say they more than border; they reach down far into the unknown and invisible, but which are either lightly slighted over by the ignorant and unobserving, or systematically ignored by scientific professionals who hate to own up that there is anything that they don't know. And I sometimes think that those superior senses and wonderful intuitions are illustrations given us of what the coming race will be like ‘when that which is perfect is come .”

One evening in the autumn as I sat on the river bank looking northward I caught sight of some black specks moving in the sky. They came lower and nearer, circling ever downward until they skimmed along the surface of the water. Swallows they were on the way "spreading their wings to the earth." Then after dipping their little bills again and again, circling and dipping, they rose and circled and were lost to view toward the south. I have seen them since sometimes as they gather for the long flight and sit on the telegraph wires —a jolly crowd they are too, sitting in rows and chattering like school girls in the prospect of a straw ride to a picnis. Sometimes they cast off, then sit down and chatter again. "Nature fakirs" might suggest that they were discussing matters concerning the long thousands of miles of flight ahead of them such would be the human proceedure in such a case, and there would be some long solemn visages, for the children of Israel crossing the desert of Egypt or Brigham Young's journey to Salt Lake are petty affairs compared to the long flight of the migrant bird. Some even go clear across the planet from pole to pole but they need no information on the matter and no discussion, they know where they are going, and they know the way with a precision that is absolutely infallible; and there are some things in detail observed by those who have made a special study of these things. For instance it has been remarked that the young birds (last hatched) start first!

In recording these things I think of the last journey of Elijah and Elisha when the "sons of the prophets" came out to meet them and asked Elisha if he knew that his master would be taken. Yes, he said, he knew; and Jesus told his disciples "plainly Lazarus is dead." By what miracle of sense was it that they knew? Hw does the crane and the swallow know the time of its coming and the way then going in all the most accurate detail? Because these facts are common things and of common knowledge; they are overlooked by the passer by but they are perfectly inscrutable and as wonderful as any of the other deep things of God; and they prove conclusively that although man is gifted with reason and has the ability to search and dig into the realm of nature yet in many respects he is the dumbest thing around. Even the fine senses we possess are far more perfectly developed in other creatures than in us, and they have numerous senses of which we have not the slightest idea. For instance, all living creatures have an innate "race sense," we might call it, that enables them to understand each other as well as their general relation to the rest of creation; and so without explanation they understand the sex relations, propagation, enemies, proper habitat, proper food, and so forth, each race with a "special education." Man as super-animal is a tragedy sometimes, and sometimes a joke, seeing only through a glass very darkly, and subject to "every wind of doctrine" in these as in other respects.

The evolutionist scientist by a continuous propaganda for half a century has succeeded in stultifying us in regard to natural history . By an assumption of wisdom that they never possessed, they led us to believe that they had attained the heights and depths of all human knowledge, when as a matter of fact the simple problem of how the cat finds its way home is as far from their ken as is the centre of the universe, although all these natural wonders are manifest and above board, no "secret seances" in the robin's song or the wren's nest, nothing ghostly or immaterial but all openly written for our instruction or for those of us who have eyes to see or ears to hear, leading us forward and upward to the greater knowledge "when we shall know even as we are known;" when he shall pour out his spirit on all flesh, and all shall know him. For it is written, "Blessed are the pure in heart: for they shall see God."

J. F. GELLETLY.

Virtue is that which must tip the preacher's tongue and the ruler's sceptre with authority.—Robert South.

The Restitution

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Editorial

"The Thousand Years' Reign of Christ and the Saints," the sixth lesson of Bible Lessons, is now revised and republished. It makes a beautiful booklet of sixteen pages. We shall be glad to mail it to our readers at the same old price· three cents for a single copy; twenty-five cents the dozen.

* * *

We all miss the genial and happy presence of Sister Frances Russell, who has gone to Florida, Brother and Sister Lang, who are in Michigan, and Brother and Sister Hamilton, who are in the East. Others too numerous to mention are absent on vacations of brief duration. Vacation season makes those who stay at home feel lonesome. However, we congratulate those who are able to enjoy a period of recreation, while we gladly anticipate the time when all shall be "at home" again.

* * *

Reader, it is of great consequence for you to separate yourself from irreligious and worldly companions. It will require some courage, and call for some painful self-denial, to retire from the society of those with whom you have been in the habit of associating; but if they are ungodly persons, it must be done. Read what God and good men have said on the subject in Psa. 119:63; Prov. 1:11-16; 2:12-19; 29:6· 13:20; 1 Cor. 15:33; 2 Cor. 6: 14-18. Comply with these admonitions; quit the society of all who think lightly of the gospel. Their company will soon draw you aside from the ways of piety and truth. Their levity, their indifference, their neglect of salvation, will be destructive to all your religious feelings. Even believers of long standing find such society very unfriendly to the truth, and avoid it as much as possible: how much more dangerous to you who are young in the cause of Christ!

* * *

Illustrations of Biblical Symbolism

SYMBOLIC HEAVENS

HEAVEN IS the symbolic synonym for government. The illustrations follow:

Shaking Heavens (Matt. 24:29)
Trembling Heavens (Joel 2:10)
Astonished Heavens (Jer. 2:12)
Black Heavens (Joel 4:28)
Ruling Heavens (Dan. 4:26)
Old Heavens—Mosaic (2 Pet. 3:5)
New Heavens—Messianic (Isa. 65:17)
The Heaven of Wonders (Rev. 12:1)
Singing Heavens (Isa.244:23)
Rolling Heavens (Isa. 34:4)
Rent Heavens (Isa. 64:1)
Passing Heavens—Mosaic (2 Pet. 3:10)
Dissolving Heavens (2 Pet. 3:12)
Dew-dropping Heavens (Deut. 33:26)
Riding Heavens (Deut. 33:26)
Covered Heavens (Ezek. 32:7)
Lights of Heaven (Ezek. 32:8)
Departing Heavens (Rev. 6:14)
Fleeing Heavens (Rev. 20:9)
Rejoicing Heavens (Rev. 18:20)
Babylonian Heaven (Isa. 14:12)
Mosaic Heavens (Heb. 7:26)
These passed away about 70 A. D.
Idumean Heavens (Isa. 34:4)
Unclean Heavens (Job 15:15)
Heavens no More (Job 14:12)
Third Heaven (Post-millennial, 2 Cor. 12:2)
Silence in Heaven—Catholic A. D. 324-337 (Rev. 8:1)
Voices in Heaven (Rev. 12:7)
War in Heaven (Rev. 12:7)
Temple in Heaven—the Saints in power (Rev. 11:19)
Voices in Heaven (Rev. 11:15)
Signs in Heaven (Rev. 15:1)
Tabernacle in Heaven (Rev. 15: 5)
Throne in Heaven (Rev. 4:2)
Dragon in Heaven (Rev. 12:7-9)
Armies in Heaven The Saints in power (Rev. 19:14)
Sword Bathed in Heaven (Isa. 54:5)
Satan's Heaven (Luke 10:18)
Kingdom of Heaven to be set up on earth by the God of Heaven (Dan. 2:44)

* * *

Out of the lowest depths there is a path to the loftiest heights.—Carlyle.

Communication

They spake often one to another: and the Lord hearkened, and heard it.—Mal. 3:16.

DEAR BROTHER HUGGINS:

IN THE Restitution of June 8, Brother Adams asked me this question: "Who believes anyone has another chance?" I refer him to "The Divine Plan of the Ages," volume 1, pp. 150 and 151:

"To claim that he gave 'ransom for all' and yet claim that only a mere handful of the ransomed ones will ever receive any benefit from it, is absurd . . . . . The 'ransom for all' given by the man Christ Jesus . . . . . . guarantees to every man another opportunity or trial for life everlasting. . . . . . Only the wilfully disobedient will receive the penalty of the the second trial . . . . That trial will decide for ever who would be righteous and holy under a thousand trials . . ."

If the first trial does not give life and they are granted a second opportunity, what is the use of preaching.

Let them have the thousand trials.

Yours for truth and righteousness,

F. W. KNAPP.

* * *

Obituaries

Precious in the sight of the Lord is the death of his saints.—Psa. 116:15.

Sister Mary A. Calder, wife of the late George Calder, of Oleander, California, died at the home of her daughter at Garnett, Kansas, February 14, 1920, and was buried by the side of her mother, in the Springfield Cemetery near Garnett.

Mary Balch was born in Dupage County, Illinois, April 7, 1848, and was married to Homer Balch Sept. 2, 1865.

To this union was born four children three of whom died in infancy; the other daughter, Mrs. Ida Horn, lives in Kansas.

Homer Balch and wife united with the Church of God in 1865, and were baptized by Brother G. W. Loosie in the Cottonwood River near Emporia. Homer Balch died in 1884, and the widow married George Calder in 1886.

In 1887 they moved from Anderson Co., Kansas, to Oleander, California, where they live until the death of Brother Calder six years ago. Since that time she has lived most of her time with her daughter in Kansas.

Sister Calder was a patient sufferer for a great many years, but she was upheld by a firm faith in the gospel promises embraced so many years ago. Brother and Sister Calder lived constant Christian lives and did everything in their power to spread the gospel; many have heard the truth and been encourged to a better walk of life through their faithful efforts.

Besides the daughter, a son and daughter of Brother Calder by a former marriage survive her; Marian Calder and Mrs. Homee Dart of Fresno, California, and numerous other relatives.

They sleep in Jesus, awaiting the resurrection to life in the kingdom of God.

E. E. GROAT.

* * *

George M. Alexander, son of Thomas and Rachael Alexander, was born on a farm seven miles south east of Bremen, on the twentieth day of August, 1854. Here he grew to manhood, attending the public schools and performing the duties incident to a life on the fram.

For many years he was a teacher in the public schools of the state, and occupied positions as superintendent of high schools.

He was associated with the Church of God of the Abrahamic faith and a zealous defender of the tenets of that creed.

In the year 1887 he was united in marriage with Miss Susie E. Crase. To this union was born a son, Geo. D. Alexander.

For the last twenty years he has lived in Chicago, and of late years he was employed by the General Electric Company, in the Monadnock Building. It was while in this position that the life, upon which his hold was growing weaker, suddenly went out on the morning of June 15, 1920.

A son, Geo. D. Alexander, of Geneva, Pa.; a sister, Mrs. Matilda Bodkin, of South Bend; a brother, W. G. Alexander, of Bremen; and many nephews, neices, and friends survive him.

Funeral services were held at the home of his brother, W. C. Alexander, in Bremen at 2 o'clock, June 17, conducted by Elder R. C. Railsback, of South Bend. Brother Railsback spoke words of comfort from 1 Cor. 15, Job 14, and other Scriptures bearing upon the great thought of a future life through a resurrection from the dead. Burial was made in the Bremen Cemetery where our beloved brother was laid to rest to await his resurrection at the coming of the Lord.

D. E. VAN VACTOR.

* * *

Mr. John J. Updike was born May 24, 1826, and died June 11, 1920, at the age of 94 years and 17 days. He was baptized about 18 years ago by Brother Wagoner. About 68 years ago he and Miss Elizabeth Rudacille were united in marriace. They were the parents of 11 children. The wife and 6 children preceded Brother Updike into the sleep of death. The children, Brother Randolph, Sisters M. F. Cook, Julia Updike, C. Dunlap and Alice Updike are all members of the Cool Springs Church of God. The house that their father built is where the church meets. Beside the 5 living children left there are 22 grandchildren, 53 great grandchildren living. Four or five grandchildren are members of the church of God.

The funeral was conducted at the home of his daughter, Julia, June 12, 1920, by the writer, who spoke words of comfort from Job 14:13, 14. After the funeral he was laid by the side of his wife to sleep till Jesus comes.

J. H. ANDERSON.

Benjamin Franklin Railsback died at his home near Argos, at 3 o'clock P. M., June 18, 1920, after a brief illness of a few weeks. His children were all at his bedside when the end came, with the exception of Mrs. Maude Olds who was not able to be present. His oldest son William arrived from California just the day before.

He was born near Indianapolis on Eagle Creek, Dec. 5, 1843. He was one of a large family of nine sons and two daughters, children of Caleb and Nancy Railsback. Of these, two of the sons died in youth, and the others grew to manhood and womanhood in the vicinity of Argos where the family was know far and near for their industry and intelligence. Their names were Sarah, William, Robert and David (twins), Nathan, Hugh, Richard C., Benjamin F., Mary Jane, Joel and John. The family came to Marshall County in 1846 and settled in the wilderness and became one of the potent forces in the transformation of it into the conditions of civilization.

Brother Railsback heard the gospel preached while yet a young man in his minority, and accepting it, yielded obedience and was baptized by Elder Hugh Barnhill sixty years ago and united with the church of God. This was before the organization of the Argos church and took place at the Springville school house just north of town. When the Argos congregation was organized in the latter sixties, he was one of the charter members and has remained in affiliation till his death.

He was married to Mary E. C. Wilson, April 22, 1868, and became the father of two children, William C., and Laura May. The companion and mother sickened and died leaving him with two little children. He again married, uniting to Sarah B. Martz, Feb. 18, 1875. This wife lived less than a year. Seeking again a companion and mother for his children, he married Jemima Caillat, Feb. 22, 1877. To them have been born five children, Mertie C. Victoria and Victor (twins), Maude Esther, and Mabel Jane.

He has made five trips to California staying at one time a year and at another two and a half years. The latter part of his life was spent on the farm where he died just east from Argos.

He leaves his companion, Mrs. Jemima Railsback, his oldest son, William C. Railsback of Modesto, California, Mrs. Mertie C. Brown, of Anderson, Ind., Mrs. Victoria Dunn, of Concord, California, Mr. Victor Railsback, of Argos, Mrs. Maude E. Olds, of Rosedale, Ind., and Mrs. Mabel J. Williams, of Argos, to remember his life of toil and sacrifice for their well being and care. He also leaves fifteen grandchildren.

He was inoffensive almost to timidity, and conservative in all his ways, seeking to discharge his duties in life toward God and his fellow men as befitting a follower of the meek and lowly Nazarene. Honest and upright in all his dealings among men, he held the high esteem of his neighbors and friends. He has fought a good fight, he has kept the faith, he has finished his course and there is laid up for him a crown of righteousness which the righteous judge will give him in that day when Jesus shall be revealed from heaven.

Funeral services were held at the Church of God at 2 P. M., June 20, and burial was made in Maple Grove Cemetery. The church was filled with friends and relatives and we spoke on the theme of the resurrection, the thought uppermost in our departed brother's mind while living. It was his greatest desire that Christ would come and raise the dead and change the living saints that death might be swallowed up of life.

D. E. VAN VACTOR.

Sarah E. Harris was born in La Salle County, Ill., July 23, 1860. She was married to Charles E. Vincent Feb. 2, 1878, and to this union four daughters were born, Mrs. Emma A. Higgins, of Deputy, Ind., Mrs. Carrie A. Gillespie, of Newton, Kans., Mrs. Lizzie M. Spaulding, of Richmond, Ind., and Mrs. Mary E. Jones, of Grand Haven, Mich.

For several years the family lived near Remington, Ind., moving to Jennings nineteen years ago.

She was baptized in 1898 or 9 by F. L. Austin into the church of God, and remained in the faith unto the end of her life. Her death was very sudden. She had not been feeling well for a couple of days preceding her death, but was apparently better Saturday morning, May 8, when her husband left to get a doctor about 10 A. M.; but when Mr. Vincent returned home he found her dead sitting in a chair. She is survived by her husband, five daughters, five grandchildren and many friends.

National Berean Program

NORTH SALEM, INDIANA, JULY 15-16 1920

Thursday

7:30 P. M. Song Service — Maude Austin, Ind.
8:00 P. M. Sermon — Frank Siple, Illinois

Friday

Leila E. Whitehead of Chicago, Presiding

9:30 A. M. Devotional Exercises — Delegate from Neb.
9:45 A. M. Reports and Discussions of National Depts.
10:50 A. M. Recess
11:00 A. M. Berean Training
(a) What it does for the Isolated — May VanVactor, Ind.
(b) What it does for Class Member — Mrs. F. Blakely, Mich.
(c) What it does for the Church — Clyde Randall, Minn.
(d) How the Church should Co-operate in this Training — Anna Drew, Ill.
12:00 Dinner

Afternoon Session

Leota B. Hanson of St. Louis, Mo., Presiding

1:30 P. M. Payment of Dues, Local State, and National and the use made of them — Frank Siple, Ill.
1:45 P. M. Three Minute Messages from affiliated states and societies
2:00 P. M. Reports and Discussions of National Departments (cont.)
3:00 P. M. Business Meeting

Lulu Stilson, Chairman, Program Com.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

Special Contributors

Bessie Walker, (Aunt Bess) .... Proctor, Montana.
Marie K. Thomas, ... Proctor, Montana.
Ethel M. Howard, ... Chinook Cove, B. C., Canada.
Jennie Thomas .... Proctor, Montana.
Young People's Society, Church of God, Cleveland, Ohio.

GOLDEN TEXT: James 3:12, 18

THE KING'S CITY

O royal city of the glorious King,
  Thy radiant splendor born of love divine,
Not sun nor moon, to thee can changing bring,
  Since God's own everlasting joy is thine;
As boundless are thy beauteous jasper walls,
  Thrice iridescent as the shimmering sea,
When on each crest the noontide sunbeam falls,
  And limitless as his eternity.

Thy massive gates do ever stand ajar,
  That he who o'er life's troubled sea may roam,
Shall see, take heart, and though he journey far,
  Within thy welcoming walls may find a home;
There find a King, whose love doth compass all,
  And where the terror of the night's alarms,
Can never come, for night can never fall,
  And rest within his everlasting arms.

O love divine, teach me to know thy ways,
  To feel that perfect love that casts out fear
To voice a hymn of everlasting praise,
  And prove that love and truth are ever here!
Then from my mortal eyes the veil shall fall,
  Then shall I see, and seeing understand,
That thou immortal love, art All in All,
  The Father, Mother, King in that blest land!

THE SCHOOL OF GENTLENESS

"The fruit of the spirit is . . . gentleness" (Gal. 5:22).

THEY TELL us that when Lord Lister was operating in the hospital wards at Edinburgh the wards became a school of gentleness and human sympathy. One of his assistants mentioned how his countenance darkened with severity when an unthinking student lifted a broken leg somewhat roughly. Everything was done with the tenderest solicitude. Even his speech was softened with unfailing considerateness. He never referred to some hospital patient as "this case," but always spoke of "this poor man" or "this poor woman." Those who labored with the great surgeon are not likely to forget his strength, but they are even less likely to forget the gentleness which was the fruit of his strength.

Well, who can read this of Lord Lister without thinking of the Great Physician, and his passage through the hospital wards of the common life of men? With what infinite gentleness he ministered to bruised reeds and broken hearts! What tender names he gave them! "Son!" "Daughter!" He was never rough, never brusque, never impatient, never in a hurry! His tender approach was part of the cure. His very touch had healing power. He handled the burdens of men in such a way as to immediately make them lighter. Many a broken heart was strangely comforted by his presence even before the life had been made whole. Most surely the hospital work of our Savior was a school of gentleness!

Have we quite learned this way? "Teach me thy way, O Lord!" Do we know how to lift broken limbs? Do we know how to handle broken lives? Do we find more delight in denouncing sins than in helping sinners? Are we more expert in abstract anaylsis than in practical comfort? There is surely an almost crushing need of gentleness in days like these. Let us make no mistake about it, we are not less strong when we become gentle. Real gentleness is not weakened strength; it is strength disciplined, purified, refined. Gentleness is matured strength. It is the full corn in the ear. Roughness has never finished its training. It needs to go to school.

And what is the school? It is the school of the Spirit. We need the fellowship of the Holy Spirit. And in that academy school-time is never over. Every new grace unveils another yet to be won. "Glories upon glories hath our God prepared!" One of the treasures of the school is the grace of gentleness. Only we do not so much acquire it, we become it. It is not a work, it is a fruit. It becomes part of our nature as we become partakers of the Divine nature, in Jesus Christ our Lord. "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledgment of the truth" (2 Tim. 2:24, 25).

A CHILD'S PRAYER

FATHER WHOM I cannot see,
Look down from heaven on little me;
Let angels through the darkness spread
Their holy watch above my bed;
And keep me safe because I am
The heavenly Shepherd's little lamb;
Teach me to do as I am told
And help me be as good as gold.

HUMBLENESS WITH FAITH BRINGS EXALTATION

1 Peter 5:6, 7

"HUMBLE YOURSELVES therefore under the mighty hand of God, that he may exalt you in due time: casting all your care upon him; for he careth for you."

ARE WE TOOL MAKERS?

THE INFLUENCE of anything good is lasting. Almost every day a man I know spends a few minutes looking at a steel engraving, which never has lost its powerful impressiveness. It is a famous old picture known as

"The Iron Worker and King Solomon"

When the temple of Jerusalem was completed the king gave a feast to the artizans employed in its construction. It had been announced that the craftsmen who had done most to complete the great structure should be seated next to the king. On unveiling the throne it was found that a blacksmith had usurped the seat of honor, not yet awarded, whereupon the people clamored and the guards rushed to cut him down. "Let him speak," commanded Solomon.

"O King, thou hast invited all craftsmen but me; yet how could these builders have raised the temple without the tools I have furnished?"

"True," decreed Solomon, "the seat is his of right; all honor to the iron workers."

This is the Jewish legend of record. The moral of this is, that we must never despise the man of small affairs, for it often is the foundation laid by him that enables the most powerful to succeed. Also, that no matter how big or great we may be, we must never refuse to receive instruction from whatever source presented, for often the person we deem less proficient is the best instructor.

OPPORTUNITY

MASTER OF human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace soon or late
I knock unbidden once at every gate.

If sleeping, wake if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore,
I answer not, and I return no more.

This refers to human opportunity. While life holds God, through the sacrifice of Jesus his Son, pleads with mankind to renounce the hidden things of this world and come unto him and live. God . . . would have all men to be saved, and to come unto a knowledge of the truth.

DAILY THOUGHTS

With good will, doing service to the Lord	Eph. 6:7
God is . . my portion for ever	Psa. 73:26
If it be possible live peaceably with all men	Rom. 12:18
Whom the Lord loveth he chasteneth	Heb. 12:16
The Lord hath done great things for us	Psa. 126:3
The fear of the Lord is to hate evil	Prov. 8:13
Buy the truth and sell it not	Prov. 23:23

OUR COMPETITION

TODAY WE print the first of the Bible Stories in a competition for which Sister Walker has offered prizes for the best. The conditions were printed in this department under date of May 25. Suppose you again read them, then write your story with moral and mail at once.

THE STORY OF DANIEL

Hazel B. Titus, 12 years old
Letcher, South Dakota.

DARIUS WAS king. He chose one hundred and twenty princes over the whole kingdom. He chose three presidents, and the first was Daniel. The people liked him better than the rest because of his good spirit.

After a while they tried to find fault with him, but they could not. The councillors, the captains, and the princes went to the king's palace and said, "Thou, O King, live forever." They built a statue and had the king sign a decree that no one should pray to any other god for thirty days. If they did, they would put them into a den of lions.

Daniel would always go to his room with his window open toward Jerusalem and pray three times a day.

One day some people caught him praying to his God. They put him into a den of lions.

Early the next morning Darius went to the den and found Daniel unharmed. Darius told him that he would put the people in the den of lions that caught him praying. They put the men, their wives and children into the den, and the lions devoured them, but Daniel was delivered from harm.

Moral

Daniel loved God more than all else, and he was willing to give up his life and worldly position. He had faith in his God and perfect confidence in his word.

THE WORLD AND THE SPIRIT

WE HAVE just returned from an afternoon walk that took us through a section of town thickly settled by Italians who were celebrating with brass bands, fireworks, colored lights and excitement in general what they are pleased to term St. Anthony's Day.

The section celebrating consisted of four blocks, two on the avenue and two on the street, crossing each other at right angles, all forming the sign of the cross. Every house was decorated with flags. The street was a fairy bower of colored electric lights supported by poles gaily decorated with bunting and flags. A shrine, in which was placed an image of the saint, also lighted candles had been erected and was the centre of festivities. The band consisting of twenty pieces, in its parading of the streets never passed the shrine without stopping and playing some special air. While viewing all this ceremony my mind reverted to the words of the prophet Samuel, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." "And to obey is better than sacrifice, and to hearken than the fat of rams." No, my dear readers, God is not worshipped with loud noises, flying flags, brass bands, colored lights nor fireworks, beautiful as all these things may be. The apostle Paul said, "I delight in the law of God after the inward man;" and again, "That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and length, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." And the apostle Peter in addressing the woman said: "Let not your adorning be outward . . . nor the wearing of gold, or the putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." "As for me and my house we will serve the Lord."

TEN PRIZES FOR COMPOSITION

EDITOR OF THE RESTITUTION:

AS I am really interested in the young people, I send this prize offer in hope you can insert it soon. I would have sent it through Brother Donaldson as it is within his department, but if I did it would make it too late for any benefit to the young folks.

Subject: "Temptations to be Avoided."

5 Prizes for complete character analysis and doctrinal guide.

2 Prizes of 50 cents, 2 prizes of $1.00, 1 prize of $2.00.

Rules: The subject to be treated from the Bible standpoint and applied to our daily lives. No help must be asked or received in preparation. The article must be written in ink, on one side only of paper and mailed to J S. Lyon, Citronelle, Ala., before Aug 1, fully prepaid.

In judging merit the following scale will be observed: subject matter 40 points; presentation 30 points; correctness 10 points; writing 10 points; general appearance 10 points.

Successful contestants in order may select either the money or analysis prizes. The character analysis will show each one what his good and bad qualities are, what talents he should develop and weakness seek to overcome. It will tell him accurately what line of occupation he would enjoy and be most successful in following. This analysis requires from the one analyzed two photographs, and other information, for which blanks to be filled out will be sent to those who are entitled to them. Such an analysis could not be secured for less than $15.00 anywhere, and none of our young folks can afford to not try for one of the fine prizes offered. The winning composition will be published.

"Let the sinners be consumed out of the earth, and let the wicked be no more" (Psa. 104:35).

FROM AN OLD COPY OF THE RESTITUTION

BE BRIEF, for it is with words as with sunbeams—the more they are condensed the deeper they burn.

If you get angry with a man or woman make up your mind what you are going to say and then don't say it.

If you bring a smile to the trembling lips of another you will soon discover that a smile is alighting on your own lips.

If you would have treasure in heaven you must lay it up: no other can do it for you.

Avoid brag; it will bring you down in the eyes of those whose good opinion you most desire. Cultivate simplicity in action and in conversation. Promise little, perform much.

MR. YOU

WE ALL ask so many questions of the other fellow and of his interests, when in reality we know so little of ourselves and our own affairs.

Our disposition to be critical with others gets ahead of our ambition to be confidential with ourselves.

The individual who should interest you more than any other inidividual is you, Mr. You.

It is you who makes peace with God. It is you who places your faith in Jesus. It is you who obeys or disobeys. Salvation is a matter between God and yourself through Jesus Christ our Lord. No one can take your place. Get acquainted with yourself; be confidential and take the whole matter to God.

TAKE IN ALL KINDS OF THINGS

"It ain't so hard to be contented with the things we have," said the old woman dolefully, "it's bein' contented with the things we haven't that's so tryin'."

"I don't know about that; I don't know," said Uncle Silas. "When we begin to look at things our neighbors have and we havn't, we always pick out just the things we want. They live in a nice house, we say, and we have only a little one. They have money, and we need to count every penny. They have an easy life, and we have to work. We never say they had the typhoid fever, but it never came to us. They have a son in the insane asylum, but our brains are sound. Staggering feet go into their grand door, but nothing worse than tired ones come home to us at night. Your see when you begin to call Providence to account for the things that don't come to us it's only fair to take in all kinds of things."—Presbyterian Messenger.

CALIFORNIA CONFERENCE

The Annual California Conference of the Church of God will be held this year in Pomona, from July 17th to July 25th inclusive. A good program is being arranged.

Sincerely yours,

J. E. ADAMSON, Pres.

Works by Robert G. Huggins

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson I: Introduction: The Importance of Bible Study.
Lesson II: The Word of God in Threefold Aspect.
Lesson III: The Gospel of the Kingdom the Only True Gospel.
Lesson IV: "The Things Concerning the Kingdom of God."
Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.
Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
Lesson IX: The Nature of Man.
Lesson X: The Resurrection of the Dead.
Lesson XI: Baptism: Act, Subjects, and Design.
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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, O., JULY 13th, 1920. NUMBER 26

A Sermon to Preachers

I AM greatly disappointed with some preachers of today
With their logic and their ethics; their aristocratic way;
With their science and their theories and their new theology,
Full of everything but Jesus and his love for you and me.

There is plenty in the Bible for the preachers of today,
If they will but search its pages and for help divine would pray;
For God's Word is everlasting and it never will grow old,
'Tis indeed a priceless treasure, far more precious e'en than gold.

What we want is consecration in a good true man of God,
With a Bible education, and a love for God's dear word;
Who can lead us and direct us to the Truth, the Life, the Way,
Which brings peace to soul and body through the burdens of the day.

If the preachers in our churches would preach Jesus crucified,
How through love for us he suffered, and through love for us he died,
Then our pews would not be empty, as so many are today,
But be filled to overflowing in a pentecostal way.

What we need is just plain gospel, in the good old fashioned way,
Instead of Emerson or Shakespeare, or some topic of the day;
What care we for all their sayings, or their teachings true and tried?
We just want the dear old story of the Savior crucified.

That alone can make men better, that alone can make men free,
Just the precious dear old story of God's love for you and me;
That is what the people's wanting, there is where the saints will be;
Where they hear the same old story, which they learned at mother's knee. Selected by Brother Geo. Tabor.

O LORD, that lends me life, lend me a heart replete with thankfulness.—Shakespeare.

Prophetic Signs of the Times

Time Periods, Dates, "Times of the Gentiles," and the Final Consummation

THERE IS another principle to be taken into account if we are to unfold the time-periods: namely, that the days of these typical times stand for years in their application. Thus, days may be called factors as they are minatures of time standing for larger periods. To explain, let us read Num. 14:34: "After the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." The children of Israel, as a punishment, wandered in the wilderness a year for each day they had searched the land.

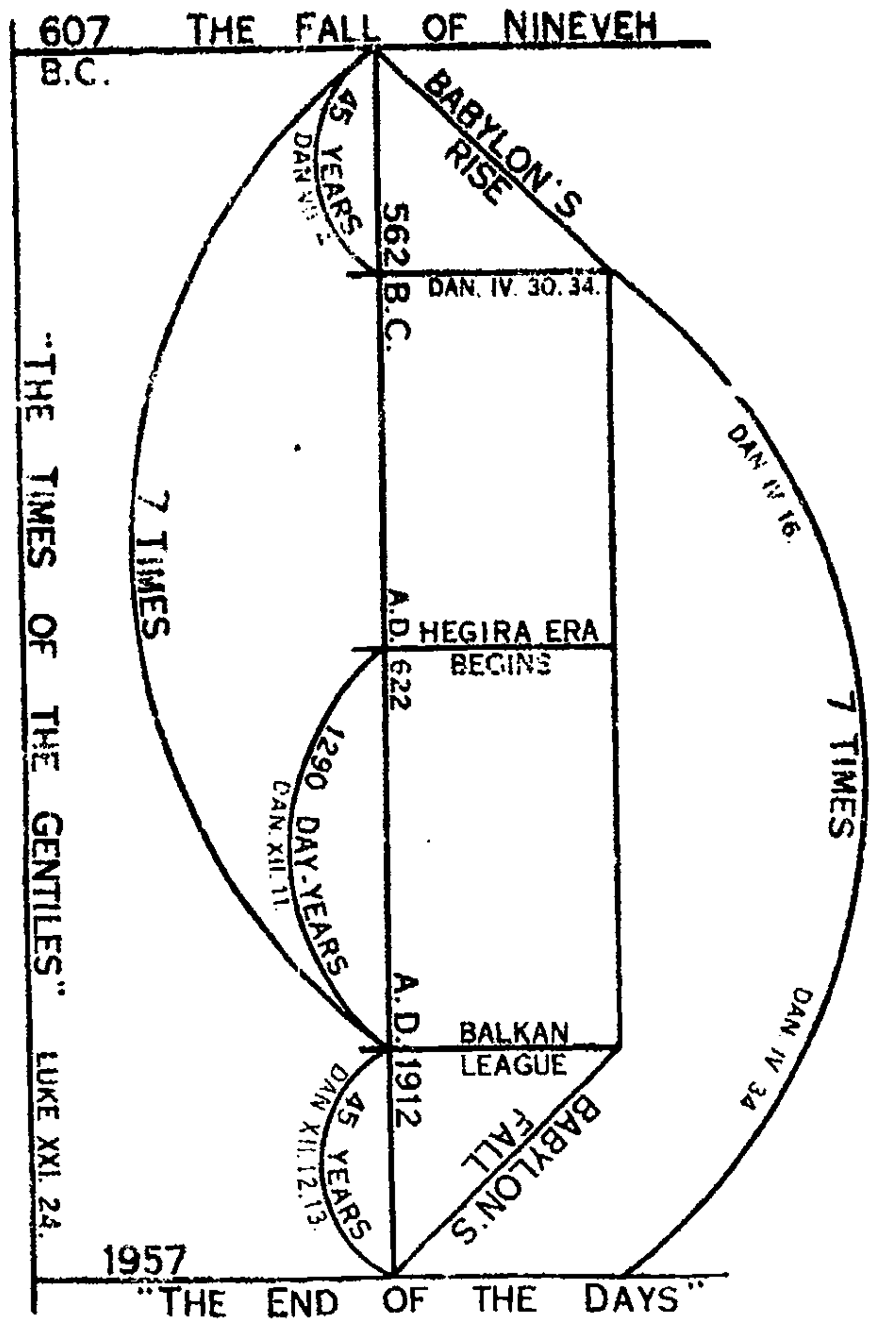
Again in Ezekiel, the 4th chapter, it is recorded that the prophet was told to lie on his right side, as a sign to the house of Israel, 390 days, figuratively, bearing the iniquity of Israel, and also forty days on his left side for the iniquity of Judah. He was told that each day represented a year; in all a period of 430 years. Just that period elapsed for the time, B. C. 592, when Ezekiel enacted the sign to the captives of Israel at Babylon, to B. C. 162, when the Jews under Judas Maccabaeus obtained a religious decree of freedom from their enemies, the Syrians. (Britannica Ency. vol. 27; p. 197.)

So it is readily seen that the principle of applying a year to each day of these prophetic period has scriptural authority and has been clearly demonstrated on at least two different occasions. Accordingly, the three and a half times, equaling 1260 days, stand for 1260 years.

The next step in order to properly place these Prophetic Times will be considered in B. C. dates.

HISTORICAL BASIC DATES MUST BE RIGHT

We cannot hope to properly estimate the culmination of these time-periods unless we find their proper commencements. This phase of the study of the times has been one of the main causes of much difficulty, as there has been such a wide variation among the best authorities in regard to the B C. dates, especially of those before the beginning of the Medo-Persian Empire, B. C. 538. Back to this time there is now common agreement, which is the result of the comparatively recent discoveries of ancient inscriptions: but going further back the best authorities still vary, and the variation amounts to more than a century by the time Abraham's day is reached.



In our former work, "The Time of the End in Relation to the Millenary Week," published in 1910, Rollin was followed in allowing Xerxes of Persia but a twelve year reign, which may now be amply verified to have been twenty. The recent edition in 1911 of the Ency Britannica, vol. 23 p 468, has the following to say about Rollins' works: "His once famous Ancient History (Paris 1730-38), and the generally read Roman History, which followed it, were so-called compilations, uncritical and somewhat inaccurate, but they instructed and interested generation after generation almsot to the present day."

A SATISFACTORY BASIC DATE

We will then take a date, the 2nd year of Darius, B. C. 520, upon which there is now agreement, and, by aid of the Scriptures, cover the periods upon which the chronologists still disagree.

It will be seen by consulting the references given at the top and bottom of the columns of figures on the table of the Dispersion to the Christian Era* that there are six interlocking and therefore unmoveable arches of time covering the period from B. C. 520 back to 627, the 13th year of Josiah's reign. Thus an arrangement of dates deduced from Scripture that may be depended upon is secured. This will take us back far enough for our consideration of the longer periods that reach to our own days.

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*These will be published soon in The Restitution. Editor.

THE TIMES OF THE GENTILES

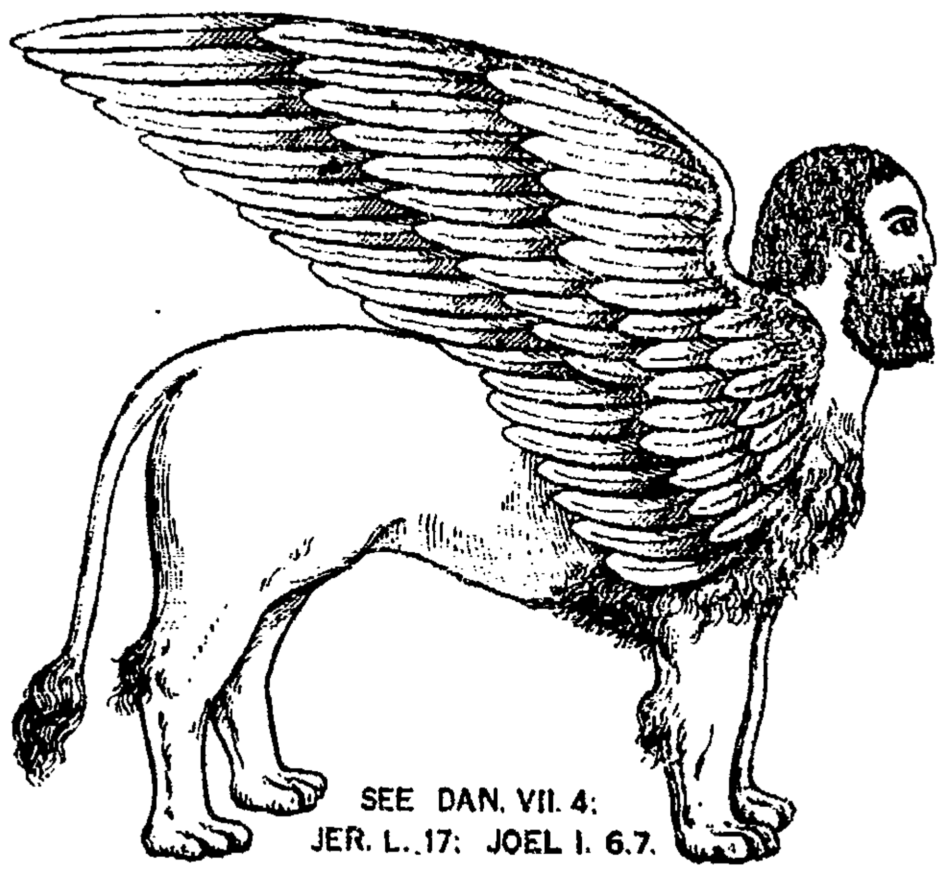
Now in considering the time-periods, it will first be our object to reduce to figures the phrase of Luke 21:24, "the times of the Gentiles."

The time of beginning commences with the first World Empire, which began with the fall of Nineveh, or the plucking of the wings of the Assyrian Lion.

WHEN GENTILE TIMES BEGAN

The Assyrian government at Nineveh was, as we have seen by Joel 1:6, 7 (see also Jer. 1:17), represented as a winged lion. The rivalry for world supremacy between these two branches of this Assyrian Lion-power, Nineveh and Babylon, came to an end with the overthrow of Nineveh in B. C. 607, which occurred fifty-four years before the 3rd of Nabonidus, B C. 533, according to an inscription now in evidence at Constantinople.

THE ASSYRIAN WINGED MAN-HEADED LION


SEE DAN. VII. 4: JER. L. 17: JOEL I. 6.7.

THE TIME OF THE BEGINNING

The duration of the time that Daniel "beheld," or from the time "the wings thereof were plucked" (B. C. 607) until "a man's heart was given it," that is, when Nebuchadnezzar's heart was changed from that of a beast's to a man's in B. C. 652, was a period of forty-five years (Dan. 4:16, 34; 7: 4). These forty-five years that Daniel "beheld" in vision, was a period for ancient Babylon's rise, or development. In the 30th verse of the 4th chapter, Nebuchadnezzer, who was a man of sign (Dan. 2:38), said, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" It will be seen by this statement that he was boastful as well as proud of his world conquest and the making of Babylon the "Golden city," and the "Gory of kingdoms" (Isa. 13:19; 14: 4). Also, he made an idol as an object of worship (Dan. 3:1, 4, 5); and history tells us that it was of himself.

Nebuchadnezzar as a representative man had to be humbled and have a change of heart from that of a beast's, just as the attitude of the present-day powers must be changed by God's judgments. He was given a man's heart "at the end of the days," that is, of his life, for he died that same year, B. C. 562, also, "at the end of the days" of the minature, or typical seven years (times) of his exile.

WALTER L. CURTIS.

"O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign."

The Jewish and Arab Problems

LATE REPORTS from Palestine show there are now in that land over 100,000 Arabs; but on account of the bitter persecution and massacre of Jews in Russia and in all Catholic countries, thousands of Jews are disregarding all barriers, and are crowding into Constantinople, determined to live or die in Palestine. Over 400,000 poor, homeless Jews of the war torn countries of Europe are pleading for permission to settle in Palestine; but the Zionist commission feels incapable of providing work and supplies for more than 30,000 this year and for 100,000 next year.

Prince Feisal, the head of the Arabs, and Mr. Wiezman, the head of the British Zionists, favor the Jews and Arabs co-operating together in the development of Palestine; but Israel Zangwill says that Palestine is too small a country for the development of two nations, and that the millions of starving Jews of Europe need employment as badly as do the Arabs, and that the Arabs should sell out their possessions to the Jews and go back to Arabia and to Mesopotamia, and leave Palestine to its rightful owners, the house of Israel. He also says that if they will not peaceably vacate the country that they must be forcibly ejected.

The light shed on this question by the sure word of prophecy, written from 2500 to 3400 years ago, shows that Zangwill's plan is in harmony with with God's plan, and therefore must succeed.

It may be be that while the military rule of Great Britain continues over Jerusalem, that Mohammedans, Roman Catholics, and corrupt Protestantism will be protected in their superstitious worship; but when the Jews outnumber the other nations, or when Britain turns the city and the land over to the Jews' complete control, they must in loyalty to their covenant, their law and their God, drive out of the land all false prophets and false religions, when pure Jewish worship alone will be established until Christ returns, when they will accept him as their Messiah, and then Christianity will supercede Judaism (Zech. 12; Ezek. 36, Jer. 31).

In the first exodus of Israel from Egypt, God commanded them to make no league with the inhabitants of the land, but to destroy their idols, images and pictures, and to pull down their altars and places of worship, and to drive them all out of the land or destroy them; or if not, that these nations would be as thorns in their sides, and their idolatry a snare to their children (Num. 33; Judges 2).

And now in their second Exodus from the land of the north, and from all countries whither the Lord hath driven them, he declares: "And it shall come to pass in that day saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and I will also cause the prophet and the unclean spirit to pass out of the land" (Zech. 13; Jer. 32:8).

The race question will be settled in two ways during the millennium. First, the segregation of the nations, each to the land originally given to their fathers by God, when he divided to the nations their inheritances, and set the bounds of the people according to the number of the tribes of Israel, or on the plan of thirteen (Deut. 32:8; Gen. 43; Ezek. 45 etc.); and second, by love superceding selfishness in men's hearts.

The Turks, or descendants of Esau will have Idumea or Edom and Mount Seir, and the Arabs or descendants of Ishmael, will have Arabia and part of Mesopotamia, and the Negroes will have to migrate to Egypt and Africa, or to the land of Ham, while the house of Israel will have unmolested possession of their own land in which the fruitful branches of Joseph took root when they ran over the old boundry wall (Psa. 105:23; Gen. 49:22; Deut. 33:13-18; Obadiah).

"When thy sisters Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate (Ezek. 16:55). Thus by segregation of races and by a change of heart from selfishness to love, peace on earth and good will to men will be established in all the earth.

This truth is also taught in Paul's allegory, in Gal. 4, for although in its spiritual application it means that Jews under the old covenant (represented by Hagar and Ishmael), will not be heirs of the high calling of Christians (represented by Sarah and Isaac), it also means in its primary sense or natural sense, that the Arabs (or descendants of Ishmael), will not be heirs with the Jews (the descendants of Isaac).

W. L. CROWE.

The Day of His Coming

NOW LIFT our thoughts on wings sublime
Rise from the trivial cares of time,
Draw back the parting veil and see
The glories of eternity.

Let thoughts of God and Christ and the worthy saints of the past and present, and the heavenly inheritance, and the blessedness of our future work in co-operation with Christ, and the magnitude and benevolence of the divine plan, and the glory and blessedness of our gathering together unto Christ when our work of the present life is finished fill our minds and inspire our hearts. And to these contemplations let us also receive the additional comfort and blessedness of personal communion and fellowship with God through prayer and study of the word and assembling of ourselves together for worship and praise (Psa. 17:15).

The Great Refiner is watching to see how the precious metal of your character reflects his image. In every little trial he watches to see what influences control our actions. Are they influenced by present advantage, worldly policy, personal friendship, earthly love of husband, wife, children, ease or peace at any cost, or on the other hand, are they controlled by the naked principles of truth and righteousness? Will we defend these principles with zeal and energy at any cost of labor or suffering, and so fight the good fight of faith to the end, even unto death (Mal. 3:2, 3).

BROTHER ROCKER.

Thoughts for the Thoughtful

SISTER KNAPP suggests the following queries, not criticisms:

1st. Is God a respecter of persons?

2nd. If God gives a man a chance to do these things which will bring to him "eternal life," and and the man gives no heed to it; then if God does give him a second chance, why not a third, and so on?

3rd. Are we doing a kindness to our fellowmen and is it reasonable to show them the truth in this age, where evil men are waxing worse and worse; where the cares of this age choke the seed; where the enemy of righteousness is allowed full power, when if we would but wait until rich and poor receive equal rights; when there is no anxiety as to food and raiment, and the things necessary to this life; when satan is bound, and will have a better chance to become heirs to eternal life in the age just at hand?

4th. Would any one give up the pleasure and honor of this world to become an outcast for the gospel's sake, when he may enjoy all of this world and not endanger his life, but be given a second chance in the world to come?

5th. Is not such a doctrine calculated to lull men to sleep, waking up to find the harvest past and they not saved?

6th. Will some teacher who advocates the doctrine of a better chance than that offered by the gospel to men and women of this age please give book, chapter and verse where it is so promised.

E. W. KNAPP.

California Conference

THE FOURTH Annual Southern California Conference of the Church of God will be held in Pomona, July 17 to 25 inclusive.

You will be sure to enjoy yourself while you are in attendance. A fine program is being prepared including Bible study and sermons on Bible subjects. In addition to our Southern California men there will be present Brother J. W. Williams, of Iowa, and Brother James A. Patrick, of Minnesota, both preachers of ability. The music will be a great feature this year and in this we will have added to our local talent Brother and Sister Greenleaf Allard, of Fort Dodge, Iowa.

Pomona is a beautiful inland city in the heart of the best orange district in California with fine scenery, good parks and free camp grounds for auto parties. It is reached by three steam rail roads, the Pacific Electric Ry., and a fine auto buss system, the latter giving a half hourly service to and from Los Angeles.

The meeting will be held in William Street Chapel on Williams St., between White Ave. and Huntington. Any park car will take you within one block.

Had you better not make this your vacation and let us reserve rooms for you?

J. E. ADAMSON, President

THREE KINDS OF GIVERS

SOME WITTY person once said: "There are three kinds of givers the flint, the sponge, and the honey-comb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge, you must squeeze it, and the more you squeeze, the more you will get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord loveth a cheerful giver."—The Herald of Life.

Nebraska Conference

THE 35th Annual Conference of the Church of God in Nebraska will be held at 36 and Jaynes St., Omaha, Aug. 25 to 29 inclusive. Further announcements will be made later. Begin your preparation now to attend.

CARRIE M. FREE, Secretary.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1)

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Alice Adams	$ 2.00
Mrs. Frank Martin	6.00
Sister Wolfe	3.00
C. H. Dresser	2.00
Wm. Hill	3.00
Ida Overholt	6.00
Mrs. W. Lanesbury	1.00
W. J. and Sister Barber	25.00
A. C. Roose	1.50
Brother Franks	8.00
Sarah Michell	5.00
Brother Keith	1.00

KNOWLEDGE WISDOM

WE ADD to our knowledge by the experience of others.

We gain wisdom by our own experience.

Knowledge is information, learning, instruction.

Wisdom is the right use of knowledge, the using aright of our learning, our instruction. Are you wise enough to get wisdom?

The Restitution

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Editorial

We regret to learn of the protracted illness of Sister Minnie Frier.

—o—

We have recently been encouraged by visits from Brother Franks and Sister Elsie Heacock, of Canton, and Brother Luther, of Geneva, Ohio.

—o—

"Prophetic Signs of the Times," and "Is Man an Immortal Being?" our leading articles appearing alternately, are worthy of close perusal. Copy is abundant again, and we can assure the readers of some very interesting and instructive reading in the future.

—o—

Last summer Brother Arthur Nicholls, while on a vacation, spoke the truth to a young man who is now Brother Heffner. It is an added item of interest that Brother Nicholls at the time was only a Sunday School boy in his teens, and was not obedient to the truth himself. He was interested in the truth, however, and "out of the abundance of the heart the mouth speaketh." A few weeks since Arthur and Brother Heffner were baptized together—a very touching occasion. This little story tells you how we got Brother Heffner, and at the same time suggests how to be useful even on a vacation.

The Young People's Society met Friday evening, June 18th, at the church. There were 22 members present and 20 visitors. The business meeting was brief, and was followed by an interesting and instructive lesson by brother Eugene Miller. His subject was "The Spirits in Prison." He pointed out the fact that we are the spirits, death the prison, and Christ the keeper of the prison; and that he will some day open the prison and call the spirits forth to judgment. The meeting was concluded by a talk from Brother Sterling Groves in which he refuted the idea that Christ visited hell after his crucifixion.

—o—

A Friendly Word for Larger Hope

DEAR BROTHER HUGGINS:

I HAVE read the propositions you have laid down for proof, which you say would establish the doctrine of future probation for all those ignorant of the true God and his plan of salvation.

I. "For thousands of years God has unjustly withheld from the masses of men an opportunity to be saved."

There is no proof for such a statement. There is proof, however, that God has not, in the past or present, granted the masses an opportunity to be saved. You agree to this in your answer to "Critique." Quoting from that article you say, "If it can be positively proved that all have had a chance;' then you say, "The very thing that nobody believes."

The proof is this: The gospel call to repentance is the only opportunity for salvation God furnishes. Acts 17:30 shows that before Paul's time God had not sent this call to the Gentile nations, for it says that God "winked at that time of ignorance;" ignored it, making no attempt to enlighten it. During Paul's time he issued the command to preach the gosepl to every creature regardless of nationality or class. Under this command the opportunity for salvation has been made known to many more people than was the case before Paul's time. Even at that no one can deny that many have died ignorant of the true God and his gospel call to repentance.

ALTA KING

Editorial Comment

WE CONGRATULATE the writer because she has made a serious attempt to construct a logical and biblical argument favorable to posthumous salvation. People committed to this dogma are not, as a rule, concerned about the evidence in the case. They generally have a deceased child, a dead mother or it may be a "good" friend who has died out of Christ. The secret, selfish motive working in the heart is the "chance" which Larger Hope offers to these. Such people are bond-slaves of selfishness; they are not interested in proof of a doctrine which just suits them. They have a theory that makes them "feel good," and like a Methodist, "that is good enough for them."

GOD'S JUSTICE VINDICATED

Under proposition I our sister scribe has kicked against the pricks (Acts 9:5). In a public proclamation intended to exhibit God's name before the sons of men for multiplied centuries we read: "Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and fourth generation of them that hate me" (Exod. 34:6, 7; Deut. 5:8, 9). With the facts of centuries spread before us we admit, and the "king" of Larger Hope concedes, that "the masses" of mankind, reaching from the fathers to their children, and extending on to "the children's children," have not so much as had a "chance" at eternal life. The Bible says so. On this fact all are agreed.

Now the question is, Is God just? Does he always do right? The question relates to what he has done equally as to what he will do. If a witness appears before the court with a bad past, his testimony is rejected. Look, then, at the past and present: God has visited the iniquity of the fathers upon the children, and he does so today. Temporary expedients have no place here. Temporal evils, in no way reaching to men's eternal interests, cannot vindicate God's righteousness. If resolved into the sovereignty of God it remains to be asked whether such an exercise of his sovereignty is consistent with those ideas of immutable justice which is implanted in the human heart. Viewed as a temporary expedient to supply a want which, if real, admits of a simple remedy, the question still waits for solution whether the expedient itself was in accordance with the just principles which should regulate every government, whether human or divine. When it is affirmed that the penalties denounced in the threatening were only temporal (the only shift Larger Hope can manoevre), the reply surely is obvious, Why might not God do in eternity what he does in time? If the principle on which the punishment proceeds be not in all respects justifiable, how could it be acted on by God temporarily, any more than eternally? Is it consistent with the notion of a God of perfect rectitude that he should do on a small scale what it would be impious to conceive him doing on a large one? If God has besmirched his character for thousands of years by withholding from "the masses" a chance how can he redeem himself from centuries of odium by ten centuries of love and righteousness.

A STUDY OF ACTS 17:30

The garbled quotation of Acts 17:30 only multiplies the problems of Larger Hope. Disputing with the Athenians Paul declared that God had "determined the times before appointed, and the bounds of their habitation" (vs. 26), designedly contradicting the Epicureans, who taught that the world was not created by God, but by a fortuitous concourse of atoms; also Aristotle, who taught that the world was eternal. The apostle's declaration also contradicted the Epicureans who attributed all events to "chance"; while the Stoics ascribed them to fate. Then the apostle proceeds: "That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as a certain of your own poets have said," quoting from Aratus, a poet of Cilicia, Paul's native country, "For we are also his offspring" (vss. 27, 28). That we find "times of ignorance" spread over centuries in the past (vs. 30), is admitted; but for this we must not scandalize the Almighty by saying "God had not sent this call to the Gentile nations," "making no attempt to enlighten" them. Who will dare to say this when the apostle affirms that they lived and moved in God, were the offspring of God, and to "feel after him was to find him"! Found with such ease, what must have been the culpability of those who remained in "times of ignorance"? Let the reader answer.

A CURIOSITY UNSURPASSED

Let us, however, study for a moment Acts 17:30: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." As a curiosity unsurpassed we subjoin here a sample of Larger Hope exposition: "During Paul's time he issued the command to preach the gospel to every creature regardless of nationality or class. Under this command the opportunity for salvation has been made known to many more people than was the case before Paul's time." Here curiosty and absurdity are equally blended. Under proposition II the writer claims that "all men" comprehends every individual of the human race. Yet she thoughtlessly says that "during Paul's time," which was 54 A. D., about twenty centuries ago, God commanded "all men" to repent. "All men everywhere." "All men" is universal, she says, and to this universal term is added "everywhere," leaving not an inch of the globe to which the command does not apply. According to this God commands babies to repent—he commands them to do what they cannot perform. And when the connection of the verse is read it seems to us the blind should see: "But now commandeth all men everywhere to repent: because he hath appointed a day in the which he will judge the world in righteousness," etc. Two things are very clear from this reading.

I. God "NOW commandeth all men everywhere to repent." The command applies "now," not in the future.

II. The motive for repentance assigned is, "BECAUSE he hath appointed a day, in the which he will judge the world in righteousness." The judgment, instead of being a time in the future in which men may have a "chance" to repent, is precisely the reason why men are urged to repent "now."

To show what havoc Larger Hope makes of the word of God, what an insult it gives to the most elementary meaning of words and ordinary intelligence we will translate Acts 17:30-32 the way it should be written to express the idea of future probation for the dead. We ask the reader to compare it with the Scripture itself.

A LARGER HOPE TRANSLATION OF ACTS 17:30-32

And the times of ignorance, embracing centuries of the past in which God did not try to enlighten the poor people, he winked and fell asleep; but rousing himself out of stupor, he now wishes everybody would repent. About the matter, however, he is not greatly exercised, because he has appointed a day of judgment, at which time he will give them all a chance in a world of righteousness by a man whom he has ordained to do this work, whereof he hath given assurance unto all men that they shall have a chance then in that he hath raised him from the dead. And when they heard of this chance to repent and be saved after the resurrection of the dead; they laughed: and others said, We must hear more of this matter; but we have already decided to wait till then to repent.

Communication

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

DEAR RESTITUTION:

I WAS sorry that you had to send me notice about the paper. It was partly through neglect. I was awaiting to do some work. I am 61 years old and cannot work like I used to do, but I love your paper so much that it seems impossible to do without it. I was reading J. E. Hammond's article about the worthy ones of the age to come. It is certainly grand and glorious to know that some can write such pieces. I have been with the church a number of years, and enjoy the paper very much. I have never heard a service from our ministers. Myself and one other lady is all the ones of the precious faith in this town. I am very much isolated. Sister Venable and myself have our talks and readings, for it seems we cannot get others to see the truth. Why it is I cannot tell, when the gospel that was preached to our ancient fathers is so plain. Pray for me and my daughter. She is not in the church.

Wishing you every success with your dear paper.

Yours in Christ,

Mrs. FLORA LEIDIGH.

BAPTISM

AT THE close of our regular service at Frankfort, Sunday the 27th, Annabelle Harrell and Christine Stuard were baptized. May the blessings of the Father rest upon these sisters in their Christian warfare.

D. E. VAN VACTOR.

No great nation can ever survive its own temptations and its own follies that does not indoctrinate its children in the word of God; for the righteousnesss of nations, like the righteousness of men, must take its sources from these foundations of inspiration.- Woodrow Wilson.

A Dialogue on Responsibility

Between Brother John Parker and Brother A. D. Strickler

TO THE EDITOR OF THE RESTITUTION:

I NOTICE that as the warm weather comes on you expect to be short of copy. This, with the hope of also getting a little further information on the subject of resurrectional responsibility, induces me to reply to Brother Strickler's articles.

I wish first to thank him for the kind and considerate way in which he took my former criticism, and the earnest effort he has made to present his views of Bible teaching on this subject.

I do not wish to be understood as finding fault with Brother Strickler on his views; but let us suppose Brother Strickler and I have met one of these fine summer evenings to have a little chat and to exchange ideas. Sitting on the verandah with the readers of The Restitution around as interested listeners we talk the subject over with pleasure and profit. To make the illusion more complete I shall employ the conversational form.

Brother Stricker -I hope you have understood my explanations and see this subject in a clearer light than you have done.

Brother Parker Well Brother, I cannot say that I fully understand you yet. This may be largely my own fault, for I am slow to grasp new ideas; but I think that if you would keep in mind a clearer distinction between those in Adam and those in Christ we would get on better. You see some things apply to the one class that could not be true of the other: and I am in danger of contradicting you when I should not.

It will be as well to state the issue as I understand it at once, then if you find me wrong I can be set right.

WHERE WE AGREE

I think we agree that all who are baptized into Christ will rise from the dead at his return and appear before him for judgment.

WHERE I AM IN DOUBT

Then added to those in Christ you say a certain number of those in Adam who have been enlightened by knowledge of the truth will rise and be judged at the same time. Thus you seem to make enlightenment rather than relationship to Christ the basis for resurrection.

Brother Strickler Yes; enlightenment brings responsibility, and resurrection follows as a matter of course.

Brother Parker- But, Brother, I cannot see that responsibility and resurrection are interchangeable terms.

THE CASE OF ACHAN

As recorded in Joshua 7th chapter this man was enlightened and was certainly responsible. After judicial inquiry and at God's command, he was put to death. Even following your own statement he died a natural death, that is, he ceased to breathe, and blood ceased to circulate, and death followed. Question: what do you say to this case? Did he suffer the penalty of his sin? Will his enlightenment and responsibility bring him to life at the return of Christ; and if so, will he be tried again for the same offence? I have been trying to fit your theory to the recorded facts. A plain yes or no would help me.

Brother Strickler- The wages of sin is death. This penalty will be inflicted at the judgment seat of Christ, except in those cases in the history of mankind where God has already brought judicial punishment on the objects of his displeasure.

Brother Parker -You are quoting from Rom. 6:23. Is not this whole chapter addressed to men who are in Christ, not to men who are still in Adam? You know that we have already agreed that all in Christ will be raised at his return.

Then as to your exception: will this apply to the case of Achan? If it does then we have one case where an enlightened and responsible sinner will not be raised.

THE CASE OF SAUL

I think we have another in the case of Saul. 1 Chron. 10:13: "So Saul died for his transgression which he committed against the Lord . . . and also for asking counsel of one that had a familiar spirit to enquire of it, and enquired not of the Lord; therefore he slew him." This quotation leaves no doubt as to what he died for, or as to who slew him. Yet he was both enlightened and responsible. Now Brother, do you not find it difficult to make your theory fit specific cases?

THE CASE OF ADAM

Brother Strickler I have already said there are exceptions.

Brother Parker--Yes, I see there are. Now we will try the case of Adam: I understand you to say that in order for death to be the penalty of sin it must be scriptural, legal, judicial, and under the displeasure of God. In a former talk I tried to show that the sentence on Adam had all these characteristics: and I asked you if it would be necessary to have Adam's case reopened at the judgment seat of Christ? Yet you omitted to answer that.

Now I put the question in another form: Is Adam one of your exceptions? Remember the tremendous consequences that hang on this issue. The destiny of the race is involved in the case of Adam. Is it reasonable to suppose that the judge of all the earth would leave this case six thousand years in abeyance in order to reconsider it at some time in the future? I gravely submit the following for your thoughtful consideration.

Adam died a judicial and legal death under God's displeasure on the evening of the day in which he sinned. The machinery for his execution was immediately set in motion which culminated in his death under God's sentence nine hundred and thirty years after his creation, thus coming within God's thousand year day, of which Peter tells us some are ignorant.

Brother Strickler- Would a just God make a farce of forgiveness by doing away with the penalty due for sins of the past, and then allow his natural, physical law of death to take place? Certainly not; natural death is not a provisionable affair; it is written in the very nature of man as the Bible specially teaches.

Brother Parker Your remark contains a question and also an assertion. I will first reply to the question, then deal with your assertion.

Would God forgive sin and then enforce the penalty? My answer is yes: the guilt of sin is a moral quality, the penalty (death) is a physical affair. Your assumption that all the results and consequences of sin disappear the moment that its guilt is forgiven is not justified by the record of Scripture.

THE CASE OF MOSES

The penalty for rebellion in the wilderness was death before entering the land of promise. Num. 27:12: "And the Lord said unto Moses, get thee up into this mount Abarim and see the land . . . . and when thou hast seen it thou shalt be gathered to thy people . . . . for ye rebelled against my commandment in the desert of Sin." Deut. 3:23: "And I besought the Lord at that time saying. . . . O Lord, thou hast begun to show thy servant thy greatness . . . . I pray thee let me go over and see the good land that is beyond Jordan . . . . But the Lord was wrath with me for your sakes and would not hear me. And the Lord said unto me, Let it suffice thee; speak no more unto me of this matter." Deut. 34:5: "So Moses the servant of the Lord died . . . his eye was not dim nor his natural force abated."

Here is a case where the sin is plainly stated and the penalty enforced. I have not the slightest doubt that Moses had repented and made the necessary offering which the law required, and obtained forgiveness. Had he not done so he would have been liable to immediate execution; for as soon as he knew he had sinned he was guilty. And although a repentant and pardoned sinner, the penalty was rigidly enforced.

REFLECTIONS ON THE DEATH OF MOSES

Moses did not die of senile decay; he did not die because he had an animal nature (that made death possible but was not the reason of his death). There is no reason to think that he died of disease. He died by what is called in legal terms "the act of God." God gives the reason for his act: Moses had rebelled against him.

I will now answer your assertion that death is written in the very nautre of man. Running through all your arguments there is an assumption that even if man had passed a successful probation that death would have got him anyway. The Scriptures give one cause of death in the human family; that cause is sin. They are absolutely silent as to any other cause.

Brother Strickler—Death in order to be a penalty must be a continuous thing. Simply dying is not penalty.

Brother Parker—Here you fail to discriminate between the sentence pronounced on Adam and the sentence at the judgment seat of Christ? As applied to the last you are quite right: but as applied to Adam you are quite wrong.

THE SENTENCE ON ADAM

This sentence has a distinct time limit. That limit is marked by the little word "till." Certain things were to affect man "till" a certain event took place. When he returned to the dust the time limit was reached. Now it may be said that this is practically the same thing, as it leaves man helpless in the grave.

I reply, yes; but it does not leave God helpless: on the contraty, it leaves the door wide open for the operation of his redemptive plan, to redeem all who accept his conditions out of death.

Adam is the federal head of our race. If the sentence pronounced on him had a clause requiring him to forever remain in the dust, then it would have shut out all room for redemption for the race.

The expression "return to the dust," must not be taken too literally, as it simply means death. The same language is used in the 22nd Psalm: speaking of Christ is says "Thou hast brought me into the dust of death."

Brother Strickler—Now as to Paul's great principle, "He that is dead is free from sin." Undoubtedly Paul here refers to Christ risen from the dead, not Christ in the tomb.

Brother Parker—I have examined your different renderings if this verse, and in none of them does Paul say so: in each rendering it is "he that is dead," not he that is dead and risen again is free from sin. This is in exact harmany with the Adamic sentence: the time limit reachel to Adam's death, and there it ended.

But suppose we read it as you think Paul intended: how does it apply to your theory? You have a man enlightened and responsible; he dies without accepting Christ, at the resurrection he is alive again. Is he free from sin? Surely you will not say so. Is it not better to leave the statement as Paul wrote it?

Paul's great principle helps us in considering Christ's death. Christ suffered the penalty for sin though he never incurred the guilt of sin. When he was brought into the dust of death the penalty was complete, and he was free from sin in every sense, representatively or otherwise.

I will now set down my views in brief form. I speak as unto wise men; judge ye what I say.

BROTHER PARKER'S VIEWS IN BRIEF

The sentence on Adam reached to his death. All who die in Adam will suffer Adam's fate.

Only those who have made a covenant with God by being baptized into Christ's death have a positive promise of resurrection. None of these will be judged as to their sins, while in Adam. They stand or fall as to their faithfulness or unfaithfulness to Christ.

As to those in Adam: that any of these will be resurrected rests on somewhat doubtful inferences that have little support in Scripture.

Natural death is penalty for all who sin in Adam. "The soul that sinneth it shall die" has never had an exception.

In considering the question it is impossible to arrive at correct conclusions unless we ever keep in mind a clear distinction between the sentence on Adam and the sentence on those who appear at the judgment seat of Christ and are found unworthy.

The sentences each have a time statement: that on Adam is until death; that on those unfaithful to Christ is everlasting death.

And now dear Brother Strickler, in closing let me thank you for the kind efforts you have made. Although I am not able to fall in with all your views, yet I have learned much in reading them.

To the readers of The Restitution: the views that I have advanced are not infallible. If in reading them they help some to a better knowledge of God's ways, then they have served my purpose.

JOHN PARKER.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

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GOLDEN TEXT: Psalm 23

A WAYFARING PSALM

HE LEADETH me in the lowly path of learning,
He prepareth a lesson for me every day,
He bringeth me to the clear fountains of instruction,
Little by little he showeth me the beauty of truth.
The world is a great book that he hath written,
He turneth the leaves for me slowly;
They are all inscribed with images and letters,
He poureth light on the pictures and the words,
He taketh me by the hand to the hill top of vision,
And my soul is glad when I perceive his meaning,
In the valley also he walketh beside me,
In the dark places he whispereth in my heart.
Even though my lesson be hard, it is not hopeless,
For the Lord is patient with his slow scholars;
He will wait awhile for my weakness,
And help me to read the truth through tears.—Selected by Sister Atwell.

OBEDIENCE TO GOD OUR ONLY HOPE

"AND SAMUEL came to Saul; and said unto him, Blessed be thou of Jehovah; I have performed the commandment of Jehovah. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear? And Saul said. They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed. Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, say on.

And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel; and Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites and fight against them until they be consumed. Wherefore then didst thou not obey the voice of Jehovah, and didst fly upon the spoil, and didst that which was evil in the sight of Jehovah? And Saul said unto Samuel, Yes, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal. And Samuel said, Hath Jehovah as great delight in burnt offerings and sacrifices, as in obeying the voice of Jehovah? Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft and stubbornness as iniquity and idolatry. Because thou hast rejected the word of Jehovah, he hath rejected thee from being king."

The above is a quotation from 1 Sam. 15:13-23. We ask you to read the entire chapter so as to get the full significance of the story.

At one time Saul was so bashful and modest that he hid himself among the baggage when the people had elected him their king and now he had become so bold that he put his own thoughts and judgment against God's plain and positive instruction.

We say this was a most horrible thing for Saul to do. But what are we doing with our lives? Are we obeying the commands of God? Do you not think that God can plainly hear the "bleating of the sheep" of our disobedience? For ourself we confess full fellowship with same. We are confounded by the bleating of the sheep which we have preserved for our own pride and indulgence, when obedience to God's commands would have compelled us to slay every one of them.

King Saul had been told to kill the heathen Amalekites for their treatment of the children of Israel. The awfulness of this command did not seem to trouble his moral conscience. But his vanity and cupidity balked at the direction to destroy the flocks and other booty, which he and his army could use. And as for executing king Agag, it ministered far more to Saul's vanity to retain him as a prisoner to decorate his triumph. The explicit command of God came into conflict with Saul's desires and pleasure, and the divine will was put on one side.

Saul's excuse was that he had disobeyed so he could offer the spoil of his disobedience as a sacrifice to God. The prophet squarely condemning this idea said, "Behold, to obey is better than sacrifice." No tribute to God is perfect except that of obedience, God does not want flattery; he is offended by it. He ask first and only of every mortal obedience to his revealed word. This is the only incense that seems sweet in his nostrils.

Angels can sing no sweeter tribute to the Eternal than is rendered by a life of earnest obedience. The most eloquent tongue or gifted pen cannot phrase an eulogy of the attributes of the Deity that will compare with the humble holiness of the lowliest saint who orders his or her life by the word of God. Nations can enact no statutes so Christian as the simple following of the plain law of God in their dealings one with the other and with their peoples. The bleatings of the sheep of disobedience deafen the ears of the Highest to all outward forms of worship. No man can present a church organ or a stained glass window or place enough money on the collection plate that will drown the noise of the bleating sheep of a life lived contrary to the will of God.

The preson that departs from the law of God will be repudiated by him. Only the disfavor of the Lord can follow a life that does not square with his explicit will. This should be a day of heart searching. There is no calamity possible equal to the withdrawal of the divine favor.

On the other hand, it is equally clear that the one plain path to peace, joy, and rest, is by a return to the revealed word of God, to take God at his word, to accept God's plan, to believe God's promise. We are so engrossed in the world's politics as well as other worldly questions that we have been careless, if we have not done worse and crowded out entirely the greatest question of all, which is, Is our heart right with God? Are we following the ancient path of obedience to the will of God? Is our first concern that we should do that that he would have us do? Above all we need to

Give ourselves to thy obedience,
Love and serve thee best of all.

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

JOHN 3:16

"FOR GOD so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The above often is called "the gospel verse"; perhaps you have so called it yourself. But did you know that by taking the first letter of the six most prominent words in the verse we have the word GOSPEL. Now, let us see, place a dash under the G of God, the o of only, the S of Son, the p of perish, the e of everlasting, and l of life. Each in rotation forming a perfect word. The Scriptures have many little surprises such as this in store for those who search.

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A Paper Representing The Church of God
Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 — CLEVELAND, O. JULY 20th, 1920. — NUMBER 27

Meditations in the Night

WATCHMAN, TELL us of the night,
Will the stars guide us aright?
Will the moon with silver ray,
Give light until the dawn of day?

Or will the blinding sleet and rain,
Make darkness doubly drear again?
Will sorrow chill us on the way,
And cause our footsteps oft to stray?

The landscape scenes we view with care,
And anxious thoughts we often share;
And for the needs of life we pray,
And call down blessings on each day.

But God has promised needful things,
Borne to us on nature's wings;
If we but trust him as we should,
The Wise, the Holy, and the Good.

The ravens are each day supplied,
Their every want is satisfied;
Their food released from nature's store,
They have enough, they need no more.

To us, the children of the King,
There's bounteous blessings on the wing;
Each father gives his children food;
Thus God will grant us all that's good.

J. E. HOGARTH.

Greetings

If you have come from Texas plain,
Or if you come from icy Maine,
We, the children, welcome you
In happy, loyal friendship true.

We hope you all are very well,
And glad to stay here for a spell.
So welcome, welcome every one,
We are so glad that you have come.

We hope you'll profit by your stay,
And when at last you go away,
Your ears shall hear the last refrain,
Goodby, goodby, and come again.—SIS. PROSEK.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

A DEFINITION OF MAN

WE HAVE shown that it was no more proper to call man a living soul than any other animal. We are now able in some degree to apprehend what the Bible definition of man is. He was originally earth, as lifeless as any clod of the valley. Into this clod enters a divine breath or spirit and it becomes full of life. The breath of life was not the man any more than it was the body, but it was the producer of the rational living soul or living man. It is further to be remarked that this breath of life produced in different subjects, varied manifestations complex and wonderful and far surpassing the highest manifestations of brute organizations. So long as the breath of life remains in the body, the man is the living soul, but when it is withdrawn, the soul no longer lives but becomes a dead soul. This state is termed in Scripture death or sleep, because of the certain purpose of God of resurrection.

WHAT IS DEATH?

A prevalent belief is that death is the "separation of the soul from the body." This is not only unscriptural but the source of mischievous error. Death is the separation of the spirit from the body, as we read in James 2:26, "As the body without the spirit is dead,' etc. Nothing is so sadly lost sight of as this distinction of soul and spirit, a distinction which the authors of the Scriptures persistently maintain. They never confound soul with spirit, but modern writers habitually use these words as synonymous. With the great majority, man's spirit and soul are identical, being in fact only different names for the same thing, so much so that they think, to commend their spirit in God's hands (as Stephen did) is just the same as commending the soul. The following Scriptures plainly show that the spirit is not soul any more than it is the body. Heb. 4:12: "The word of God is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit," etc. 1 Thess. 5:23, "I pray God your whole spirit and soul and body, may be preserved blameless" etc. Much if not all the sophistical arguments for the immortality of the soul are based on this pernicious habit of confusing terms. Writers first of all think and speak loosely about soul, that man has a soul—whereas Scripture calls the man himself the soul--then, they assume that this soul is spiritual, and finally they identify it with the spirit and lo! the thing is done! We have already alluded to the article in the Manitoba College Journal for June 1897, by Dr. McLaren; we allude to it again here, only to cite it as an instance in point where the distinction is so recklessly disregarded. On this confusion of terms rests much of what is believed and taught of the state of the dead, as we shall see later on.

"MY SOUL" AND SUCH LIKE EXPRESSIONS

It will now be in order for us to enquire into such expressions as "my soul," "thy soul," "your soul," and the like which abound in Scripture. These are all rendered from the same Hebrew word "nephesh" and means "myself," "thyself," "yourselves," etc. The following are examples which may be verified from the marginal readings of an English Bible: Psa. 131:2, "Surely I have behaved and quited myself (margin, my soul) as a child that is weaned of his mother." Judges 16:30, "And Samson said. Let me (my soul) die with the Philistines." If this passage had been rendered "my soul" as it should have been, then it would teach that the soul dies, which would be in harmony with the plain teaching of Scripture. Psa. 105: 18, "Joseph's feet they hurt with fetters: he (his soul) was laid in irons." We here learn the true meaning of the expression "his soul," namely the whole man Joseph. Psa. 35:25, "Let them not say in their hearts; Ah! so would we (our souls) have it." Jer. 37.9, "Thus saith the Lord; deceive not yourselves" (your souls). 2 Cor. 12:15, "And I will very gladly spend and be spent for you" (Greek, your souls). Job 36:14 "They die (their soul dieth) in youth." If this had been rendered "Their souls dieth in youth," many would have read it with astonishment and have led them to see that according to the Bible souls really do die. Isa. 47:14, "Behold they (i. e. the astrologers and prognosticators, etc) shall be as stubble; the fire shall burn them; they shall not deliver themselves (their souls) from the power of the flame." A familiar text is Matt. 16:26. "What is a man profited if he shall gain the whole world and lose his own soul." Luke renders this in the way indicated, viz., "For what is a man advantaged, if he gain the whole world and lose himself, or be cast away" (Luke 9:25). Here we see "his soul" means just "himself." To "save a soul" according to Scripture, is to save a man— according to present day theology it is to save some kind of demon inside.

WHERE DOES THE SOUL GO AT DEATH?

In spite of these plain Scripture statements, an ever recurring question is, "Where does the soul go to at death ?" This question is suggested in our minds just because of our education into a false and Platonic conception of soul. With some, as has been stated, it is identical with spirit; with others the soul is some kind of immaterial essence, ghost, spook or demon which lodges in the body and which leaves the body at death. If the reader has had a fairly good grip of what has already appeared in these articles, he will see that this is very erroneous and unscriptural. The soul is the human personality and it dies, it sleeps. The following texts show that it sleeps in sheol, Hebrew, hades, Greek, the grave, pit or hell. This last word "hell" is a Saxon term meaning hidden, and is identified in old English as the grave. Psa. 89:48, "What man is he that liveth and shall not see death ? shall he deliver his soul (himself) from the hand of the grave ?" Isa. 38:17, "Thou hast in love to my soul (me or myself) delivered it from the pit of corruption." It is written of the Lord Jesus that he commended his spirit to the Father, but "he poured out his soul unto death." That "his soul was exceeding sorrowful even unto death." In Psa. 16: 10, his soul went into sheol (hell, grave), but was not left there to see corruption. The plain inference from this text is, that every other soul is left in the grave or "hell" to see corruption until quickened again into life and activity by the Son of God!

There appears therefore a wide difference between modern teaching and the position we maintain by Scripture. How shall we decide who is right. These articles are written for thinkers and for free Christian men. The Bible and only the Bible is the cry of liberty. Search the Scriptures therefore and see whether these things are so or not. Job says in 14:10: "Man dieth and wasteth away." We believe Job means a real man here. A sermon read thus, "Listen, man; a voice within us speaks, Man thou shalt never die." Does not this remind us of the serpent to Eve, "Ye shall not surely die" (Gen. 3:4) ? The Lord told Adam that if he disobeyed "Thou shalt surely die." Dr. Clark correctly explains this in his commentary thus: "From that moment thou shalt become mortal and shall continue in a dying state until thou die." Who told the truth, Jehovah or the serpent? Both addressed the real man, not "the house of clay." After Adam's fall, the sentence went forth, "In the sweat of thy face shalt thou eat bread until thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Does the word "thou" stand for the body or the real man ? Poets may insanely lisp out that it is the body, but it must be obvious to the meanest capacity that they arrogate a license which no Bible poet ever dared to.

We see from all this that the accountable man --the soul- -returns to the ground, to sheol at death and not to heaven, or paradise or purgatory, while the spirit or the breath of life returns to God the giver. Nowhere in the Bible (excepting in the instance of the Rich man and Lazarus where the fable is borrowed by our Lord from the Talmud to teach certain truth in parable) is man said to be

alive between death and resurrection. God speaks to Abraham, "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (Gen. 15:15). What does "thou stand for ? Surely the man Abraham himself. Moses subsequently records his death in 25:8: "Then Abraham gave up the ghost and died in a good old age -an old man and full of years, and was gathered to his people." Where were his people ? In the grave to be sure in sheol. A startling instance of exegetical skill recently is related of a city preacher. Said he, "'Gathered to his people,' must mean somewhere else than in the grave, because Abraham's body was buried hundred of miles from where his fathers were buried." It must be then, that the proper Abraham joined in his fathers in some place. Where is that place ? It cannot be paradise or heaven. It must have been in purgatory or the theological "hell," because Joshua is careful in telling us in 24:2 that "Abraham's fathers served other gods," and we know from Scripture that idolators shall have their part in the lake of fire! "The friend of God" is sent to associate with his fathers in torment, to maintain the Platonic theory at all hazard. To be sure we absolve the preacher from the uncomfortable dilemma into which he had unwittingly fallen. But "save me from my friends!"

In Ates 13:36, "For David after he had served his generation by the will of God fell on sleep and was laid unto his fathers (just where Abraham and his fathers were) and saw corruption." Some tell us David is in heaven. Let us hear what Peter has to say. Acts 2:29, 34, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried . . . David is not ascended into the heavens." Can anything be plainer ? "But that means his body,' objects one. Well Peter calls the lifeless organism David - the man - and with him agree Dr. Luke and all the prophets.

If David is dead, does he know anything ? The Scriptures answer: "The dead know not anything." "The dead praise not the Lord, neither any that go down into silence." "In that very day" a man dies, "his thoughts perish." Is there a passage that contradicts these plain statements that shows that a dead man has any knowledge, or wisdom, or device, or work, or undestanding ? We have not been able to find it. David as a writer believed this, for he states in Psa. 17:15, "I shall be satisfied when I awake with thy likeness." This shows that he expected to fall asleep, and Peter says that he did fall asleep!

G. W. WINCKLER.

The King of the North

DANIEL 11:40-45

ABRAHAM LINCOLN is reputed to have said many wise things. One of the sayings his biographer attributed to him is, "A nation cannot exist half slave and half free, for being so divided it must fall." One far wiser than Lincoln, or any other of the world's wise philosophers expressed this thought, which in our judgment is more applicable to our day than the saying of Lincoln to his day and generation. Jesus, the wisest of all men said: "But he knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. If satan also be divided against himself, how shall his kingdom stand ?" (Luke 11: 17, 18).

The writer feels utterly incompetent to express an opinion upon this important subject. So many "father in Israel," knowing, and like "a certain Jew named Apollos, an eloquent man, and mighty in the Scriptures" (Acts 18:24), have written intelligently and wisely upon this subject. Some have suggested Germany. A recent writer states emphatically that it is Great Britain! The majority, however, recognize the king of the north to be Russia. Jesus said, "For the children of this world are in their generation wiser than the children of light" (Luke 16:8). If the statements of politicians of this generation possessed half the knowledge of the Scriptures which the "children of light" possess; they would accurately recognize this power personified as the "king of the north." How, we ask ? Because, dear brethren, in matters political they are more observant than the "children of light." We are too busy, as Brother Huggins pointed out recently, in trying to remove the mote from our brother's eye, instead of using our eyes and understanding in observing the times. Jesus said that when the events now transpiring begin to come to pass, then look up and lift up your heads for your redemption draweth nigh (Luke 21:28).

The churches on every hand are crying "Unity, unity." There can be no peace until we are united. Well, Isa. 8:9-13 warns us that this is just what will happen prior to the desolation of the nations. When President Wilson went to Paris, the whole world expected much from him, for before an English audience he said:" "There is only one thing that can bind people together and that is common devotion to right." Brother Huggins, in his sermon this morning, pointed out that it is not what a man says; it is what he does that tells.

President Wilson in his speech to the senate January 22, 1917, said: "No right anywhere exists to hand peoples about from sovereignty to sovereignty as if they were property."

Mr. Wilson, why are you opposing Italy occupying Fiume, when this port was promised Italy by the powers. Germany would have defeated without the aid of Italy ? Do the Catholic votes in the United States influence your judgment in this matter. Why are you so passive in permitting Japan to steal and occupy Shantung with its 38,000,000 Chinese republicans without protesting in the manner you did over the occupation of Fiume ? Why are you so eager to ratify the Treaty of Versailles with the League of Nations tacked on ? This League the clever statesmen of Great Britain opposed, only acquiescing to it when they recognized they held the "balance of power." I wonder if the Lord's recording angel does not know all about what was discussed by you and his "holiness the pope" ? Now brethren, I am requesting the

Editor to publish the following article I recently read by an unknown diplomatic correspondent. If after reading it you have any doubts as to who the king of the north is, and inasmuch as the German government is almost compelling her wealthy and intellectual citizens to emigrate to Russia and forbidding emigration to any other, you can plainly see how quickly Russia can be transformed. Under the genius of Bismarck it did not take long to unify Germany. France in 1870 learned the lesson.

GEO. B. ALLDRIDGE.

BOLSHEVIKS IN THE EAST

M. KRASSIN, who is the business brain of the Moscow government, and second only in imporatance to Lenin himself, has arrived in London, together with a large staff of Bolshevik technical representatives.

His object is to negotiate for a resumption of trade with Russia, and if possible, to find a basis for the conclusion of a peace arrangement with the Allied Powers.

The whole of the Middle East, from Constantinople to the frontiers of India, is in a state of open revolutionary turmoil. The ridiculously few Allied troops dispersed in small isolated posts, and scattered for the most part along the coastal fringe of this vast region, are powerless to deal with the critical situation which has arisen.

The Bolsheviks, acting, it must be admitted, with the support of the local inhabitants, are in power at Baku, the great oil city in the Caspian. From there they have organized an expedition which captured Denikin's fleet, interned in the Persian port of Enzeli, and compelled a small British force to beat a hasty retreat. The Bolsheviks are now in undisputed command of the Caspian Sea.

That is not all. From end to end Persia is in a state of revolutionary turmoil. The Shah returning home from Europe, wisely tarries at the holy places in Mesopotamia, and the Persian Foreign Minister has arrived in London to discuss matters with the British government.

AGREEMENT—OR ARMED ACTION ?

The question naturally arises: What has the visit of Krassin and the resumption of trade with Russia to do with all these happenings in the Middle East ?

The answer is that if we do not arrive at some arrangement with the Soviet Envoy such as will offer reasonable guarantees that Bolshevik propaganda will cease, then the only alternative will be to send very large forces to the Middle East and wage war there on a great scale.

For the Middle East, now turning red before our very eyes, may well be compared to the spinal column of Britain's Asiatic Empire, and Persia, lying next to India and Afghanistan, is the most vital nerve centre of the whole of this column. In other words, Persia is the direct corridor to India; and Baku, where the Bolshevik army and fleet are concentrated, is the gateway to this corridor.

IDEAL SOIL FOR AGITATORS

Experience shows that Bolshevism thrives best in the soil of turmoil. Therefore at present Bolshevism has a vast field of unlimited opportunities in the East.

Realizing this truth, the Japanese have lately taken drastic action and have occupied territory in Northern Manchuria and Siberia, the extent of which is nearly as great as the whole of Europe, including European Russia.

It is not as yet realized in this country that the Japanese are now openly at war with the Soviets. But Bolshevism, because of the nearer proximity of its centre. Moscow is a far greater menace to the Middle East than it is to the Far East.

Remember, that although the Bolshevik leaders have taken as the foundation of their faith Marxism—a purely western materialistic conception—they have given to this faith a peculiarly Russian, and even semi-Oriental interpretation.

Remember, also, that Peter the Great said that is was Russia's mission to unite East with West, and that he told his countrymen that Persia was vitally important to Russia as the highway to the ultimate goal of India. Not only in the sweep of this policy, but also in the ruthlessness of his method, Lenin closely resembles Peter the Great.

OUR OWN PROBLEM NOW

Very illuminating you will say, but what has all this to do with M. Krassin's visit and the resumption of trade with Russia ? Let me explain.

IF THE MIDDLE EAST GOES RED THE BACK OF THE BRITISH EMPIRE IS BROKEN

Bolshivism has already crossed the first great mountain barrier—the Caucasus. Unless something is done quickly Bolshevism will sweep over the plains and cross the second mountain barrier which opposes its path—the Himalayas.

Then India, where the fires are already smouldering, will be aflame, and the dream of Peter the Great will be realized at last.

Farther to the west strife and desolation prevail on all sides. In Asia Minor the Turkish Nationalists under Mustapha Pasha, wages fanatical guerilla warfare with opposing bands, the massacre of unhappy Armenians continues, and the small Allied forces scattered about in isolated posts dare not move a step from the coast for fear of annihilation.

The position of Persia, in particular, is tragic in the extreme. Small British forces are stationed at several places in the interior. There are little communities of British subjects, including women, resident in different towns.

With a view to organizing and officering a Persian army we sent a military mission to Teheran some time ago. That mission acting on instructions from the Home government, has done nothing—it is said that they will report. In and around the capital there are eight thousand Persian Cossacks under Russian officers, avowedly Bolshevik, and the Persian Gendarmerie, officered by Swedes, is not by any means a reliable force. Thus Persia is left helpless and in despair, is at the present moment frantically appealing at one and the same time to the Bolsheviks in Moscow, to the British gverment, to the Supreme Council, and to the League of Nations, of which Persia is an "independent member." Could worse confusion than is here implied be well imagined ?

FUTURE NEED OF BIGGER ARMIES

The reason for this state of affairs is to be found in the fact that the Anglo-Persian agreement does not amount to a Protectorate, and our super-sensitive French allies have not been slow to emphasize this legal definition. Thus it is nobody's business to look after Persia.

But trade is very much our business, and if Persia turns Bolshevik, India is in instant peril.

It is not to be expected that the Bolsheviks will at once march on Teheran. Their method of penetration is more subtle and less costly—the method of propaganda.

So long as Eastern races were more or less quiescent, and relatively small contingents of troops sufficed to maintain order, Great Britain's sea power was adequate to emergencies.

The Great War has so changed conditions as to render necessary nothing less than a military organization on a Continental scale, if Britain's Asiatic Empire is to be preserved on a sure basis.

We must frankly admit that we have not the forces available firmly to secure the whole of the Middle East against the inroads of Bolshevism, but we have an abundance of manufactured articles ready for export. Russia, on the other hand, has a great army in being, and claims to have large exportable stores of grain and raw material. But in the way of manufactured articles she lacks everything that is necessary for ordinary human existence.—Sunday Chronicle.

LOVE—REAL AND IMITATION

INTELLIGENT LOVE is a steady flame that has both beauty and endurance. It is not a consuming fire. It is the light of the world.

Ignorant love is the uncontrollable conflagration of passion that for a time burns like tinder. But at last the sparks are blown by the whirlwind, and then some new flame is started.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

S. A. Darby	$ 1.00
E. F Randolph	3.00
Geo, Watt	.25
D. E. Russell	2.00
Mary Harris	3.00
Ella Knowles	2.00

CHARITY THE GREATER

"FAITH, HOPE, and charity, these three; but the greatest of these is charity."

"Faith is the substance of things hoped for, the evidence of things not seen." "Without faith it is impossible to please God."

Hope is expectation and desire. When we hope we both expect and desire the thing hoped for to be accomplished. Our hope is that we shall see Jesus and he with him and the Father throughout eternity. Charity is above and beyond either and both of these. Why ?

Because charity is a deep, affectionate love, embracing both faith and hope. "Charity believeth all things." Without charity faith and hope are dead.—Alex. D. Donaldson.

BACKWARD OR FORWARD

HOW TRUE this is! When you slack, you back: when you do your best, like all the rest, you go ahead.

Each night puts you a peg higher, and each finished day writes on a blank page the end of either a perfect day or an unfinished day. What is written is a true record of results. In after years you can' not change this record no matter how much you may want to.

NO COMPROMISE

WHAT IS success ? Success is overcoming the obstacles the difficulties of life

What is failure ? Failure is surrendering our will to life's obstacles, the white flag of ended effort. This refers to the Christian life as well as the business life.

Men are either successes or failures. They are on the way up or on the way down. No man can compromise with these consequences. Get the fact firmly fixed in your mind that everything is largely up to you.—Alex. D. Donaldson.

LUCK

THE PERSON who makes a fuss over his good luck in some speculation would make a greater fuss over his hard luck. In other words, the person full of fuss trusts to luck. He is all "fuss and feathers," and when he gets his feathers wet he is a sorry sight.

The Restitution

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Editorial

Notice not the fact that you are not even noticed.

—o—

We are sorry to learn that Brother J. M. Glotfelty, of Lanark, Ill., has fallen asleep. Heartfelt sympathy to Sister Glotfelty.

—o—

If we could read the secret histories of our energies, we would find in each man's life sorrow and suffering enough to disarm hostility.

—o—

From Brother and Sister David Beck, of Springfield, Ohio, comes the announcement of the marriage of their son Karl to Miss Doris Dobbie. Well wishes.

—o—

The Directory of the Cleveland Church has just been published. Non resident members may obtain a copy by sending a stamp to the secretary, Brother H. H. Hawkins, 407 E. 146 Street.

—o—

We were honored this week by a visit from C. M. J. Jaroshevick, minister of the Russian United Church of Chicago, Ill. He is a missionary for the evangelization of Russia. Years previous to the European war the denominations of Christendom had evangelized Russia with the gospel; then the war broke out and they were evangelized with bullets. In what other sense than these they are to be evangelized by Mr. Jaroshevick he did not explain in his interview with us.

—o—

Many of us do not realize how subtle a passion pride is, and how easily it makes nutriment out of its own served members. One struggles successfully to overcome his avarice, and then becomes vain of his benevolence. One crucifies his shame, and then glories in his boldness. Even the very act of self-crucifixion, the pain involved in it, the fortitude exercised, and the success achieved—become topics of self-complacent exhibition. Sometimes the disciple parades his cross before others; sometimes before himself. Sometimes he even displays it before God, like the pharisee standing up in the temple and reciting to Omniscence the list of his fastings and his tithes.

—o—

Many readers appreciate the discussions that appear in The Restitution. Worldly people "turn away their ears from the truth and are turned unto fables." They do not want to have their belief discussed; its fabulous nature might be exposed. Occasionally, we are sorry to say, one professing to be in the faith manifests the same evasive disposition. Thank God such are rare. Those who have been actors recently in discussing Bible subjects, as Alex. Allan, Alta King, John Parker, A. D. Strickler and others, do not feel hurt at those who differ from them. We often see worldly men in orthodox churches with such prejudiced minds and warped judgments that they cannot bear to hear the truth discussed in their presence. Even some who call themselves brethren are so self-conceited they will not take The Restitution because it dares to discuss openly and frankly all subjects of importance. Are we your enemy because we tell you the truth? The Restitution must continue to be, as heretofore, a paper for the unprejudiced and the independent. If you love the truth you will love the paper that loves to discuss the truth.

—o—

A Friendly Word for Larger Hope

Number Two

II. "IN THE future this unjust God will become just and give to the very ones, from whom he withheld a chance, the chance which he has denied them, and which they deserved."

There is no proof for this statement. We would say here that no one deserves God's mercy. Not even we, with all our goodness and knowledge, who have been granted the opportunity.

There is proof, however, that God's plan of salvation, formulated before man, was made for the whole human family.

The proof is this: the basic fact of God's plan of salvation is the death of Jesus. Paul says in Heb. 2:9 that he tasted death for every man, and in 1 Tim. 2:6 that he gave himself a ransom for all; and John says in 1 John 2:2 that he is the propitiation not only for the sins of the church, but also for the sins of the whole world. There is nothing in the context of these Scriptures that gives us the right to say that Paul had in mind "every man" in a certain class, or that the all for whom Jesus gave himself a ransom, is the all in a limited class, or that John was thinking of a less number of sins than all the sins that have been committed by all individuals of the human family.

ALTA KING.

Editorial Comment

SINCE OUR beloved correspondent admits that none of us deserve God's mercy, we are on the way to enquire upon whom God will bestow mercy. That Christ died for "every man" (Heb. 2:9), and that he gave himself a "ransom for all" (1 Tim. 2:6) has been acknowledged and explained dozens of times in The Restitution. "He is the propitiation for our sins (the sins of the church): and not for ours only, but also for the sins of the whole world" (1 John 2:2)—those outside of the church. If the benefits of Christ's death did not extend to the "world," the world could never get into the church. The propitiations under the law were limited and purely Jewish; but the propitiation of Christ, in contrast to these, is wide as the "whole world."

THE APPLICATION OF PROPITIATORY BENEFITS

OUR FAIR scribe talks about Christ dying to forgive all, bless all, ransom all, and save all. That she is not a Universalist is the eighth wonder of the world! The way she escapes the clutches of universalism is by an inconsistency in the application of the benefits of Christ's death. She is a "Partial Universalist"—pardon the contradiction. Like the "All Soul's Church," "all" with her is universal. All must hear the gospel whether they want to hear it or not; all must be raised from the dead; all must be saved; all must be ransomed; but hold! she uses the words "saved" and "ransomed" with half of the meaning squeezed out of them: all are only "saved" from the grave and "ransomed" from the tomb—that's all she means! Independent of human participation or co-operation in the matter, she goes on her way arbitrary as any Universalist, till she gets half way; there she stops and leaves thousands without the "force making for righteousness;" and they perish forever because left to themselves! Things done in halves are never worth the doing.

There is an application of the benefits of Christ's death taught in the Bible. "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30). How excellent soever Christ is in himself, what treasures of righteousness soever lie in his blood, and what ravishing comforts spring up to men out of his birth, humiliation, and exaltation, they all give out their distinct benefits and blessings in the way of effectual application. "In Christ Jesus" there is wisdom, righteousness, sanctification, and redemption; out of him, nothing.

Never was any wound healed by a prepared but unapplied plaster; never any body warmed by the most costly garment made but not put on; never any heart refreshed and comforted by the riches cordially compounded but not received; nor from the beginning of the world was it ever known that a deceived, condemned sinner was actually delivered for his sins until "of God," Christ was made his wisdom, righteousness, sanctification, and redemption. For as the condemnation of the first Adam passes not to us except by generation we are his; so grace and redemption pass not from the second Adam to us except as by regeneration we are his. Adam's sin hurts none but those that are in him; and Christ's blood profits none but those who are in him.

AN INDIVIDUAL APPROPRIATION OF THE BLOOD OF CHRIST

THE FOLLOWING "poser" was sent out broadcast by a "Partial Universalist" as a kind of challenge a few years ago: "The Holy Scriptures do not teach an individual appropriation of the blood of Christ; therefore as Christ shed his blood for all, and as his blood cleanses from all sin, all will be saved, and the doctrine of everlasting punishment is absurd."

Well, if everlasting punishment is "absurd" Matt. 25:46 is absurd, for that Scripture teaches that doctrine in those very words. But Sister King, in company with all "Partial Universalists," denies the necessity of personal appropriation of the blood of Christ.* Because Christ shed his blood for all, it no more follows that all are cleansed by it than that all are enlightened by his teaching because he is "the light of the world." The sun shines for all, but there has to be "an individual appropriation" of the light; otherwise the sun shines in vain. To the confusion of spiritual profiteers the Bible teaches an individual appropria- of the death of Christ:

I. "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:25). Faith is an "individual" act; and the propitiatory blessings of the blood of Christ are appropriated "through faith."

II. "In due time Christ died for the ungodly"; "We have now received the atonement" (Rom. 5:6, 11). The atonement confers no benefit upon the "ungodly" until they "receive" it—an "individual" act.

III. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John

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*That the benefits of Christ's death flow to the sinner without his participation or even his concurrence, is the very breath of life of Larger Hope as of Universalism. The only difference in the two theories is of degree. Both are spiritual profiteers, greedily grasping from God something for nothing. Larger Hope steals from him pratial salvation for all, independent of man's power to prevent it; while Universalism steals a full salvation for all unconditionally. On the principle of getting while getting is good, the Universalists are the wiser; for if temporal salvation must come upon all without their consent, in wisdom, analogy, and logic, eternal salvation may be obtained upon the same terms.

1:7). Here the cleansing power of Christ's blood is made to depend upon an "if."

IV. "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?" (Rom. 6:3). Here is "an individual appropriation" of the blood of Christ on the part of believers, in their baptism.

V. "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Christ" (1 Pet. 1:2). To talk of any one being elected unto that which is the same to all, will not pass except among Universalists. And to make that to depend upon "obedience", which is just the same to the disobedient as to the obedient, is an unpardonable abuse of language.

The Apostles' Doctrine

Pemmican Notes of the Editor's Sermon

NOW WHEN they heard this they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you and your children, and to all that are afar off, even as many as the Lord our God shall call. . . . And they continued steadfastly in the apostle's doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2:37-42).

BY READING the entire chapter you will discover that the words we have read relate to the sermon that Peter gave on the day of Pentecost. Sinners pricked in their hearts asked Peter and the other apostles "what shall we do?" and the reply which Peter gave and in which all the apostles concurred is, "Repent and be baptized in the name of Jesus Christ for the remission of your sins."

From the 24th chapter of Luke we discover that there is unusual importance in these words; for there the Master said repentance and remission of sins were to be preached in all the world "beginning at Jerusalem." The conditions of forgiveness required by Peter of the pentecostians in the 2nd chapter of Acts apply to all the world. Therefore it follows that what Peter told them to do for the forgiveness of sins is what the Lord tells us. "Repent and be baptized . . . . for the forgiveness of sins."

I suppose that some are thinking now. "There he is, back on doctrine again." Why should we not preach the doctrine that Peter preached? Why should we not preach the same conditions of forgiveness that he laid down? Why should we not believe in the forgiveness of sins according to the terms that Peter here states? Those who dislike doctrinal preaching should read the 42nd verse, "And they continued steadfastly in" something that he calls "the apostle's doctrine and fellowship, in the breaking of bread, and in prayers."

DOCTRINE A WORLDLY NECESSITY

We live an age of turmoil, upheaval, and unrest. We are living at a time when changes of all kinds are popular. I recall an old maxim which says, "None are so apt to believe too little as those who commence by believing too much." Our late European war has smashed many ideals. Reaction has affected creeds. Among the results that have followed the late war is the amalgamation of religious beliefs, the fusion of sects into one body. If you want to arouse one's suspicion just suggest that we have a creed. "Do you folks have a creed?" they ask with a look that dares us to say yes. But let us be reasonable. What would the world be without doctrine? People say, "Give us practical religion. The world has too much of the doctrine already." What would the world do without creeds and summaries of belief?

Let us take the political situation for illustration. Whoever organized a government without political doctrine? How long would the United States exist without a constitution? The constitution is just a summary of political belief. Right or wrong, the government of the United States came into existence through that instrumentality, and it remains the basis of the government to this day.

If you will investigate labor unions you will find there is not a union in the world but what has a creed. A labor union without a summary of principles connot exist. There is not in existence today a political party that does not have a belief summarized in a platform. Suppose the Republican Convention in Chicago had said, "We must not touch upon Woman's Suffrage; we will remain silent on this issue also on that." Suppose the Demorcratic party in San Francisco had tried the same evasions, "We will not say anything about Women's Suffrage. We love liberty too well. We will just state to the people that we are standing on the Constitution of the United States." Beloved, since the world cannot get along without doctrine, and unions without principles—since the world hangs together by political belief; certainly the Church of God cannot exist in this world without belief, a definite summary of principles.

THE MOSAIC THEOCRACY BUILT ON DOCTRINE

"Hear O Israel, the Lord our God is one Lord" (Deut. 6:5). These words form the Constitution of the Israelitish government, the very backbone of the Mosaic theocracy. The goverment built upon that foundation lasted more than 1600 years. Jesus Christ in Mark 12 did not say that he stood on the Constitution, merely. When asked, "Which is the first commandment of all?" he did not boast of standing on the Constitution, but he quoted the very words of Deut. 6:4, 5 codifying part as the first commandment, and another part as the second commandment. He knew what stood "first" and what stood "second." He committed himself to specific declarations and bound himself by a creed. The Mosaic Theocracy was built upon specific doctrine.

THE CHURCH OF GOD IS ALSO FOUNDED UPON DOCTRINE

Doctrinally, people like the vague better than the specific. But addressing Peter Christ asked, "Whom do you say I am?" And Peter answered, "Thou art the Christ, the Son of the living God" (Matt. 16:15, 16). Here Peter specifically states a belief, and Jesus Christ, instead of saying, "Away with doctrine," said, "Upon this rock I will build my church." Now here we are either Catholics or Protestants. If Catholic we can build the church on Peter; but if Protestants we must build it on what Peter confessed. Jesus Christ built his church on a creed. Then "Repent ye, and believe the gospel" (Mark 1:15).

MINNIE McILRATH.

Communications

They spake often one to another: and the Lord hearkened, and heard it.—Mal. 3:16.

TO THE BRETHREN OF THE CHURCH OF GOD:

It has long been my purpose to provide a witness that will continue to sopak for me and proclaim gospel truth after my tongue is silent in death; and with that end in view, I have for many months been laboring on manuscript for a little book, in which I shall endeavor to present gospel truths in language that will interest and attract both old and young. It will be a book of 80 pages, entitled "Good Company," and is specially designed to attract and interest both the alien and the young. Parents cannot afford to neglect having a few copies of this little book around for family use at home and for distribution. Price 25 cents. My object in this note is to get some idea of to what extent the brethren will support my efforts. I am now an old man of limited means, and before submitting manuscript for publication, must have assurance that at least a part of the edition will be sold. With that end in view, I will be grateful if brothers and sisters will drop me a line informing me how many copies they can use.

S. H. THOMAS.
Proctor, Mont.

DEAR OLD RESTITUTION:

IT IS not because I have not relished the good things I find in your pages, neither do I want to be neglectful of the kindness shown me of the weekly visits; for I learned to read and loved The Restitution when quite a young girl. Then I was without it for so long. Now as I grow older I find it more precious than ever. In June 22nd issue, "Is Man an Immortal Being?" is strong in Bible arguments that he is not. Strange that those who claim to study the word will in the face of all truth insist that man has an immortal soul when it cannot be found between the covers of the Good Book. A friend of mine in talking of the good who die said, "We all think our mothers went to heaven." I said, "No. While I think my mother as good a woman as ever lived, she did not think, and according to the Scriptures I do not think she went to heaven." She was dumbfounded. Then I tried to tell her the way of the Lord, but she refused to listen. Verily we know we are in the times when they will turn away from the truth and be turned unto fables.

I am alone in the faith here, but I am sure the time is near even at the door when our King will come and execute judgment and justice in the earth. When the cares and trials of this life will be forgotten in love and everlasting joy and peace in our Lord.

Greetings to all our readers.

MRS. MATTIE E. RIDGWAY.

National Berean Society

Leota B. Hanson, Editor

105 South 2nd St., St. Louis, Mo.

Motto: Search the Scriptures Daily
Slogan: We Stand for Unity, Truth and Righteousness

THE FOLLOWING letter is so full of helpfulness and cheer that we think all Bereans, and not just those who are able to attend the conference, should receive its message. As corresponding secretary I am sending it to the Berean Column.

E. K. H.

AN INTERESTING LETTER

DEAR SISTER HARSCH:

I NOTICE the annual meeting of the National Berean Society of the Chuch of God convenes July 15 and 16, 1920.

I am deeply interested in that meeting and in the work of that organization. As a servant of God I am doing to the extent of my talents what I can in that line.

Under the efficient leadership of the chairman of the Social Correspondence committee, Anna L. Adams, I have been corresponding with the isolated members of the Church that are scattered abroad and we believe that we have awakened a deep interest in many a heart that had become almost dead to the interests of Christ and the Church, encouraged and helped the poor, the sick, the widows and orphans, with material help in special cases, fed the babes with milk, and helped the older ones to masticate the strong meat. Just the work that the church is called upon to do.

I send you dues, one dollar. Thanks for program. And may God add his blessing to your gathering, and your labor of love, and may it prosper is the prayer of your humble servant.

Ever for the truth,

M. W. PERRINE.

THE PRICE of The Restitution is two dollars a year. Is your subscription paid up?

AN APPEAL

DEAR BEREANS:

IN THESE days we see such an indifference existing towards all things religious, it seems to me it is time for us to take warning, and get busy and not allow drowsiness to overtake us. We all know that it is very common for us to think we cannot do anything, or if we can, what? We should sit down and think out some way ourselves for doing something for the promotion of truth. But we so seldom do this that it is left to others to tell us of ways and means to help in the cause of truth. I am convinced that the Berean Society affords one of the best means for each one of any other up to date. People cannot always be reached by ministers, and if they could the means to send them is not always at hand. So many just couclude there is nothing for them to do consequently just become inactive.

Now let us realize before it is too late when the Master comes we must be found at our post and alive to the work. Certainly each one knows of some one and perhaps different ones they could hand a tract to when we think about it we know we can do that and how many may be brought to know the truth by this work.

I am the secretary of the Nebraska Berean Society and know the tracts will never enlighten any one lying on the shelf, so I appeal to you to get these tracts out and let them be doing the work they were designed to do. If you know of some one you think would read them, send and get a few and hand to them. If you know of some one who is not in your immediate neighborhood you feel interested in, send me their name and address and I will send them whatever you suggest. It costs money to print these tracts and get them to the people, and we should all be indentified with some kind of work and be ready to contribute to its support. Why cannot each one send me your mite and I will see that it is put in the proper channel and where it will help in this commendable work.

Let us now get out what tracts we have and at the same time be prepared to get more when they are gone. I am not talking to just Nebraska Bereans. We know no state lines; we are one family. I would be glad to hear from you, no difference where you live. Please do not lay the paper down with a full resolve of some day when it is convenient you will respond to this appeal. But while it is fresh in your mind put off some other duty and for once (possible the first time) make the Lord's work come first and see if then your other duties will not come easier. I wonder who will respond first. Whose heart will this penetrate deeply? I must wait and see how you will vie with each other to respond first.

Your sister waiting for the kingdom,

MISS MAYNHILD SORENSEN.
Florence, Neb., R. F. D. 8 Box 150.

* * *

WHEN A man's conceit makes him think too well of himself it simply is a sign that he has forgotten a lot regarding his own personality that other people remember with clearness.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

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Young People's Society, Church of God, Cleveland, Ohio.

GOLDEN TEXT: Hebrews 3:12, 13

CONTENTMENT

DON'T LOOK for flaws as you go through life
And even where you find them,
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudy night has a hint of light
Somewhere in its darkness hiding;
It is better by far to hunt for a star
Than the spots in the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean;
Don't set your force 'gainst the river's course,
And think to alter its motion.
Don't waste a curse on the universe,
Remember it lived before you;
Don't butt at the storm with your puny form
But bend, and let it fly o'er you.

The world will never adjust itself
To suit your whim to the letter;
Some things must go wrong your whole life long,
And the sooner you know it the better.
It is folly to fight with the Infinite,
And go under at last in the wrestle;
The wiser man shapes into God's great plan
As the water shapes into the vessel.

* * *

HOW TO MAKE A CHURCH PROSPER

THERE IS a sure way of prosperity. It has never failed and never can. The following rules observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If it is already flourishing, it will grow more rapidly.

(1) Attend all services regularly. If possible, be in time; you need at least five minutes after coming in to get a seat, and to compose body and mind for the service.

(2) Never miss a service needlessly. If you have visitors, invite them to go with you; they will respect you more as a Christian if you are faithful to your duty.

(3) If it rains or snows, make a special effort to go. Our churches stand much in need of storm-proof religion.

(4) Take part in the service. You go to worship not to be entertained.

(5) Be devout in your attitude; all whispering should be studiously avoided. Find the hymn, and sing it if you can; and share the boom with your neighbor.

(6) Speak to strangers and invite them to come again. A hearty hand-shake will add much weight to the invitation.

(7) Be friendly to all. Remember, hand-shaking has not gone out of fashion. A hearty Christian greeting means much by way of cheer, comfort, and encouragement.

(8) Accept gladly any work assigned to you. If pastor or someone else, are struggling under a load, take hold and help. At least, do not increase the burden.

(9) Never encourage strife, but be a peacemaker. Peace-makers, you know, are called "the children of God."

(10) Avoid gossip as you would an enemy; it is one of satan's best agents for starting church troubles.

(11) Give cheerfully, according to your ability. The Lord has dealt bountifully with you, hence you should be liberal with his cause.

(12) Think of the services through the week, speak of them to others, and pray that they may be attended with divine blessing.

(13) Pray for the sick and poor. Help the Lord to answer your prayers.

14) Pray for the pastor. His usefulness will be greatly increased by the daily prayers of the people.

(15) It is a great deal braver to try to do something to better the conditions of things than to try and criticise. If you mean to help along, don't get in front and block the way. Get behind and push. You will see how little you feel like finding fault with the burden-bearers after you have shouldered your part of the load.—Sel. from "Evangel."

* * *

THE PERFECT BOY

SOME LITTLE time since we printed an article entitled. "A Girl's Complete Education," which we thought would bear results, and sure enough it has, for out of the great west "A Girl" has sent us the following which she has entitled

A Boy's Education Is Most Incomplete Unless He Has Learned

To be prompt
To be courteous
To be generous
To be magnanimous
To be patient
To be industrious
To be pure
To be orderly
To be considerate of others
To be frank and honest
To be gentle with animals
To sew on buttons
To prepare a simple meal
To close a door quietly
To cheerfully assist mother
To clean real estate off shoes before entering the house
To keep war whoops and dances outside
To avoid evil companions
To guard against making a promise that cannot be fulfilled
To refrain from wounding others with stinging retorts
To esteem others better than himself
To form good and regular habits
To remember that "a good name is rather to be chosen than riches"
To "abound in every good work"
To "walk before God and be perfect"
To be a gentleman at all times and under all circumstances

M. L. A.

* * *

WHICH ARE YOU

When Mary Sunshine goes to shop,
Of course she loves the toys;
Her eyes just feast on all the things
For little girls and boys;
But most she likes something to buy,
To make another glad;
Bringing surprise and happiness
To some poor lass or lad.

God loves the world. Christ loved the church. It is our plain duty to reflect both these loves on whoever we come in contact with. Self sacrifice is the most practical way we have of showing love. Let us imitate little Mary Sunshine and win the approbation of our heavenly Father.

Young Willie Crosspatch always wants
The contents of each shop:
He begs to have first this, then that—
One thinks he'll never stop.
And then, when something bought for him,
He wants another toy;
Now doesn't he just seem to be
A selfish, grasping boy.

If there's one thing in this world that is more distasteful than another, it is selfishness. Conceit and selfishness are the parents of practically every vicious act. Don't follow Willie's example; rather let us show Willie the error of his way and have him join the "Sunshine" class.

* * *

DAILY THOUGHTS

Grieve not the holy Spirit of God	Eph. 4:30
Blessed is he whose transgression is forgiven	Psa. 32:1
The talk of thy lips tendeth only to penury	Prov. 14:23
My sheep hear my voice and they follow me	John 10:27
What time I am afraid, I will trust in thee	Psa. 56:3
Blessed is the man that heareth me	Prov. 8:34
A wholesome tongue is a tree of life	Prov. 15:4

* * *

NOW I lay me down to sleep,
I pray thee in thy care me keep;
Thy love be with me through the night,
And bless me with the morning light.

Works by Robert G. Huggins

BIBLE LESSONS ON FIRST PRINCIPLES

Lesson I: Introduction: The Importance of Bible Study.
Lesson II: The Word of God in Threefold Aspect.
Lesson III: The Gospel of the Kingdom the Only True Gospel.
Lesson IV: "The Things Concerning the Kingdom of God."
Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.
Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
Lesson IX: The Nature of Man.
Lesson X: The Resurrection of the Dead.
Lesson XI: Baptism: Act, Subjects, and Design.
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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, O. JULY 27th, 1920. NUMBER 28

Deadly Consumption

For I have heard from the Lord God of hosts a consumption, even determined upon the whole earth (Isa. 28:22).

THE PROPHET heard this from the Lord, which shows that it is sure. The consumption will be unto death. This earthly order of things is gradually wasting away; little by little we see its life ebbing out. It seems sometimes that we get impatient and wonder why God does not wrest the power from the wicked one, but we must remember that consumption is a slow disease. It is slow but sure. After a certain stage in consumption, there is no possible cure for the patient. This old world has passed that stage and is wasting away fast. Each day shows a marked change to the student of prophecy. It will not be long before the Great Physician will take the pulse and pronounce the patient "dead." Glorious hour! may it soon come.

Then will commence the "times of restitution" spoken of by the mouth of all the holy prophets since the world began, when Christ shall be King in all the earth. Dear brethren, are we watching and praying each day for this new order of things to be established? Let us keep our robes unspotted from the world, and be ready to meet the bridegroom when he comes to claim his bride.

Watch the signs of the times:
Yourr sister in Christ,

HANNA M. BARBER.

Gems for Zionists

NEW YORK, June 26.- Mrs. Nathan Strauss has donated all her jewels, valued at $18,500 to the Zionist Organization of America for the development of medical and health service in Palestine, the organization announced here today.

At the same time her husband gave the Zionist Organization $100,000 for a health and medical research department for the Hebrew University of Jerusalem. Mr. and Mrs. Strauss are now on their way to Palestine.

Mrs. Strauss' action has started a similar movement among the Jewish women of England, Poland, and Palestine, according to reports received at Zionist headquarters here.

Prophetic Signs of the Times

Time Periods, Dates, "Times of the Gentiles," and the Final Consummation

SEVEN TIMES OF DAN. 4:16

THE NATIONS will be brought to their senses, also, by judgment, at "the end of the days" of the antitypical "seven times" or 2520 year-days, which, added to the time of the beginning, and commencing B. C. 562, would end in A. D. 1957. This seems to be the limit of the days of the "times of the Gentiles."

These "seven times" are "the times of the Gentiles" referred to in Luke 21, and in concluding our identification of them as such we will call your attention to the vision of the "Image" found in Daniel's second chapter. The image was of four different metals, the head being of "gold." These different metals represented the four world empires, beginning with Babylon. Daniel, when explaining the vision, said to Nebuchadnezzar: "Thou art this head of gold," which shows that Nebuchadnezzar, being the "head" of the image, stood for or represented the kingdom of men. Therefore, the visions of the "image" and the tree are alike. Thus we may clearly identify the kingdom of men with the times of the Gentiles mentioned in Luke 21, though the number of the "times" are not there given, but here in Dan. 4:16, associated with the "tree" vision, they are given as "seven." In the 32nd verse, Nebuchadnezzar was told that seven (minature) times would pass over him before he was brought to realize that the Most High ruleth in the "kngdom of men" and giveth it to whomsoever he will. In accordance with this scriptural declaration, God took the kingdom from the Babylonians and gave it to the Medo-Persians, then to the Grecians, and lastly to the Romans, whose empire was reduced to a divided state as we see Europe today. Thus, we have a straight line of the divisions of the kingdom of men back to the Babylonians; so the present dominions in either their political or church aspect, may be rightly referred to as "BABYLON THE GREAT" (Rev. 5; Jer. 25:26 Sheshach).

By starting "seven times" with the fall of Nineveh, B. C. 607, we are brought down to 1912, when the nations were at the zenith of their glory. There has been a most marked decline in Great Babylon's prosperity, and it will continue to decline, in proportion to the development and realization of Jewish nationalism, since the "Balkan League" of 1912, of which the "World War" was an out growth, as is evidenced by the fact that the late Emperor Joseph of Austria-Hungary said that (as a result of Serbia's supposed encroachments upon Austria's interests due to the extensive gains made in territory as a result of the Balkan Wars), "there must be another war." He began it, that is, the World War, in July of 1914.

So we have a forty-five year period from 1912 to 1957 as the time of Great Babylon's decline and for Israel's rise, which is called "the time of the end" in Dan. 12:9.

THE 1290 AND 1335

It was formerly assumed that the difference (forty-five between these two numbers represented "the time of the end," but it may be proved now by means of the "Gentile times" and the similar period of the time of the beginning as just illustrated. These periods of Dan. 12:11-13 are quite in harmony with the "Gentile times."

THE 1290 PERIOD NOW HISTORY

This 1290 period is now history, having been fulfilled in 1917, when the Turks lost Jerusalem and Mesopotamia; accordingly, the period began in A. D. 622 with the establishment of the "Hegira Era" and the Mohammedan abomination by Mohammed.

The expulsion of the Turk from Jerusalem was expected as a prominent sign of "the time to favor Zion" (Psa. 102:13); and the beginning of the generation of about forty years that shall not pass away until the kingdom of God is established. Therefore a five year overlapping of this period was looked for; since the five years are the difference between the time of the end (forty-five years) and Micah's forty years (Micah 7:15).

TIMES OF RESTITUTION BEGUN

The taking of Jerusalem was an appropriate marking of the "times of restitution" predicted concerning Israelitish affairs. "And at the time of vengeance the daily shall be taken away; in order to set up an abomination that maketh desolate two thousand and ninety days."

History has proved, as the verse plainly infers, when properly rendered, that one abomination was to take the daily sacrifice away (Dan. 8:11-13; Matt. 24:14-18); in order to set up another distinct abomination; not another phase of the same abomination as we formerly thought.

HARMONY OF INTERPRETATION NECESSARY TO CORRECT UNDERSTANDING

Much has been said in favor of commencing this period with Omar's capture of Jerusalem in A. D. 637, which seemed very feasible when taking this period alone into account while Jerusalem was held by the Turks, with the prospects of their holding it until 1927, which would then fulfil a 1290 period. But her deliverance in 1917 has upset this theory, as was expected, seeing that it was quite out of harmony with the other periods. If the period began in A. D. 637, the 1335 period of the 12th verse, having the same beginning as the 1290, would accordingly end in 1972 fifteen years beyond all the other periods. However, commencing the 1335 period with the 1290 in A. D. 622, when the founder of Mohammedanism began the "Hegira Era," it ends in 1957, which is, as we have shown, "the end of the days" of the Gentile times: this very same expression being also used with regard to this 1335 period in Dan. 12:13, where Daniel was told that he would stand in his lot at "the end of the days." So we have two different periods of time given in two different times ending at the same time, which is called in both cases "the end of the days," thus exhibiting the existing harmony of scriptural time-periods.

We have clearly illustrated the necessity of using and harmonizing all the time-periods which reach to our day if we hope for a correct solution of any one of the periods and of the complete "vision" of the times.

All of the time-periods reaching to our day will be found illustrated on the chart of the Time of the End in their respective connection with this time. Most of them start and end exactly, while some overlap a few years, the overlapping at most covering five years, as is illustrated in connection with the "12 90" period. It may be here said that we know of no instance where the time periods of Scripture run short a year of the allotted time.

It may be well to mention in this connection that the 1260 years of Dan. 7:25, which had its application to the temporal power of the papacy, beginning with the decree of Phocas in A. D. 606, which gave the pope power over the state and Emperor, and ending when the pope lost his temporal power and was made "a prisoner in the Vatican," in 1870, was a period of 1264 years in all, causing a four-year overlapping.

TIME PERIODS TERMINATE IN EPOCHS

In view of the foregoing, it seems that adding an extra year or two to some of the longer periods, but never deducting, is allowable, and that we should consider these long periods and the events to which they have reference as terminating in epochs; especially when we see that in some cases, where two different periods of different duration are given concerning the same event, one ends exactly, while the other varies slightly. In these deductions of the "times" they are considered as ending together at a point in the structure of "the time of the end" determined by a harmonious arrangement of all the different arches of time combined.—WALTER L. CURTIS.

All prayer in line with God's will and purpose cannot fail of an answer, because he definitely encourages his children to ask and faithfully promises to answer (John 14:13, 14; 16:24).

The Meekness of Christ

Now I Paul myself beseech you by the meekness and gentleness of Christ (2 Cor 10:1).

PAUL WAS out on a collecting tour when this second epistle to the Corinthians was written, and the consensus of opinion places him at Philippi, the chief city of Macedonia, where it is thought all gifts intended for the poor saints at Jerusalem were probably sent, and from which they were forwarded. It seems so from the superscription. Paul had been wrongfully accused by some of the Corinthians of making gain of the church, though he had given them his services without cost. They had called him "base" because of his meekness and gentleness, and had ridiculed his rudeness of speech; and now he appeals to them by "the meekness and gentleness of Christ" to show them that all he had done had been for their edification and not for their destruction, and to save them from being beguiled into receiving any other gospel than he, however rudely, had taught; appeals to them to bear with him, because jealous over them with godly jealousy, having espoused them as a chaste virgin to Christ, lest when he came he be compelled to be bold in using such sharpness of speech he would rather not use, and warning them that if he came again he would not spare those who had sinned and not repented.

But it is not my purpose to analyze this epistle of Paul: it is his meekness and gentleness that I wish to emphasize, and emphasizing these qualities in him emphasizes them still more strongly as belonging to Christ, and as elements that must enter into our characters if we want to share with the Master the delights and glories of the everlasting kingdom.

What is meekness? Young defines it as "humbleness," "humility," "mildness." An humble person does not think more of himself than he ought to think; he does not have the proud look that is an abomination to the Lord. "The Lord resisteth the proud, but giveth grace to the humble."

"Come," says Jesus, "come hither to me; for I am lowly in heart." A proud Savior might refuse such laboring, heavy laden souls as you are; but this Savior will not. Whosoever will may come.

It is a galling yoke that satan has put on our neck, the monstrous bundles that he has hung and locked securely to each end of that yoke are so crushing that if you do not go to Jesus to get rid of them, they will drag you into a deep, dark pit, labelled "everlasting destruction."

Meek? Yes, and that means "mild," and to be mild is to be "tender and gentle in temper and disposition; kind; compassionate; merciful; clement; indulgent; not fierce or cruel";"Not stern or angry, or rough, or frowing, but calm and tranquil"—just the person for man in his wretchedness to go to, and unafraid, confess how sin has bound and is holding him fast, so that he cannot get away. How he battles with drink, with nicotine, with gluttonous appetite, with temper, with lustful desires and is beaten every time; and how much he needs and must have a merciful Savior to whom he can cry "Lord, be merciful to me, a sinner"; and who will answer, "My child, thy sins are forgiven thee!" Good reason we have to come to such a Savior, for he being "meek and lowly in heart," we shall not be sent empty away, nor be cast out as of no account, but because of that meekness and lowliness of his character that causes him to bend, to uplift and forgive and hide all our sins from sight, shall "find rest to our souls." No longer shall we be held in life-long bondage for fear of death, because free from sin, it having no more dominion over us; no longer under its jurisdiction, or its power, it cannot take from us our future being—cannot remand us back to the grave, when once its bars have been broken.

Sometimes when we look back at our sins we feel that it is not possible that we have been, or can be forgiven, but that is doubting the power and mercy of God, and the great love of our meek and compassionate Jesus who loved us and gave himself for us, even while we were yet sinners. We can safely trust in him, can take his yoke upon us without fear. It is not a heavy yoke, and the burdens hung upon it are light. "Take my yoke upon you, and learn of me," he says. Learn what? Learn all that he taught; learn the gospel; learn to be "meek and lowly in heart" for he was. Divine love and tenderness were in his words; his looks, his actions, they should be in ours.

We are to "receive with meekness the ingrafted word," "show our works with meekness," give "a reason for the hope that is in us with meekness and fear," "in meekness are to instruct those that oppose themselves," are to "put on meekness," "follow after meekness," "show all meekness unto all men," and "if a man be overtaken in a fault, we are to restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted." There is no law against meekness, but very precious promises are given to the meek. They shall "eat and be satisfied"; "the meek will he guide in judgment, the meek will he teach his way." "The Lord lifteth up the meek"; he will save the meek"; "will beautify the meek with salvation"; "The meek shall inherit the earth."

The meekness, gentleness, and love manifested by Christ is what draws us to him. "Nothing," says Geike, "could disturb his patience or rouse him to vindictiveness. He endured meekly the most contemptuous sneers, the bitterest criticism, and the most rancorous hostility."

"Round one so transcendently meek, self-interest found no motive for gathering. He who with such possibilities would do nothing for himself could not be expected to do more for the personal ends of others. Hypocrisy had nothing to gain by seeking his favor. Only sincerity found him attractive. Condescension wins admiration when it is only from man to man; when it showed itself in veiled omnipotence, ever ready to bless others, but never used on its own behalf, it became a divine ideal."

And it is this divine ideal that we are to follow. A brother, "overtaken in a fault," cannot be restored by harsh and cruel words. It takes the meekness and gentleness of Christ to win the erring back to the way of righteousness and peace. And it takes the "meekness and gentleness of

Christ" to successfully instruct others. Ridicule, sarcasm, never melts the hearts of unbelievers, nor opens blind eyes; nor does calling people hard names convince them of error in doctrine. It takes a lot of love and meekness to be a Christian, and a lot of patience too, dear brethren. God did not call us to tear down, but to build up; he did not call us to "kill," but to save; did not call us to hate men, but to bless them. If hatred toward anyone who differs from us creeps into our hearts, the best antidote that can be found for that hatred is to pray for them.

Gentleness is nowhere else attributed to Christ save in 2 Cor. 10:1; yet in all descriptions given of him in the gospels and epistles we can see that this was a prominent feature in his character. Little children loved him because he was gentle; they crowded round him, sat upon his knees, and joyed to have his hands laid upon their heads in blessing, because he was such a meek and gentle man. And right here that old hymn for children comes to mind: was it from "The New England Primer" that we learned it?

Let dogs delight to bark and bite,
  For God has made them so.
Let bears and lions growl and fight,
  For 'tis their nature to.

But children, you should never let
  Your angry passions rise:
Your little hands were never made
  To tear each others eyes.

Live like God's well beloved Son,
  That sweet and lovely child:
Let love through all your actions run,
  And all your words be mild.

His soul was gentle as a lamb,
  And as in age he grew,
He grew in favor both with man
  And God, his Father too.

Now priest for us he sits above
  And from his heavenly home,
Sees what children dwell in love,
  And marks them for his own.

A little grandson of a Mrs. Beers, who lived not far from Spencer, Tioga Co., New York, more than 100 years ago, said one day, "How does he mark them grandma; how does he mark them?" and she said, "He marks them with his mind."

Now as Paul prayed for his Corinthian brethren, so dear ones do I pray for you, "that you do no evil;" "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

S. ROXANA WINCE.

Living Today

LET US reverently thank God for being granted the privilege of living during the past five or six years. The result of the action of centuries has been crowded into this time. We not only look backward on the past with a full understanding as explained in prophecy but with the eye of faith we can see into the future, knowing what God has in store for those who know God and are learning at the feet of his Christ, as well as what is to happen to those who know not God.

Those who have lived during this time without learning the "lesson of the day" have missed the greaest oportunity of finding out the will of God they ever will have.—A. D. DONAIDSON.

Where are the Dead, and What is Their Condition?

IF WE enquire of the Mohammedan, the Arab, the pagans of China or the South Sea Islanders, the American Indian or the native of darkest Africa, we find a perfect agreement that dead men are not dead; that death is merely a change to another condition of life; that death brings a state of misery and torment for some, and joy and pleasure beyond the power of words to express, for others. The immortal soul of modern popular theology was borrowed from these heathens by that old harlot the church of Rome, and incorporated into her creed it became a source of vast revenue to the church as, according to their creed, only the prayers of priests can loose the soul from the pains of purgatory, and the cost of their prayers and masses, and their number are only limited by the ability of sorrowing relatives today.

When protestant churches branched off from the old mother church, they took with them their heathen fable of the immortal soul, and the conscious existence of the dead; and it has become the chief corner stone of modern, popular theology. The chief object of all churches is to save precious immortal souls from eternal torment in hell and provide for them a home midst the joys of heaven; therefore they preach and sing of a never dying soul to save, and fit it for the skies; or devils plunge it down to hell in infinite despair. To the earnest and honest seeker after truth, all is darkness and confusion, and he stands in hesitation and doubt.

Here on the left he hears a lusty toot,
The captain of the schooner "Angel makers,"
Is setting forth the safety of his route,
While sends his craft straight on the fatal breakers.

Another shouts, "This is the chosen way.
Behold ye not the beackon ever yonder?"
Then steers his ship where fogs the thickest lay,
Condemns with righteous wrath all those who doubting ponder.

"Ho, ye that would be saved," another cries,
"Trust not yourselves to false, misguided leaders;
This bark alone is chartered for the skies,
Heed not the canting of yon crafty pleaders."

And thus the strife goes on day after day;
In vain we seek its meaning to unravel,
An hundred ships of Zion, are sailing every way,
And voices raised in fruitless cavil.

As an antidote for this turmoil and confusion of fables and creeds, let us turn to the sure word of God, and we shall find that when a man dies he is dead, wholly and entirely dead; he is no longer alive in any sense. An unconscious dreamless sleep, in which condition he knows nothing, nor has he any knowledge of the lapse of time.

"Man lieth down and riseth not; till the heavens be no more, he shall not awake, nor be raised out of his sleep" (Job 14:12). "And many of them that sleep in the dust of the earth shall awake" (Dan. 12:2). We read that "David slept with his fathers, and was buried in the city of David" (1 Kings 2:10); David himself referring to his approaching sleep of death and the awakening, says, "I shall be satisfied when I awake with thy (Christ's) likeness" Psa. 17:15). David also fully understood that his sleep would be a state of unconsciousness, for he says, "In death there is no remembrance of thee (God); in the grave who shall give thee thanks?" (Psa. 6:5). Also "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:4). Isaiah agrees also that "the grave cannot praise thee (God), death cannot celebrate thee, they that go down into the pit cannot hope for thy truth" (Isa. 38:18) Solomon also adds his testimony in language that cannot be misunderstood. "The living know that they shall die, but the dead know not anything" (Eccl. 9:5, 6). And as if anxious to place the question beyond possible doubt he continues, "For that which befalleth the sons of men befalleth beasts, so that a man hath no preeminence above a beast for all is vanity. All go into one place, all are of the dust, and all turn to dust again" (Eccl. 3:18-21).

If, therefore, God has said that David is not ascended into the heavens, but that he is sleeping with his fathers; if God has said that the dead cannot praise him, but at death his thoughts perish, and he knows not anything; if God has said that at death the same thing befalleth men that befalleth beasts; even the sa;me thing: if all have the same breath (spirit); if all go into one place; and if, in the death state man hath no pre-eminence above a beast; if God, who cannot lie, be the author of these (and a multitude of other Scriptures which reiterate the same truths); and if God has indeed caused these things to be written and preserved for our correction and instruction, upon whom the ends of the world have come: any man who will turn away from them and continue to teach that mankind is immortal and cannot die, and that the dead are not dead, but alive and conscious, singing praises to God in heaven, or cursing his name in the torments of hell, is a falsifier of God's word, without God or hope in the world. God pity such creatures, for the world is full of them. As a matter of fact a vast majority of those who think themselves Christians belong to this class. God has a controversy with those who refuse to believe his word, and the great and notable day of reckoning is almost in sight. Just a little while and those unfortunates, who are being lulled to sleep by the soothing fables of heathen mythology, dished up and daintily served by learned theologians and so-called doctors of divinity, will experience a shock that will stertle the world, and the great day of retribution will have begun.

How beautiful and satisfying is the teaching of the Bible concerning the state of the dead, as revealed by this brief reading of the word: just a quiet, peaceful, dreamless sleep, calm and patiently waiting for the glad morning of the resurrection, now so near. It is then our dear Lord and Savior has promised to return, and awaken those who have believed and obeyed his word, rather than the traditions of men, as he did Lazarus, and bid them come forth. It matters not whether we have been sleeping a day or a thousand years; it will seem but a moment to us. Such a faith, such a hope, dear ones, almost robs death of its terror. Just a wee short sleep, and then awake to meet our Lord and Savior; awake to clasp in fond embrace our dear ones, rescued from the prison house of death; awake to feel the power of an endless life leaping and bounding within us; awake to realize that no longer can sickness, pain or death terrify us; awake to realize that eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him, and believe his word.

S. H. THOMAS.

Man

MAN, THE same as a book, is divided into pages and chapters; he also has an appendix.

Man often is an open book although he may be bound in paper, cloth, morocco, or half calf.

Books have an index, and so has man. The best index of the man is to note what he reads. If he fills his mind with good thoughts through good reading you have a good man. Of course the best reading a man can indulge in is the Book of books. There also are many other good books, but there is no other book from which we can get the same amount of profit, instruction, and satisfaction as we secure when we read the Bible with the eye of faith and the desire to understand.

DO IT NOW

PROCKASTINATION STEALS more success than almost any other thing. Putting things off to a more convenient time is a most expensive habit.

You have thought of renouncing the world and coming out on the side of Christ as a son of God. But you are waiting for a more convenient time. Do you not realize that the only moment we live is the present one? We know not what is to happen next month, next week, tomorrow, or even the next moment. Give your heart to God. Accept God's plan of salvation. Don't procrastinate. Don't put it off. Don't delay. DO IT NOW.

The Restitution

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Editorial

The more weakness the more falsehood; strength goes straight; evey cannon-ball that has in it hollows and holes, goes crooked.

———o———

For the first time since we have been Editor of The Restitution, copy is plentiful in the summer. Indeed we have so much on hand that we have to ask contributors to exercise patience until their articles appear.

———o———

Sister A Ashute writes: "Please give our Christian love to the Cleveland church of God. Please ask them to write to us. Also print my address in our paper with a request to the believers everywhere to write to us. We are only three here, Brother Sam. Pitts, Brother A. Ashute and myself. Best love and good wishes." Sister Ashute's address is 110 Elmhurst Ave., Syracuse, N. Y.

———o———

Men, like trees, begin to die at the top. Make intelligent use of your brains in order to secure health and long life. Two classes of men are noted for longevity—those who do hard work and students of large and broad intelligence: the first because contrained to simple and regular living in air free from the corroding anxieties of the rich; the other because it is the brain rightly and constantly used which keeps the body in order and thus prolongs life.

———o———

On Saturday afternoon, June 26, 1920, thirteen of the brothers and sisters of Cleveland journeyed to Brother B. F. Smith's home at Monroeville. After a hearty repast of good country cooking we visited Brother Newman and Marie Smith, son and daughter-in-law of Brother B. F. Smith. After our evening's visit all the younger folks motored to town and returned for a fine night's sleep. Sunday found us up bright and early not wanting to miss any of the good fresh country air. At ten-thirty we had an interesting lesson on the subject of "Unbelief," led by Brother B. A. Meermans, after which we partook of the emblems of the broken body and shed blood of our dear Lord. As there were twenty present in all, all members of the one body except two, we had a very enjoyable meeting. Brother Smith suggested we take up a collection and forward same to the Cleveland church of God. The result was the amount of ten dollars. After a real country chicken dinner and a good rest we motored back to Cleveland thankful that some of our brethren, although isolated, are looking and longing for the return of our Master.—One who was there.

———o———

Identity not Destroyed in Unconsciousness

I HAVE a friend whose education is rather pretentions who claims that identity would be destroyed by unconsciousness. Does consciousness always continued constitute identity?

Editorial Comment

No more than perception of truth, light, and cold is the efficient cause of truth, light, and cold. Our identity is perceived by consciousness; but consciousness is as different from truth as past events are different from memory, as colors from the power of seeing. Consciousness of identity is so far from constituting identity, that it pre-supposes it. An animal might continue the same being and yet not be conscious of identity; which is probably the case with at least some of the brute creation; and which is sometimes the case with man himself. When we sleep without dreaming, and often too in our ordinary dreams, we lose all sense of our identity, and yet our identity suffers no interruption: the moment we awake we are conscious that we are the same individuals that we were before.

———o———

WHOSO OFFERETH the sacrifice of thanksgiving glorifieth me; and to him that ordereth his way aright will I show the salvation of God.—Psa. 50:23.

A Friendly Word for Larger Hope

Number Three

"III. THE RESURRECTION is to be universal".

The proof for this statement is, God made his plan of salvation for "every man," and conditioned his salvation upon his acceptance of it. God has not granted knowledge of his plan to the "every man" for whom he made it; hence the resurrection of those who have died without receiving knowledge of the opportunity which the plan furnishes. There is no question concerning the resurrection of enlightened ones whether worthy or unworthy. The fact that God's plan of salvation is universal so far as he is concerned and that he has not made it known universally, leaves no room to question the resurrection of the unenlightened class.

This proof for the resurrection of the unenlightened class is the same kind of proof God granted to Abraham of his resurrection. He made him certain promises that made his resurrection necessary.

ALTA KING.

CHALLENGED TO prove universal resurrection, the response is as above. We are simply told that resurrection for the ignorant is guaranteed by promises which make their resurrection necessary This may not convincingly prove the proposition, but allowing it does, "the promises" in the case should have been given fully and plainly. The argument for universal resurrection is made to rest entirely upon promises, not one of which is given! Instead of quoting promissory Scripture we are treated to a semblance of logic after the following fashion:

LARGER HOPE EXPRESSED LOGICALLY

I. GOD made a plan of salvation for "every man";

II Afterwards he conditioned man's salvation upon his acceptance of that plan:

III. Man's acceptance of the plan, however, was impossible without knowledge;

IV. This knowledge God refused to impart to man;

V. Therefore the plan is a blank failure, so far as the masses are concerned, because God refused to grant a "knowledge of his plan to 'every man' for whom he made it";

VI. Conclusion: To keep the bottom from falling out of the plan, and to save himself from shameful incompetence, God must raise all mankind from the dead and impart to them the knowledge which he had previously denied them.

A PLAN OF POWER WITHOUT WISDOM

IT IS a suspicious circumstance that in all this prolix logic not a text of Scripture is quoted to prove that the resurrection will be universal; or that the people raised will be "granted knowledge" after they emerge from the tomb. Now reader, what thinkest thou of the "plan" proposed? God is represented as making a plan which extends to "every man" in the universe; then of imposing the condition of knowledge by which alone the plan could reach and benefit them; then of failing to "grant" the requisite knowledge! Millenniums pass by with leaden feet, crushing out the life of billions of poor ignorant, helpless sinners. Finally, the resurrection comes. The "plan," incredibly belated, must be carried out in the case of "every man." So all are raised from the dead, then all are "granted" the knowledge formerly denied them, and finally all are — ——.

The "Plumb Plan" and other devices of men show more wisdom than God is represented as showing in the Larger Hope sketch of his purpose. To say their "plan" blasphemes his holy name is to put it mildly and conservatively. God appears, from their standpoint, to be excessively fond of displaying power but painfully ignorant. He performed a stupendous miracle in creating man, then lacked either the generosity or the wisdom to "grant" him knowledge. He left him in helpless ignorance to die as ignorant as the beast. Then God intervenes by another and greater miracle: he RECREATES him, and after this second miracle he "grants" him knowledge! In all these repeated miracles of wasted power no end is attained which could not have been reached without them. There cannot be found in any part of the "plan" one grain of wisdom. There is a prodigality of power, but no wisdom. What a wasteful expenditure of miraculous power!

THE ADEQUACY OF GOD'S SAVING POWER

TURNING TO "the promises" of God's word we learn that he has adequate means to impart knowledge at the present time. He has "ten thousand times ten thousand" angels (Dan. 7:10) to minister "to them who shall be heirs of salvation" (Heb. 1:14). Have these celestial ministers gone on a strike? The Holy Spirit "helpeth our infirmities" (Rom. 8:26) and guides us into "all truth" (John 16:13). Has the Holy Spirit abandoned its office of help and guidance? The word of God is "able to save" (James 1:21). Has the word of God become obsolete? Christ is a great high priest at God's right hand "able to save them to the uttermost that come to God by him" (Heb. 7:25). He has "compassion on the ignorant and on them that are out of the way" (Heb. 5:2). Has the priesthood of Christ collapsed, and has the compassion of Christ vanished away? God lives. None seek him in vain (Isa. 45:19). He seeks worshippers (John 4:23) with hand not shortened and ear not heavy (Isa. 59:1). But in spite of all these saving agencies reaching out to "the uttermost," Larger Hope complains that God does not "grant knowledge" now! At the present time we have angels the Holy Spirit, the word of God, the intercessions of Christ, and God himself seeking the lost. In the future what agencies other than these will be used to "grant knowledge"? Shall we then have the ministrations of angels? We have that now. Shall we have the guidance of the Holy Spirit? We have that now, too. Shall we have the word of God? We have that today. Shall we have the priesthood of Christ? We have that today to "the uttermost." Shall God love, bless, and save? He is doing all this today! We challenge the world to show a single saving instrumentality that will be used in the age to come which is not employed in the present. Thus do we completely vindicate the righteousness of God from the libel cast upon him by those who would dishonor him for the sake of sustaining the future probation of the dead

RESURRECTION LIMITED, NOT UNIVERSAL

INSTEAD OF God having a plan which it is impossible for him to execute now, although assisted by angels, the Holy Spirit, the word of God, and Jesus Christ; and instead of making "promises" which make the resurrection of all mankind necessary, and that then by other agencies (not named) he will carry out his plan, we find just the opposite idea is taught in the Holy Scriptures. Consonant with man's mortality, finiteness, and worthlessness, where ignorance obtains among men they have none of the responsibilities of the rejectors of the gospel, and neither do they have any of the privileges of enightened and obedient believers. The irresponsible are without amenability to any law. They cannot be punished without outraging justice; they cannot be saved with violating every condition of the gospel as well as every divine principle. According to the dictates of logic and reason, and on the strength of the following solemn declarations of the Almighty, we submit that they are exempt from responsibility, and that they will never see the light of resurrection. Their existence terminates forever in death.

If our gospel be hid, it is hid to them that are lost (2 Cor. 4:3).

Alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts (Eph. 17, 18).

The man that wandereth out of the way of understanding shall remain in the congregation of the dead (Prov. 21:16).

They shall not rise (Isa. 43:17):They shall fall and never rise up again (Amos 8:11-14).

Men of the word have their portion in this life (Psa. 17:14); They have their reward (Matt. 6:5).

They are dead, they shall not live; they are deceased, they shall not rise; therefore, thou hast visited and destroyed them, and made all their memory to perish (Isa. 26:13, 14). They shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts (Jer. 51:39, 57).

Why died I not from the womb? . . . . With kings and counsellors of the earth, which built desolate places (tombs) for themselves; or with princes that had gold, who filled their houses with silver; or as a hidden untimely birth I had not been; as infants which never saw the light (Job 3:11-16).

Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the spirit, and no eye had seen me! I should have been as though I had not been; I should have been carried from the womb to the grave (Job 10:18, 19).

If a man beget a hundred children,, and live many years, so that the days of his years be many, and his soul be not filled with good . . . I say, that an untimely birth is better than he. For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. Moreover, he hath not seen the sun, nor known anything. This hath more rest than the other (Eccl. 6:3-5).

Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

TO THE CHURCH OF GOD IN CHRIST JESUS.

HOW WE love those precious words and the loving ones who are writing such loving letters in The Restitution. How we long to be with you in your services, and do hope it will not be long till we shall rejoice in the day of redemption, thanks to our Lord and Master. Let us all be ready with our lamps triimmed and burning.

How we would rejoice to hear a good truthful sermon once more. I know we could not keep from weeping for joy to see and hear the children of God testifying to their happiness in the Lord and the glory of his power. As the poet says:

We shall know as we are known,
  Never more to walk alone,
In the dawning of the morning
  When the mists have cleared away.

When we err in human blindness
  And forget that we are dust.
Face to face with those that love us,
  When we struggle to be just.

Dewy wings of peace shall cover
  All the plain that hides the way:
We shall know each other better
  When the mists have cleared away.

Oh! what a glorious time there will be when saints and angels will meet the dear Lord in the air never more to part: never more to sin and sorrow. I am sure we shall all be there if we live in the spirit of the Lord. The Restitution is our only minister, and we read it over and over. We are so glad to see your names in The Restitution and feel nearer to you all.

May the dear Lord's blessings be with you all in your conference meetings is our prayer.

Your loving sisters in Christ.

Mrs. F. C. MYRES & A. W. OLIVER (daughter).

DEAR BROTHER HUGGINS:

ON JULY 6, 1920, we began a special meeting at Cove Springs, Warren Co., Va. Because of heavy rains the meeting closed July 11. The attendance and interest were good. On Sunday we had an all day meeting, preaching in the forenoon and an entertainment by the children, led by our daughter, Mellie, and preaching in the afternoon. Dinner was served at the church and there was plenty of good things for all and then some. The sisters of Cove Springs Church know how to get a good dinner. About noon it began to rain and poured down a heavy torrent till night. However, after preaching in the afternoon a few went to the creek where we had the pleasure of baptizing Brother D. J. Updike into Jesus Christ. For the past two years Brother Updike has been a student of

God's word, but as he had been baptized(?) by the Baptists, he was slow in obeying Mark 16:15, 16. So we rejoice that he did obey before it was too late. There are a number of people at this place who believe (?), but hesitate in obeying, and make all kinds of excuses for their disobedience. Oh! that people would take God's word as it is, believe what it says, and obey its commands! How careful the members should live so that their conduct will honor God's cause. Brother, if a member by his conduct brings a reproach on the church, what will God do with that member? Will the Editor write on the above question?

J. H. ANDERSON.

Israel

No. 3

PAUL GIVES us a lesson on who are Jews. Israelites, and children, thus, "He is not a Jew which is one outwardly, ... But he is a Jew which is one inwardly; and circumcision is of the heart" (Rom. 2:28, 29); "For they are not all Israel, which are of Israel" (Rom. 9:6); "Neither because they are the seed of Abraham, are they all children" (Rom. 9:7).

"An Israelite indeed" is one "in whom there is no guile" (John 1:47). These texts show us that even if the United States, England, Germany, Holland, the Scandinavian states, and the colonies of Britain were all direct descendants of the twelve tribes there would be few Israelites or Jews, in the strict sense of the word, among them; for very few of those peoples are circumcised at heart, and their relationship to Abraham is not a pledge of their being children of the Most High. The Israel (wicked) of the past have no more hope than a wicked Gentile. They were taught by the great Teacher, "Except ye repent ye shall . . . . perish" (Luke 13:1-5). Moses told them, "A prophet shall the Lord God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that prophet shall be destroyed from among the people" (Acts 3:22, 25).

Peter adds to this, "Yea and all the prophets from Samuel and those that follow after, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, and in thy seed shall all the kindred of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you (not will in the future send him, but in the past, "sent him to bless" the Jews of Peter's day) in your turning away each from his evils" (Acts 3:24-26, Rotherham). Paul clinches this nail by saying, "Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture seeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which are of faith are blessed with faithful Abraham" (Gal. 3:7-9).

Those two apostolic authorities give us to understand that the blessing promised to Abraham comes now to those of faith, and is not forced upon any unconditionally; but is participated in by the faithful whether Jews or Gentiles, and thus we are informed that "the families" who are to be blessed must be in Abraham and his seed, or in other words, IN ABRAHAM AND CHRIST. All the families in Christ lacks quite a lot of being all the families that have existed, will exist, or do now exist. The Greek is "en," and the Hebrew word is as strong; and here is a reason why Paul makes "they which are of faith. . . . the children of Abraham:" and "they which be of faith, ... blessed with faithful Abraham." All are not children because descendants of Abraham, nor does the text declare all will be blessed by Abraham and Christ; but "IN THEE (ABRAHAM) AND IN THY SEED shall all the families of the earth be blessed." Those in Christ are related to him by faith and obedience, and those in Abraham must be related to him the same way; so we are told, "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (After one has put on Christ, he is in him). "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's then ye are Abraham's seed, and heirs according to the promise" (Gal. 3:26-29).

This is conclusive, and needs no comment. But will it be the same in the millennium age? Yes. How do I know? By this: "And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins" (Rom. 11:26, 27). Here it is positively stated that the Deliverer shall take away the sins of the Israel of the return, or the Israel of the future. Are there any conditions in this? Let us go back to what is written and see; "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. 59:20). This is conslusive proof that those in Jacob (Israel) must turn away from their sins, that they may be removed. But this is not yet all the evidence we have. Listen: "As I live, saith the Lord God (not J. J. Heckman), surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you (Israel): and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the countries wherein they sojourn, and they shall not enter into the land of

Israel: and ye (the Israelites indeed) shall know that I am the Lord" (Ezek. 20:33-38).

The fury here is for a purpose; if not for the destruction of those rebels I am unable to see why it is poured out at this particular time; and the fact that the rebels are gathered from the lands in which they are scattered, and purged out in the wilderenss, is a proof that they are left without a home on earth. If taking away Israel's sins were coercive then all would be forced to be righteous, and there would be no rebels, unless God was a respecter of persons. The "pleading" here also shows that Israel has something to decide in the matter as to whether their sins are taken away or not. Jeremiah also chimes in here most beautifully in these wonderful words: "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, to throw down, and to destroy, and to afflict; so will I watch over them to build and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge" (Jer. 31:27-30). Should we here as Universalists do, make the word "every" a universal term, we would have all men dying for their own sins: and as natural death was brought about by the disobedience of Adam it could not be that; but must be a second death for humanity: but we will not be so inconsistent, and let God explain who it is that dies for his own sins: "He that eateth the sour grape," or he that is disobedient to God's will. Isaiah also falls in line here. "For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (chap. 66:16). This clinches the nail Ezekiel so forcibly has driven. The rebels are slain, and hence righteous Israelites only are saved, and restored to their land.

J. J. HECKMAN.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES : MICAH 6:8: TITUS 2:13. 14.

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GOLDEN TEXT: Timothy 6:11, 12

Forgive me Father, for my sin,
For all the wrong I've done or been,
And make me true and pure within,
For Christ's sake. Amen.

WHAT CAN MAN DO?

MAN CAN make a ship that can ride the seas,
Through blinding storm and pouring rain.
But he cannot alter one zephyr breeze,
Nor the course of a hurricane.
Man can harness lightning, it's aid invoke,
And use it in all sorts of ways,
But he never can make a single stroke,
'Tis made by the Ancient of Days.

Man can delve and dig, and extract the ore,
Forge the steel, and refine the gold,
But he cannot make a single ounce more,
Than God gave Mother Earth to hold.
Man can mix the seed and produce new fruit,
For the jaded palates of folks,
But he can't give life to one tiny root,
That was done when the Great God spoke.

Man can people the earth "after his kind,"
And do much for their weal or woe,
But he must guess what's in a baby's mind,
Only God and angels can know.
Man may hold up his head and proudly say
"I can run ths old world alone,"
But he will find out there's a Judgment Day,
With Jehovah upon the throne.

THE TWENTY-THIRD PSALM

JEHOVAH IS my shepherd; I shall not want.
He maketh me to lie down in green pastures;
He leadeth me beside still waters.
He restoreth my soul;
He guideth me in the path of righteousness for his name's sake.
Yea, though I walk through the valley of the shadaw of death,
I will fear no evil; for thou art with me;
Thy rod and thy staff they comfort me,
Thou preparest a table before me in the presence of mine enemies;
Thou hast anointed my head with oil;
My cup runneth over.
Surely goodness and loving kindness shall follow me all the days of my life;
And I shall dwell in the house of Jehavah for ever.

The above is the twenty-third Psalm as printed in the Revised edition of the Bible. To my mind it is the best written, the widest known, and the longest lived song ever published.

The twenty-third Psalm was not written in English, although today it is the most loved of all writings—English or otherwise. It universally is known as the "Shepherd Psalm," and was written by king David about three thousand years ago. Its atmosphere is not that of the court of Israel, but of the open fields, where the flocks of Jesse were watched over by a singing shepherd boy.

The reason the twenty-third Psalm has heartened king and peasant alike is that it takes us down to the level of life where all humanity have the fundamentals in common. The queen and the peasant's wife share in common this basic sense of God, the sense of reliance upon the shepherd care of the Divine. What a shepherd boy thought out

on the hills of Bethlehem satisfies the deepest spiritual desires of humanity.

To have true wisdom we must have simplicity. You never will find a grain of the worldly-wise in David, or Peter, or Paul. Subtlety, astuteness, cunning—all fail before simple condor and faith. Vaunting unbelief often is simply absurd; there is more of profound philosophy in David's familiar lines than in all the books combined written on infidelity since the world began.

The twenty-third Psalm is David's confession of faith in the God of Israel. It speaks of God's love, his protecting care, his all-abiding grace, his ever present comfort and his power to provide. In it David also tells us of his faith in God, his acceptance of God's leadership, his acknowledgement that God doth provide, his acceptance of the rod of God, and his hope in the future fulfilment of God's promises. It is David's declaration of faith; it is his expression of the highest, the deepest truth he knows. He is bearing witness to the best that is in him. Before the twenty-third Psalm ever was meant to comfort others it was David's great confession of faith. "Truth is the highest thing a man can keep." Therein David tells a man's highest function of bearing witness to God.

Like sheep all of us need leading, feeding, and protecting. Our heart hunger is for shepherding. "All we like sheep have gone astray." We need the tender compassionate care of the Good Shepherd. The strongest spirit knowns, when best it knows it's best self, that it longs for the comfort of the Helper of the helpless. The hunger for God which the Psalmist portrays, is the deepest instinct of the human soul. It is a proof that man was created above the rest of animal creation; that our hope is in God and that we are homesick apart from God.

"He guideth me in the paths of righteousness for his name's sake, and I will dwell in the house of the Lord forever."

ETERNAL YOUTH

IN THIS life there can be no eternal youth, but all men have an internal desire to remain young in heart. And here is where so many men fall behind. They dwell on the fact that they are getting old, and they get old before their time. The natural life is "three score years and ten," and few men there be who attain it, simply because man ignores nature and live unto themselves in their own way.

The life to come is "length of days for evermore," and still fewer there will be who will get it, simply because they ignore God and his Christ, living unto themselves in their own selfish way.

If we live unto God, accepting his Chrst, we can have eternal youth. It s worth striving for,

GRASP IT

LIFE IS just one big opportunity after another, and the greatest opportunity presenting itself is the Father's offer to make us "sons of God."

"SUFFER THE LITTLE CHILDREN TO COME UNTO ME"

ON TUESDAY morning, June 29th, after making a good confession of faith the following "little children" put on the name of Christ by baptism: Marie, Jennie, and Helen Thomas are the grandchildren of Brother S. H. Thomas and at their urgent request to be baptized, he gave them, during the winter months, the necessary instruction; and after feeling that they were fully prepared, he led them into the water. They were followed by the prayers of those on the bank who had their interest most at heart. May the protecting influence of God be ever over them and lead them always "in the paths of righteousness." May they always be found worthy of the name they have just entered into, that they may wear a crown of glory when our King comes to give such crowns to all who are worthy.

ARE YOU SUNSHINE OR A CROSSPATCH

WHEN MARY Sunshine's mother says,
"Now say good night, my dear,"
There's no delay on Mary's part,
To her it is quite clear
That mother knows what's best for her;
She hastens to obey.
And with a good night hug and kiss,
She ends a happy day.

In our dealings with God, obedience is righteousness, and disobedience is sin. The only way we can show our loyalty to mother is by willingly doing whatever she asks the moment she makes the request. If this has not been our habit, try it, and see how happy you will be.

WHEN WILLIE Crosspatch every night
Is told it's time for bed,
"Oh, let me wait five minutes more,"
He'll say, and shake his head
To each request that mother makes
For him to go upstairs,
That she can tell what's best for him,
He neither knows nor cares.

There is nothing more disgusting than a disobedient boy. No body wants him; nobody loves him. At times he may be tolerated, but he never is welcome. He has no friends nor does he deserve any. He is an outcast. Don't be a croospatch.

DAILY THOUGHTS

Be kind one to another . . . for Christ's sake	Eph. 4:32
My expectation is from him	Psa. 62:5
To do good and communicate forget not	Heb. 13:16
The Lord taketh pleasure in them that fear him	Ps. 147:11
My soul waieth for the Lord	Psa. 130:6
The steps of a good man are ordered	Psa. 37:23
Be filled with the spirit	Eph. 5:18

NO MEN help their times so much as the men of hope.—W. R. Huntington.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, O. AUGUST 3rd, 1920. NUMBER 29

Have You Found Jesus?

HAVE YOU found him, weary stranger?
  Is he precious to your soul?
Has he spoken peace and pardon,
  Touched your hand and made you whole?
Is he more to you than jewels,
  Stocks or mines, or flowing wells?
More to you than royal palace,
  Where earth's proudest monarch dwells?

More to you than friends or children?
  Height of place or worldly fame?
More to you than sweetest pleasures,
  Acres broad or titled name?
Oh, if not, your wealth is ashes,
  Cheating dust and tinselled toy!
Only yours for one brief moment
  Here to have and to enjoy.

All must perish with the using,
  Naught to keep for endless years;
Life go out in bitter grieving
  Vain regrets and useless tears!
Give yourself to God's sweet service;
  He hath need of such as you,
Earth's broad vineyard needeth tilling,
  Grand the work there is to do.

Up, delay not! life is going;
  Swift the moments speed away;
Would you have the crown of glory?
  Seek the Savior now today!
Rich reward awaits the doer,
  Wealth, beyond what tongue can tell;
Crown, and throne, and life immortal,
  And bright home wherein to dwell.

Sweet it is to work for Jesus,
  Building for the ages long;
Where will come no pain or dying,
  Nor be heard sad sorrow's song.
Work for him will prosper ever,
  Widening, broadening, moving on,
Till the world's last field of battle,
  Shall for Christ our King be won.—Selected by Brother and Sister A. ASHUTE.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

RESURRECTION, THEN REWARD

IT IS appointed unto men once to die and after that the judgmnet. And so all men irrespective of character or moral fitness, the good and the bad, believer and unbeliever, all go to "sheol" into a state of death. As responsible moral beings, however, there is of necessity a judgment, and because this arena of our lives is not the place and time for rewards and punishments, responsible men must come up out of sheol and appear before "the judgment seat of Christ, that each may receive the things done in the body." Hence the great stress which Scripture places upon resurrection in the following order:

1st. The resurrection both of the just and of the unjust.

2nd. The judgments with rewards or punishments following and all this to resurrected human beings and not to ghosts or spirits. "For since by man came death, by man came also the resurrection of the dead. "For as in Adam all die, even so in Christ shall all be made alive." The judgment will determine whether to live forever or to suffer the second death.

PAUL'S ARGUMENT IN 1 COR. 15

Observe now the mighty issues resulting upon resurrection. Paul in 1 Cor. 15, after asserting the facts of Christ's resurrection, goes on in the 16th and following verses. "For if Christ rise not . . . then they also which are fallen asleep in Christ have perished, literally, utterly destroyed. We, however, fail to grasp this conclusion, if the soul is immortal! Indeed, we think that, in that case, Paul to be not only a bad reasoner but the resurrection itself becomes an absurd superfluity.

Surely it was the very extreme of the rediculous for Paul to have stated that dead believers were utterly destroyed, if he held that souls were immortal! But the argument is irresistible on the premise that the soul is mortal and sleeps at death, and if there be no resurrection, the soul will sleep on for ever. which is tantamount to never living again. We will follow Paul on this same line of his all conquering argument to the 32nd verse of the same chapter. We quote from the revised version with its correct punctuation: "If after the manner of men, I fought with beasts at Ephesus what doth it profit me? If the dead are not raised, let us eat and drink, for tomorrow we die." Paul here states in many words that the Epicurians (a school of philosophers who rejected the immortality of the soul, and who did not believe in a future state and whose motto was. "Let us eat and drink for tomorrow we die"); He says that they would be perfectly right in their belief "if the dead are not raised." It passes our comprehension, how Paul could have argued like this, if he held any mental reservation that souls were immortal! His enemies, the Platonists (another school who did believe in a future state and in the immortality of the soul) would have tripped him and have laughed him to scorn. "What necessity," they would have retorted, "can there be for your absurd resurrection of the dead when the soul in its intrinsic immortality, lives forever in consciousness?" How does the argument strike you, reader? Is there a loop hole for escape from the scriptural conclusion we have arrived at, that "the dead know not anything"?

MEANING OF THE WORD "DEATH"

When God warned Adam in these words, "In the day thou eatest thereof thou shalt surely die," the question is not, how did Adam understand the threat? but how did Moses the historian writing some 2500 years after and his hearers understood it? Did they understand that a triple death was involved in the sentence? Did Moses and his hearers believe that this death included.

1st. The death of the body;

2nd. The spiritual death of the soul; and

3rd. The eternal death (life?) of both body and soul in the fires of Gehenna?

If he did, then his silence is amazing! That he should have kept back the far severer punishment to the "immortal soul" and have only mentioned the word "death" as referring to the body, is inconceivable. And be it noted that not alone Moses, but not one of the subsequent historians after him, makes the slighest reference to the punishment which lost souls were supposed to be undergoing in purgatory or the hell of theology. Are we forced to the conclusion that for 4000 years. Old Testament saints and sinners were left in absolute ignorance of the eternal process of punishing going on in sheol, until Paul rose up and lifted the veil to the shuddering gaze of the churches? Were this even so, we would stagger at so apparent a reflection on God's jutice and love. But is it so? Does Paul in the few texts supposed to convey this fearful teaching, really maintain this proposition and unheard of in the churches till later in the centuries? We assert and we challenge the assertion that Paul makes no such diabolical revelation. For the present we rest content with this.

It is credible that a blessing covering richer things, such as eye hath not seen or ear heard, may be vailed in a promise under general terms but to attribute to the loving and gracious Father a disposition to hide the real meaning of death by a prolonged silence of the appalling punishment which he purposed inflicting on Adam and on his myriad children, is not only incredible, but it is the worst reflection upon his character. What? That God had all along purposed that death to Adam included the perpetual and unceasing torment to his soul, and not to have so much as hinted at it? Is not this sufficient to brand him as an Omnipotent monster? And the malice (we speak in reverence) is aggravated from the fact that for 2000 years the prophets and teachers whom he sent by the score to warn, to teach, to implore, to beseech, never said a word not even gave a hint of the far more exceeding wrath in sheol which Adam's sons were already undergoing in their immortal souls! We wonder not at such men as Bradlaugh and Ingersoll rising up in their atheistical abhorence of such a God, profaning his name and in trumpet tones shaking the faith and patience of the saints of God. Inspired by God or otherwise taken which way you will they are attacking with irresistible power the the strong-holds of a corrupt theology. "Infinite punishment," said Bradlaugh, "is infinite cruelty administered by an infinite jailor and I bow not my knee to so detestable a monster." Fellow believer and free Christian, cheer up! "His word nevertheless standeth sure." Their assaults are but against creeds. "We have a more sure word of prophecy whereunto ye do well that ye take heed."

"By death," says John Locke, "some men understand endless torments in hell fire; but it seems a strange way of understanding a law which requires the plainest and directest words that by death should be meant eternal life in misery. Can any one be supposed to intend by a law which says that for felony thou shalt surely die, not that he should lose his life, but be kept alive in exquisite and perpetual torments, and would anyone think himself fairly dealt with that was so used?"

ADAM'S EXPULSION FROM THE GARDEN

After Adam's transgression and sentence, Moses records his expulsion in these words, Gen. 3:22: "And now the Lord God said. Behold the man is become as one of us to know good and evil; and now lest he put forth his hand and take also of the tree of life and eat and live forever, therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken. So he drove out the man, and he placed Cherubim with flaming sword which turned every way, to keep the way of the tree of life." We ask in all honesty, what could Moses have understood and meant by this? Adam by disobedience forfeited, not God's favor,—as is unwarrantably asserted but he forfeited the right of eating of the tree of life to perpetuate his esixtence. He was dust from the day of his creation and now became a mortal rebel; but lest he become an immortal sinner and perpetuate in himself and in his children the awful continuity of sin in the eternal ages, for this reason lest he partake of the tree of life and "live for ever"—Moses says that God guarded the way and denied him access to the tree of life! In the face of this clear and emphatic action by God, is it not marvellous that we should be taught that God in his creative power, had purposed to maintain Adam and his children in a hopeless state of appalling immortality, unceasingly sinning and being unceasingly tormented in the lurid flames of Gehenna? This one text, so lucid in its utterance, so merciful in its results, should once and forever settle the vain babblings of Platonic divines and the insane chatter of dead fathers and schoolmen. God's record henceforth stands clear: "Man is mortal." The promise of immortality is made later on, on an acceptance of the "Life Giver" who is the antitype of the tree of life. Eat of him and live forever or in default, "perish everlastingly." The Lord himself speaks in John 6:50: "This is the bread of life . . . that a man may eat thereof and not die. I am the living bread which came down from heaven . . . If any man eat of this bread he shall live forever." Note the negative word "not die" is in exact correspondence with the positive "live forever." Will everyone live forever? "But the believer does die," you say. Quite so; he dies the Adamic or first death appointed unto all men. The reality of this death was by no means overlooked by the Lord, for hear him again in the 54th verse: "Whoso eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day." Indeed, he reiterates this promise of resurrection no less than five times in the same chapter, but it is the awakening from the sleep of only a moment. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first" (1 Thess. 4:16).

It is in this view of death, as a momentary sleep, that many of the supposed texts, teaching the consciousness of the dead are to be reconciled. In sleep, time is not to the dead: the next moment of consciousness is at resurrection, although asleep for centuries! This is the key to apprehend Paul's desire to depart and to be with Christ— to be willing, rather to be absent from the body and be at home with the Lord. These are some of the well worn proof texts which are forced to override and to overthrow the plain teaching of Scripture as to the state of the dead. The rest to Paul will be as the "twinkling of an eye," although asleep these 1800 years when he with other believers will wake to immortality and to incorruption. This is also the hammer of truth to break in pieces the wide spread delusion of intercessory prayers to the ever Blessed Mary, and to the many sleeping saints of God.

G. W. WINCKLER.

DO THE work that's nearest
 Though it's dull at whiles,
Helping, when we meet them
Lame dogs over stiles;
See in every hedgerow
 Marks of angel's feet
Epics in every pebble
 Underneath our feet

"As in Adam All Die"

IN VIEW of the discussion being carried on in the pages of The Restitution on the wages of sin and responsibility, the exegesis of the words of the apostle Paul to the Corinthians will no doubt furnish light on some features of these two subjects. 1 Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive."

Theory upon theory has been built on these words, but time would not permit their consideration. The particular feature of the verse I intend dealing with is (as shown by the title), "As in Adam all die." The most common conclusion is that all men who are born in Adam die for his sin. Whatever the apostle intends to teach, it cannot be determined by the context. In considering it then, we must investigate it in the light of the Genesis record of man and his shameful fall.

The initial feature of Adam's fall, and its consequences, is recorded in Gen. 3:19; the sentence being, "Dust thou art, and unto dust shalt thou return." How did this sentence affect the man? The reading of these words conveys to our minds three thoughts: 1st, Adam was made of the dust of the ground; 2nd, He was to return to the dust of the ground; 3rd, Why? Because he had sinned and God had said, "In the day thou eatest thereof thou shalt surely die." The dissolution of the man was the penalty for his sin. He was to return to the elements of which he was composed. Adam's death sentence reveals no ray of hope for him. God did not promise him any resurrection, and did not offer him any redemption as an offset to the sentence. Nothing of this nature is revealed to us in the narrative, and so we are forced to conclude that this extinction of life was perpetual. It was a final divine decree as the wages of sin.

This illucidation of the sentence passed on Adam does not cast very much light on the apostle's words, "As in Adam all die"; we must therefore look further to determine the relationship of this sentence to Adam's posterity, for Gen. 3:19 makes no reference to descendants of the sinner. The writer to the Romans refers very positively to the subject in the 5th chapter, 12th verse, where he says: "Wherefore as by one man sin entered the world, and death by sin, so death passed on all men, for all have sinned." It is noticeable Paul does not say death passed upon all men for Adam's sin, but all have sinned." God does not impute one man's sin to another man. Each individual is responsible and accountable for his own iniquities, and one man never suffers the penalty of another's sins.

The prime cause of death in the world is sin. Stating that the prime reason for death is sin, in no way binds us to the conclusion that natural death is the wages of sin. This may be clearly illustrated by an analogy. The prime cause of all the evils and afflictions which came upon the children of Israel was sin. Deafness, dumbness, blindness, and madness were all brought by disobedience in Israel's day; but these were not the wages of sin, for Paul says Rom. 6:23, "the wages of sin is death."

Returning again to the Edenic narrative we read Gen. 1:31: "And God saw everything that he had made, and behold, it was very good." This is the divine testimony as to the conditions of all things of nature and man also. But when Adam sinned there was a disruption in these conditions of nature; for in Gen. 3:17 we read: "And unto Adam he (God) said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field." The animal creation also changed: the serpent which talked with Eve went on its belly and many of the beasts became carniverous in their nature. This is plainly indicated by the narrative, and by the words of the prophet Isaiah, for he (when speaking of the times of restoration) says, Isa. 65:25: "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

Previous to Adam's fall, the narrative indicates he was in no way dependent on the tree of life in the midst of the garden, for his life. Therefore the Edenic substances supplied the proportion of all chemical and vegetable composites of an indefinite existence. When the disruption took place and elements in nature changed, the composite substance of the things used to sustain life also changed, and accomplishes what is now called senile decay.

Death through mortality thus became a law of natural creation. Why did it ? Was it the penalty of Adam's sin for there had been no other sin up to that time. Isaiah the prophet says (46:9), speaking of God, "Declaring the end from the beginning, and from ancient times the things that are not yet done saying, My counsel shall stand and I will do all my pleasure." God then, as the creator of all things knew the causes and effects, the beginning and the ending, of all his creation. What did he foresee by his omnipotent power ? That (Rom. 3:23) all would sin and come short of the glory of God. That man's sin (not God's law, for it is perfect) would defile man's being. We find this in our observations of every day life. The father follows after evil and the son inherits physical quantities or tendencies in that particular direction; or as it was expressed in olden times "the fathers have eaten sour grapes and the children's teeth are set on edge."

This principle became so manifest in men that it became a law with them. They became weak through the flesh and could not live perfectly, so we find the apostle Paul saying, Rom. 7:23: "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." God was under no obligation, either by covenant or promise, to let man live perpetually in sin. So the Psalmist says, 90:10: "The days of our years are three score years and ten; and if by reason of strength it be fourscore, yet is their strength labor and sorrow: for it is soon cut off and we fly away." The reason for man's life being three score and ten, is given in Psalm 90: 8: "Thou hast set our iniquities before thee, our secret sins in the light of thy countenance." God by his foreknowledge has set our iniquities before him, and by his love and mercy determined there be an end to sinner's existence, that they should not perpetuate in sin, lust, crime, and misery, in darkness as of night, so he established as a law of natural senile decay. The prime reason for the introduction of natural death to Adam's posterity was in. Natural death was instituted because of sin, not as the wages of sin, but as a means of releasing all men from the life of misery which was their lot by birth.

This death of senile decay, it is evident, then, is not the wages of sin, but a feature of natural creation. But, if it were the wages of sin then saints and sinners alike pay it, and there would be no such thing for saints as forgiveness of sins. The wages of sin as passed on Adam was death. From this death there was no promise of resurrection. It was a death by decree of the Almighty for sin, and such must, I believe, be the accompaniment of the death of all cases of the passing of the wages of sin. Furthermore, since the wages of sin is death with no promise of a resurrection (as in Adam's case) Christ could not redeem men who had passed into the death-state as the wages of sin. What he did do was to redeem men from the penalty of sin, by a sacrifice as a covering for sin, God forgiving the sin, that the penalty (death) with no hope of resurrection should not be inflicted.

Considering our text 1 Cor. 15:22, "As in Adam all die," in the light of what has been given, what do we find the apostle Paul to teach ? The fathers ate sour grapes and the children's teeth were set on edge. All Adam's posterity, that is, all who were lineal descendants of Adam, sinned. None could live perfectly. God by his foreknowledge, saw all this must come to pass and provided through the upset of the "very good" condition of nature, a death by senile decay, in order that man should not be perpetuated in sin and misery, and that his plan of redemption might be accomplished through his Son, Jesus Christ.

K. M. POOK.

MARIE K. THOMAS' DON'TS

OUR ENTIRE character is judged by what we say and do to others.

Don't say anything regarding others but what you would be willing for them to hear.

Don't forget to keep yourself clean bodily, mentally, spiritually. Taking a bath is not the only cleanliness known to God.

Don't forget to read and study the Bible daily. Jesus said, "Seach the Scriptures . . . they testify of me."

Don't be unkind to your sister, brother, or friend; no, not even to the stranger or he who has tried to do you wrong. The admonition is "love your enemies."

Don't forget that the coming of the Lord will be soon. Be prepared, be ready; for, "at an hour ye think not the Son of Man cometh."

National Berean Society

Leota B. Hanson, Editor

106 South 2nd St., St. Louis, Mo.

Motto: Search the Scriptures Daily.
Slogan: We Stand for Unity, Truth and Righteousness

AN OPEN CONFESSION

DEAR BEREANS:

HERE I come greeting you for the first time, and while saying this I am reminded that I am the Vice President of the Nebraska Bereans. Now don't you think I am a great officer ? But like all others, I suppose I have to find an alibi. So here is partly mine for the last year: I have been away to school, and with keeping up with my studies I have neglected this important work. In reality this is not altogether a legitimate excuse, is it ? We should all realize that we owe a duty to our organization, which means also a duty to the Lord, which should never be displaced by other duties; and while I make this open confession, I promise not to be negligent in the future, and ask all the Bereans that they will promise me the same.

I expect to be at the Conference in Omaha this year, and would be glad to meet many Bereans there. While I was not able to attend last year, I have learned that our worthy Secretary had a splendid program, and expect that she will excell it this year. Let us all prepare to be there, and if possible in some way, be in the program. In being there we will not only enjoy each other's company, but will talk and plan for the future work. It might not be possible for all the Nebraska Bereans to be present, but I do believe that many could be there if the proper effort was made. Let us try this once and see how this works.

This Berean work is not just a pastime, a place to go, nor a fad; it is a very important work; it is accomplishing much good. So let us get it really at heart and if we will we will see it progress with leaps and bounds. If just one neglects his duty, then some one else has to do twice as much, to keep the order up to a standard of efficiency.

How many of you can I expect to meet in Omaha, August 25th ?

Your sister for the Bereans,

ROSE STORJOHN.

TO THE BRETHREN SCATTERED ABROAD

GREETING:

A FEW years since we organized an isolated fund, and lest you should forget I wish to remind you that that organization still exists. Like all others we sometimes forget to perform our duty as promptly as we should, and while the brethren have responded nicely to our appeal and a nice little sum has been collected, we have failed so far to keep you posted as to what your money has done. So just here I wish to tell you we have sent out several ministers to a number of different places, where they could not have gone at all had it not been for this fund. And due to this a number are now rejoicing in the truth, and the seed has been sown in several places, and the kingdom alone can reveal all the good that has been done. So we know by visible results that your help in this matter has been far from lost, and if you knew as I do just how much good has been done you would feel well repaid for all you have donated to us. I wish to further say that every dollar of your money has been carefully guarded and properly expended. When urgent calls came in saying, "Come over and help us," we have rejoiced to know we were able to respond to these calls, and could only praise the Lord for your liberality.

We still have some in the treasury yet, but in time it will run dry unless we keep it up. We have at least two very urgent calls now, where the prospects are bright for additions to the body of Christ, and neither of these places are able to bear all the expense of sending for a minister. These cases have appealed to us, and we must in time appeal to you. We perhaps have enough to meet the expenses of the present calls; but what would we do if others should call ? So I earnestly appeal to you not to become lax in this matter. Let us remember while we have done well in the past the necessities seem greater now than ever before, and when we think that just a little from each one makes a goodly sum, we should not hesitate to respond

Which of our many friends and brethren can I look to hear from first. Send along your amount much or little, as your heart prompts, and later I will tell you what it has accomplished.

Every sign seems to indicate that we should use our means now to the best advantage. I want to do my duty and help you by reminding you of this duty that we owe to the world in giving them the truth. So I wait your response. To each one that sends I will respond by letter, acknowledging the receipt of your offering. Address at Phoenix, Nebraska.

Yours in the work,

ROSE L. STORJOHN.

LIVE IN a thankful spirit and you will find more to be thankful for.—Brooke Herford.

EVERY PROMISE is built upon four pillars; God's justice and holiness, which will not suffer him to deceive; his grace and holiness, which will not suffer him to forget; his truth, which will not suffer him to change; his power which makes him able to accomplish.—H. G. Salter.

WHEN I sought happiness,
She fled from me constantly:
Weary, I turned to duty's path,
And happiness sought me,
Saying, I take this path today,
I'll keep thee company.

The Restitution

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Editorial

We are beholden to calumny, and she hath so endeavored and taken pains to belie us. It shall make us set a surer guard on ourselves, and keep a better watch upon our actions.

---o---

Flattery is an ensnaring quality, and leaves a very dangerous impression. It swells a man's imagination, entertains his vanity, and drives him to doting upon his own person.

---o---

God respecteth not the arithmetic of our prayers—how many they are; nor the rhetoric of our prayers—how neat they are; nor the geometry of our prayers—how long they are; but the divinity of our prayers—how heart-sprung they are.

---o---

The esteem of wise and good men is the greatest of all temporal encouragements to virtue; and it is the work of an abandoned spirit to have no regard to it.

---o---

The Editor has recently made visits to Euclid Beach (Cleveland) and Myers Lake (Canton). The lavish way in which he saw the sons of leisure and the daughters of pleasure spend money for a "good time," made him feel bad when he compared it with the restrained and parsimonious way in which many of God's people support the truth. In many ways the children of this world are wiser than the children of light.

Practical Points on Larger Hope

INTERROGATIONS SELF-INTERPRETING

QUESTIONS BOTH imply and assert. Unconscious of this fact men sometimes try to conceal their convictions under the mists of an interrogation. The self-interpreting nature of a question finds illustration in the following quotation published elsewhere in this number: "My question was and still is, If that is true, and God says my ways are equal, how can it be reconciled with the fact that at a later date God visited the descendants of these same people, and presented to them the gospel, which their fore-fathers died without? Then one class heard the gospel and died with hope; the other never heard it, and died without hope."

Now this question implies, if it means anything, that if God reveals the gospel to one man, he is thereby obligated to reveal it to every other man in the world; and if he does not, he is remiss in duty. It is the fallacy of Socialism that God must treat every man exactly alike, speaking religiously. That the question means to charge God with injustice if he does not obey the law of equality dictated by Socialism is plain from another quotation: "I was accused of defaulting the mind of the reader by referring to certain Scriptures where God tells us his ways are equal. I might ask here how this could be, that his ways were equal, for that, I remark, cannot be true as long as one person or set of persons have received the plan and terms of salvation, while others died without it, whose doom was sealed."

GOD TRADUCED IN TIME AND IN ETERNITY

WE HAVE before noted the fact that when God said his ways were equal, it was a challenge to the people who lived 519 B. C. (Ezek. 18:25). Just here is where Larger Hope meets its Waterloo. This theory asserts that if one man hears the gospel, all other men must hear it because he did; and that so long as "one person" has not heard it, God's ways are not equal! Well, did all people in Ezekiel's time hear the gospel? How about "the generation of vipers" that could not escape the damnation of hell (Matt. 23:33)? How about the cockatrices, which would not be charmed (Jer. 8:17), of whom God says: "Estranged from the womb, they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear: which will not hearken to the voice of charmers, charming never so wisely" (Psa. 58:3-5). How about the wise and prudent in the days of Jesus, from whom he hid the gospel (Matt. 11:25)? What have you to say of the millions that have died ignorant of the gospel for the last six thousand years, and of the majority of the human race today who have not even heard of the name of Jesus? Remember that God does not plead guilty of injustice and say that he will reform sometime. He reveals the gospel to a son whose father was ignorant of it, takes out a people for his name (Acts 15:14) and leaves the world lying in wickedness (1 John 5:19); and then claims that his ways ARE equal. If one class dying with hope and another class dying without hope is unjust, then God has certainly been guilty of injustice for about six thousand years. During all these centuries more have died who had "no hope" (1 Thess. 5:13) than had hope. God has done for millenniums the very thing which Larger Hope advocates say would be unjust for him to do. These defamatory utterances against God cannot be mitigated by saying that he will redeem himself from unrighteousness in the coming age by raising a "generation of vipers" from the dead and by making the saints snake-charmers; for both the saints and snakes will always remember six millenniums of unrighteousness for one of righteousness. They would spend eternity in the fear that God might lapse back into his old habit of injustice.

LARGER HOPE IN BAD COMPANY

BY LARGER Hope we mean all religious bodies throughout the world who believe in posthumous salvation. We mean by the term Hinduism, Braminism, Catholicism, Mormonism, Universalism, Russellism, Campbellism, Pattonism, and all the other isms which teach the salvation of the living after they are dead. "Be not led astray: vicious intercourse corrupts virtuous habits" (1 Cor. 15:33, Diaglott). To talk about the Editor's "spirit," "probity," "acerbities," etc., is merely a device for getting away from an unwelcomed subject. They are ashamed of the company in which they find themselves; Especially do they resent being classed with the Mormons. "Where is the likeness between the two? One believes you can believe for another and be baptized for another, which is very unscriptural." But Paul speaks of being "baptized for the dead" (1 Cor. 15:29)—plainer testimony and stronger proof for proxy baptism than we have ever seen produced for the belief that men will be raised from the dead, be taught, believe, and be baptized for themselves. If you have any proof for your theory which equals the Mormon's for his, please bring it forth! Remember, he laughs best who laughs last. Larger Hope and Mormonism are exactly the same in principle. Larger Hope is the same thing the world over—the salvation of the living after they are dead. How and when this attained, are questions of detail upon which there are divergent views. The Mormon saves the dead by proxy, the Catholic by penance, the Campbellite by evangelization, the Hindu by 1,400,000 transmigrations, the Larger Hope of American brand by resurrection! All believe the same in fact, differing only in details of how and when the means are applied. The end reached by them all is the same. Whatever means are used and when, the salvation of the dead is the basic thought to which all heartily subscribe. This is the gray headed father from whom all the children have descended. The "likeness" of the father shines brightly in the fact of every child.

"WHAT'S THE USE?"

ALL GOOD men have a good motive for everything they do. We have been puzzled for years seeking to find the motive which prompts men to believe and teach Larger Hope. They work themselves to death trying to evangelize a people that are to be evangelized whether they evangelize them or not! They waste paper and ink teaching the living the salvation of the dead! Who are they seeking to benefit by all this useless endeavor: the saints? No; they are saved now. They do not need future probation. They are not helping the saints a bit. Well, they must aim to help somebody; who? The ignorant? No; for future probation is unconditional; the ignorant are to get this whether they know of it or believe in it or not. So they are not helped. Who, then, do the propagandists of Larger Hope expect to benefit by preaching the doctrine? Who? Nobody! "What's the use?"

---o---

Gird up Your Minds

Pemmican Notes of the Editor's Sermon

WHEREFORE GIRD up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ (1 Pet. 1:13).

BIBLE WRITERS never rest satisfied with stating mere systems of doctrines; they make applications to us. Beginning at verse nine Peter leads up to verse thirteen where his application of the stated dogmas are made: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. Searching what or what manner of time the Spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that not unto themselves but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into" (1 Pet. 1:9-12).

Then follows our text. Out of the numerous thoughts which are potent in this verse we shall consider but two: the great object of a believer's pursuit as summed in the words, "the grace that is to be brought unto you at the revelation of Jesus Christ." Second, The manner in which we should pursue this chief object as written in the words, "Gird up the loins of your mind, be sober, and hope to the end."

I. When we study the revelations of Jesus Christ we find many. A series is found from the time of creation to the culmination in the manifestation of Christ. Turn to Gen. 3:15 and this is the first promise, the first manifestation when a revelation of his nature and sacrifice for men was made. Genesis 4 records the offered sacrifice and martyrdom of Abel which is mentioned in Heb. 11:4 as a sacrifice which gave witness that he was righteous, "God testifying of his gifts"; and Heb. 12:24 reads: "Jesus the mediator of the new covenant and to the blood of sprinkling that speaketh better things than that of Abel." Then follows successive manifestations in the successive ages, e. g., Gen. 22:18, the seed of Abraham, and Isa. 53:

1. 5 11. where his sufferings were revealed. Likewise were revelations made during the 1600 years of Jewish ritual in which, according to Exod. 12:5, the lamb chosen was one without blemish, and to which Peter in 1 Pet. 1:19 refers when he speaks of the antitype Christ.

Finally, in the reign of Tiberius Caesar, Christ was personally revealed, a man approved of God by miracles and wonders and signs, according to Acts 2:22; and declared to be the Son of God with power by the resurrection of the dead, according to Rom. 1:4. He further manifested himself by preaching the gospel. "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Notwithstanding these revelations there are certain obscurations around Christ which shall be cleared away at the coming of Jesus. "For now we see through a glass darkly, but then face to face; now I know in part, but then shall I know even as I am also known" (1 Cor. 13:12). Read Matt. 25:31; 2 Thess. 1:7,8; and 1 Thess. 4:16 to realize that these revelations go down to that personal apocalypse when Christ shall sit on Mount Zion ruling all the nations of the earth.

Is it perplexing how grace can come to us when already we have grace, as Christ said his grace was sufficient, and we are said to be standing in the grace of God? Grace and glory are often used synonymously. Grace is glory begun, and glory is grace consummated. "But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18). The apostle is here looking at the grace of which Paul explains in Eph. 1:7. "In whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace." So when Christ comes and occupies the throne of David, grace is consummated in glory (Zech. 4:7). It shall then be bestowed in an open and conspicuous manner in the presence of an assembled universe. Now our grace is secret; then it shall be made public. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit on the throne of his glory, and before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from his goats" (Matt. 25:32; Dan. 7:13, 14,27). Gathering up all these fragments of revelations of Christ, Peter says we are to hope for the grace that is to be "brought at the revelation of Jesus Christ."

II. With these visions of past dealings and the past grace of God all culminating in the public bestowal of grace and glory Peter says, "Wherefore, gird up the loins of your mind, be sober, and hope to the end." Gird up the loins of the mind is a figure of concentrating the wind. The universal and customary apparel worn by the Jew was a long flowing robe which impeded progress, and therefore to accelerate speed it was to be a gathered up or girded about them. So Christ says to gather in the wanderings of your mind—let there be an activity, a concentration of the mind so that, like men who wait for their Lord, you may open immediately when he cometh and knocketh (Luke 12:35, 36). With a thousand provocations to distract from the concentration of our worship David prays: "Unite my heart to fear thy name" (Psa. 86:11). In writing "gird up the loins of your mind" Peter means what was written in 2 Pet. 1:5, 10. "Giving all diligence add to your faith virtue, and to virtue, knowledge. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."

We are called to be sober, to have a sobriety of manner. In the Scripture to be sober refers to moderation. Paul is sober and thoughtful when he says, "God forbid that I should glory save in the cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world" (Eph. 6:14). When Gal. 5:21 is fulfilled then we come to a state of sobriety, and an insuperable barrier is between us and the world. Then having controlled our minds, having a sobriety of thought, we are to hope to the end. Faith respects the promises, hope waits upon the fulfilment of them. Christ having made peace through the blood of his cross (Col. 1:20) we are to hope. "Which hope we have as an anchor of the soul both sure and steadfast" (Heb. 6:19) The same thought is found in Heb. 3:6: "But Christ as a Son over his own house, whose house are we if we hold fast the confidence and the rejoicing of the hope firm unto the end." In view then of Christ to be revealed and the grace of God brought to us in so public a manner, we should lay hope up in our hearts. For just in proportion to our deadness to the insidious influences around us will we be able to maintain the confidence and one hope begotten in us unto the coming of Jesus Christ.

FRANCES H. RUSSELL.

Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

DEAR BROTHER HUGGINS:

IN VIEW of the discussion going on in The Restitution on the subject of responsibility, the enclosed article, "As in Adam All Die," might prove interesting to your readers and will doubtless throw some light on the subject.

This article is an exegesis of natural death and does not trespass on any reply Brother Strickler may make to Brother Parker's criticism of his advocated views.

I note your advice that copy is abundant, but this being on a theme which your readers are at present interested in, this may be opportune.

Thanking you in anticipation, and wishing you all success.

Yours fraternally,

K. M. POOK.

DEAR BROTHER:

FOR SOME considerable time I have desired to write to you, but my time has been fully occupied.

I had hoped that I might have been able to send you a MSS. bearing on the second death. There is much more in the Scriptures regarding it than I thought, and the references to it far exceed in number what I anticipated. I noticed your request for contributions, and am sorry I have not been able to comply.

Some few weeks ago the Baptist minister here played false to his congregation, and in a most dishonest manner left them and joined the Methodists. Being unable to get "supplies," they requested me to preach on Sunday, and though a month has gone by, they are still unsettled. Today I took for my subject, "He that hath my word, let him speak my word faithfully" (Jer. 23:28,29), basing my remarks on 2 Tim. 4 and 1 Cor. 15. Already some are considerably offended. What the result will be I cannot say. I have lent out a quantity of literature, and circulated a few of my tracts.

Yours faithfully,

R. H. JUDD.

DEAR BROTHER HUGGINS:

THE SPECIAL meeting at Guthrie Grove, near Pelzer, S. C., will begin August 1st, with an all day meeting. We expect, the Lord willing, to reach Greenville, S. C., Tuesday 1:40 P. M. Will some of the brethren meet us and let us know whether to go on to Pelzer by train or auto? We are sorry we cannot be there for the first Sunday, but cannot be away more than two Sundays on one trip. I expect to be at Guthrie Grove from August 3rd to 9th, and then at Traveller's Rest, 15 miles north of Greenville, from August 9th to August 16th. The meeting will be in a school house six miles north of Traveller's Rest, on the road leading from Greenville, S. C., to Asheville, N. C.

J. H. ANDERSON.

Indiana Conference Report

THE ANNUAL Conference of the churches of God of Indiana convened at the North Salem Church July 16 to 18. This is the second year that the Bible School and Conference have met at this place, which is henceforth to be the permanent location for the yearly meetings. With the improvements and the equipment for dining service, the entertainment of the people is made more easy and comfortable. The brethren in this community receive and entertain with true hospitality which was duly appreciated and enjoyed by the guests.

The Conference proper began on Friday evening with a splendid but short address of welcome by the president, Wm. Huffer, followed by a sermon by Mary A. Woodward. Each of the speakers presented the Bible truths in a most interesting and instructive manner, as everyone knows who has heard Sister Woodward, Brothers F. L. Austin, D. VanVactor, Frank Siple, Leroy Austin, and Clyde Randle. They told us of God's promises and his wonderful and glorious plan of salvation for his people and the nations of the earth; of the wonderful age in which we are privileged to live because now we see the fulfilment of that prophesy which points to the favorite theme of our faith—the second coming of Christ. Neither did they neglect to admonish us in our every day acts and conversation, and to impress upon us the necessity of faith on our part, in God's word and rich promises concerning these things. This Conference was pronounced one of the best of Indiana gatherings. Complete harmony and brotherly love seemed to prevail.

All the churches of the state were represented by delegates or visitors except one, and that one sent in a report of the year's work.

There was no business of very great importance transacted at the business session this year.

The following officers were elected for the coming year:

President, Wm. Huffer, Michigantown;
1st Vice President, Floyd Stilson, South Bend;
2nd Vice President, Leroy Austin, Plymouth;
Secretary, Beulah Pence, Williamsport;
Treasurer, Waldo Wood, Michigantown.

FLORA H. PRIOR, Sec.

Questions on Larger Hope

IN THE Restitution a few weeks back I asked Brother Knapp a couple of pertinent questions for which I was quite severely criticized for presuming to ask a question upon what seems to be thought a one sided question. I ask this question in the best spirit I knew how, and for no other purpose than to elicit thought, and if possible to arrive at the truth. Now lest you forget I will reproduce the question. The brother said this: "All who died prior to this time, were without God, without Christ, and without hope in the world." Therefore their doom is sealed. My question was and still is, If that is true, and God says my ways are equal, how can it be reconciled with the fact that at a later date God visited the descendants of these same people, and presented to them the gospel, which their fore-fathers had died without? Then one class heard the gospel and died with hope; the other never heard it, and died without hope.

I still want to know how this can be equalized. My critic said, "Brother Knapp was no doubt speaking of systems and not individuals." If this were true it would take someone with a very keen eyesight to see the difference. But this supposition cannot be true, for Brother Knapp said, "All who ever died prior to this time." This statement would certainly include everyone he was speaking of, who were those who have died without hope. If these subjects are worth while at all, they are worth discussing in the best spirit possible.

Probity should be the watch word in the discussion of every important question. I was accused of defaulting the mind of the reader by referring to certain Scriptures where God tells us his ways are equal. I might ask here how this could be, that his ways were equal for that, I remark, cannot be true as long as one person or set of persons have received the plan and terms of salvation while others died without it, whose doom was sealed. Common law grants every man a hearing, while divine law, if our brother's position be true, seals the doom of some without a hearing.

To say that this doctrine is "Mormon Doctrine," is very unjust. The Mormons believe one can be baptized and believe as well for those who died without hearing. Those who believe in the so-called doctrine of larger hope simply believe people cannot be saved without hearing and believing the gospel for themselves. The orthodox churches teach that children can have god-fathers, who can believe for them; which is more like Mormon doctrine. One who would say that larger hope is a Mormon doctrine either is unfair, or else he does not understand what is believed.

Again, let me ask you, where is the likeness between the two? One believes you can believe for another and be baptized for another, which is very unscriptural; the other teaches you have to believe and be baptized for yourself. This is salvation by proxy—I mean the Mormon doctrine. This doctrine is not similar to any that it has been accused of being like. Now as the Editor has asked someone to write on this subject under certain captions I accept the invitation. For like him, I have never sent an article that sets it forth in the true light. This I will comply with as soon as time permits.

ALMUS ADAMS.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

PASSING OF HIRAM VAUGHN REED

WE NOTICED in yesterday's issue the passing of Mr. Hiram Vaughn Reed, who was born in Utica, N. Y., in 1836, and was nearing his 84th birthday, later in life making his home in Chicago. Mr. Reed leaves two sons, Mr. Earl H. Reed, and Chas. B. Reed, M. D., both of Chicago.

His daughter Mrs. Myrtle Reed McCullough passed away several years ago. After his first wife, Elizabeth Armstrong passed away, Mr. Reed married Mrs. Sarah Bethel, M. D., now living temporarily in Winter Park, Florida, where Mr. Reed passed away last Sunday about 1:30. Mr. Reed and his first wife were writers of note, also the daughter whose books are to be found in the Public Libraries. None of the children were able to be present during the last services and temporary burial in the Winter Park Cemetery.

The warmest sympathy was expressed by a number of friends whose acquaintance with Mrs. Reed had only been for a few days. The assistance of Mr. E. T. Nelson, a former friend who made the necessary arrangements, was highly appreciated by Mrs. Reed.

Mrs. Reed writes in note: "I suppose you know that eleven months ago Mr. Reed fell and broke his leg, and since then has suffered greatly. For four months he has been with me in Florida, but only bedfast a few weeks. He was aware the end was near, and requested that at the funeral the fourth chapter of Thessalonians be read and 'Asleep in Jesus' be sung which was done."

Yours in the one hope,

A. TURNEY.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

MEMORY VERSES: MICAH 6:8; TITUS 2:13, 14.

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Ethel M. Howard,	Chinook Cave, B. C., Canada.
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GOLDEN TEXT: . Psalm 72:6

NO ONE NEEDS THEE MORE THAN I

DEAREST FATHER all thy creatures
Are more worthy of thy grace,
Than the vile and wretched sinner
Who now kneels before thy face;
Yet one claim I have upon thee,
Which thou never wilt deny:
In the bounds of thy creation,
No one needs thee more than I!

Other souls have been more faithful,
And have served thee better far,
Many cleaner hearts more fitting,
For thy gracious presence are,
Many lips devout a greeting
Far more fervent can apply:
But, dear Father, well thou knowest,
No one needs thee more than I.

Many loving hands have carried
Richer offerings to thy shrine,
Many generous hearts have loved thee
With a purer love than mine;
These, thy chosen ones approach thee,
As the doves to covert fly:
I am utterly unworthy,
No one needs thee more than I.

And without thee I am helpless,
Fast in sin's strong fetters caught,
Blinded by my evil passions,
Swayed by impulses untaught,
I can do no good unaided,
It were worse than vain to try:
Oh my God! my only refuge,
No one needs thee more than I.

Thou didst send thine only Son
To redeem and save the lost,

He did take upon him freely
Our redemption's awful cost,
Thou, thyself hast called me to thee,
Thou wilt hearken to my cry;
In the bounds of thy creation,
No one needs thee more than I

CONCERNING FAITH

A QUESTION was asked that, perhaps if answered on "Our page" may help someone else that is doubtful on the subject. The question was, "when Jesus said, 'If ye have faith ye can remove mountains,' did he mean real mountains, or obstacles in life?" My answer is, that he meant real mountains.

Let us imagine what a shock that answer might be to the one who asked the question. He or she is, no doubt, a very devout person, loving God and having great faith that he will do as he says he will in his word. Perhaps this brother or sister has faith enough to even attempt to move a mountain from one place to another. When the mountain failed to move at their bidding think of the disappointment and sorrow they might feel because their faith was not as strong as it should be. They would say, "Why did not that mountain move? I had perfect faith that it would. The Bible says it would: now why has it not done so?"

Some friend may answer, "You know the Bible does not always mean just what it says. It may not mean real mountains in this case, but trouble, trials, and obstacles in life." To the puzzled brother or sister this will sound much more reasonable than the removal of mountains. So they generally accept the idea and are sure that they have at last found an answer to their question. Then some other brother or sister spoils it by saying positively that our Lord meant real mountains. Let us see how we can prove it.

As a general thing it is supposed that Jesus meant all who had faith could do these miracles. As a matter of fact, if we read Matt 17:19, we find that Jesus was talking to the disciples apart from the rest. They wished to know why they could not cast out the devil of disease from the child. They had been given the power to perform miracles: why had they failed? Then Jesus replied, "Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed ye shall say unto the mountain, remove hence to yonder place."

Again let me repeat that Jesus was talking to the disciples. But you say, are we not his disciples too? Yes, we are, but God has not given us the power to perform miracles. In Matt. 10:1 we read that these twelve disciples were given that power. With it they could, if they had faith, move mountains But often they lacked faith. Peter lost his courage or faith when he tried to walk on the water, and so he began to sink. We are told to have faith that the Lord Jesus is coming to set up a kingdom on earth, not to move mountains or any other miracle that none but those endowed with the power of God can perform. But dear brothers and sisters, we are promised that if we have that faith now, that we will be given the power to do these things when our King comes, and we have every reason to believe this his coming is at hand, so watch! Be ye ever ready. Our redemption draweth nigh.

AUNT BESS

ANOTHER VOLUNTEER

DEAR READERS OF THE YOUNG PEOPLE'S PAGE:

AS THIS is my initial writing I will introduce myself and family.

By looking at the special contributor's list you will find that the "Ashute Family" have officially become a part of this page, so I will tell you who we are. There is Brother Ashute (father) Sister Ashute (mother), who is the writer, then there are five little Ashutes, Marion who is 12, William 10, Anthony 7½, Lillian 4½, and Frederick 3. We all are trying to please Jesus by obeying him and we have a strong desire to know you. We would be pleased to have you write us. We have been moving about and have just settled here. I hope more of you young people will do what you can to encourage those who work so hard to interest and encourage us. Spare time, and work hard. Remember it is in Christ's name you are asked Choose who you will serve.

SISTER ADA.

Sister Ashute's address is 110 Elmhurst Ave., Syracuse, N. Y.

AN INSCRIPTION

NEAR THE R. R. depot in Springfield, Mass., painted in large letters on the side of a building, so "he who runs may read," is an inscription that should prove an inspiration to the thousands that daily pass that way; and feeling you too may be benefitted by reading we here print it in full.

My Daily Desire

To awaken each morning with a smile brightening my face; to greet the day with reverence for the opportunities it contains; to approach my work with a clear mind; to hold ever before me, even in the doing of little things, the Ultimate Purpose toward which I am working; to meet men and women with laughter on my lips and love in my heart; to be gentle, kind, and courteous through all hours; to approach the night with the weariness that ever woos sleep and the joy that comes from work well done; this is how I desire to use wisely our days.—Thomas Dreier.

A TRUISM

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Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
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A Paper Representing "The Church" of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, O. AUGUST 10th, 1920. NUMBER 30

Look on the Bright Side

DON'T TELL how few there are of us; and of how little is being done. Talk of the great things God is doing through us, of joyful things, inspiring things. Tell the dear ones that God can work and will work through them; that they have a lever in their hands that can move the world if they will only use it—the lever of the gospel. Help them to believe in themselves and in their power to save others. Don't let them doubt. Don't make them feel discouraged.

S. ROXANA WINCE.

Daily Thoughts

Be followers of God as dear children	Eph. 5:1
I will heal their back-slidings	Hos. 14:4
How great a matter a little fire kindleth	James 3:5
Mine angel shall go before thee	Exod. 23:23
I was brought low and he helped me	Psa. 116.6
Wait on the Lord and keep his way	Psa. 37:34
Put off . . . the old man which is corrupt	Eph. 4:22

A. D. DONALDSON.

Real faith works too hard ever to get frozen.

Prophetic Signs of the Times

Time Periods, Dates, "Times of the Gentiles," and the Final Consummation

THE KING OF THE NORTH

BEFORE CONSIDERING Dan. 12:7, we wish to make a little clearer the marking for the beginning of the "times of restitution," which correspond also to the time of Jacob's trouble out of which he, as a people, will be delivered (Jer. 30:7; Rom. 11:26).

We have already seen by Daniel's 4th chapter that Nebuchadnezzar was a representative man and stood for the "kingdom of men" as depicted in the vision of the "tree" there given. This identification is also made clear by the vision of the "Image" recorded in the 2nd chapter already referred to. It will be well to study this chapter, for it clearly sets forth the different progressive stages of the kingdom of men from Babylon down to our own day. It shows that in the days of the divided state of the kingdom, as represented by the "toes" of the image, that God will establish a kingdom on earth after destroying all other then existing governments.

After a perusal of these two chapters it will be readily conceded that both the visions (of the "image" and the "tree") have reference to the same thing, and in that they both represent the kingdoms of men.

NEBUCHADNEZZAR REPRESENTATIVE OF THE KINGDOMS OF MEN

Seeing then that Nebuchadnezzar is identified as the man who was to represent Gentile dominion, and his times miniaturely signify the Gentile times, we could expect that this identification of the ancient Assyrian (B. C. 603) would be significantly related to the identification of the latter-day Assyrian.

Daniel, as recorded in the 2nd chapter of his book, said to Nebuchadnezzar (B. C. 603), "Thou art this head of gold," that is, the head of the image there in question. Seven times, or the 2520th year from that time, is 1916, in which year we had identified the latter-day Assyrian (Micah 5:4-6), when Russia (not Germany) occupied Armenia and Persia. It is true that it was only a temporary occupation, yet it was sufficient for identification at the right time, 1916; and therefore on this account there is no doubt that she is the power that will later occupy not only Armenia and Persia, but also Egypt (Dan. 11:40-42). Armenia and Persia, as it will be seen by consulting a map, were part of the first world empire, and we can expect they will also be under the Assyrian head when, in the near future, he "overflows" and "passes over" in his effort to take a great spoil (Ezek. 38:11, 12).

Again, we have a "bear" representing the 2nd World Empire (Dan. 7:5), and this, no doubt, was made with the view to its double application and pointed to the latter-day "Bear" which is to occupy the same territory (Persia). So again our attention is directed to Russia, whose emblem is a bear, being identified, by her occupation of Persia, as the latter day Bear, and therefore the latter day Assyrian and King of the North.

1260 OF DANIEL 12:7

We will now return to the 12th chapter of Daniel and consider the 1260 period referred to in the 7th verse. From this passage it will be seen that the perior terminates at a definite stage in the progressive ending of Jewish oppression, or of the "indignation" against Israel, and will correspond to the time when "there shall come out of Zion the Deliverer," on behalf of natural Israel (Rom. 11:26).

THE HOUR OF JUDGMENT

It is the time of Jerusalem's deliverance, as referred to in Zech. 14:3, when the Lord will go forth and fight against the nations that are gathered in the valley of Jehoshaphat and on the plains of Megiddo. At the battle of Armageddon, Israel will be delivered from her enemies' invading armies by their Messiah and King. This will be another stage in the treading of the nations "in the great winpress of the wrath of God," which will be during a period called the "hour of judgment" (Rev. 14:6, 7, 19, 20). The beginning of this "hour of judgment" has a very prominent part in the introduction of Christ to both Jew and Gentile, as will be seen in the summing up of the 38th and 39th chapters of Ezekiel, as we read in 39:17: "And thou son of man, thus saith the Lord God; speak unto every feathered fowl, and to every beast of the field; assemble yourselves, and come; gather yourselves on every side to my sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood."

It will be seen from this verse that the event of the battle of Armageddon is clearly set forth, and the result as described in the 22nd verse, corresponds with Rom. 11:26, Zech. 14:3, Dan. 11:36 and 12:7, where, in the references from Daniel, it is set forth that "the indignation" against Israel will be accomplished at the end of these 1260 day-years. "So the house of Israel shall know that I am the Lord their God from that day and forward" (Ezek. 39:22).

This "hour of judgment," referred to in Rev. 14:7, is a period of thirty years. An hour, the 12th part of a day (John 11:9), typifies the 12th of a year, or one month, and then by the application of the principle of a year for a day we have thirty years as represented by the hour. The second multiplication of this typical period, "hour," has already been demonstrated in its application to history, with the opening the "seventh seal," when there was a "silence--(no war)--about the space of half an hour" (A. D. 324-338, Rev. 8:1). In the present case the hour of judgment's relation to the other time-periods requires that it should be years instead of thirty days, although in cases where a "day" and an "hour" are associated together only thirty days are intended by the hour, the year for a day principle being applied to the "day." Example, Rev. 9:15: "And the four angels were loosed which were prepared for an hour and a day and a month and a year for to slay the third part of men" on the scale of a year for a day, equals 391 years and one month, as follow:

An hour		1 month
A month	30 years	
A day	1 year	
A month	30 years	
A year	360 years	
	391 years 1 month	

Its application to history is from April 27th, 1062, to May 29th, 1453, when Constantinople fell before Mohammed II. But, in the case under consideration (Rev. 14:7), an "hour" for judgment of thirty years duration, it will be seen, is more in harmony with the phrase, "This generation" (Luke 21:32). It gives scope for "Jacob's trouble", (Jer. 30:7), and, "According to the days (forty years) of thy coming out of the land of Egypt . . . the nations shall see and be confounded at all their might" (Micah 7:15-17).

By allowing this "hour of judgment" and of trouble to terminate with the forty years of "Jacob's trouble" in 1957, which year is "the end of the days," it would begin in 1927, when, as we have shown, deliverance should come out of Zion at the battle of Armageddon. Accordingly, the 1260 of Dan. 12:7 ends at the same time and began in A. D. 666.

THE MAN OF SIN IDENTIFIED, HIS TIMES

In A. D. 666 a papal decree began to be put into force, which was to the effect that the reading of the Scriptures in all churches should be in Latin; thus through the western limb, Catholicism was identified in one of its last phases as the system that is represented by "a man," "that man of sin," "his number is 666." By his use of Latin he may even now, be called a Latin Man, or, ecclesiastically a Latin Power, or Lateinos, which is the generally accepted solution of "his number," the numerical value of "Lateinos," in the language in which the prophecy was written, being 666 (Rev. 13:18; 2 Thess. 2:3, 4).

Catholicism, whether in its Greek or Latin branches, must, according to the prophecy, "prosper until the indignation (against Israel) be accomplished" (Dan. 11:36; 12:7).

It must be conceded on all hands that Catholicism has prospered and is prospering in the ecclesiastical world; therefore, the necessity of applying these 1260 years to the church phase in both its branches, rather than to civil, will be readily recognized. It would naturally be expected, as shown to have been the case, that this period would be associated in its beginning with a decree that pertains to the church phase instead of the state.

ASSOCIATING THE 1600 "FURLONGS" WITH TIME

There has existed for some time differences of opinion as to whether the 1600 of Rev. 14:20,

which number is associated with the treading of the "winepress of the wrath of God," has reference to linear measurements, or measurements of time. There are two good reasons for accepting that time is meant: First, because such a period of 1600 years bridges the interval from the beginning of the seventh seal, A. D. 325, to the beginning of the treading of the winpress in 1927, which would make the duration of the seventh seal 1600 and thirty years. The latter thirty is the "hour of judgment" in which the treading of the winepress takes place as referred to in the 7th verse of the same chapter. Second, because if days or years had been given instead of "furlongs," how could the visions of the times have been "sealed" (Dan. 12:9), seeing that the seventh seal is the longest period given in the book of Revelation, and that the beginning of the seventh seal has been understood for years, it would have pointed directly to the time for the treading of the winepress in the epoch now indicated by a consideration of all the times combined?

WALTER L. CURTIS.

"What Must I Do to be Saved?"

THE QUESTION presupposes a lost condition, and the need and desire to be saved out of it. What is that lost condition? What is the condition when salvation is attained or accomplished? This is the subject matter for our consideration.

Confining the inquiry to the sins of Adam, the human race, we see that universal observation teaches and demonstrates the fact that man is a dying creature. The young as well as the old cease to live. When a person has attained to the age of three score and ten, he realizes the fact those who were old when he was young are no longer among the living. Death has claimed them for its victims.

Every sane person desires life, health and happiness. Yet observation demonstrates that under existing conditions death will inevitably come. Neither science nor physiology are able to ascertain the primal cause of death, nor invent nor compound a remedy to evade its coming. Jehovah as the Creator has the undoubted prerogative to make laws, prescribe rules to govern the intelligent being that he has created. He was under no obligation to bring him into being; he is under no obligation to continue him in existence.

God has stated the specific purpose he had in view when he created man; namely, to fill the earth with an intelligent, nevertheless free-to-choose race that would show forth his praise, and fill the earth with his glory. Man feels honored and exalted, and experiences satisfaction when his plans work out and accomplish the things that he had in view; especially does he feel honored if his children grow to manhood walking in his precepts, and become honored members of society. This trait in man is only a fitting tribute to his Creator, who himself experiences satisfaction and glorification when he is honored by a hearty, grateful, intellectual walk in his precepts by the people of his handiwork. "Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God."

The inspired word of God alone reveals the cause, and prescribes a remedy whereby victory may be obtained over death. The stated cause is sin. Sin is disobedience to the divine command. "The wages of sin is death." "By one man sin entered into the world, and death by sin." "Sin is the transgression of the law." Adam transgressed the law that God gave to him and brought on himself and on all his posterity the penalty of which he had been fore warned, namely, death.

Also in the inspired word we have the remedy, the case is set forth in plain language. Christ's commission to his disciples was: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved." "Philip went down to the city of Samaria and preached Christ unto them." "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized." "Without faith it is impossible to please him, for he that cometh to God must believe that he is, and is a rewarded of them that diligently seek him." "Faith cometh by hearing the word of God." Man must believe that God was just and righteous in passing the death sentence on the disobedient pair; he must also believe that God in love planned the scheme of salvation whereby the sinner might pass into a condition in which God could in justice raise him from the death state, and give him eternal life. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved."

God's law required sinless obedience. Jesus the Christ, in human nature, the son of David through Mary, the Son of God by begettal, was the only man that passed through life without committing sin. Though tempted in all points as we are, yet he yielded not, but overcame temptation, and developed a character well pleasing to God. Death could not, and cannot, hold a sinless victim. God his Father could therefore in perfect justice raise him from the dead to die no more, also give to him power; constitute him the life giver, to raise from the dead other sinless victims made sinless by having had all their sins blotted out, washed away, forgiven, and righteousness imputed to them on account of faith in the revealed plan of salvation, and obedience to its requirements.

"Thou hast given him power over all flesh that he should give eternal life to as many as thou hast given him." "I am the resurrection and the life; he that believeth in me, though he die, yet shall he live" Again, "Seeing ye have purified your souls in obeying the truth." "The blood of Jesus Christ his Son cleanseth from all sin."

The answer, then, to the question, "What must we do to be saved?" is, acquaint yourself with man's lost condition on account of sin; God's gracious provision for the forgiveness of sin;

render a hearty obedience in faith, and maintain a godly walk through probationary life. To such overcomers it is promised; "They shall walk with me in white; for they are worthy." Beginning at the same Scripture Philip preached to the Eunuch Jesus the Savior. "See, here is water. what doth hinder me to be baptized? If thou believeth with all thine heart thou mayest." "Arise and be baptized and wash away thy sins." "Sirs, what must I do to be saved? Believe on the Lord Jesus Christ and thou shalt be saved." "Men, brethren, what shall we do?" Peter answered, "Repent and be baptized upon the name of Jesus Christ into remission of sins." "Then they that gladly received his word were baptized." "As many as have been baptized into Christ have put on Christ." "If ye are Christ's ye are Abraham's seed, and heirs according to the promise." Heirs of eternal life and blessedness.

"Come ye blessed of my Father, inherit the kingdom prepared for you." "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." "Our life is hid with Christ in God. When Christ, who is our life, shall appear, then we shall also be manifest in glory." All through God's love and mercy in Jesus Christ our Lord. Submitted in the hope that it may be useful in guiding some one into the more perfect way.

S. T. BLESSING.

"The Rest of the Dead',

But the rest of the dead ones lived not again until the thousand years had been finished (Rev. 20:5).

THE APOCALYPSE was showed to John, not alone for the benefit of the servants of the Deity in the times of the Gentiles, but also for the same class amongst the subjects of the millennial kingdom. Eighteen hundred years ago John wrote of the dead of the first resurrection, multitudes of whom had not then been born; yet he says concerning them, "I saw the dead, small and great, stand before the Deity." Upon the same principle he speaks of "rest of the dead" who had not come into existence either in or before the time he wrote, or in the times of the Gentiles, or before the resurrection of the firstfruits.

The "rest" is the remainder of a whole number of certain dead ones, to whom eternal life is to be imparted by the Son. The firstfruits are only the earnest of the harvest to be gathered in. The millennial generations will have the happy assurance that, though the resurrection of the firstfruits had passed, there would be a resurrection of a remainder to complete the whole number originally given by the Father to the Son.

This whole number of the dead is the subject of great solicitude and affection to Christ, who speaks of it in the following Scriptures, in this wise: "Thou, O Father, hast given the Son power over all flesh, that he should give eternal life to as many as thou hast given him." "I pray not for the world; but for them whom thou hast given me; for they are thine. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:2, 8, 24). "All that the Father giveth to me shall come to me. And this is the will of the Father who sent me, that everything which he hath given to me I should lose nothing of it, but raise it again at the last day" (John 6: 37-40). He styles this whole given to him by the Father, the sheep of whom he is the good Shepherd, and says, "I lay down my life for the sheep: And other sheep I have which are not of this (Mosaic) fold: them also I must bring, and they shall hear my voice; and there shall be our fold and our shepherd. Ye believe not because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall not perish in the Aion; neither shall any one pluck them out of my hand. My Father, who gave them to me, is greater than all; and no one is able to pluck them out of my Father's hand. I and my Father are one " (John 10).

In these testimonies we see that the whole number is a gift bestowed upon the Lord Jesus Christ, whom he must bring, and upon whom he is to bestow eternal life; so that if they die before the Aion, they may have part in the resurrection of firstfruits; and if they die in the Aion, they may not perish in the Aion; but live again when the thousand years are past. Hence the whole number of the dead is a collection of persons taken out from mankind. from the time of Abel to the end of the thousand years. Seven thousand years inhabitation of the earth by flesh and blood subject to death, is the Aion of mortality, through all of which progresses the work of taking out a people for the race, who shall attain to incorruptibility and life, upon the principle of a loving and faithful obedience to the truth. These are given to the Son for brethren by the Father: who bestows upon them the earth, in a finished and paradisaic perfection, as their inheritance and abode for ever. The manifestation of this whole number "redeemed from among men," is assigned to two notable and extraordinary epochs: the first. the beginning of the thousand years; the second the end thereof. The first epoch precedes the millennium, and is illustrated by the resurrection of the firstfruits; the second epoch after the millennium is passed, is celebrated by the manifestation in life of "The Rest of the Dead" given by the Father to the Son to complete the fold "One fold and our shepherd" "the Deity then. all things in all." Eureka, Vol. III.

TEACH ME to smile when the way is rough,
And sing when the day grows sad,
Into my heart thy sunshine put,
And make thy tired one glad.

Fill me so full of thy own pure life
That each day may be lived for thee,
That neither the strife nor the woes of life
Can darken the day for me. Selected by Sister H. E. Russell.

Evangelist Report for June

SERMONS

Omaha June 6th	2
Blair June 13th	3
Loretto June 29th-30th	2
Total	7

MONEY RECEIVED

Sister Titus	$ 5.00
Carried over from May	30.87
Brother Arthur Johns	10.00
Brother and Sister Krogh	10.00
Sister Alice Adams	2.00
Total	$57.87

EXPENSE

Omaha to Loretto	2.56
Telegram	.45
Telegram	.50
Total	$ 4.21

Salary	$ 100.00
Expense	4.21
Total amount of order	104.21
Due on order	57.87
Due on order	46.34

Remarks

DURING JUNE we were once more forcibly reminded that we are not masters of circumstances. While we expected to remain at home but a few days, and be on our way and fill some urgent calls, we were detained waiting an answer from the people who own the hall, where we held conference the last two years. Then after all it was in such condition, they thought best not to let us have it as they are trying to sell it. Not being discouraged, because we remembered Paul had said "all things work together for good to them who love the Lord, who are called according to his purpose."

This proved to be true, for what seemed to be an accident, took me to a place where I found just what I was looking for. So I praised the Lord, and took courage. This being settled I started once more to carry the message of God to an indifferent world. It is needless to say that the truth has always been unpopular, but now we have reached a state of such indifference to all things religious, I wonder if you can realize the courage it takes, and the absolute trust and confidence we have to place in God's promises never to leave or forsake us, to take this message to the world.

There never was a time when I did not need your prayers and sympathy, but more in these days than ever before. I wonder what we would do or what would become of the gospel if this wonderful indifference should strike our brethren as it has others. But when we meet with those of like precious faith, and find them alive, and ready with words of encouragement, the darkness seems to dispel, and sunshine takes the place of gloom. The bee flies from flower to flower seeking the honey which will furnish sweets for others. They no doubt light upon many where there is none, but they fly away to others where they are not disappointed. How often we find a beautiful flower growing among thistles or other noxious weeds, emitting its fragrance, the air being laden with its aroma and nothing around to be attracted by it; so in life there are splendid characters throwing out light and sunshine, and no one to be lighted or warmed by these sunny rays. So we are apt under these circumstances to close up like a morning glory and wait for another morning to come out in full glory.

But this ought not to be, but every character, should retain its bloom from day to day and hour to hour. We never know when some weary traveller may come our way needing encouragement. Dark and gloomy life would be without these people, who are shedding light and have within themselves the sweetness and spices of life.

The person who carries the gospel to the world needs these more than all others, yet they are indispensable to every one. Do we realize what a real actual God-like life is? Are we ready at all times to look upon the weaknesses of our brother with that tender forgiving spirit manifested by the Master? He has just as certainly taught us that we are to forgive, in order to be forgiven, as any other one thing he taught. Yet we find people, even brethren, who will neither forgive nor forget. It is for these we tremble knowing they have no hope. Have you even thought how grand it would be if each one took upon himself to make special effort and as far as is possible emulate the life of Christ. We must not expect this of others and fail to do it ourselves. We are living in a time when we should all be alive to our duty.

During the month, we visited the church at Blair and held an all day meeting at Brother and Sister Harvey Krogh's. Brother John Mehrens and family drove over from Iowa. Brother Lecrone and family from Kennard, and Brother Athrur Johns and family. We held services in the forenoon, then all had our dinner together. when we again assembled and we gave a talk on the signs of the times. Then after enjoying a few songs I again took up the subject. We had a very enjoyable day. Sister Cole came over with Brother Mehrens, whom we had not met for some time. Sister Cole is well posted and concurred in many things that were said. Not only were we well entertained by Brother and Sister Krogh and father, but also by Sister Johns and daughter, Sister Free. These brethren we have known and labored with for years, and it seems good to meet them. We are now at the home of Brother Storjohn, just starting a meeting. If it holds out as it begins I hope to be able to report some success in my next report.

ALMUS ADAMS.

The Restitution

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ROBERT G. HUGGINS .... Editor

ARTHUR E. GRIFFITHS ...... Treasurer and Manager

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Editorial

A year of pleasure passes like a fleeting breeze, but a moment of sorrow seems like an age of pain.

* * *

The affection of parents is best shown to their children by teaching them what is good and true.

* * *

Courage, the commonest of the virtues, obtains more applause than discretion, the rarest of them.

* * *

Great souls are always loyally submissive to what is over them; only mean souls are otherwise.

* * *

Love can excuse anything but meaness; but meaness kills love, and cripples even natural affection.

* * *

Will Sister Mattie E. Ridgeway please communicate with Sister A. Ashute, 110 Elmhurst Ave., Syracuse, N. Y.

* * *

Through the kindness of Brother Griffiths and Sister Hazel Blyth the Editor will be relieved from work on the next two issues of The Restitution. If these issues are not just the same as usual, the reader will remember that other hands have handled, worked, and toiled. A change is usually interesting and profitable.

* * *

Sister Huggins and the Editor recently spent a pleasant week with the brethren and sisters in Canton and Salem. Many kindnesses were shown us by all; but we are specially indebted to Brother and Sister Townsend, Brother and Sister Heacock, Brother Franks and his Wife who, although not a sister, is friendly to the people of God, for primitive hospitality.

* * *

The Young People's Society convened Friday evening, July 9th, at the home of Brother Griffiths. Eighteen members responded to roll-call and after a short business meeting the lesson was taken up by Robert Meermans. The subject was "The Severity and Goodness of God." By asking the members to read numerous verses of Scripture, Brother Meermans effectually brought out how far God's goodness exceeds his severity and while he is severe only when kindness has failed, his mercy is continually showered upon all.

* * *

A Friendly Word for Larger Hope

Number Four

"IV. IT MUST be shown exactly when this UNIVERSAL resurrection takes place."

We know of no scriptural necessity for knowing the time of the universal resurrection in order that we may believe it to be a Bible truth. God has not given the time element as evidence of any truth, particularly not the exact time.

However, he has granted us this much evidence concerning the time of the universal resurrection. The enlightened ones will be resurrected at Christ's coming (1 Cor. 15:23). John, after picturing the resurrected ones reigning with Christ, says, "The rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). We have no right to say "the rest" includes any less number than all those dead at the coming of Jesus minus those who were resurrected at that time.

ALTA KING.

Editorial Comment

LAST WEEK we quoted twelve passages of Scripture which declared that a part of the dead will never return to life, either for reward or punishment. Know therefore and understand that he who talks about a "universal resurrection" speaks not according to the oracles of God (1 Pet. 4:11). Universal resurrection is a figment of the imagination foisted upon the generality by the immortality of the soul. It is indeed a logical necessity of immortal soulism. In the system of divine truth it has no place. It is an ignis fatuus, a foolish fire, a "strange fire" to burn on the Lord's altar, which he has not commanded (Lev. 10:1).

UNIVERSAL RESURRECTION WHEN ?

TO CLAIM there will be a universal resurrection fastens upon the claimant the necessity of stating when it will take place. "The exact time" is not, of course, in question. To say there is no "scriptural necessity for knowing the time of the universal resurrection" is to display unnecessary wariness. The necessity of knowing epochally or dispensationally when the ignorant are to be raised will appear when we remember that priesthood and probation begin and end together. To raise the dead before priesthood begins, would defeat probation after resurrection; to raise them after priesthood has ceased, would also make probation both absurd and impossible. The necessity of knowing "the time of the universal resurrection" now begins to appear. The dead must be raised, not before or after, but while priesthood functions. Mistake the time of resurrection and probation for the dead is outlawed. "When are the dead raised ?" is a question that must be answered without evasions and dodges.

DISPENSATIONAL ENTANGLEMENTS AND LOGICAL ABSURDITIES

PUTTING SHYNESS aside, let us keep ourselves clear from chronological entanglements. Probably some illustrations will help us to think clearly as we ought to think. Suppose that during the days of Moses some Canaanite had accused God of not giving the people who had lived before that time a "fair chance." Suppose he had used the tactics of Larger Hope and said: "The masses of the people who lived before Moses had no chance; the kingdom of God is to be established by Moses; therefore all the dead are entitled to the priesthood and probation of the Mosaic ritual; and to obtain these they must all be raised from the dead." This argument is verbally and substantially the same as we hear today, and just as plausible. The Mosaic economy was a "pattern of things in the heavens" and was typically the kingdom of God on earth (Exod. 19:6). History steps in to tell us the sentimental and plausible theory of the Canaanite is not so. Instead of preserving all the living Egyptians and the seven nations of Canaan, they were summarily destroyed. Their dead ancestors were not disturbed. But the Canaanite would at least be logical and consistent in his error in insisting that the dead Egyptians, to become recipients of the Mosaic priesthood, must be raised form the dead sometime during the reign of that priesthood. To give them a "fair chance" he would insist that they should be raised at the founding of the Mosaic ritual, and thus get a fair start. Suppose the Canaanite preacher had said: "No; they are not raised at the founding of the Mosaic institution, nor during its administration, but after it 'passes away with a loud noise.'" Even children would have said, "that Canaanite's logical faculty is at fault. He raises people from the dead to enjoy a chance under the Mosaic law after the law and its priesthood are abolished. His chronology is badly mixed."

Again, suppose some lawyer had said at the beginning of the Christian dispensation: "The masses who lived under the Mosaic law had no chance. Christ has founded his church on earth and is a priest in the heavens. Therefore all the dead of past ages must be raised that they may enjoy probation under the priesthood of Christ." And then resorting to Larger Hope arguments he would continue: "Christ has died for 'every man,' for the 'sins of the whole world.' He says he has all power in heaven and in earth,' and that the gospel must be preached to 'every creature.' And as he commanded so it has come to pass (Col. 1:6)." Beautiful as the lawyer's theory sounds, twenty centuries of the Christian dispensation refutes it completely. Instead of all being raised from the dead in the Christian dispensation, not one has been raised; instead of all having a chance, the Jewish nation has been "broken off," and as a nation has not had any chance at all; instead of "every creature" having the gospel preached, so few have heard it that Larger Hope people build their strongest arguments for future probation on that very fact! History has unmercifully demolished the lawyer's altruistic theory . But he would have destroyed it himself if he had said in answer to the question, "Are the dead raised at the beginning of the Christian dispensation, or during its administration ?" if he had said: "No; they are raised afterwards !" He would be guilty of destroying with one hand what he was trying to build up with the other.

LARGER HOPE A CHRONOLOGICAL MISFIT

WE HAVE seen that Larger Hope is a misfit in the past, therefore its advocates must face the future without a single precedent, merely repeating arguments on its behalf which history has exploded centuries ago. The impracticability of the theory is further underscored by the fact that according to its own propagandists "the universal resurrection" cannot be made to fit anywhere in the future. Christ's priesthood in heaven is to be supplemented by his priestly reign on earth. At his coming there will be a resurrection of the dead, followed by a priestly and kingly reign of Christ and the saints for one thousand years (Rev. 5:10). This reign is expressly said to last a thousand years (Rev. 20:4), and then to be "finished" and "expire" (vss. 5, 7). It is during this period, if at all, that the dead can be raised and be given a chance under the millennium priesthood. So we approach Larger Hope people and ask,

"When does the universal resurrection, about which you talk so much, take place ?"

"We see no scriptural necessity for knowing the time of the resurrection," they reply.

"But if the dead are to benefit under the millenium priesthood of Christ, they should be raised when Christ comes and inaugurates that priesthood. Raise them then and you will have a thousand years in which they can have a chance."

No; we are not to be trapped by a stratagem. The enlightened ones only are raised at the coming of Christ."

"Then while the priesthood of Christ on earth is in full blast the ignorant, whom you want to have probation under that priesthood, are slumbering in their graves."

"Yes; they are 'the rest of the dead' to be raised later."

"But your text reads, 'the rest of the dead lived not again until the thousand years were finished.' Then if they are not raised at the beginning of the reign, or during the reign, they are not raised to life until it has 'expired.' How do you expect them to benefit by a priesthood that is 'finished' before they get there?"

"We are not interested in the question of when they are raised."

"Well, we are. Frankly, now, are the ignorant raised at the coming of Christ and the beginning of his reign?"

"No; they are not raised then."

"Are they raised during his reign?"

"No; not till it is 'finished.'"

"Then they are raised in the 'little season' that follows the millennium?"

"Exactly."

"Then see what a conglomeration of bits and ends Larger Hope is. There are no parts of a vast organic whole—no vital coherence in it. Stray fragments of theology, chronological misfits, Russellite oddities, Universal maxims and much else accidently heaped together! The masses of people now have no chance to be saved, because the devil prevents them hearing the truth (1 Pet. 5:8). During the millennium when the devil is bound (Rev. 20:1, 2), and they could have a chance in a golden age of peace and righteousness, they are all dead! No chance for them under the millennium priesthood and reign of Christ; absolutely none; for they are dead! Then after this priesthool is 'finished' and the reign 'expires' and the devil is 'loosed out of his prison,' and while he is deceiving the nations in the four quarters of the earth, hurrying them on to destruction by a downpour of 'fire from God out of heaven' (Rev. 20)—then they are to have a chance ———"

"———— ——?? ———!!"

Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

DEAR ONES OF THE FAITH:

AFTER READING Brother Adams' article in July 6th Restitution, I cannot keep still longer. Why do we so often become indifferent after we see the light and are baptized? Do we think that this is all that is required of us? It is just the beginning of a useful life. Paul says to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil." Are we redeeming the time? I am afraid I have not. Why cannot we, who live in or near Kansas City, Missouri, or Kansas, form a society and redeem the time by studing the precious truth together? Let us not have any excuses or worldly cares to hinder us meeting together once a week. In this way we might get others to study and learn the real truth; besides it would strengthen our faith to withstand the worldly conflicts now and those to come.

I am quite sure some of the brothers would spare us a few sermons now and then. If a suitable meeting place cannot be found, some of us could open our homes to no better cause. Our humble home is open at any time. Let us get busy: what say you? Let us not be like the five virgins that had no oil.

Looking for the soon coming King.

Mrs. LETTA MORGAN.

EDITOR RESTITUTION:

I WISH to tell you how much I appreciate the admirable and scriptural articles which appear from time to time from your pen and also the gifted writers on inspiration found in The Restitution. I may say that I consider myself a lonesome, isolated well wisher of your church, although not a member of your church of God or any other organized church for that matter. I rejoice in the fact of acceptance of the truth as set forth in The Restitution founded upon God's immutable truths, and that I am kept in touch with the brethren through receiving your paper regularly from Brother Rothe, of Brooklyn. He has been very kind to me from time to time, and I appreciate it very much. I also rejoice to know that I am united to all of the one hope and faith once for all delivered to our fathers, and that through the acceptance of Christ as my own personal Savior I believe my name is written on the church roll in heaven.

I am writing you about a matter that troubles me not a little, and of which I am much exercised in my mind about, so much so that I seem in a fog and do not know whether I am following the truth or not. For some time past a district field organizer and minister of the Seventh Day Adventist faith has been visiting me at my residence nearly every Sunday afternoon and holding Bible reading for the benefit of myself and wife and a few other friends. He has just built a new church of his faith about 3 or 4 miles from here and is interested in us and anxious for us to become identified as members of his church. Now this is my trouble: while I agree with much of his teaching which seems the same as I find in The Restitution, I cannot yet feel that I will be lost if I do not keep the one Lord's Day Sabbath, that is, the seventh day Saturday. He has given me much literature to read on this Sabbath question, and it appears convincing enough to me so far as the origin and commandment goes, also the historical evidence of the change of day by Constantine at the instigation of Rome, and Rome takes full credit for changing the day which is the fulfilment of the prophecy that he shall think to change times and laws. Of course it is impossible to change God's laws. The pope has only thought to do it to his own satisfaction and nearly all Protestant Christendom who acknowledge her supremacy by keeping her day Sunday.

Now here is where I do not feel able to fall in line, granted that the above is all true: must I, in order to be saved, go back to keep the law and put myself again in bondage to that law which,

until I became a Christian standing fast in the liberty wherewith Christ makes me free, I was totally unable to keep by reason of my fallen nature? Granted that God's law is immutable, and has not been done away by Christ. Please tell me, where do I stand? what course must I take? I want to walk in the truth. It is a vital matter to me. I do not want to jepardize my future life through failure to do the right thing at any cost or sacrifice.

Brother M——, the minister referred to, tells me on the authority of God's word that Rome is clearly the beast, that Sunday worship is the mark of the beast, and that Protestantism has set up an image to the beast which is worshipping Sunday like Rome, the first day, instead of the seventh; and that from Revelation he showed me all those, whether Christians or not, who worship the beast or his image or has his mark in their foreheads or hands, will be destroyed at Christ's coming. What an awful ending to a faithful Christian life [illegible] destroyed because we have knowingly or not kept the wrong Sabbath!

My brother, I feel very much disturbed about this vital matter, and I appeal to you to enlighten me and guide me as to the course I must pursue. There is always two sides to any question: perhaps you with your profound knowledge of the Scriptures can give me the right view and set my mind at rest.

You may use parts of this letter for publication in The Restitution, and if you will kindly oblige submit an article in answer to it for the benefit of others who are being exercised very much about this question just now. Also I would be glad if you would just send me a personal letter in answer to my enquiries as above in order to set my mind at rest sooner than would be by the time article appears in The Restitution.

Your personal letter will be doubly appreciated as this brother is continallu urging upon me the importance of becoming a Seventh Day Adventist and keeping God's laws, and I want your side in order to be able to decide what to do, and where to stand. Any Restitution literature bearing on the subject, please send along with letter. I will send you an order in a few days for a selection of literature as advertized on the back page of The Restitution..

May God bless you and your staff of contributors, and especially dear Auntie Wince. Her articles are a great spiritual help to me. I feel so full of love to her and all the dear workers in the Church of God. On the bright dawning of that glad day what a gathering that will be!

Trusting we shall all be found there without blemish and without spot,

I remain, yours in the one hope,

GEORGE F. HAINES.

The questions propounded by above correspondent have been answered privately. Editor.

KNOWLEDGE IS proud and overbearing because it knows so much, while wisdom is backward and humble because it knows so litttle.

Salem Church Notes

BROTHER ROBISON, while in failing health, is able to attend our meetings.

SISTER ESTHER Burton and family spent last Sunday with Brother and Sister Moore, near Garretsville, O.

SUNDAY SCHOOL each First Day at 10 A. M.; meeting 11 A. M.; Bible study 7:30 P. M.; Brother O. A. Pottorf, teacher.

WE ARE much pleased to have with us on July 25th Brother and Sister Heacock, of Canton, O., and Sister Huggins and children, Russell and Catherine, of Cleveland, O.

BROTHER MORRON is again with us after spending several weeks at his summer home in Canada. Sister Morron left for that point last week. Their son John Wayne is also spending the summer there.

REPORT OF SISTER'S MEETING

A MEETING was held July 14th at the home of Sister Townsend on West Main St., for the purpose of reorganizing a Sister's meeting. The last meeting previous to this was held Feb. 17th, 1916.

The following officers were elected: President, Sister Pottorf, Secretary and Treasurer, Sister Coy, Organist, Sister Townsend.

The next meeting will be held July 28th at the home of Sister Ella Knowles, 50 Depot St.; lesson Psalm 2, leader Sister Ella Knowles. We shall be pleased to hear from the sisters in Cleveland and elsewhere. Address Mrs. W. W. Coy, 27 Ellsworth Ave., Salem, O.

RALPH COY, Sec.

Nebraska Conference

THE 35th annual conference of the Church of God of the Abrahamic faith in Nebraska will convene in Omaha, Neb., Aug. 25th to 29th inclusive, and will continue longer if interest warrants. The signs are thickening and events are taking place so rapidly, that we have no assurance the age will last from one conference to another; so we must make the best of the time that remains. We need you at the meeting for your counsel and admonition, and you need ours. The topics we are most interested in will be discussed. One or two, and maybe more able speakers will be present to help in the preaching, so plan now to be here and enjoy every minute of the time

As far as possible the following program will be carried out.

Morning devotion	7:15
Breakfast	7:30
Children's meeting	9.00
Bible Class	10.00
Sermon	11.00
Dinner	12.00
Question Box	2.00 to 2:30

Sermon	2:30
Business	4.00
Supper	6.00
Song service and social meeting	7.00
Sermon	8.00

All coming by rail to either Union or Burlington stations take a Farnham car going north, and ask for transfer to Sherman Ave., and transfer at 14th and Farnham and take a car that says 42 and Grand Ave.; then get off at 40 and Grand, and go north to Jaynes St., then three blocks east to place of meeting. Places for sleeping will be provided free; the charge for meals will be just enough to meet the expense—3 meals for 50 cents. You cannot live any cheaper at home. Write Brother Almus Adams how many are coming from each locality, and you will be met at the train. Bring these directions with you and you will not have any trouble.

To all strangers we will say, you will be driven over the city to see principal places of interest, of which there are many. We hope to meet you here and enjoy a feast of good things. Paul in his letter to the Hebrew brethren says we must not forsake the assembling of ourselves together. and especially as we see the day approaching. Brethren, the day is fast approching.

CARRIE M. FREE, Sec.

* * *

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... **EDITOR**
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Special Contributors

Bessie Walker, (Aunt Bess)	**Proctor, Montana.**
Marie K. Thomas.	**Proctor, Montana.**
Ethel M. Howard,	**Chinook Cave, B. C., Canada.**
Jennie Thomas	**Proctor, Montana.**
Ashute Family	**Syracuse, N. Y.**
Young People's Society, Church of God,	**Cleveland, Ohio.**

THE MASTER IS COMING

The Master is coming! he's coming again!
He's coming to free us from sorrow and pain;
To bless all creation, and ransom the earth
He honored before by his wonderful birth.

Mark 13:35. Rom. 8:22.
John 14:18. Isa. 11:9.

The Lord Jesus is coming! he's coming the same,
As loving and kind as he formerly came;
And all who "in him" are asleep in the grave
Shall wake at his voice, for he's mighty to save.

Acts 1:11. 1 Thess. 4:14.
Psa. 72:17. John 5:28.

As Lazarus came forth by the word that he spoke,
As the daughter of Jarius, the ruler, awoke.
As the son of the widow of Nain was restored,
So they shall revive at the call of their Lord.

John 11:44. Luke 7:15
Mark 5:42. 1 Thess. 4:16.

The saints who are living and those who thus rise,
Shall be caught away like clouds in the skies;
All radiant in light, like the Lord whom they see,
And with him forever in glory to be.

1 Cor. 15:51. 1 John 3:2.
1 Thess. 4:17. John 14:3.

When earth has been freed from its sorrow and sin,
The reign of Immanuel then will begin:
The age of all gold will attain to its birth,
And peace her soft pinions spread over the earth.

Isa. 25:8. Isa. 60:7.
Isa. 7:14. Isa. 2:4.

Seeing then that we know that our Lord shall appear
To establish his kingdom of righteousness here,
Let us watch for the dawn of that glorious day,
And pray as he taught the disciples to pray

Heb. 9:28. Rom. 13:11.
Jer. 22:5. Luke 11:1.

"Our Father in heaven, may thy kingdom come!
Thy will upon earth, as in heaven, be done!
For thine shall the power and the glory be then,
And thine the dominion for ever. Amen!"

Luke 11:2. Matt. 6:13.
Luke 11:2. Matt. 6:13.

G. P. McKAY in "Words of Life."

* * *

HOW TO BE HAPPY

THE SUREST way to be happy is to get so awfully busy you have no time to be unhappy.

Be so busy that you have no time for "busy bodies," and you then will escape the sting of gossip and avoid much unrest.

Get the habit of looking happy, and by and by it will hurt you to look cross.

Be busy! Yes, but in what way? There are many things that it would be far better for us to be dead and buried than to busy doing.

One way to be busy that is sure to bring the happiest of results is to "bear ye one another's burdens, and so fulfill the law of Christ."

Another way that will bring happiness both here and hereafter is to make peace. Hath not Jesus said, "Blessed are the peacemakers: for they shall be called the children of God."

Are we busy in keeping our light shining so that others will, through us, see the love of God and be brought repentant to him? Did you know that Christ admonishes us to do so?

Jesus came into this world to do "the will of his Father." Can we afford to do less than follow the example of Jesus? If we spend our time in doing the will of God we shall be happy; every one with whom we come in contact will be happy; Jesus will be happy; and God will be happy.

Yes, the only way to be happy is by making others happy, and the best way to make others happy is to tell them of "Jesus and his love."

1150 B. C. 1920 A. D.

SAMUEL WAS the Old Testament's best type of spiritual leader. His character and conduct were unblemished. He wanted only to find out the will of God and do it. He was as courageous as a warrior, as gentle as a woman. His one law and guide was the word of God. His personal dignity lends him a quality of real grandeur; he was a gentleman, "without fear, and without reproach." His personal griefs never affected his public duty. He remained serene and benign and public-spirited throughout all vicissitudes. His loyalty was not lessened, nor his spirit embittered, by his own relegation to a secondary position. He knew how to

Meet with triumph and disaster
And treat those two impostors just the same.

Shall we not pray, daily in private, and upon all the public gatherings of the church, that in this grave hour there may be sent Samuels to lead the church and the world into paths of spiritual wisdom? Even now let us pray:

Almighty God, King of the Ages, Ruler of nations and of the hearts of mankind, look in mercy upon our world today, so sorely smitten, so blindly groping, so sorrowfully stumbling. Give unto us ears quick to hear thy voice, and spirits ready to obey thee in all things; that being true followers of thee we may humbly lead our fellowmen into ways of wisdom and paths of peace. Overwhelm us now with a sense of spiritual values. Make us wise with the wisdom that is for two world's. Teach us to touch the spirits of men, and especially little children, with the touch that turns towards thee. Amen.

* * *

TO THOSE WHO DESIRE TO HELP

WILL THOSE friends who love us enough to wish to aid us in our work, kindly remember that they can accomplish their purpose much better by observing the following rules:

Write on one side of the paper only.
Write with ink.
Write plainly.
Write briefly.
Write to the point.

We appreciate and thank you for what you do, for we know it is done in love; but often we have to rewrite your message, feeling it would be unjust to the printer to send it to him in the condition we receive it. And we feel you are unjust to yourself when you write in a careless slipshod manner. One letter we received was dirty, crumpled and torn, and it bore the following postscript:

Dear Brother Donaldson:

Please excuse the condition of this letter, for had you been where this letter has been you would be dirty too.

Signed, ———

The writer had no idea of being funny, and neither was he; he simply was so careless that he was disgusting, and any influence for good he otherwise might exert would, under the circumstances, be lost. So for your own sake, for the sake of those to whom you write, for the sake of the Savior you claim to serve, we will add to the above rules, BE NEAT.

A hint to the wise is sufficient. I thank you.

* * *

TO GOD THE HONOR

'Tis he that taught the lark, from earth upspringing,
To warble forth his matin-strain;
And the pure stream in liquid gushes singing,
Gladly to bless the thirsty plain;
And from the laden bee, when homeward winging
Its tuneful flight, doth not disdain
To hear the song of praise.
There's not a voice in nature, but is telling
(If we will hear that voice aright),
How much, when human hearts with love are swelling,
His blessed bosom hath delight
In our rejoicing lays.
His love that never slumbers,
Taught thee those tuneful numbers.—Bethune.

* * *

GO ON

TO STAND still in to go back. Remember nothing in life is stationary.

The earth, the sun, the moon, the stars are ever in action.

How, then, can mere man hope to stand still and be a living issue.

* * *

DAILY THOUGHTS

He healeth the broken in heart	Psa. 147:3
Direct your hearts into the love of God	2 Thess. 3:5
I am my Beloved's and my Beloved's mine	S. of S. 6:3
Have peace one with another	Mark 9:50
Give thanks unto the Lord, for he is good	Psa. 136:1
In thee, O Lord, do I hope: Thou wilt hear	Psa. 38:15
Keep the unity of the spirit in the bond of peace	Eph. 4:3

* * *

A CHILD'S PRAYER

And then dear Lord, while I'm awake
I pray that from me you will take
All desire to sin, and in Christ make
Your child of me.

* * *

SO LONG as a man is capable of keeping ahead of his work, it is marvelous what he can accomplish. But when work begins to drive the man, it does not take long to put him on the scrap heap.

* * *

IF I had the means I would print on every mile post along the human highway "Go on!"

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, O. AUGUST 17th, 1920. NUMBER 31

Your Guiding Star

IS YOUR lamp trimmed and burning?
  Is your vessel filled each day?
Are you waiting for the bridegroom?
  Do you think he's on the way?
Are your robes all clean and spotless?
  Are your hands quite free from sin?
Are you the trumpet call awaiting?
  Do you think you'll enter in?

Are you mixing with the world,
  In their daily joys and strife?
Is fashion, show and pleasure
  Your guiding star through life?
Do the movies most attract you,
  And draw you far away,
When you should be at the church,
  To hear and sing and pray?

Do you love to go joy-riding
  With the gay and giddy throng?
And listen to their babble,
  Their jesting, slang and song?
Does the low seductive fiction
  That the libraries contain,
Fill your heart with foolish longings,
  And satisfy your brain?

Come, leave the trash alone and fill
  Your mind from God's rich store,
Have you tasted of the heavenly gift,
  And anxious for some more?
This age is now the only time,
  The prize of life to win;
You sure will not obtain it,
  If you spend your time in sin.

Then do not longer linger,
  Do not disdain the prize;
For soon the "Sun of righteousness"
  In glory will arise;
Then perchance you may repent
  When alas it is too late,
When the righteous are all gathered
  Inside the golden gate!

J. E. HOGARTH.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

RESURRECTION OF THE BODY

WE CAN now see how the expression "resurrection of the body," believed in by the churches and preached about in a perfunctory manner at Easter tide, came to be adopted. When the Platonic fiction of the soul's immortality began to be accepted, then of necessity the resurrection (if any) could possibly be only that of the body. Thus the scriptural expression "resurrection of the dead" was altered in the ceeds of churches to "resurrection of the body." Let our readers compare the so-called Apostle's Creed in the Church of England prayer book with the older Nicene Creed sung or said at the Communion service, and they will see the point we are emphasizing. In the Bible we never find the expression "resurrection of the body," because it is not true.

Death is the "gate to glory." Death is "the crown of life." "Death gives us more than was in Eden lost; the King of terrors is the Prince of Peace." So sing poets and so talk preachers. Let us hear Paul: "By one man sin came into the world, and death by sin; and so death passed upon all men, in whom all have sinned." "The wages of sin is death." Death is further personified by the apostles as "the last enemy." It is to be "abolished." In the coming age "There shall be no more death."

These texts quoted in brief explode the inanities and mischievous talk of poets and preachers. These would have death's victims wreathed in flowers and peans of triumph uttered over the graves of the slain. Surely a horrible, ghastly delusion!

IS DEATH A BEATITUDE?

Consider, if the popular teaching of death is right, then Adam's disobedience brought a blessing instead of a curse to the human race, and to him and to his consort in particular, death wrought a glorious and exalted beatitude. That is, they secured a heavenly for an earthly paradise by an early premeditated rebellion against their Maker! One wonders after this, if that precious pair could have done any better? The most incredible part of it all is, that Adam has been in an heavenly paradise these 5000 years, rejoicing in his salvation, in a state of glorified complacency and with his wife, "hovering in spirit" over the appalling ruin which they had wrought; witnessing the ever increasing numbers of lost "immortal souls," writhing and wailing in bitter agony, in company with their son Cain, the fratricide, cursing and blaspheming both of them and their haeful Maker! The picture is too horrible! And yet, Adam and Eve are supposed to witness all this, knowing full well that they, and they alone were the dire cause of the ruin and misery to the race. Reader, how would you like it?

Take another instance: Moses, because of his rebellion against God, as set forth in Deut. 32, was punished, by being denied entrance into the land of Canaan. "I have caused thee to see the land which I will give to Israel," said God, "but thou shalt not go over, but get thee up into Mount Nebo and die in the mount whither thou goest up, and be gathered unto thy people. So Moses the servant of God went up into the mount and died there." Well then what happened? The chronicler says, "God buried him." Not a bit of it! Moses just "swept through the gates" right into the heavenly Canaan! He lost the privilege of entering into the earthly Canaan, because "he spake unadvisedly with his lips"; but he just closed his eyes and "winged his flight" delightfully into the New Jerusalem with scarcely a blush on the face of his "immortal soul," while for thirty days the children of Israel were weeping and mourning for him!

SPURGEON IN HEAVEN

Let us briefly view the case of Lazarus with the popular death idea. The record states he had been dead and buried four days. He was doubtless a believer in his Friend and Lord, and therefore at death, went to glory. Here on earth were his sisters beseeching the Lord to bring him to life again. The Lord in his almighty power, accedes to the prayers of these selfish women and brings poor happy Lazarus back to this mundane state; probably he was his sisters' only support, gut what cared they? even if he had to go a second time, through the "bitter pangs of death." How would Lazarus like it? And how are we to view our Lord's participation in this questionable act. We bring these points in violent contrast, so that our readers may see and appreciate the blasphemous contradictions involved in the popular view of death. We remember of Mrs. Charles Haddon Spurgeon, when she lost her illustrous husband a few years ago, stating that she would not for many worlds, consent to ask that her husband be brought back from the joy with his Lord in heaven! Here spoke the true and unselfish wife and woman! She believed and therefore she spoke, but what are we to think of Mary and Martha whose actions were the very opposite? Are we wrong in calling them selfish? But then, it is only our logical conclusion from a false premise, which has compelled us to do so.

CAIN IN HELL.

We will reverse the scene while still keeping to the orthodox idea. There is Cain the first murderer, undergoing in his soul the torments of the theological "hell" for the last 5000 years. At the resurrection his "immortal soul" will be united with a body supposed also to be made incorruptible, and both will stand up before the great white throne. What for? A trial is to be held, and the judgment will probably be that, because he killed his brother Abel, therefore he is to be tormented henceforth and forever body and soul in Gehenna. In vain we hear him plead that up to date he has had over 5000 years agonies in Dante's Inferno—if not there, in the theological "hell"—that he was many degrees less culpable than sinners of his kind living and dying in this gospel age—that he really after all did his brother a good turn, by sending him "to glory" centuries before he would have reached there otherwise. The incredible and amazing part is, that Cain will have suffered punishment all these many centuries, without even the pretence of a trial! for, be it remembered, that Scripture knows of no judgment except the judgment of the "great day" when the Lord will have come and awakened the dead to the "resurrection of judgment!" Is this therefore, not tantamount to hanging a man first and then trying him? How much of folly, confusion, infidelity and blasphemous reflections against our Father would we have been saved from, if we had adhered to Moses and the prophets, and let Plato alone, when framing our theologies and isms and systems and creeds.

G. W. WINCKLER.

The Temptation of Christ

He was tempted in all points like as we are, yet without sin.

WHEN PERUSING the words of the writer to the Hebrews, the more or less superficial reader pauses in doubt as he reads the words of the apostle, "tempted in all points like as we are, yet without sin," and asks the meaning of these words. Was Christ tempted in all points like as we are? More often the question is viewed in the form, Was Christ tempted in exactly the same way, or under the same circumstances as I am? The questioner pictures one of his great trials, and concludes Christ was never under such circumstances.

This form of reasoning which largely prevails, has engendered in the minds of Christians a wrong or lax conception of the temptations and life of Christ during his thirty years of private life and the three and a half years of his ministry, and has, as its consequence, prevented the truth of Jesus' words, "love is the fulfilment of the law," being universally understood by his followers.

What was then the nature of Christ? Jesus says of the angels, they neither marry nor are given in marriage, that they are spirit beings, and

deathless. The writer to the Hebrews says, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" He was not of angelic nature, neither part God and part man, as some would have us believe. The writer to the Galatians tells us (Gal. 4:4), "God sent his own Son made of a woman, made under the law;" and to the Romans (8:3), "God sending his own Son in the likeness of sinful flesh." The apostles throughout the New Testament in their writings acknowledge two kinds of bodies: mortal and immortal. Jesus therefore being of a nature susceptible to temptation, must have been mortal just as all other human being are. He was mortal, human, and finite, of flesh and blood, the Son of God by begettal through the power of the Holy Spirit, as recorded in the 1st chapter of Luke.

Very early in his life Jesus is brought to our attention as displaying wisdom and understanding. When but twelve years of age his mother brought him to Jerusalem at the time of the feast of the passover. After travelling three day's journey Jesus was not found, and in consequence his mother returned to Jerusalem where he was found in the temple, sitting amongst the doctors, asking them questions and hearing them. At this early age he knew who he was, and he knew why he had come into the world, for his answer to his mother is, "Wist ye not that I must be about my Father's business?" He had been taught he was the Son of God, and had heard what was written of him in the prophets and in the law, how that he should be numbered among the transgressors, crucified, and resurrected from the dead.

His constant object during his life was to follow the spirit, to live a life of righteousness always living well pleasing unto his God. He was living during the law dispensation, under the law, in covenant relationship with his Father by the law of life and death. All men had failed to keep it (because weak through the flesh), and the Son of Man had to keep it perfect. To do what all others had failed to do and ultimately to give up his life on Calvary's cross for his friends. This knowledge of what he must suffer, and ever living to that end, was indeed a great trial, and controlling his natural desires was indeed suffering. This life (known as his private life) was one of continual watchfulness and godliness, and was commended by God. At Jesus' baptism by John in Jordan when the spirit descended and lit upon him in the form of a dove, there came a voice from heaven saying, "This is my beloved Son, in whom I am well pleased."

The writer to the Hebrews says we have not a high priest which cannot be touched with the feeling of our infirmities. Jesus during his career experienced the feelings common to his people. One of the most notable instances of his love and feeling is given us in the case of Lazarus who had died, as recorded in John 11:34-36, for Jesus wept and the Jews said, "Behold, how he loved him." And when approaching Jerusalem at the proclamation of "Blessed be the King that cometh in the name of the Lord," he wept over the city saying, "If thou hadst known in this thy day the things which belong unto thy peace, but now they are hid from thine eyes."

Perhaps the most notable temptation through which Jesus passed is recorded in Matthew 4, his temptation in the wilderness forty days by the diabolos. At the present time the most popular view of this temptation is that the "devil" is here a person tempting Christ. Jesus according to the narrative, was tempted, therefore that which tampted him was the devil. The apostle James gives us the origin of temptation (1:14) when he says, "Every man is tempted when he is drawn away of his own lusts and enticed" (by his own desires). Our conclusion, then, is if Christ is tempted by his own desires, the devil is the origin of the desires. The circumstances of the trial of Christ differs from those of any other people. These circumstances are peculiar and singular, but when the apostle wrote "tempted in all points" he did not take circumstances into consideration. He was speaking of things commonplace to man's nature. Christ's desires were those common to humanity. The first "point" of the temptation was the appeal to his desires for food. He had fasted forty days and forty nights and he was tempted (by his own desires, Jas. 1) for food, to turn stones into bread by the Holy Spirit he received at baptism. Hunger to be satisfied, one of the features most common to human nature. The second feature was "cast thyself down, for it is written, He shall give his angels charge concerning thee." The suggestion of his mind is cast thyself down, and show people that angels have charge over thee. The third was "all these things will I give thee if thou wilt fall down and worship me." All three features were of things common to mankind, hunger to be satisfied, pride to be gratified, and power to be satisfied.

"PERFECTED THROUGH SUFFERING"

The apostle writing to the Hebrews (5:8) tells us, Christ learned obedience by the things which he suffered. The writer did not intend to convey the idea that perverseness and disobedience was corrected by suffering. Christ was never imperfect in the sense that he was improper. The apostles are very emphatic in their statement of his life, "Who did no sin, neither was guile found in his mouth;" "Holy, guileless, undefiled, and separate from sinners," are their testimonies.

He did no sin! The godly man has here a matter for his consideration. He that has been free from sin for a little season, let him consider a lifetime of sinlessness. Jesus defines sin in the sense I use it here when he says, "He that hateth his brother is a murderer," and "Whoso looketh after a woman to lust after her hath committed adultery."

His whole life was the subordination of all the elements of his every day life to a constant obeying of his Father's desires. If we contemlpate him as mechanically willing and spontaneously following the path of life, we can see no suffering in learning obedience, and no virtue in his life, neither could he be touched with the feeling of our infirmities.

Jesus was given the Spirit of God without measure (John 3:34) by which he read the thoughts of men. His divinely inspired perceptions gave him a knowledge of the thoughts, actions, and destines, of those whom he loved. He knew the outcome of the lives of relatives, friends, and enemies. Some may call these the meditations of a sentimentalist, or a weakling, but the apostle reveals them unto us as a part of that love which passeth all understanding. If we could not ponder and realize the emotions and affections and the power exercised to restrain them. Yet he never once under the strongest influences of such elements, manifested that super-emotional disposition which effaces the sight of right judgment, and sets aside just reason. He was perfected through suffering by being built up thoroughly. He carries through to its bitter end that manner of life which was approved by the Father.

He was a mortal man, however, and a finite creature. Finite power attached as it was to a destructible energy had an end to its endurance. So when the Holy Spirit forsook Christ on the cross of Calvary he cried with a broken heart, "My God! My God! why hast thou forsaken me?" Then the perfection of obedience through suffering was accomplished.

K. M. POOK.

Thoughts on "Chance"

A GREAT deal is written about "chance," fair and otherwise in these times, and maybe it would be well to analyze the ideas of the word. To begin with, the modern scientists, the theoretical scientists have based the whole theory of creation on chance. According to them all the expanse of the limitless regions of space is filled with fragments of flying matter that accidently spun itself into suns and planets that keep on rushing regardless, and how they have chanced to avoid running into each other is indeed something of a wonder. Lately our attention was called to the fact, by an ever hysterical press, that all the minor planets of our solar system had got into line in a great tug of war, all on one side of the sun, and the chances were that something in the celestial universe would be pulled out of gear then what? Some went crazy, some committed suicide, and the rest of the ignorant were much perturbed. But the weather has been about the same, and so we doubt this chance theory that keeps us on tenter hooks with a "Damocles' sword" hanging over us in the shape of bomb planets and grerade comets pelting round and menacing us, adding so much more to our other worries.

As a mater of fact, there is no such thing as chance. Everything that has happened is happening or will happen is the result of cause. If a person puts his heel on a banana skin and sits down suddenly with great surprise, his calamity is the result of the law of gravitation, the same law that holds him up and allows him to walk straight in ordinary circumstances. This deviation from the plumb line was on account of his limited knowledge with regard to the location of the banana skin, and so forth; there was no chance in the result. The same cause, or combination of causes, will again produce the same results. All real science applied science as distinguished from theoretical science—is founded on the fact that there is no result but with sufficient cause. Whether an earthquake or a bee sting causes discomfort or calamity or peace and good weather brings prosperity and joy, from our limited point of view it may look like luck, good or bad; but cause and effect is the universal law, and we must work according to that law as a sailor trims his sails to the wind, for the wind won't trim to him.

To those who place confidence in the Bible as the revelation of God, the idea is presented from another angle, from a higher standpoint, namely, that God the maker, maintainer and controller of the universe fills the whole area with his intelligence and power, and nothing can happen outside of his recognition or direction, even to the "falling of the sparrow" and the "numbering of the hairs of the head." From our point of view the things that happen do look all disconnected, at odds and evens. Ours is the outside view; but from the other side where the " potter's hand" manipulates the clay, where the engineer directs the key board and throttles the engine, it must look an altogether different thing. To him it is merely a question of production. "He maketh all things for himself." A chance would necessarily be a mischance.

If I read my book anything like correctly, the object of God on this planet is to ultimately produce a race of beings that have been trained and educated up to companionize and love him, being filled with his Spirit and inherit the "long life" of the future ages. According to my reading, there is no more chance in regard to the world to come than there is in regard to this. The plans have been drawn and exposed for our general inspection. The times and seasons revealed, nothing can go amiss any more than the planet can fly out of its orbit.

To talk of fair or unfair dealing of the Omnipotent God with any particular human being, or set of human beings is not reason. No human being has any more claim to extra bounties of the Creator than any of the other animal races have. A dog can have no complaint that he did not chance to be a lion, or a horse to be an elephant. One man dwells in the shadow all his life, and another in the sun or the "lime light" what cause of complaint? The man in shade may be the best off: where is the difference? The Creator of all things has put all manner of animal life at our service with their energies as well as their flesh. DO we ever thinking of their servile condition as being unfair to them? We milk our cattle and eat them; we raise chickens for eggs and eggs for chickens. We who ourselves have only a borrowed right to the control of these wonderful processes of life, the dark sources of which are hidden deep in the secrets of the living God and can we who take upon ourselves the option of life and death of creatures practically in the same physical plane of existence as ourselves; dare we criticize the infinite God whose very existence is so exalted as to be far removed beyond our ken, who could not possibly owe us anything, and to whom we owe all and everything.

Some concoct a theory of eternal salvation from passages of Scripture oblivious to all common

sense. Thus we have salvation by syllogisms. Thus again we have salvation on general principles simply because human beings are humna beings, therefore they have a right to the tree of life and enter in by the gates to the city; but if I read my book anything like correctly the salvation of the human race to be, is of God by divine selection and not by chance. "As many as the Father draweth, cometh." As to the lost—what did they lose? We came with nothing—we go with nothing; but God in all ages has deigned to reveal himself to test the "affinity" of those who will follow his lead, and promises to direct and instruct them by his spirit. How much there is in human volition is a question, but you have only to walk down any street in any town to hear the name of God blasphemed continually; you have only to read of the wars, tumults, and crimes to know and easily comprehend that there is no affinity in a large bulk of humanity toward godliness, and what is lost is a result—not a chance. Create in me a clean heart: God, renew a right spirit within us; for the pure in heart shall see thee, and thou dost pity the broken spirit.

J. F. GELLETLY.

The Kingdom Opportunities

THE LITTLE flock will inherit and possess in jointure with Christ, the kingdom and will live in the immortal glorified condition to which Christ has already attained, and refavored and redeemed Israel will be missionary evangelists to the nations of the world, and all will work in harmony for the gathering together of all things even in him, to the full accomplishment and consummation of God's plans and purposes. Glory to his holy name! But the little flock must be careful they do not fall into the same pit that the Scribes and Pharisee did, and not be ready to render the work they will have to do as God's stewards. As Auntie Wince says, "God is not taking out a people for nothing," only their own salvation. The great work of Christ's victory comes after the marriage of the Lamb and his bride. Christ is only in his courtship now. The great work for which marriage was instituted, that of producing children, comes after the wedding. If the figure holds good, the production of God's great spiritual family through Christ is to be accomplished after he comes and takes to himself his bride and sets up housekeeping in the establishment of his kingdom in the earth. A barren woman is not a very good helpmeet in the fundamental function of matrimony. Neither will a church, as the helpers of God through Christ, be a very good helpmeet in the spiritual household of God, unless they understand and are willing to assume the tasks that await them after marriage.

I am glad Brother Lyon is not so much worried over differences of opinion. It is an evidence of increasing faith in God and the success of Christ. The Father delegated all power in heaven and on earth to the Christ, and he will not fail to do the Father's will to its full completion. Our God is not a chance God. The world is not a chance world. People talk about a first chance and a second chance when there is no chance work about it. It is simply because of our shortsightedness that we think things just happen. God is not hampered. He has no competitor. He is supremely free. All we need to do is to yield ourselves to him in the name of his dear Son, and the spiritual life develops and we are enabled to bring forth the fruits of the spirit and become a sweet smelling savor to our God, like the soil that yields itself to the rootlets of the rose and is taken up and transformed into a beautiful flower and sheds its fragrance all around.—D. E. Van Vactor. Selected from the Circuit Letters, by Auntie Wince.

Jerusalem

ARE YOUR windows open toward Jerusalem? Set your face toward the hill of Zion to catch the first gleam of the dawning day of everlasting joy and peace. "Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time is come." The rightful heirs of the land of promise have been homeless wanderers, apparently forsaken and forgotten, all these years, but it begins to look hopeful now. Their faces are turned Zionward with longings for home. "Yea, the set time to favor Zion is come." "For thy servants take pleasure in her stones, and favor the dust thereof."

The heathen shall fear the name of the Lord, and all the kings of the earth thy glory. For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy. And I will rejoice in Jerusalem, and joy in her people: and the voice of weeping shall no more be heard in her, nor the voice of crying. Rejoice ye with Jerusalem, and be glad with her: all ye that love her rejoice for joy with her all ye that mourn for her.

When we see the agitation and shaking up of the whole house of Israel (wherever they be scattered) for the coming together in their homes and to build up the waste places, well may we rejoice with Jerusalem. All this foreshadows the most glorious event of the ages. For we are told when the Lord shall build up Zion, he shall appear in his glory. "To hear the groaning of the prisoners; to loose those who are appointed unto death; to declare the name of the Lord in Zion, and his praise in Jerusalem." Then, violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall no more be thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and the days of thy mourning shall be ended.

SADIE SKEELS.

The Restitution

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Editorial

The man who violently hates or ardently loves, cannot avoid being in some degree a slave to the person he detests or adores.

———o———

Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

———o———

Censure is most effectual when mixed with praise (Rev. 2; 3); so when a fault is discovered, it is well to look up a virtue to go in company with it.

———o———

The habit of resolving without acting is worse than not resolving at all, inasmuch as it gradually sunders the natural connection between thought and deed.

———o———

Dating Aug. 1st, Brother R. H. Judd writes: "I guess it will be some time before they ask me to preach in the Baptist Church again, as I gave some pretty straight remarks concerning death the last time I took the service. They are having two women there this morning. One person told me that had she been there when I last took the service she would 'have walked out.' It is a marvel to my mind the attitude they adopt when Bible teaching and everyday experience is so definitely against them. God surely has sent them a strong delusion --you know the rest."

Immoral Results of War

CHRIST FORBIDS his followers to use the sword. That orthodox ministers are chief factors in leading young men into military service only shows how apostate Christendom is. Moreover war is positively immoral. If you doubt this fact, you only have to open your eyes to the war-made evil eveywhere, and you cannot but believe. The press reported August 1st that more than one hundred girls in Boston, ranging from twelve to twenty-five years of age, were missing. Twelve were reported missing during one week. To show how present immorality is linked with the late war, and is directly a product of it, we need only quote the words of a European authority:

"When the end of the war came the minds of men, led astray by militarist passion, were exasperated by the length and bitterness of the conflict, and aggravated by famine on one side and accumulated riches in the hands of a few on the other. The war brought about two other evils—the diminution of conjugal fidelity and the diminution of respect for constituted authority. Licentious habits followed, even among young women and there arose the fatal doctrine of communism, with the absolute destruction of dutiful relation between nations and between fathers and children. Terrible consequences ensuing have already been experienced."

———o———

A Friendly Word for Larger Hope

Number Five--Concluded

"V. Finally, it must be shown that the same people who have died without a chance will be given a chance to be saved after they are raised from the dead." The proof of this is found under No. III.

To me the above is the presentation of what God has promised in his plan of salvation, what he has fulfilled of it, and therefore, of what he has yet to fulfill, without considering his actions from the standpoint of justice, love or sentiment. The future probation of the unenlightened class of this and past ages depends upon whether or not God had the whole human family in mind when he formulated his plan of salvation, or only a selected few. It will not change things one bit for us to charge him with weak sentiment if he had "all" in mind, or with injustice and lack of love if he had only a few in mind.

If we consider the question in this way we are sure to learn the truth whatever it is. After we have learned the truth I am sure we will see that, whatever it is, it is in accordance with justice based on perfect love and and violates no principle of righteousness through weak sentiment.

In your recent criticism of foreign missionary work, you made the statement that God had banished the gospel from India 1800 years ago and gave as proof Acts 16:16. I am sure the reference must be a mistake. Will you please give the correct reference?

Yours for truth,

ALTA KING.

Editorial Comment

WHEN ASKED pointblank for proof of Larger Hope we are merely told that "the proof of this is found under No. III." If the reader will look up the numeral he will find the number but not the "proof." Larger Hope always slinks away from the task of proving itself. It shuns demonstration. It dreads analysis. It fears criticism. It likes to ingratiate itself into emotional natures privately, and then to screen itself from scrutiny by a pretence of sanctity.

LARGER HOPE AND FOREIGN MISSIONS

FOREIGN MISSIONS, according to the dictum of Larger Hope, are doing a work of supererogation. The "due time" for the salvation of the heathen, according to this broad way leading to life, is the great beyond. To save them now is to save them "before the time"; and to the extent the work is successful, nullifies "the plan." To join Larger Hope and missionary interprise into holy wedlock is a contradiction too great to express in words. To mix the two is as absurd and foolish as if a pharmacist were to try and mix fire and water. Why should they disturb their present repose by trying to save people in this age that are to be saved in the next? Having had exprience with this dogma all our life, we must say calmly and deliberately that it is the most self-defeating and self-stultifying piece of theology with which we are acquainted. It bears bad fruit every time.*

---

*The immoral tendencies of the doctrine are invariable. The Editor was once visiting a farmer friend in Illinois who was infatuated with Larger Hope. During our conversation we asked him if the "damnation" of unbelievers consisted with their probation and salvation, alluding specifically to the Greek word "krino," translated "damned" in 2 Thess. 2:12, and "katakrino," translated "damnation" in Mark 16:16. He replied unabashed, "Their damnation is to them a blessing. It merely signifies they are to have a grand and good chance." In the afternoon he became provoked at the stock in the barn, and repeatedly called upon God to "damn" them. To people who have not dived into "the depths" of Larger Hope (Rev. 2:24), and to the Editor who is ignorant of Greek, this imprecation sounded like he was swearing; but theologically he was blessing the cattle and horses, calling down upon them the blessings of heaven. Anyway, our friend practiced what he preached!

As to the wrong verse being given in Acts 16, the whole chapter may be read, as it has a bearing in a most intimate way upon foreign missions. Also read the messages to the seven churches in Asia in the Revelation. The Son Man threatens to "come quickly" and remove the candlesticks (the churches) if they did not repent. Soon after the candlesticks were removed, and since then Asia particularly and the East generally, has languished in darkness. We do not here go into this matter fully, as we intend soon, the Lord willing, to expound the Scriptures relating to political geography for the readers of The Restitution.

The Compassion of Christ

Pemmican Notes of the Editor's Sermon

"Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust (Matt. 12:18-21).

THE OLD Testament is the life of Christ in prophecy while the NewTestament is the life of Christ in history. 700 years before Christ was born in Isa. 42:1-4 we have practically the same words of Matthew declared. This duplication may become tiresome repetition to some who may not be able to understand why God tells the same thing twice. There are chapters in Exodus which are a series of detailed specifications for the tabernacle with these words, "And thou shalt make." One would think enough had been said, but there follows another series in which all specifications are repeated, and this time with these words, "And he made." I shall quote in passing Gen. 41:32, "And for that the dream was doubled unto Pharoah twice; it is because the thing is established by God and will shortly bring it to pass." Acquainted with the constitution of our minds God acts wisely in duplicating words. Adapting himself to our finite minds by the mouth of two or three witnesses, he brings with the certainty and explicitness of repetition his word to us as no other way would do.

I. Our attention is drawn to the commission God gave to Christ as the servant, the chosen, the beloved one upon whom the spirit rested; "and he shall show judgment to the Gentiles." An emphasis should be placed upon the word "my" to recognize God's superiority and Christ's subordination. My servant, my chosen, designating a chooser and the one chosen; my beloved, expressing the thought of one who loves and the object of that love. But it is not only Jesus Christ whom he text subordinates, but the spirit of God. "I will put my spirit upon him," showing the spirit as belonging to God and under the fiat of the Almighty. According to John 3:34 God possesses the spirit and gave it to Christ without measure. "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of the fear of the Lord: and shall make him of quick undersanding in the fear of the Lord. And he shall not judge after the sight of his eyes,. neither reprove after the hearing of his ears" (Isa. 11:2, 3). "Behold," says God; and thus we are called upon to look at Christ and the commission given to him.

II. Let us pause to study the manner in which and by which Christ was to execute this commission: "He shall not strive, nor cry; neither shall any man hear his voice in the streets." In Christ, after he had received his commission, there was nothing ostentatious or clamorous, but within him was absolute calm and quiet. He executed his work silently, tenderly and successfully, although his life was jeopardized (Matt. 12:14). In following Christ we must in nothing be clamorous, noisome, ostentatious. Although written to the sisters the men must also hear what Peter has to say in 1 Pet. 3:3. Here is not a matter of an external fineness but rather an inner quiet spirit which God loves. In quietness is strength.

"A bruised reed shall he not break, and smoking flax shall he not quench till he show forth judgment unto victory." How tenderly he did his work. A reed was a slight, frail, grassy stalk used as a musical instrument by the shepherds. Flax was the wick of the lamps used then, and a smoking flax was one just about extinguished and evil smelling. Thus are brought to our attention the feeble things and offensive things. But Christ is to deal with men and women weak, debased, offensive, and easily broken. The reed grew in marshy places (Job 40:21), and was a thing of vain support. "Thou trusteth upon the staff of this bruised reed, on which if a man lean it will go into his hand and pierce it" (1 Kings 18:21). Hear Christ questioning the multitude about John: "What went ye out in the wilderness to see ? a reed shaken with the wind ?" (Matt. 11:7). Not by any means. He was a rustic and austere man, one who led a strenuous life. Christ's dealing are not only with reeds, but "bruised" reeds; not only with flax, but "smoking" flax. Under the magic touch of Jesus Christ no man so mean, so weak, so sunken in inquity but he can reach, renovate, and elevate, and cause to emit melodies to God precious to the very ears of heaven. Judgment must finally result in victory.

III. "And in his name shall the Gentiles trust." This is our duty towards him as Jehovah's servant. Receiving and executing this commission with the highest wisdom, we Gentiles, the very dogs in Jewish estimation, must trust Jesus Christ for instruction, acceptance, and victory. Read Luke 1: 77-79 and 2:32. Jesus Christ is emphatically the day star, and the primary and fundamental purpose of Christ is to bring light to the Gentiles, to those sitting in the darkness of death. There is no case too hard, too debased, for this same Christ who is to be the light (Matt. 11:25). He condescends to the lowest. Eph. 4:20-32 tells us if we have been taught by Christ to put off all former conversation, and be renewed in the spirit of our minds. In this day of apostasy when science and philosophy are adored above Christ, and people are prostrating themselves before these things, it is good to go to the Bible and read that the sole instructor, the way, the truth, the life, is only Christ Jesus. He represents a race, a federal head. Being a multidudinous man our acceptance is absolute (Eph. 1:16), with no appendages of science. We do not have to mope through life as to whether God loves us or not (Eph. 1:10, 11), as an orthodox song suggests, "Am I the Lord's or am I not ?" Look to Christ solely, for in Christ God does not see one blot, not one sin (Eph. 5:27; Jude 24). When we walk out on these promises and see our duty in relation to him in this marvelous work we see him as instructor, and recognize that in him alone is our acceptance, "Christ, in whom are hid all the treasures of wisdom and knowledge. For ye are complete in him which is the head of all principality and power: for in him dwelleth all the fulness of the Godhead bodily" (Col. 2:3, 10, 9). Now "beware," says Paul in verse 8. This sounds the warning note, the signal of impending danger. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the elements of the world, and not after Christ" (Col. 2;8). Through philosophy, wisdom, science, oriental cults, and a thousand and one pretentious things the fulness of Christ in the Godhed might be compromised. So "beware"! Don't let any man meddle with your liberties, even though he be a philosopher, a man of science. "For the kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Spirit" (Rom. 14:18). He shall show judgment to the Gentiles; for this reason we are to give ourselves wholly to him. As Rom. 8:37 reads, "In all these things we are more than conquerors through him that loved us." Paul sees the natural body and the corruption in the grave, but he also sees judgment given over to victory; for he says, "But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15: 57).

FRANCES RUSSELL.

Foundation and Building

FOUNDATION: The basis or groundwork of anything. In this study we are not considering an earthly house or structure, but an heavenly one. As the basis of this house see 1 Cor. 3:11. Here Paul, speaking of the wise masterbuilders, says: "For other foundation can no man lay than that which is laid, which is Christ Jesus." By whom was this foundation laid ? Turn to Isaiah 28:16: "Therefore thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tried stone, a percious corner stone, a sure foundation." In Acts 4:10, 11 we find that this precious corner stone is Jesus Christ of Nazareth. Thus we see that God himself laid the foundation, and the foundation was Jesus the Christ of God. We find in 1 Cor. 3:9 the brethren are called the building of God. How can one be built upon this foundation, or in other words, become united to Christ ? For one cannot build without joining the foundation.

As the first step one must die to sin (Rom. 6:7); then be buried in water, and be raised out of the watery grave. Paul tells us in Rom. 6:4, 5 that we are thus in a figure buried with Christ, and in a figure we are risen with him, and being dead before our burial, in our resurrection we become new creatures in Christ; our old relationship is broken, and we are placed on a new foundation, becoming a part of the seed of Abraham, which is to bless all nations (Gal. 3:29). Now we are united to the only foundation stone of righteousness.

Does this insure our salvation ? No: for we have this command, "walk in newness of life" (Rom. 6:4; Col. 2:6). How do we walk ? By faith. But faith, or doctrine, without works is dead. Thus you see we may be joined to the foundation stone,

and yet be broken off if we fail to do the works of righteousness. What are the works which we must do, if we become a part of the finished building of God ? The very first thing is love, then follows peace, longsuffering, gentleness, meekness. None of these fruits or works of righteousness will follow nor can, unless we first have godly love. We read in Prov. 10:12; 1 Pet. 4:8 that love covereth all sins. How is this ? Why, love is kind even through suffering: love does not envy or desire that which is another's; love does not puff one up, that is, make one self-conceited so that he sees no virtue only in himself; love seeketh not her own, that is, one who has the love which was in Christ Jesus will not be continually seeking his own comfort, but will in honor prefer others before himself. Such an one will love mercy and walk humbly before God (Mic. 6:8) He will love the brotherhood (1 Pet. 2:17). Thus we see without love there can be no works of righteousness, and if no love manifested, then no glorification of God. Love is the fulfilling of the law (Rom. 13:10).

SUMMARY

Christ the foundation.

The brethren the house or building of God.

This building is fitly framed together.

By continuing in the faith and doing works of righteousness, we become a part of the framework, and love fitly joins us together, and the finished building becomes a habitation of God through the Spirit, which Spirit nature is given at the resurrection. Therefore beloved, strive to build yourself up in the most holy faith. Keep yourself in the love of God, waiting for the manifestation of the Life Giver.

FLORA A. KNAPP.

An Exhortation

PHILIPPIANS THIRD CHAPTER

"FINALLY, MY brethren, rejoice in the Lord: To write the same thing to you to me indeed is not grievous, but for you it is safe."

Yes, safe for us all to be warned of all evil, and to be reminded that only in the Lord can we be kept in Christ. Paul says it is not grievous for him to write. We find in every letter that he has written to the different churches exhortations to stand fast in the faith and rejoice in the Lord. Every day that Paul preached the gospel of the kingdon his life was in danger. By faith we can see the fulfilment of the glory of that kingdom promised. Paul says, "Rejoice in the Lord, and again I say rejoice." Then the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus.

Brothers and sisters, we need today these same exhortation. Let us hold fast the profession of our faith without moving, and not forsake the assembling of ourselves together. Let us rejoice in the Lord. Keep in mind the hope, the glory to be revealed in the day of Christ; press toward the mark for the prize of the high calling of God in Christ Jesus. Rejoice in hope, for hope maketh not ashamed, because the love of Christ will fill our hearts and give us strength and grace. Paul rejoiced to know that through Christ he had a hope of the resurrection. Blessed and holy is he that hath part in the first resurrection. They shall be priests of God and of Christ, and shall reign a thousand years.

This blessed promise was the promise that sustained Paul through all his years of suffering. He could say, "Rejoice in the Lord alway; and again I say rejoice." All who are looking for the fulfilment of the same promise are filled with gladness. We know that through Christ the same promise of a resurrection will be given to all who love his appearing. Let us strive daily to count the things of this life as nothing. The signs of his coming are surely plain to those who are waiting. The times of the Gentiles are almost finished. The Jew is hoping soon to be a nation again in their own land; and as we see all there things let us lift up our heads and rejoice. The Lord is coming.

ELLA KNOWLES.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
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Memory Verses: Micah 6:8; Titus 2:13, 14

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GOLDEN TEXT: John 3:16

AT THE WHIPPING POST

BEFORE THE Elmsford meeting house
  A whipping post was set;
Around it on a cheerful morn
  The countryside was met.
They left their wonton chores undone,
  They came from miles away;
A fellow-man of Elmhurst town
  Was to be whipped that day.

At stated worship with the saints
  For more than three month's space,
This fellow in despite of law,
  Not once had shown his face.
Most of the saints had little cared
  Whether he lived or died,
But now they came with happy zest
  To see the lash applied.

The culprit to the post was bound,
  Uplifted was the thong -

When suddenly a horseman rode
  Among the gazing throng.
Unknown to them the high gray horse,
  Unknown the rider foe;
The rider reined his horse and asked,
  "What are ye here to do?"

Up stepped the solemn constable;
  The law he justified.
The stranger in his stirrup rose,
  "Ye Elmsford folk," he cried—
"Vain zealots who believe that ye
  Now heaven's praises win—
When sinful pride is thus your guide—
  Are rather serving sin!

"Think ye to force men to the ranks
  By fine and stocks and rod?
Into men's hearts shall men thus seek
  To whip the face of God?
A brother ye can never win
  By flogging or by fears;
With force and craft men press and draft—
  Heaven calls for volunteers!"

He turned his horse's head about
  And vanished as a ghost;
They bade the constable unbind
  The culprit from the post.
And as the crowd went slowly home,
  A voice was heard to say;
"Lo, with the Lord's own scourge of cords
  Were we rebuked this day."

THE STORY OF JOHN THE BAPTIST

By Ethel May Howard, 15 years, 11 months
Chinook Cove, British Columbia

In Competition As Per Conditions Printed
May 28th 1920.

SIX MONTHS before our dear Lord Jesus was born, a wee baby boy came to a couple in the hill country of Judea named Zachariah and Elizabeth. God told the parents to call the baby John, so this became his name. John grew up to be a servant of God. When he left his father's house he went into the wilderness and stayed for a time. Here he lived on locusts and wild honey. He wore clothes made of camel hair.

After a while John left the wilderness and went towards the Jordan River. He taught the people many things and rebuked their sins. Some people thought John was the long-promised Messiah, but he told them he was not. He said he was the "voice of one crying in the wilderness."

When he came to the river he baptized many people and this is how he came to be called John the Baptist. His fame spread all around and many people came to hear him. One day as he stood by the river he saw Jesus coming to him desiring to be baptized. John did not want to baptize Jesus, for he thought he was not worthy the honor. He said to Jesus, "I should be baptized by you instead of my baptizing you." But Jesus desired him to do it, so he consented. When Jesus came out of the water, God's Holy Spirit came down from heaven in the shape of a dove and rested on him. God told John that Jesus was to be the Savior of the world.

As I have said John told the people that they must stop being wicked to please God. Now the king of Judea whose name was Herod, was a wicked man. He had even married his sister-in-law! John said to him one day, "It is against the law for you to marry your brother's wife." Herod was so angry at this that he put John in prison, but he was afraid to kill him because the people thought John was a prophet. The woman Herod had married, Herodius, by name, was also very wicked. She hated John and wanted him put out of the way. On Herod's birthday a great feast was made to all the chief men of Galilee. Herodias's daughter danced before the king and pleased him so much that he declared by an oath he would give her whatever she asked. The maid went to Herodias and asked what she should request. Her mother told her to ask for the head of John the Baptist! Wasn't that a terrible thing to ask for? But the maid did as she was told. Herod was greatly shocked, but because he had promised her whatever she asked, he ordered John to be beheaded! When they heard that John was dead his disciples took the body away and buried it.

MORAL

This story shows how a wicked person will scheme to accomplish his (or her) ends. It also shows the consequences of a rash act that the doer is ashamed to repent of. Herod killed John because he was ashamed or afraid to break his promise!

A TRUEISM

THERE ARE many things which a grown man may properly do, but which an immature youth may not and should not.

O, CHRISTIANITY: WHAT QUEER THINGS ARE DONE IN THY NAME!

RECENTLY I received by mail a pamphlet with the caption

"To Our Brotherhood No. 4"

in which one man who styles himself a Christian minister, tries to belittle another in the same calling. With no little impatience and a certain amount of disgust I read the pamphlet through. My only answer is, If this be Christianity, count me a heathen!

THE CHRISTIAN DUTY

RIGHTS AND privileges go hand in hand with responsibilities. This is especially so in the Christian life. Where there is a right and a duty to perform, it must be performed.

A man who does not sacrifice all to do his full duty—the best he may to his Creator and his Christ is unworthy the name of Christian. He does well, but not extraordinarily well, if he makes whatever sacrifice is necessary. But should he not make the sacrifice he shows himself to be an abject creature without the proper conception of his relationship to God.

What we need to hold before our eyes is not the incidental sacrifice, but the high honor and privilege of being permitted to render service. Every young man of the right temper will eagerly long for the chance to render such service, and will count himself thrice fortunate if he wins the great prize of securing the chance to render it, no matter what price he may pay in the scoffs and jeers of his own Christian companions.

The above is not original; it is part of a patriotic speech delivered by the late Theodore Roosevelt on June 8, 1917. We simply have removed country and placed instead the name of Christ. O that the people would be as patriotic to their God as they are to their flag! What a country of full blooded, stalwart, vigorous Christians we then would have! Will you do your part?

TOBACCO HARMFUL TO YOUNG MEN

FROM TIME to time I have referred here to the use of tobacco by boys. I have told the plain facts: that tobacco in any form decreases a boy's physical endurance and therefore renders him unfit to compete successfully in athletics; that is, definitely lowers mental efficiency and therefore insures the boy a poor class standing in school or in college, and that it tends to impair the moral fibre of youth, which is none too strong, as we all know.

A boy is a boy until he is old enough to vote.

Tobacco undoubtedly does grown men a good deal of harm, impairs their mental and physical efficiency, shortens life, predisposes to serious arterial, heart and kidney diseases, sometimes produces alarming optic nerve degeneration or partial blindness, apparently (no one can say positively) excites many cases of lip, tongue and throat cancer.

The trouble with youth today is that it is entirely too sophisticated. It wants to be old before it has attained its growth.—Wm. Brady, M. D.

JUST FRIENDS

I would be true, for there are those who trust me;
I would be pure, for there are those that care;
I would be strong for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all the foe, the friendless;
I would be giving and forget the gift,
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.
Help thy brothers' boat across and lo!
Thine own has reached the shore.

DAILY THOUGHTS

Be kind one to another . . . for Christ's sake	Eph. 4:32
My expectation is from him	Psa. 62:5
To do good and to communicate forget not	Heb. 13:16
The Lord taketh pleasure in them that fear him	Ps. 147:11
My soul waiteth for the Lord	Psa. 130:6
The steps of a good man are ordered	Psa. 37:23
Be filled with the spirit	Eph. 5:18

THINGS THAT COUNT

Not what we have, but what we use,
Not what we see, but what we choose;
These are the things that mar or bless
The sum of human happiness.

The things near by, not things afar,
Not what we seem, but what we are;
These are the things that make or break,
That give the heart its joy or ache.

Not what seems fair, but what is true,
Not what we dream, but the good we do:
These are the things that shine like gems,
Like stars in fortune's diadems.

Not as we take, but as we give,
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.—Sel. by Sister H. E. Russell.

A CHILD'S PRAYER

FORGIVE ME, Lord, for thy dear Son,
For all the ills this day I've done;
Help me to walk that I will be
A shining path that leads to thee.

WAS IT YOU?

SOMEBODY DID a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live";
Somebody said, "I'm glad to give";
Somebody fought a valiant fight;
  Was that somebody you?

Teach me to feel another's woe;
To hide the fault I see;
That mercy, I, to others show,
That mercy show to me.

To be a strong hand in the dark to another is the time of need, to be a cup of strength to a human soul in a crisis of weakness, is to know the glory of life.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 — CLEVELAND, O. AUGUST 24th, 1920. — NUMBER 32

Kind Words

Drop a pebble in the water,
  Just a splash and it is gone,
But there are a hundred ripples,
  Circling on, and on, and on;
Spreading, spreading from the centre,
  Flowing on out to the sea.
And there is no way of telling,
  Where the end is going to be.

Drop a pebble in the water,
  In a minute you forget,
But there are little waves aflowing,
  And there are ripples circling yet,
And those little ripples flowing
  To a great big wave have grown,
And you've disturbed a mighty river,
  Just by dropping in a stone.

Drop an unkind word, or careless,
  In a minute it is gone.
But there are a hundred ripples,
  Circling on, and on, and on;
They keep spreading, spreading, spreading,
  From the centre as they go,
And there is no way to stop them,
  Once you've started them to flow.

Drop an unkind word, or careless
  In a minute you forget,
But there are little waves aflowing
  And there are ripples circling yet,
And perhaps in some sad heart
  A mighty wave of tears you've stirred,
And disturbed a life that's happy,
  When you dropped that unkind word.

Drop a word of cheer and kindness,
  Just a flash and it is gone,
But there are a hundred ripples
  Circling on, and on, and on,
Bearing hope and joy and comfort
  On each splashing, dashing wave,
That you wouldn't believe the volume
  Of the one kind word you gave.

Drop a word of cheer and kindness,
  In a minute you forget,
But there's gladness still a-swelling,
  And there's joy a-circling yet;
;And you've rolled a wave of comfort
  Whose sweet music can be heard
Over miles and miles of water
  Just by dropping a kind word.—Selected by Sister Letta Morgan.

* * *

A man's true worth and wealth is the good he does in the world.

Prophetic Signs of the Times

Time Periods, Dates, "Times of the Gentiles," and the Final Consummation

SEVEN TIMES OF REV. 26:18

THE NEXT period for consideration in connection with our deductions is the antitypical "Jubilee cycle" outlined by dates and events given in Ezekiel's prophecy. This phase of the times is so important that it will be readily seen, after a thorough examination of any arrangement of the times that may be presented, if they do not fit in harmoniously with Ezekiel's times, they must necessarily be incorrect. It may be added here that the starting of the "1290" in A. D 637 does not harmonize with Ezekiel's dates. But the marked degree of harmony between Ezekiel's times and the other periods should lend considerable weight to proving the probable correctness of our present deduction of the prophetic times reaching to our day.

It had been assumed formerly that the reference to the "thirtieth year" in Ezek. I. 1, was to the "thirtieth year" of a jubilee cycle having its beginning with Josiah's great passover in B. C. 622. We now believe it can be proved that the passover was held in a jubilee year, but in order to show this we shall have to refer to two of the most difficult periods given in the Scriptures, namely, the periods reaching from the "Exodus to the Temple" and the "Temple Era;" also taking under consideration the number of years that constitute a jubilee cycle. Tables in connection with, and their explanation of, these periods will be found in articles yet to appear.

Oregon Bible College
Oregon, Illinois

It may be gleaned from these tables that from the invasion of Canaan, B.C. 1553 to 622, the year of the passover, was a period of 931 years, showing that the passover was held in the nineteenth jubilee year. Therefore, the statement of Ezek. 1:1, "the thirtieth year" may be taken to mean the 30th year (B.C. 593) of a jubilee cycle that began with the passover. While this cycle was not completed, since in its 36th year (587) David's throne was cast down to the ground, Jerusalem and the Temple destroyed, and the Babylonian captivity began, it evidently was highly typical, and was to have a future fulfilment; for in its 50th year, which was the 25th of Jehoiachin's captivity (Ezek. xl. 1), the vision of the future temple was given. So while Josiah's passover was one of the greatest efforts to re-establish a strict adherence to the "Law of Moses," we are beginning with it the "seven times" of Lev. xxvi. 18, as it was the last jubilee year of the unbroken cycles beginning with the invasion B. C. 1553.

By moving this typical jubilee, as deduced from Ezekiel's dates and starting it with the end of this long period of punishment, the "seven times.. forms a connecting link between the jubilee cycles inaugurated with Israel's commonwealth at the invasion. Accordingly 1897, when the first Zionist Congress was held, which was the real beginning of the Zionist movement, would end these "seven times" and begin the antitypical jubilee cycle.

ZIONIST MOVEMENT MARKS BEGINNING OF NEW JUBILEE CYCLE

Can it be a mere coniacidence that the departure of God's glory from Israel in the 31st year of the typical cycle, B. C. 592, should be just "seven times," counting forward to the 31st year of the ensuing jubilee in 1927, when, according to these deduction, Jesus of Nazareth, "The Glory of God" and the "King of the Jews," should return and deliver the Jews and Jerusalem out of the hand of their enemies, and those that hate them (Luke 1:68-75; John 18:37) ?

The 50th year of this jubilee cycle would be 1946, and from 1927 to 1946 would give a space of nineteen years for the erection of the "House of Prayer for All Peoples." The period would correspond with the time it took to build a former house under the decree of Cyrus, B. C. 535-516 (Ezra 1:1; 3:8, 11; 6:15). Cyrus, whose name means "Like the Heir," was a type of Christ with respect to the biulding of a house (Zech. 6:12; Isa. 60:13, and Ezek. 40:48).

THE TIME OF DEDICATION OF THE NEW HOUSE OF PRAYER

It will be seen by the chart of the "Times of the End" that there are eleven years from 1946 to 1957 terminating with "the end of the days" of all the prophetic times. These eleven years may be, and it would seem appropriately, the antitypical day for the dedication of the house, since it would give each tribe of Israel an opportunity to present its offerings on a set time of the year that might be chosen for the purpose. It is figured in this case that it would require eleven full years and a day or two additional for the dedication of the house by the twelve tribes of Israel. For a basis of such an arrangement, read Num. 7:10, 78, 84, concerning the dedication of the tabernacle, which took twelve days.

ANIMAL SACRIFICES TO BE RE-INSTITUTED

The re-institution of animal sacrifice is a feature of prophecy that meets some opposition because it is stated in Heb. 10:12, that Christ had offered one sacrifice for sins forever; but we should not lose sight of the truth expressed in the 11th verse where reference to the former animal sacrifice is made, stating that they "can never take away sins.". The statement is just as applicable to the future sacrifices, for neither will they be able to take away sins. They will figuratively point back to Christ, while the former pointed forward to the only effective sacrifice made "once for all' (10th verse).

After Armageddon, "It shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, The Lord of hosts and to keep the feast of tabernacles" (Zech. 14:2, 3, 16).

Jesus taught that he would again keep the passover, for he said to his disciples, "I have desired to eat this passover with you before I suffer: for I say unto you I will not eat any more thereof until it be fulfilled in the kingdom of God" (Luke 22: 15, 16). It is in the future age that God will "be pleased . . . with burnt offerings" (Psa. 51:18, 19). Again, Ezekiel saw, in the vision of the temple, "upon the tables the flesh of the offerings" (Ezek. 40:13). Again, it must be conceded that the faithful of all ages are to rewarded with eternal life at the resurrection; then as the Levitical priests, the sons of Zadok that kept the charge of God's sanctuary, being faithful, will have eternal life; yet they are to come nea: to God's altar of the future house and offer "the fat and the blood, saith the Lord God" (Ezek. 44:15, 16). So it will be seen that it is clearly predicted that animal sacrifices will be offered in the future age, that is, during the 1000 years. They will be incentives to meditation exercising faith of the subjects of the kingdom as well as being necessary, being a typical sacrifice, to cleanse the future House of Prayer for all People, which will be typical, material, and an inanimate house, whereas Christ's sacrifice directly affects a multitude of accepted living persons.

It is just "seven times" from the vision of the temple, which was given in the 50th year of the typical jubilee cycle B. C. 573 to A. D. 1946, which is the 50th year of the ensuing and antitypical cycle.

THE 2400 PERIOD

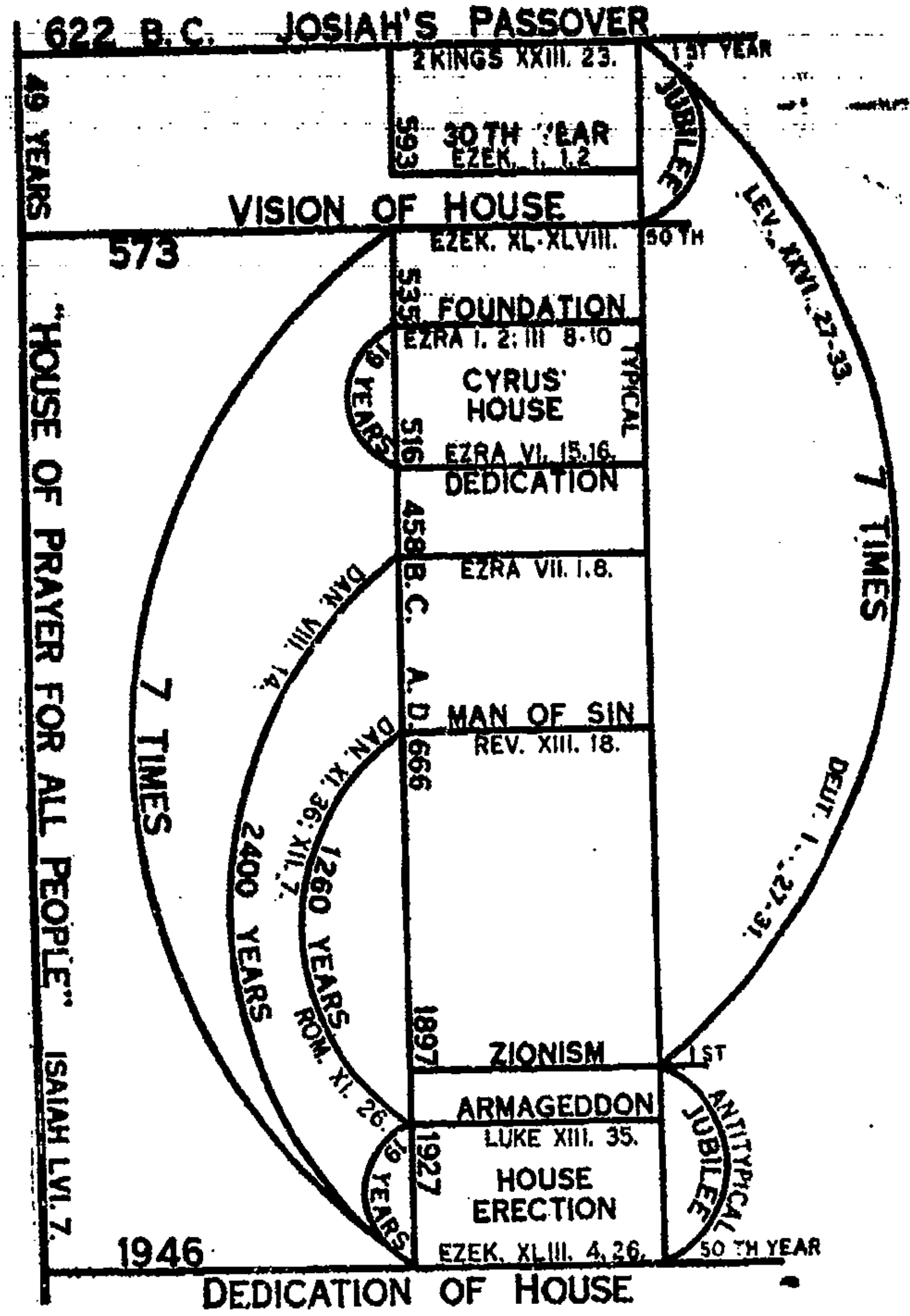
The last period for consideration is the 2400 day-years of Dan. 8:14. This verse reads 2300 in the accepted version, 2400 in some early manuscripts, while smaller numbers are given in some other texts. The 2400 is doubtless hte correct reading, as the ends of the lesser periods wound now be years in the past, while the event associated with the period is still in the future, namely, "The justification of the sanctuary": an event which will take place after Armageddon (Ezek. 39:12-16). Again, it will be seen that the vision was of a day, "evening-morning" (Dan. 8:26). There is no account of any nation dividing a day into twenty-three parts.

As yet there has appeared to us no good reason for abandoning Doctor Thomas' conclusion in considering the two visits of the angel Gabriel to Daniel, as recorded in the 8th and 9th chapters, that they are both associated with the ... which is just as Daniel ... whom he had ...

... same vision; ... seems to infer to "Gabriel," ... seen in the vision "at the beginning" (Dan. 9:21; 8:16, 17).

the "sufferings . . . of Christ" was not, though the event was clearly referred to (Dan. 8:11). This lack of information evidently caused concern which finally caused Daniel to confess "that ... understood the vision" (verse 27). The ... ites: "The prophets searched diligently . . . what ... did signify, when it

none ... apostle Peter w... manner of time the Spirit of Christ which was in the...



ONE VISION AND ONE PERIOD

Since 1866, when Doctor Thomas wrote, sufficient time has elapsed to allow that starting of these two periods together, the 2400 of Dan. 8:14, and the "seventy weeks" of Dan. 9:24. We do so believing them to be parts of but one vision and period, and therefore having but one common beginning, namely, B. C. 458, ht e7th year of Artaxerxes' reign; the seventy weeks, or 490 years, accordingly terminate with the crucifixion (Ezra 7:7; Dan. 9:24).

THE MANNER OF TIME SIGNIFIED

Further, it is worthy of note that on the occasion of Gabriel's first visit, though the time reaching to the justification of the sanctuary and the glory associated therewith was given, the time of

testified beforehand the sufferings of Christ, and the glory that should follow (1 Pet. 1:10, 11). We have here an instance where a prophet's inquiry was gratified, Gabriel being sent the second time, that Daniel might "understand the matter" (Dan. 9:23). Daniel on this occasion was informed that "seventy weeks were determined" (Heb.—"cut off" from the beginning of the 2400), "to make an end of sins and to make reconciliation for iniquity"; which was accomplished at the crucifixion. Again, as on the first visit, reference to the removal of the daily sacrifice and the down treading that was to follow, was made (Dan. 9:26), but the time of its duration was not repeated, it having been given on the occasion of Gabriel's first visit; so it will be seen that what was added to the vision by the second visit was the period, or "the manner of the time," that was "signified" to the sufferings of Christ.

It is quite true that there are just 2400 years from Xerxes' invasion of Greece to the taking of Jerusalem in 1917, but to so place that period of Daniel, which ignores the relation of Daniel's 8th and 9th chapters, seems inconsistent. It was also 2400 years from the flood to the Christian era; also, it is a coinicidence that there were 1335 lunar years of the Hegira era to 1917, when the Turks lost Jerusalem, yet Daniel is not standing in his lot according to Dan. 12:12, 13.

THE CLEANSING OF THE MOST HOLY

Now let us note the marked degree of harmony which exists between the 2400 period and the other times when started with the seventy weeks. It ends in the epoch for the cleansing of the Most Holy of the future house, which would be, as we have shown, in or about 1946, the 50th year of the antitypical jubilee and "seven times" from when Ezekiel saw in vision the offerings on the tables, as well as the glory that filled the house (Ezek. 40:43; 43:4, 5). Daniel was given the period to Christ's sufferings (seventy weeks) and the period (2400) that reaches to the approximate time for the manifestation of "the glory that should follow" at the dedication of the future temple (Psa. 24:7-10).

Daniel says: "Until two thousand and four hundred days (evenings-mornings), then the sanctuary shall be justified." Can it be a mere coincidence that these 2400 day-years end with the 2520th year from the temple vision? Ezekiel saw the offerings on the tables, and Daniel says, "Then the sanctuary shall be justified."

◆

The Rich Man and Lazarus

HAVING READ many so-called expositions of what is termed the parable of the Rich Man and Lazarus, and finding none of them exactly satisfactory to myself, I have often thought of giving to the readers of our paper what appears to me to be a reasonable and scriptural view of this portion of the inspired word of God. To begin, we read, as per the Diaglott: 'Now there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day."

This verse being taken at its worth, teaches that this man was clothed with the best and most expensive clothing of ancient times, and had the best of fare so far as food was concerned, so he must have been a man who enjoyed the best of the present life. Next verse, "And a certain poor man, named Lazarus, was laid at his gate full of sores." We are not told that this rich man had anything to do with the laying of the poor man at his gate, but must infer from this that he did not "And longing to be fed with the crumbs which fell from the rich man's table; but even the dogs came and licked his sores.' If he "was a stranger," he "was not taken in," as is required of the righteous; and if he "was not fed;" for he only desired the crumbs which fell from the rich man's table, but the dogs that were there were given the crumbs. All the comfort this poor man received at this gate was the soothing from the dogs' tongues. The dogs were more merciful than the rich glutton. Such a character as is here pictured most certainly is one who is to go into everlasting punishment, as per Matt. 25; or aonian kolasin, as the Greek expresses it, and is in nowise promised any good in the world to come; yet I have seen expositions of this Scripture that have tried to make it appear that nothing bad was accredited to this rich man.

"And it occurred that the poor man died, and was carried away by the angels to Abraham's bosom. And the rich man also died, and was buried." It is certainly reasonable to suppose that a man so sorely needing food would soon die; hence we need not make his death a figure of speech, as some do. That wicked literal men also die, rich as well as poor, is also a self-evident fact, and caused often by sumptuous fare. It may be that the rich man killed himself eating what should have been given the poor. But the poor man "was carried by angels," his death is generally assumed, while God does not so state. The rich man "was buried," we are told; but it is not usual for dead men to be buried the day of their death, and especially the rich; they must await burial several days in most instances that their relatives and friends may be permitted to gather unto a pompous funeral. If time could elapse between the time of the death and burial of the rich man it could between the death and carrying of the poor. But if time is to elapse between the time of the death and the carrying, God should mention the fact somewhere in his word just as to what he has done. Listen: "And he (God) will send his angels with a loud sounding trumpet, and they will gather his chosen from the four winds, from one end of heaven to the other" (Matt. 24:31). This is to take place when the Son of man is seen coming in the clouds of heaven (Matt. 24:30), hence the gathering time is located and the angels are the managers, as per our parable.

Bible writers often speak of things that are far apart as if they came together. Thus Paul, "It is appointed unto man once to die, but after this the judgment" (Heb. 9:27). The judgment as all know is after death, but not immediately after. Jesus quoted Isaiah, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; and hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18 19). Here he closed the book. Why? because, "This day is this Scripture fulfilled in your ears" (Luke 4:21). If he had continued to quote farther he could not have so said for the prophet goes right off into future events just as though there was not a whole dispensation of two thousand years between the events. Again Jesus says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:5). When is one born of water? When he arises from the water in which he was baptized. When is one born of the Spirit? When he is raised from death with a spiritual body. But the word "and" in this passage is no larger than the same word in the parable. If it can span the Christian dispensation in this instance, it can in that; hence we need not make the parable teach something not mentioned in it.

But the rich man "lifted up his eyes in hades," and is not hades the place dead men go to immediately after death? Yes, there is a passage that tells us, "The dead" are in hades, and another that "There is no wisdom or knowledge" there, and a third that says, "Let the wicked be silent" there. (See Prov. 9:18; Eccl. 9:10; Psa. 31:17). But there is to be a resurrection of both just and unjust, and the wicked are reserved to that time to be punished (2 Pet. 2:9; Job 21:29, 30; 2 Pet. 3:7). If you were to walk into your cellar, and see lying at one side a small pile of extra nice potatoes, you might inquire of the lady "What are those doing here?" She would reply, "I am reserving them for Sunday dinner." If they were left in reservation till Sunday they would not be eaten before that time; and so with the wicked. If they are "reserved unto the day of judgment to be punished" they are not punished before that time, and hence man does not go into punishment immediately after he dies. "The wicked shall return to sheol" (Psa. 9:17). As people are not now punished in sheol hades

we conclude it is in the return of the rich man that he lifts up his eyes in punishment there: and it is no more impossible for the wicked to be cast alive into sheol after judgment than it was to cast Korah and his crowd alive there while in the wilderness. And Jonah lived three days in the belly of hades, long enough to have done all that rich man is represented as doing and suffering. The wicked Jews will see Abraham and others in the kingdom of God, and themselves thrust out weeping and gnashing their teeth (Luke 13:28, 29). This is after judgment too, for the context shows judgmnet is being executed.

We agree that the rich man is a Jew, and the parable is given to teach the Jews, and as all expositors agree here we offer no proof. Tribulation, wrath, anguish and indignation are to be rendered, at the judgment unto them that do not obey the truth (Rom. 2:8, 9) just what is here given the rich man. God predicts through Moses a fire to be kindled in his anger, that shall burn to the lowest hades (Deut. 32:22). Thus we see flames are possible even in hades. The rich man begs for mercy, saying, "Father Abraham, pity me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tortured in this flame." Will the wicked plead for mercy at, and after judgment? Yes. (Matt. 25:11; Matt. 7:21-23; Luke 19:21, 22). Nothing has ever happened in Jewish history to fulfill this part of the parable, and it is as reasonable to believe that a Jew would call on Abraham, as Christ. This fellow is requesting that Lazarus, the poor fellow who was laid at his gate, be sent to do the small favor of dipping the tip of his finger in water that his tongue might be cooled. The little asked would show that the rich man after he had spent the former life in sin was not like future probationists of today; for they contend that God owes mankind so great a debt that he must give all an opportunity for escape from the penalty, now threatened them, in the future life. Abraham said, "Child, recollect that thou in thy life time (the first life is here alluded to) didst receive thy good things, and Lazarus in like manner his evil things; but now, here he is comforted, and thou art tormented."

The new state has changed affairs; Lazarus is comforted. He no doubt mourned here, and shall be comforted there (Matt. 5:4). Notice the Bible does not state that this torment is to continue forever which it must do to prove endless suffering for the lost. "And besides all this, a great chasm is situated between us and you; so that those wishing to pass over hence to you are unable; nor can those pass over thence to us." This text is what to my weak vision spoils the generally accepted opinion of conditionalists: for we all know that Christians do now go to the assistance of their Jewish friends in many instances, and have been the means of converting many to their faith, or bringing them over to their side; but when the wicked are returned into hades and are dying the second death, hope vanishes; some might desire to assist them, but it is too late. It is with them as Jeremiah said, "The harvest is past, the summer is ended, and they are not saved" (chap. 8:30). They never can get across the chasm; but must perish for ever (Heb. "lanetsach," eternity, perpetuity) "like their own dung" (Job 20:7). The doom of the rich man is sealed, and he has reached the time "when your fear cometh as desolation, and your destruction cometh as a whirlwind. Then shall they call me early, but they shall not find me" (Prov. 1:28, 29). This proves that the "distress and anguish," mentioned by Paul, is not chastisement, to drive the wicked to salvation; but on the contrary brings them to destruction, and thus we see after death probation is out of the question.

The next entreaty is, "Send Lazarus to my father's house: for I have five brethren; that he may testify fully to them also come into this place of misery." Resurrected man will be unaware of the length of the sleep of death, but the rich man, or the wicked resurrected may not know but what their friends are still alive, and living on earth, and hence what is said here is no proof that the resurrection has not taken place. But Lazarus is not sent. Why? Because they were like their brother Jews unto whom the oracles of God were committed, and hence if they had failed to take heed to them nothing else would benefit them, and this proves after death probation would be a failure, if attempted. The rich man said, "No, father Abraham, but if one went unto them from the dead, they would reform." Abraham replied, "If they hear not Moses and the Prophets, neither will they be convinced, though one should rise from the dead." This shows that immortalsoulism is not taught in the parable; for to come back to earth one who has died must have a resurrection and for Lazarus to come back is for a resurrected person to come, and hence proves the scene to be post-resurrectional, and makes prima-facie evidence that this interpretation of the parable is correct. Abraham, while dead, "Is ignorant of us," as one of the prophets declares (Isa. 63:16); and hence resurrection is past in his case also. All the twisting and squirming of immortalsoulists can never make Abraham speak, while dead, of those of whom he is ignorant. Thus we see how completely the Bible refutes that theory. J. J. HECKMAN.

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Editorial

If you would be pungent, be brief, for it is with words as with sunbeams—the more they are condensed the deeper they burn.

The fool is willing to pay for anything but wisdom. No man buys that of which he supposes himself to have an abundance already.

The church has sustained a great loss by the removal of Brother and Sister George A. Mowery to California. All are hoping their removal will only be temporary.

A diseased mind turns every chance accident to its own distempered view, and makes the terror, or the sorrow, which exists but in its own imagination, a very reality of evil.

It is the first rule of oratory that a man must appear such as he would persuade others to be; and that can only be accomplished by the force of his life.

Every man should study conciseness in speaking; it is a sign of ignorance not to know that long speeches, though they may please the speaker, are the torture of the hearers.

Death and Personal Identity

AN ARGUMENT against the truth of man's mortality in this community takes the following form: "If man dies, is unconsciouss, and is raised from the dead, how can he be the same man? There can be no tracing of any special identity in the atoms of charcoal, lime, iron, phosphorus, and the other ingredients that compose a body: the immortal soul establishes the identity of the future body with the present." A few words in reply is what we want.

Editorial Comment

PROBABLY THE truth in the case may be better understood by looking at the constitution of another body. We will take the house of Congress. That is a body of men; these men are the constituent atoms of that body. By death and resignation occasionally some atom (member of Congress) ceases to form a part of the body, and some other similar atom assumes his exact place, without in the least affecting the fact that the body continues the same body. In seven years, by deaths and resignations, this congressional body has undergone considerable change. Finally, it "dies." That is, there is "a dissolution" of Congress. Until the next general election the body is dead and gone to dust; for the atoms of the body are dispersed north, south, east, and west: they cease to be "members of Congress"; they revert to their normal condition as ordinary men, and if they ever form parts of Congress again they must again go through the process of being re-elected. When the house is re-elected, the body is re-constituted; it has risen from the dead; but it is still the same house, the same body. It is not made of the same atoms (or men), but it continues the functions and existence of the original body, and bears the responsibility of the past actions of that body.

We may legitimately carry this illustration still further: suppose that a revolution in the United States interrupts the existence of the body of Congress for a century. On assembling again we would have the same body, though entirely new in its composition, since the various atoms would reproduce the original body by taking up the work of that body just where it was left off by their predecessors. It would also be animated by the same "spirit," although of course that spirit would not have been existent meanwhile as "a disembodied house of Congress." Just so with our bodies: we remain the same individuals in all the changes our bodies go through, not because we have an "immortal soul" dwelling within us, but because we are animated by a portion of God's spirit. At death that spirit is taken from us and we are resolved into our original elements. Clearly then all that is required to reproduce the original man, with the original consciousness of good and evil deeds done in the past life, is to replace every atom just exactly in its former position, and then life being infused into the body the man stands again exactly where he stood before death. He is raised from the dead. If people would only perceive that what comes on us by the disobedience of Adam is death, then they could more easily be induced to accept the remaining half of Paul's declaration, namely, that "by man came also the resurrection of the dead" (1 Cor. 15:21).

Who may Immerse?

WHO MAY INDUCT CONVERTS INTO CHRIST?

SISTER McCLELLAND, of Boise, Idaho, has sent me a letter earnestly beseeching me to write upon this subject, and others have at various times asked the same question; for no one, when seeking the way that leads to eternal life wants to make any mistake. It is too serious a matter for a mistake, even ignorantly made, might mean the loss of everything that is sought. God is very particular.

Nadab and Abihu found this out to their cost when they put strange fire in their censers, and put incense thereon and offered it before the Lord. The thought, "what difference is there in fire?" Fire is fire wherever you find it. But God showed his people that he had made a difference, and that they must use only that which he had commanded them to use; that to use any other was to disobey him, and to face loss of life.

And it was the Levites, the teachers of the judgments and laws of the Lord to Israel, who were to put incense before him and whole burnt sacrifices upon his altars. Arguing from this, as the ancient laws are types of "the new and better covenant," must it not be men who believe and are teaching the laws and judgments of the Lord, who must lay the whole burnt sacrifice upon his altars? For when a minister says, "I baptize thee in the name of the Father, Son and Holy Spirit," he presents the person so baptized to God to be a living sacrifice to him for all the remaining days of his life. How then can a baptism be valid when the officiating minister does not even believe that Jesus is the Son of God? It puzzles me to understand. For I know of no other doctrine, save the one for which there is no forgiveness here nor hereafter, that is more dishonoring to Jesus or blasphemous in God's sight; for to believe it is to "deny both the Father and the Son"—give their testimony the lie. We cannot feel nor write too strongly on this thing, nor contend too earnestly against it, nor show too plainly to the dear household of faith the danger of fellowshipping in any way, shape, or manner, these false teachers; for some whom we tenderly love have already ignorantly and innocently allowed them to baptize dear ones. My warning voice ought to have been lifted long ago. Pray take heed, brethren and sisters.

And another thing: if God in olden days accepted only the sacrifice brought to him by those who believed and were teaching his judgment and laws, are baptisms valid in these days when performed by one who does not believe the gospel? I used to think the faith of the officiating person did not at all affect the validity of the act, because his faith had nothing to do with the faith of the convert; but I think now we had better be careful; better go a thousand miles than to make a mistake.

With thought of the meekness and gentleness of Christ I have written this.

S. ROXANA WINCE.

Christian Hope

BRETHREN: THIS is a question of which all men should have a knowledge and especially the body of Christ. Let us hope unto the end. On hope our future life depends. How fearful it is for one to die without hope! Then let us be very careful, my brethren, and ever look by faith with an eye single unto God to the end of our hope, because no man shall reign with our Lord who dies without hope. Do you ask why? I answer, they have no God.

Let us now turn to 2 Cor. 5:14. Listen to Paul for a moment: "For the love of Christ constraineth us because we thus judge that if one died for all then were all dead." Then do you think we can take the Lord by the hand with one hand and the world in the other and still have hope? I answer, No. See the record, 2 Cor. 4:18: "While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." Again, let Paul lead us a little further. We find in 2 Cor. 3:12-18 he says: "Seeing then that we have such hope we use great plainness of speech, and not as Moses who put a vail over his face that the children of Israel could not steadfastly look to the end of that which is abolished. But we all with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord."

We must have the spirit of Christ, otherwise we have no hope. We must be adopted see Rom. 8:9-15: "But ye are not in the flesh (or in other words ye are not of this world), but in the spirit, if so be that the spirit of God dwell in you. Now if any man have not the spirit of Christ he is none of his." Why? Because he is in the flesh; he is fo the devil. Study 1 John. You ask, how do you know? Let us read the 15th verse of Rom. 8: "For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba Father." Then we have hope and can receive of God's spirit by asking him in the name of our Lord.

Let us hear Paul again, 1 Cor. 15:19-22: "If in this life only we have hope in Christ, we are of all men most miserable." Why? Some preachers tell us we must get on our knees and seek God to get saved. Well, Paul, how is it? "For in Adam all die: even so in Christ shall all (all in Christ, not out) be made alive." Then, my brethren, where do the sinners and the ungodly appear? Read 1 Pet. 3:15, 16: "But sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear, having a good conscience that while they speak evil of you as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ."

But some say, "We are saved now; we have something better than a hope." What saith the Scriptures? Gal. 5:5: "For we through the spirit wait for the hope of righteousness by faith." Again in 1 Pet. 1:3-13 the apostle speaks of the blessed God and Father of our Lord Jesus Christ, "which according to his abundant mercy, hath begotten us again into a lively hope by the resurrection of Jesus Christ from the dead." Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."

Some one may say, "Why do you put us to such trouble as to be baptized into Christ?" That is the only way of getting into Christ. You are dead and have no hope. How do I know? Because we are told in Luke 20:38, "For he (God) is not a God of the dead but of the living." Who are they? Where now is my hope if I be dead and have no God? I answer, There is none for such a one.

"Now our Lord Jesus Christ himself and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts and stablish you in every good word and work" (2 Thess. 2:16). Jesus is coming. May we all serve God acceptably and wait and hope unto our journey's end, and receive a crown of righteousness that fadeth not away in the kingdom of God, is my desire through Christ.

SI HERRON.

Salvation Before Abraham

God had not made any promise of any life beyond this life, nor any plan of salvation until 991 years after Adam's death. All that died prior to this time (the time God made the covenant with Abraham) having no hope and without God in the world.

I READ the above words in an article entitled "Destiny of the Ignorant." Now while I believe that the Scriptures teach most positively that those who understand not are like the beasts that perish, and those who die without law, perish without law, I do believe that God made provision for redemption and a promise of a Redeemer as soon as there was a sinner who needed redemption.

Proof: Rev. 13:8. Here we find that the Lamb (the Son of God) was slain from the foundation of the world; and in Eph. 1:4 we find the saints were chosen in him before the foundation of the world.

What do these Scriptures mean? Turn to 1 Pet. 1:20. Here Peter tells us that Christ was foreordained before the foundation of the world, but was manifested in these last times for you (the elect). Foreordain, to predetermine. What does it mean? Just what John tells us: "In the beginning was the word" (a purpose). God predetermined Christ as a Savior for all who sinned, who would receive the salvation offered; and all who did receive Christ and walk to the end in him were likewise foreordained to salvation, being in Christ. Adam being a sinner needed a Savior inasmuch as no mere man could save himself. What does the record say? Adam disobeyed God's law; therefore he was not of those who perish without law. We find Adam then trying to hide his nakedness with a covering of his own making, just as many in this day seek to cover themselves from the judgment of God with a robe of righteousness manufactured by themselves.

The fig leaf robe failed to shield Adam from the eye of the Deity. God being merciful, not willing that any should perish, clothed Adam with the skins of animals. And to comfort and give hope to Adam and Eve, God made a promise that the seed of the woman should bruise the serpent's head. Here do we not find a promised seed who would ultimately destroy the author of sin? And as God clothed Adam with the skins of animals, are we not justified in believing that those animals were slain and their blood poured out as an offering for Adam's transgression, and that God instructed them how to offer a sacrifice of blood before him. For later we find their two sons, Cain and Abel, bringing an offering to God. Abel brought an offering of the firstlings of his flock and of the fat thereof, and God had respect unto the offering of Abel. Why? See Num. 18:17; Deut. 15:19. These were commands given to Israel as a law of sacrifice. We may be sure that God gave a like command to Adam, and Adam thus instructed his sons. How else could Abel offer just according to the command of God? Cain offered of the fruit of the ground, and God did not respect his offering. Why? Because an offering without shedding of blood does not remit sins (Heb. 8:22).

What is sin? Transgression of the law of God. Where there is no law there can be no transgression of law (Rom. 4:15). As God charges Cain with sin we know he must have had a law given to him which he transgressed by not bringing an offering of shed blood. Now to prove this. Turn to Heb. 11:4. Here we are positively told that Abel had faith and that Abel was a righteous person. Now what makes a moral man righteous? Faith and obedience to God (James 2:21-23). Again, we find a man named Enoch that pleased God. How did he please God? By faith (Heb. 11:5, 6). There can be no obedience or disobedience where no law is given. Hence we conclude that God gave a law to Adam, and a few here and there down the line to Abraham obeyed God's law, and were thus made righteous by faith in the atonement made by blood.

FLORA A. KNAPP.

Be what your friends think you are; avoid being what your enemies say you are. Go right forward and be happy.

Theories and Facts in Exposition

A SINGLE fact is worth a ton of theory in the department of expository teaching. Sometimes a single fact will upset a very plausible theory. An example of this came to the attention of the writer while examining a Greek lexicon recently, and he purposes to pass it on to the reader and the expositor as useful an illustration of certain expositions of Scripture current among conditionalists.

The word which suggested the above remark is the word asbestos, which in the exact equivalent of the Greek word occuring in Matt. 3:12, Mark 9:43, 45, and Luke 3:17. In its modern English use it is exactly opposite in meaning to the Greek. The literal meaning of the Greek adjective is inextinguishable, unquenchable, while the word as now used applies to a substance which is not inflamable. Thus the word has completely changed its meaning from that which cannot be put out if ignited, to that which cannot be ignited at all.

Theologically, the term seems to have followed a similar course, and to have stood upon its own head, and like the small boy who performs that feat, its stability as a religious term is similarly precarious. And so, consequently, is the theory dependent on that term, which the reader will remember, is in regard to the destiny of the unregenerate.

As popularly interpreted, the passage in Mark, the 9th chapter, is supposed to refer to a person who has incurred the penalty of gehenna, which is translated "hell," and interpreted to mean a place of endless torture by many theologians. There are no warrants for that view, either here or elsewhere in the Scripture. In the first place, the conception of the verses themselves has reference to the body, and to nothing else. The contrast here held up is very clear. A man would be far better off if he were to enter into life, or into the kingdom of God, minus a hand, a foot, or an eye, than he would be if, with his member all entire, he were to be cast into Gehenna, where the fire being unquenchable, would burn not merely the offending hand, or foot, or eye, but the whole body. And then as though to complete the picture of destruction, the worms of Gehenna are referred to not the worms of the body or of the soul, but of the place of punishment. And these worms will complete the destruction of that which the fire cannot consume.

How completely has the popular view of this passage reversed the facts. The theologian would have us believe that the body is not cast into Gehenna. Then he would have us believe that the fire is unquenchable, and that the soul is unburnable, hence the asbestos soul exists eternally in an asbestos fire, in which sense the soul is asbestos in the modern, and the fire asbestos in the ancient sense of the word. To put it a little more clearly, we have an unburnable soul in an unquenchable fire. And it is as unscriptural as it is self-contradictory. PERCY E. OSBORNE in "World's Crisis."

Canon Gell on Intermediate State

THE PARABLE of Dives and Lazarus must of course be interpreted on the figurative principle of all parabolic instruction. A very little consideration of its terms must convince us that it cannot be interpreted literally. All who die pass into the unseen condition, and the words hades and sheol do not indicate a place, but a state of existence.

"Some see in the anxiety of Dives for his brethren the proof that suffering was doing its work in him and awakening the slumbering germ of good. With this view, were it the right one, would be connected his own ultimate restoration, and the whole doctrine of future suffering not being vindictive and eternal, but corrective and temporary—a doctrine which will always find favor with those who have no deep insight into the evil of sin, no earnest view of the task and responsibility of life, especially when, as too often, they are bribed to hold it by a personal interest, by lurking consciousness that they themselves are not earnestly striving to enter at the strait gate, that their own standing in Christ is insecure or none. But the rich man's request grows out of another root. There lies in it a secret justifying of himself and accusing of God. What a bitter reproach against God is here invoked! If only I had been sufficiently warned, if only God had given me sufficiently clear evidence of these things, of the need of repentance, of its place as the goal of a worldly life, I had never come hither, but though I am not sufficiently warned, at least let my brethren be so."

These words of Archbishop Trench are well worth the consideration of those who are caught by the glamor of the "larger hope." I would respectfully ask those public teachers who so confidently predict a second probation as necessary to meet the common case of those who leave the world unprepared, have they fairly considered the effect of their doctrine? Are they not really demanding what is, in fact, another gospel over and above that preached by apostles and evangelists? Have they a sufficient scriptural authority for such a demand? or for condoning neglect and rejection of the one gracious offer which is now made to us in the gospel? and I venture to ask are they not misleading the multitudes who will be only too glad to believe them? "If the blind lead the blind shall they not both fall into the ditch?" From "Notes on the Intermediate State."

TRUISMS

Work is the healthiest play I can find.

A man may smile yet not mean to be a friend, but a dog's tail is on the level.

The misuse of power is a common weakness; the use of power, common sense.

To acknowledge a flagrant fault is quite common, but to plead guilty to some ridiculous or foolish action takes courage.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

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GOLDEN TEXT: Luke 10:40-42

CHRIST OUR, STRENGTH

Let us rejoice in Christ the Lord,
Who claims us for his own;
The hope that's built upon his word,
Can never be o'erthrown.

Though many foes beset us round,
And feeble is our arm,
Our life is hid with Christ in God
Beyond the reach of harm.

Weak as we are, we will not faint,
Or, fainting, cannot fail;
Jesus, the strength of every saint,
Must in the end prevail.

As surely as he overcame,
And conquered death and sin,
So surely those that trust his name
Will all his triumph win.

DO YOU STUDY YOUR BIBLE?

The Ashute Family

I WONDER how many of you dear ones would answer "yes." I am very glad there are some, but wish there were many more.

Our dear Savior once went to visit Lazarus and his two sisters, Martha and Mary. They loved Jesus and were very glad to see him.

Martha hurried to and fro preparing a nice dinner and serving it while Mary sat at Jesus' feet listening to what he said and gazing lovingly at him.

Martha didn't like it because Mary was not helping her with the work, so she asked Jesus if it were right, and he replied, "Martha, thou art a good woman, but Mary has chosen the right."

To sit at Jesus' feet and hear his precious word that will teach us to love each other, be patient, humble, and true, and help others, is much better. Do you not all agree with me?

We are to be industrious, but not neglect our work and study for Jesus, as today only is ours. So loved ones, let us study our Bibles and be prepared for Jesus if he should come today and he will give us eternal life. You young lambs who are preparing to join the "body of Christ," study hard so that you may be baptized, for the only way you can join is by understanding and obeying from the heart that form of doctrine that Jesus taught.

Dear little ones, seek earnestly for Jesus and you will find him.

THE WISE KING

ONCE THERE lived a very wise king; his name was king Solomon. His wisdom was known over all the world. How do you think he got his wisdom? Well, I will tell you. God asked him if he would rather have wealth, honor, or wisdom, and he chose wisdom. This pleased God, and he granted king Solomon his desire and Solomon became very wise. When the queen of Sheba heard of Solomon and his wisdom, she went to talk to him to find out if he was as wise as she had heard. So she talked with him and asked questions. Soon she said, "King Solomon, you are wiser than I was told you were. Your servants are happy and you seem happy." Then she gave him gifts and returned to her own land. Do you suppose the queen of Sheba ever forgot king Solomon and his God? No, I don't think she ever did.

---

1 CORINTHIANS 9: 24:27

AT SEVENTEEN years of age, Ralph Elsman was a cadet engineer with the Westchester Lighting Co. at $17.50 a month, and his employers often thought he should pay them rather than they pay him. Today he is the vice-president of the Kings County Lighting Co. The third largest gas company in New York State.

Cyrus H. K. Curtis, millionaire head of the Curtis Publishing Co., was a newsboy in Portland, Maine. His first capital was three cents.

At 16 years of age Cyrus W. Field, the promoter of the Atlantic cable, left his home in Stockbridge, Mass., to seek his fortune in New York. He had exactly $8.00 and this not his own savings; his family scraped it together for him.

Thurlow Weed, like Lincoln, had an insatiable thirst for knowledge. He was so poor he had to walk miles in the snow with rags for shoes to borrow books to read. He became a great editor.

And in the United States there are thousands of others who day and night work hard and long to win world success. We are told to spend our lives in the vineyard of God, doing his will, reflecting his light, and if we do this, "When the Chief Shepherd shall appear we shall receive a crown of glory that fadeth not away." They who worked for earthly success did so "to obtain a corruptible crown;" but we as children of God, living in faith in Christ shall obtain an incorruptible crown." Which is the more worth having? Which do you want?

Your friend is wise who knows when to speak his mind and when to mind his speech.

BIBLE STORIES

Today we have with us the Ashute Family of Syracuse, New York, Miss Marion, aged 12, Master William, aged 10, and Master Anthony, aged 7½, who ahve submitted Bible stories in competition for the prizes offered by Sister Walker, as per conditions published in this department May 25th, 1920.

THE STORY OF JUDAS

Marion Ashute

JUDAS ISCARIOT was one of the twelve apostles chosen by Jesus. He followed him from city to city and did all that Jesus bid him to. He had charge of the money, and the love of it caused his death. He knew the pharisees, high priests, and rulers as well as many of the people were seeking Jesus to kill him because he said he was the promised King. So he went secretly to the high priest and said, "What will you give me if I deliver him to you?" and they said, "thirty pieces of silver." So he brought them and the soldiers to the garden of Gethsemane, where Jesus and his apostles often went to pray, and betrayed who he was by a kiss. The soldiers took Jesus and hung him on a cross.

Afterwards Judas was sorry that he had betrayed Jesus, and he went to the pharisees and told them that Jesus was innocent, and they scorned him, and, filled with remorse he threw the money at their feet and rushed out and hung himself.

MORAL

Judas loved Jesus, but he loved money better, and it brought him death. We all should love Jesus more than money or anything else.

THE STORY OF JONAH

William Ashute

NINEVEH WAS a very wicked city, and Jonah was told by the Lord to go up and tell all the people that he was going to destroy them and their city because they were wicked; but Jonah was afraid of those people and did not want to obey God. So he went to Joppa and went on a ship to run away. God caused a great storm to come up and all the men on the ship began to pray to their gods for deliverance, and one of them finding Jonah asleep, woke him and told him to pray to his God as they were going to be lost. They all agreed that the storm was very bad, and one of them must have offended their God, so they cast lots to see which one it was. The lot fell on Jonah. So they asked him who he was and where from, and he told them he was a Hebrew who feared the Lord, the God of heaven who made the sea and dry land. Then he told them what God wanted him to do, and how he had fled, and they were afraid and said, "What shall we do to you that we perish not?" And Jonah said, "Cast me into the sea and it will be calm."

The men did not want to do it, but as the storm was so bad and land far away, they decided to do it. So they threw Jonah into the sea, and a big fish swallowed him and the sea became calm. Jonah knew he had done wrong, and he prayed to God "out of the belly of hell," and God listened to him and caused the fish to spit him out on dry land. Then he was once more told to go and tell the people of Nineveh that they were going to be destroyed in 40 days. He went and told them and they all put on sackcloth and sat in ashes and fasted and prayed to God to forgive them. He forgave them and Nineveh was saved.

MORAL

Jonah tried to flee from God but there was no place on land or sea where he could hide. The punishment for disobedience is death; but earnest repentance and prayers saved him as it will all of us who repent and obey.

THE STORY OF THE STAR OF BETHLEHEM

Anthony Ashute

THERE WAS once three wise men who studied the sky and the prophets. One day they saw a large beautiful star in the east and they packed their things and started out to find where it led to, as the prophets had said that he King of the Jews would be born when the star appeared, and they had many gifts for him and wanted to worship him. So they came to Bethlehem and found the baby Jesus in a manger, and rejoiced, and it was the wonderful star that led them to where Jesus was.

MORAL

The wise men were watching and waiting for the star perhaps for many years and were ready. "Be ye also ready." Watching and praying.

He looks abroad into the varied field
Of nature; and though poor, perhaps compared
With those whose mansions glitter in his sight,
Calls the delightful scenery all his own.
His are the mountains, and the valleys his,
And the resplendent rivers; his to enjoy
With a propriety that none can feel,
But who, with filial confidence inspired,
Can lift to heaven an unpresumptuous eye.

DAILY THOUGHTS

And smiling say, "My Father made them all."—Cowper.

Jesus Christ is the Son of God	Acts 8:37
I would have you without carefulness	1 Cor. 7:32
O bring thou me out of my distresses	Psa. 25:17
In God have I put my trust	Psa. 56:4
The Lord is my light and and my salvation	Psa. 27:1
Fear not, for I have redeemed thee	Isa. 13:1
The Lord taketh pleasure in his people	Psa. 149:4

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THE RESTITUTION PUBLISHING CO.,
10623 Lee Ave., Cleveland, Ohio.

The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, O., SEPTEMBER 7th, 1920. NUMBER 33

Even As We Are

If I were you
I know what I'd do
In all this world of living:
How calm I'd be in danger,
How kind to friend and stranger,
How gentle, how forgiving
If I were you!

If you were I
How hard you'd try
To be a little sweeter
How strong would be your holding
Life's tangled threads unfolding
The puzzles surer, fleeter
If you were I!

Yet each is each;
Why should we preach
If you can show me kindness?
If I for you can sever
Some thread of hate forever
If love can scatter blindness
Why should we preach?
Let each be each! Selected by Sister Letta Morgan.

Christ in Us

EVERY MAN should guide his course through life in the light of spiritual and moral value. In short, the supreme issue is that of our attitude to Christ. And that is something we must consider, and consider for ourselves. No one can take our place; no one can intercede for us. It is an individual matter between ourselves and the Savior. It must be regarded and acted on as the very greatest of all issues in this life. As the poet has said

Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee
Thy soul is all forlorn.
The cross on Golgotha
Can never save thy soul.
The cross in thine own heart
Alone can make thee whole.

ALEX. D. DONALDSON.

* * *

It takes genuine gold to make the golden rule. No wash will work. No plate will wear.

The Parables of Jesus Christ

A Discussion of the Parables in the 13th Chapter of Matthew

AFTER A careful and painstaking study of the parables for several years, we undertake to put in tract form our thoughts concerning them. It is our purpose to give what we understand to be a reasonable and logical exposition of each parable showing the relation they sustain to all of the same class. We have recently examined a pamphlet on the subject by an old writer of the Christadelphian faith in which he seems to forget or ignore the importance of Israel's gathering and judgment after the Lord's return and the Armageddon battle, which must take place in and around Jerusalem. The only judgment that he recognizes is the judgment of the saints to determine the position due each in the kingdom of God. The cause of this to our mind is wholly due to his views on what constitutes the resurrection. The doctrine of mortal emergence leads him into error. The truth is obscured through this error.

Before taking up the parables we wish to give a few preliminary thoughts on them as a whole. The parables were spoken to Israel, and many of them to declare the unsound doctrine of the scribes and pharisees of the time in which Jesus taught and performed miracles in proof of the justness of his claim to the Messiahship. If Jesus was correct in his claim, they had no status in the kingdom of God. Because of this they became his inveterate enemies and sought to put him to death. There is no evidence in the Bible that the parables were addressed to Gentiles. Jesus and the apostles preached the gospel first to the Jews. They were the first that must eventually become the last. They must accept or reject the Son of God before their judgment could be announced. In Matt. 23:

Oregon Bible College
Oregon, Ill.

38, 39 this judgment is announced: "Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord." When this judgment was rendered its severity all Bible students know. This nation still remains under this judgment and will not be relieved until they shall say, "Blessed is he that cometh in the name of the Lord." The prophetic word plainly teaches another and future judgment under the phase of "Jacob's trouble." The present movement towards Palestine is to close Jehovah's judgment of his people whom Paul says, "are beloved for the Father's sake" (Rom. 11:28). The prophet Ezekiel gives a clear view of the future judgment of Judah and Israel in the 20th chapter of his prophetic word. Read verse 33 to 39. No Bible student can reasonably claim that this judgment is rendered immediately after the coming of Jesus. He will come with the reward due the faithful who have gone to sleep and those who are still living. These rewards are determined at the judgment seat of Christ (2 Cor. 5:10). None but the righteous have a standing in this judgment. Mortal emergence is an error of the latter days. It necessitates a mixed judgment of the righteous and the unrighteous. The judgment seat of Christ is for the righteous, as Paul did not address himself to the mixed people, but to "the church of God and to them that are sanctified in Jesus Christ and called to be saints."

We have elaborately given our thoughts thus far as to the true meaning contained in the parables spoken by Jesus. To conclude our remarks, we can truthfully say that the past judgment of Israel implies a future judgment to this same people to render them beloved subjects for the kingdom of God. There is no place in this judgment for a Gentile. First the judgment of the saints: then destruction of the Gentile armies around Jerusalem: third, the acceptance of Jesus as the Messiah by the saved of Israel out of "Jacob's trouble," and the gathering of the dispersed of Judah and Israel. The setting up of the kingdom and the law sent out from Zion and the word of the Lord from Jerusalem. These are coordinate incidents in connection with the kingdom of God. The law sent out from Zion and the word of the Lord from Jerusalem is for the disciplining of the nations (Isa. 2:1-6). Get these incidents well fixed in your minds and then follow us in our exposition of the above subject.

Parabolic teaching is a method devised to conceal the truth or subject taught, requiring the learner to enquire of the scribe the true meaning. This method was followed by those who made the word of God of none effect through their traditions. When Jesus began his ministry he taught in the Jewish synagogues and preached the kingdom of God. This style of teaching is evidenced in the sermon on the mount. The three chapters (Matt. 5, 6, 7) in which this sermon is recorded, show the method used by Jesus in speaking to the multitude. When he was persecuted for his doctrine he resorted to the parabolic method and more severe attack on his enemies, the scribes and pharisees (Matt. 12:34-46).

To get a clear understanding of the parables we must be able to classify them and apply them to the subject and time. We herein give the grouping as given by Smith in his Bible dictionary. There is a group which have for their subject the laws of the divine kingdom. Under this head we have

1. The sower.
2. The wheat and the tares.
3. The mustard seed.
4. The leaven and the meal.
5. The treasure.
6. The goodly pearl.
7. The drag-net. The above parables are found in Matt. 13.

Before announcing another group we [illegible] to give our thoughts on the seven as a wh[illegible]nd the relation existing between this group and the two following groups. We wish to examine these parables separately and glean from them the divine truth hidden therein.

The subject of the first parable is the sower. This parable has for its scenery an open field. The sower is the Son of Man; the seed is the word of the kingdom; the field in which the seed was cast was the world. The sower reveals the fact that in this field are four different conditions of soil.

1. The wayside.
2. Stony places.
3. Among thorns.
4. Into good ground. Without any explanation he says, "who hath ears to hear, let him hear." These words no doubt astonished his disciples who demanded that he declare the parable to them. To them his gives his reason for resorting to this kind of teaching. Then follows his explanation

The four conditions of soil is now declared to be four classes of society that existed when the parable was spoken. These, to a certain extent, exist today. Jesus declares that he who receives seed by the wayside, is he that heareth the word of the kingdom (the gospel) and understand it not, then comes the adversary, the fowls and catcheth away that which was sown in his heart. He is an indifferent listener. His mind is not formed to reason. His understanding is darkened by the follies of darkness. He that represents the stony soil receives the word with joy. He is influenced by his feelings and not his judgment, and abideth but for a season, having no root in himself. When tribulation and persecution ariseth, because of the word, by and by he is offended. He that receiveth seed among thorns is he that heareth the word, but the cares of this world and the deceitfulness of riches, chokes the word, and he becometh unfruitful. But he that receiveth seed into good ground, heareth the word and understandeth it, and beareth fruit and bringeth forth, some an hundredfold, some sixty, some thirty. This parable is applied to the gospel age, beginning with Jesus preaching the gospel, and will continue until Jesus will come as the heir to the promises made to the fathers. The understanding is darkened by religious error and traditions. That the word may abide the understanding must be enlightened by the gospel. You must add to your faith the seven Christian graces given by the apostle Peter (2 Pet. 1:5-11). He who is controlled by his emotion can not retain the gospel truths in his mind. He who abides must control his emotion. When man was created he was blessed with all the traits that would render him a perfect man. These were weakened by disobedience, therefore we are required to restore a normal mind. A careful study of this parable and the numerous admonitions of Jesus and the apostles will aid us in this work. To read constantly is of little help. Reading and meditation will enlighten.

D. C. ROBISON.

The Goodness of God

The Lord God . . . will by no means clear the guilty (Exod. 34:7).

THESE WORDS were spoken to Moses, when he went up into the mount with the tables of stone in his hands like unto the first. "And the Lord descended in the cloud and stood with him there and proclaimed the name of the Lord. And the Lord passed by before him and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation."

I quote the context because I want the dear readers of The Restitution to see that our God was the same dear loving God in those olden days that he is now, just as merciful and gracious and long-suffering, and just as ready to forgive; but that to taste of his mercy and graciousness, the offending one, the law-breaker, the sinner, must come to him according to law; whatever he had bidden that sinner to do, must be done; he would "by no means clear the guilty," until the appointed offering was brought, whether bullock, lamb, kid, turtle-dove or young pigeon.

And who dare say his commandments were grievous; that he was a severe and cruel God? He was far from that. All his attributes and acts can be summed up in the one word, Love. He gives us laws, because he loves. He requires obedience to those laws because he loves. The wrong things that we do, not only bring unhappiness and suffering to us as individuals, but are inwrought as it were into the very brains and bodies of our children to weaken and destroy them. Oh I love the God that wants to keep me from doing such things as that. I love him for not wanting me to commit sins that would fill my body with disease, dull my brain and ruin my life.

I love God for making a way whereby I could be pardoned. For dear sinners, I too have sinned, sinned perhaps even more grievously than you, because of greater knowledge. No one but God knows how I grieved over my sinful words and acts, what floods of bitter tears I shed, how I tried to be set free from the chains that bound me, how I wanted to do something, as they did in the days of Moses, so that I, the guilty one, could be cleansed. But I could not bring even a turtle-dove. Bullock, lamb, nor kid would not atone for my sin. But thank God! there was an offering that I could make. I could do something. I could bring something. My high priest stood ready to accept my offering and to become "the author of eternal salvation" to me. He said, "Give me thine heart"; "thy body a living sacrifice, holy and acceptable unto God." Obey me if you want eternal salvation. Be buried by baptism into my name, and rise to walk in newness of life, to live and to work for me.

I can feel for you, dear sinful ones, can speak to you from actual experience. God will not clear you unless you obey. You must come to him in his appointed way. You cannot escape if you neglect so great salvation, cannot escape the just recompense of reward for sins. Will you come? I plead with you from my very heart. It is not a vain thing to serve God, it is peace and rest and happiness and sure and eternal bliss in the ages to come.

Give yourselves to God.

S. ROXANA WINCE.

Evangelist Report for July

SERMONS

Loretto 1st and 2nd	2
Phoenix 4th to 15th	14
Palmer 18th	2
Total	18

MONEY RECEIVED

Brother Courtney	5.00
Brother Storjohn	15.00
Brother Spindler	15.00
Brother Anderson	5.00
Brother Fletcher	15.00
Sister Davis	20.00
Brother Keiffer Zeller	15.00
Brother Frank Burke	25.00
Total	$115.00

EXPENSES

Loretto to Atkinson	1.45
Hotel bill	1.35
Telephone bill	.35
Atkinson to Omaha	2.49
Dinner	.70
Omaha to Genoa	1.65
Palmer to Arrapahoe	2.46
Dinner	.60
Telephone	.15
Total	$11.20
Indorsed on order	111.20
Salary	100.00
Total amount of order	111.20
Carried over to August	3.80

Remarks

AFTER LEAVING Brother Courtney's where we enjoyed a few days of Brother and Sister Courtney's hospitality, we started on our way to Phoenix, our next point. Upon arriving at Atkinson we found no one to meet us, so we were compelled to go to the hotel—quite a disappointment when one is expecting some one of like precious faith to meet him. None but those who have gone through it can tell just how we feel when we get off the train and see none but strange faces. We then know there has been a slip somewhere, and proves to us that things have to be done right. I had forgotten the brethren there only get their mail three times a week, and this mistake made a lot of difference in results. But I trusted in the Lord and he brought it out right after all. The next morning I found someone from Phoenix who said he would take me to his place about half way, and another man picked me up and finished my journey. Upon arriving at the half-way place, the lady had dinner ready, and having learned that I was a minister, I supposed of course when we sat down at the table they would ask me to give thanks. They had a daughter about 14 years of age, and judge my surprise when we were all seated, she stood up at the corner of the table and gave thanks, and by all crossing thesmelves I knew they were Catholics. Then I began thinking: these people were in gross darkness, connected with the old mother of harlots, yet consistent beyond those who know the truth. How far would you have to travel before you could find one of our young sisters returning thanks and showing the devotion to the cause she had espoused. While we can teach them the truth, they can give us a lesson on devotion. Is it not true we should be as devoted and consistent as they, and much more. Paul says in every thing give thanks: do we do it? When I returned home one day my niece said: "Uncle Almus, will you write off a little prayer for little Mary to say at the table? She thinks we ought to give thanks. I thought of the Catholic girl, I said yes, I will. In the afternoon, she and my little grand-daughter and another little girl came over to my home. I wrote it and gave it to them. They thanked me, and as they went I saw them looking it over. Now if they carry that out, we will see in later years a devotion that nothing can ever destroy. Brethren, you perhaps wonder some times how you can get your boys and girls through these days, and preserve their characters. I believe the solution is to begin in early youth while their minds are tender and teach them against the evils of the day, and they will grow to abhor it. If they are taught the fear of the Lord and to be devoted and prayerful, it will be a safeguard from the evils of the world.

As I write I look away out on the hills and plains, and see here and there dark shadows, and all around bright sunshine. As those shadows move along, I think they are the grasses and flowers standing in the hot sun, that for the moment welcome the shadow that wards off the heat of the sun; and when they again come out in the sunshine are refreshed, and are all the better for the shadow. Just so in our lives: the clouds come and we must pass through the shadow and it looks dark to us; but after a while the clouds pass, the shadow has gone, and we once more move out in the clear sunlight. We feel all the better for our experience. The Lord that made the sunshine also made the clouds. It is when clouds become dark and ominous, foreboding a coming storm, that we seek shelter. So when we see the dark threatening clouds of these days and also in our individual lives we should seek the shelter of God's love.

Well, to resume, I arrived at Brother Storjohn's, and how they were surprised. I thought I had not been there for a couple of years, but they soon convinced me that it had been five. I could hardly believe time had gone so fast. Here we had an old time congregation; only about two evenings we were able to get all the people into the house. On Sunday a picnic had been arranged south of where we were holding our meeting, and a Lutheran minister was to speak in the morning, and they invited me to occupy the afternoon. The Lutheran took for his text, "I will make you fishers of men" and while he only talked 18 minutes he quoted his text much as half a dozen times, but he invariably said, "I will make you fishers of immortal souls." After he got through he proceeded to baptize a baby. I wonder how much longer our heavenly Father will allow this mockery to continue. The signs say not much longer. Our two weeks stay with Brother Storjohn seemed short, as they know how to make one feel at home. At the close of the meeting Brother Spindler's three youngest boys came forward for baptism, after which we started the Berean class, that had been neglected the year before. So now they are in active work again. After the night meeting Brother August Storjohn and Brother Willie Spindler drove me to the train, a distance of 25 miles; and the next day at eleven found me once more at home, but only for a few days. My next trip, which has been very profitable, I will, the Lord willing, tell you in my next report.

ALMUS ADAMS.

National Berean Society

Leota B. Hanson, Editor

106 South 2nd St., St. Louis, Mo.

Motto Search the Scriptures Daily
Slogan: We Stand for Unity, Truth, and Righteousness

The following paper was read at the Berean Conference and it was requested that it be published in the church paper:

BEREAN TRAINING AND WHAT IT DOES FOR THE CHURCH

THIS IS not a question in its experimental stage. It has gone beyond this crucial period. It has proved its advantageous merits by its effective results. It is no longer a question to be considered as to whether a Berean Society is advisable. Neither is its work a duplication of the church's allotted field of conquest. It is the last link of the completion of a successful and progressive forward movement.

It does not contest any of the church's privileges and advantages; neither does it claim any of the praise deserved by the church as embodied in the many unreasonable objection of would-be opponents of this merited and worthy cause.

It has a field of its own, heretofore left undeveloped by the church. It does not work in opposition but in true accord and harmony. Its aims are the same, and working for the same goal only through different channels. It is the academy of more efficient church workers.

It is the church preparatory department, biblically speaking. We have had too few trained workers in the past, inefficient, and unable to instruct the young minds in paths of truth by their old course of dry sermons relative to everything except those necessary to the systematic and consecutive doctrinal growth. This was realized and seen by the foresightedness of first Berean organizers. The benefits derived from the Berean Society in the past are an inevitable conclusion of its tasks well accomplished. Every church that has a live Berean Society is a progressive factor in religious circles. It never is lacking for workers to perfom anything in the church's field of occupation.

They are prepared, whether it be speaking, taking charge of a meeting, or prayer. They are familiarized with the Bible, have overcome embarrasement, and can rightly divide the word of truth in clear and unmistakable terms.

It has been stated by some pastors that the Berean Society was their greatest source of help in the church work and a much needed encouragement during trying and discouraging times.

A Young Peoples' Bible Society is the only hope of the future church, meeting the urgent demand that is increasing hourly for a protection and a safeguard of the moral and religious life of our young people. They are being enticed and led in paths of evil by the social and educational paths they must follow. The only safe method the church can employ in keeping abreast of the many, many temptations facing our young is to bring them under Bible instructions. In so doing they not only perfect them and keep them from going the way of the world, but they prepare the leaders of the future.

In short, Berean training does what the church should do but cannot. Hence it has strengthened its weak points and as time goes on the church will be able to do more if Berean training is kept up.

CLYDE F. RANDALL.

Thrift includes work wisely done, money intelligently invested. Saving may mean little or no spending, little or no work. When we stop dressing well, we save in one way and lose in three ways: we balk ambition, stop self-respect, and discount the respect of others.

REPORT OF THE NATIONAL BEREAN CONFERENCE

THE SEVENTH Annual Conference of the National Berean Society of the Church of God, met at the North Salem Church, in Indiana, July 15, 16, 1920. The meeting was opened Thursday evening by song service, followed by a helpful sermon by Brother Siple.

At the business meeting the next day, encouraging reports were given by the Chairman of the different committees.

Forty literary articles were received during the past year: an increase of twelve over last year; 3351 tracts were sent out, an increase of one thousand over the previous year; 865 social correspondence letters have been written; and 253 letters have been written to the isolated. The corresponding secretary reports 336 letters written, and 1076 lesson books mailed out.

Reports of state societies showed that Nebraska has ten societies; Illinois, seven; Michigan, three; Indiana, four; Minnesota, five; Iowa, three.

The following officers were elected: Leila Whitehead, of Illinois, President; Frank Siple, Illinois, First Vice-President; Clyde Randall, Minnesota, Second Vice-President; Evelyn Harsch, Illinois, Corresponding Secretary; Mrs. F. V. Blakely, Michigan, Recording Secretary; Mrs. Grace Marsh, Iowa, Treasurer.

It was voted that the National Society be called upon for money for tracts, but not to exceed twenty per cent of is income.

It was also voted that the states be asked for contributions for charity work.

The literary part of the program was as follows:

Berean Training
(a) What it does for the isolated. David VanVactor, Indiana.
(b) What it does for the class member Mrs. F. V. Blakely, Michigan.
(c) What it does for the church Clyde Randall, Minnesota.
(d) How the church should co-operate in this training Anna Drew, Illinois.

Payment of dues, Local, State, and National, and the use made of them Frank Siple, Illinois.

Three minutes talk were then given on Berean work by delegates from the different states.

An invitation to meet with the Illinois Conference next year was accepted.

We all felt that our meeting was a successful and profitable one, and all agreed that the Indiana people were royal entertainers. We hope to see our cause grow during the coming year, even more than it has in the past year, and let us all work for this end.

MRS. F. V. BLAKELY, Sec.

BE SURE

BE SURE that on life's common street are crossings, where God's chariots meet.

The Restitution

FOUNDED A.D. 1852

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THE RESTITUTION PUBLISHING COMPANY

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ARTHUR E. GRIFFITHS ...... Treasurer and Manager

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While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

Since last issue we have lost Sister Weed, who fell asleep very suddenly. Our Sister was greatly beloved by all, and we shall miss her genial ways, kindly help, and faithful deportment. "How long, O Lord?"

———o———

Sister Ashute enquires: "How much should one understand and believe before baptism? I have in mind my oldest daughter Marion. I want to give her proper instruction." The gospel, according to Mark 16:15, 16. A fuller statement in Acts 8:12 is: "the things concerning the kingdom of God and the name of Jesus Christ." "Bible Lessons on First Principles" codifies these "things," and helps the memory to retain them.

———o———

Here and There

LITERALLY, WE have had no "certain dwelling place" for the last two weeks. We have already told of being in Canton and Salem, Ohio. After this we journeyed west and spent about two weeks more in the sweet fellowship of the saints at different places.

HARTFORD CITY, INDIANA

Here we had headquarters at Brother and Sister Cantwell Drabenstott's, but as occasion permitted we visited others of the faith. We had pleasant and profitable calls with Sister Alexander, Brethren Long and Hodson, and Miss Emma Ryall who, although she is not in the truth, has a good knowledge of the gospel and considerable zeal in its interests. At Brother and Sister Drabenstott's a week went swiftly by; but before we said good by they gave us an automobile ride to

PIERCETON, INDIANA

Although our friendship and love for Sister S. Roxana Wince have been most ardent for many years we had never had the pleasure of seeing her face to face. Eighty-three years old, she is singular for physical strength and mental vigor. Her writings today are as racy and vivacious as ever. She is a giant in the faith and is a comfort unto many. Two hours were too short for a visit with such a veteran of the faith and so distinguished a sister; but as our "hour had come" to go Auntie Wince kneeled down and in language simple as a child she addressed Him in prayer who sits upon the throne of grace, after which we went to

HUNTINGTON, INDIANA

With burning hearts we reluctantly took our leave of Sister Wince. The same evening we reached the home of Brother and Sister Ernest Drabenstott near Huntington, Indiana, where we pleasantly spent a few days. Many of the brethren and sisters in Cleveland know and love these two believers, as they have been visitors among us. Indeed, they were baptized here, and we love them as our own souls. We enjoyed their Abrahamic hospitality very much and then departed for

MONROEVILLE, OHIO

Brother B. F. Smith met us at the depot and conveyed us to his home by automobile. Here one always finds Abrahamic hospitality. Sister Smith, Alfred and Mary all help to give you that "home feeling" so essential to ease in another's home. Brother Newman Smith, a son, and his wife Marie, both in the truth, live near by. Only five in number yet they "hold fast" the narrow way of life in a most refreshing manner. Prematurely it seemed to us, we had to bid adieu to these people whom the Lord had blessed and we were off for

MANSFIELD, ILLINOIS

It had been several years since we were under the skies of Illinois. "And what were you doing at Mansfield?" perhaps the reader asks. Well, we went in response to the following letter from Brother Grubbs:

Mansfield, Ill., July 18, 1920.

DEAR BROTHER HUGGINS:

As I know of no other way to get help, I am coming to you to help me out. I have a daughter who wants to be baptized. I am the only living soul here of the one faith. But that does not make me weak. I search the Scriptures and read so many interesting pieces in your paper that I am growing stronger all the time.

Some say it would be all right for some preacher here to baptize my girl. But I do not think so. Now what do you think? I believe in one Lord, one faith, and one baptism. I am trusting in the Lord to spare our lives until we can get help.

Thanking you very kindly,
Your brother in the one faith,

A. J. GRUBBS.

This was an appeal to which we could not close our ears. By Brother Smith's kindly helpfulness we suddenly left for Mansfield, where we arrived without mishap. Brother Grubbs met us and we were soon enjoying the hospitality of his home. The daughter we found to be, in the temporary absence of Mrs. Grubbs, equal to the emergency of entertaining "company." Mrs. Grubbs returned home from a visit before we left, and although a Methodist, we soon became good friends. She is an amiable lady, but takes the easiest view of religion possible—"that it does not make much, if any difference, anyway." On no other subject of importance would she take such an indifferent view. Time works wonders, and we hope to hear sometime before it is too late that Mrs. Grubbs bestirs herself truthwise, and makes her calling and election sure.

We spent several days instructing Brother Grubb's daughter in the way of the Lord more perfectly. In compliance with her desire, on Tuesday night, August 24th, while a cloudless sky revealed the glory of the moon, Miss Elsie Grubbs was baptized in water, confessing her sins and the gospel of life in Christ. And now to believers everywhere we introduce our new sister waterborn, and pray that she may be among the spirit born in the day of glory.

———o———

Judgments of Righteousness

IN YOUR conflicts with a Larger Hope I see you have turned their guns upon them with deadly effect. You have used Exod 34:6, 7 against them in a very thrilling way; but may I ask you how God came to be justified in visiting the iniquity of the fathers upon the children? I admit the fact, understand, but enquire, Is it right?

IMPORTANCE OF PRESENT JUDGMENT

TO SEE the fact that God visits the iniquities of the fathers upon the children, without being able to see the righteousness of God in the racial judgment inflicted, must be a very uncomfortable state of mind. To extend to our distressed correspondent a helping hand, we begin by observing that the popular way of thinking of judgment as entirely future, lays the first stone of stumbling for the contemplative mind. "We must all appear before the judgment seat of Christ" (2 Cor. 5:10). "Phaneroo," the Greek word here translated "appear," means to make manifest, and is translated accordingly in 1 Cor. 4:5; 2 Cor. 2:14; Col. 3:4. Indeed, after Paul says in 2 Cor. 5:10, "we must all be manifested at the judgment seat of Christ," he says in the very next verse, "we ARE made manifest (phaneroo) unto God" (vs. 11). "Whatsoever doth make manifest (phaneroo) is light" (Eph. 5:13). By the light of the gospel God is making manifest the hearts of men today. One man hates the light and will not come to the light. He never learns the truth at all. Although ignorant, he manifests himself to be a beast (John 3:20; Ecc. 3:18). He needs no "chance" to show what he is; he has demonstrated that already. Another man doth truth, comes to the light, and obeys the gospel. In doing these things he manifests that his deeds are wrought in God (John 3:21). He is a manifested son of God. People who are always talking about the future judgment had better pause and talk awhile about the righteous judgment of God which is revealed from heaven at the present time (Rom. 1:18). Future judgment cannot invalidate present judgment.

RIGHTEOUSNESS OF PRESENT JUDGMENT

ONE FUNDAMENTAL error of Larger Hope is to assume the badness of Adam and the goodness of his descendants, and then to charge God with moral obliquity for not giving the race a fair deal. Paul dulls the edge of all this skeptical reasoning in Rom. 5, where he shows that Adam committed but "one offence," while his descendants have been guilty of "many offences" (vss. 16 17). The children of Adam are worse than their father, yet God in mercy hath "not dealt with us after our sins; nor rewarded us according to our iniquities" (Psa. 103:10). Take this morsel of mercy and go to Exod. 34:6, 7; Deut. 5: 9, 10 and see how the mind will be satisfied with the mercy and justice of God as they are manifested in present adjudications.

TWO DIFFERENT GENERATIONS

SO LONG as we feel that the fathers were exceeding sinful and incurred severe penalties, while their children inherited these penalties in innocence, resentment of such obvious injustice will wrangle in the heart. But the supposition that the children who suffer are in a better state morally from that of their parents is exactly the reverse of what God says. The words of the threatening purposely guard against such an idea, by describing the third and fourth generation, on whom the penalty of evil was to fall, as those who "hate God"; just as, on the other hand, the mercy which was pledged to thousands was promised as the dowery of those that "love him." Only such children are intended as imitate the impiety of their progenitors. Their fathers hated God. Now just as the imitation of the good secures the blotting out of their sins, so the imitation of the bad renders them obnoxious to deserved punishment. In other words, the Lord contemplates the existence among men of two entirely different kinds of generations: the one, haters of God, and manifesting their hatred by sin; the other, lovers of God, and manifesting their love in dutiful obedience. To these last, though they should extend to thousands of generations, he will show mercy, and cause it to flow on from age to age in a perpetual stream of blessing. This does not mean, as some interpret his beneficence, that he will "clear the guilty." Our gracious God has no delight in anticipating the day of evil, however sinful men may be. He shrinks, textually, from contemplating the possibility of thousands being in this condition, and only suffers himself to mention more than a third or fourth generation rendering themselves objects of his displeasure. Still the wholesome truth must be declared and the just warning uttered. He punished the "fathers" by taking vengeance on their inventions. If, after seeing this, the children hate him as their fathers hated him, their iniquity would be more aggravated; justly and in love their punishment should become more severe; the entailed and accumulated curse would deepen as it flowed on, increasing with every increase of depravity, till, the iniquities of the fathers being "filled up," the wrath of God should fall on them to the uttermost. Man's sinfulness is thus manifested and God's lovingkindness declared in his destruction.

◆

Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

EDITOR DEAR SIR:

PLEASE FIND enclosed twenty-five cents for one dozen copies of "Bible Lessons." I want to study them for my Sunday school lessons. I am also anxious for my husband to take up the study with me.

MRS. B. FLEMING.

◆

DEAR BRETHREN:

I AM interested in the letter written by Brother S. H. Thomas, of Proctor, Mont., in the July 29th number of The Restitution, and I am wondering how many have written and promised him their support in publishing the book he mentions.

We who read the paper know his writings are very good, and some of us are fortunate in being personally acquainted with him, and know his greatest desire is to have people come to the knowledge of the truth. I feel sure this book will be interesting to us, and one that we will be grateful for the opportunity to give them to our friends.

Now if any have laid their paper aside without writing Brother Thomas, let me ask you to find it, and read his letter again, and write him at once.

CHAS. E. ANDERSON.

◆

DEAR BROTHER HUGGINS:

IF YOU will allow me I will try and answer two questions in The Restitution of August 3rd. The writer states he asked me a couple of "pertinent questions," and then misquoted the one question he wanted answered, and ignored my answer to the other question.

If he will reread my article of May 4th, he will see a large array of Scripture that to my mind is positive proof that no one can obtain eternal life through ignorance. But I will add further proof from Paul. He speaks of those that would not receive the love of the truth, that they might be saved, and "for this cause" God shall send them strong delusions that they should believe a lie. Why? "That they all might be damned who believe not the truth" (2 Thess. 2:10-12).

Reader, did not Noah preach for one hundred years to the people in his day and only eight were saved? Did not God promise Abraham to save Sodom and Gomorrah if he found ten righteous? And did not Christ warn the people that those the tower of Soloma fell on and slew were not sinners above all men that dwelt in Jerusalem? "I tell you nay; but except ye repent, ye shall all likewise perish" (Luke 13:45). "If in this life only we have hope in Christ, we are of all men most miserable." Why? Because this life or chance is the only one promised, and there is no life out of Christ. If perish does not mean perish, why deny that death does not mean death, and all believe in the "immortality of the soul?"

Yours for truth and righteousness.

E. W. KNAPP.

◆

TO THE CHURCH OF GOD, GREETING:

SOME WEEKS ago I expressed in our paper a wish to publish a little booklet upon gospel subjects, especially designed and calculated to interest the young and the alien, and attract them to a more complete study of the purpose of God as revealed in the word, and asked the brethren who are able to assist by purchasing a few copies each for distribution among friends, and relatives. Who can tell, but by so doing you may become the happy instrument in God's hands of leading some dear one into Christ? There has been some response, but as yet hardly sufficient to justify me in going on with the undertaking, and I await further expression of your wishes in the matter. As previously announced, the booklet will be entitled "Good Company," and I shall spare no effort to make it all that its name implies. It is my purpose to tell the old, old story in language and by methods that can hardly fail to attract and hold the interest of the reader. Please do not send money at this time, as something may yet occur to arrest the work. If you desire to assist, just drop me a card stating how many copies you can use, at 25 cents per copy, and notice will appear in The Restitution when the book is ready.

S. H. THOMAS, Proctor, Mont.

◆

DEAR BROTHER HUGGINS:

On Monday, August 2nd, we left home for Guthrie Grove, S. C., and arrived Tuesday evening in time for service. The meeting began August 1st, with a program carried out by the children. The meeting continued till August 9th. We met each forenoon at 10 o'clock for a social meeting led by

Brother B. Z. Chandler, preaching at 11, and in the evening song service at 8 led by Prof. Paran Guthrie, and preaching at 8:30. The writer was assisted by Brother A. N. Durham, pastor of the church, M. O. Williamston and Harper Stone. Sunday August 8th Brother A. N. Durham baptized his daughter Edith, Brother B. Z. Chandler's daughter, Ruth, and Sister J. L. Browning, wife of Brother J. L. Browning.

On August 9th Brothers James Pack, B. Z. Chandler, P. A. Guthrie, Caleb Shipman and the writer motored some thirty-five miles to Travelers Rest where we began a meeting that night and continued till August 15th. It rained all the time we were at this place, but we were able to hold every service. The interest and attendance were very good. On Sunday August 15th we baptized into Christ Geo. M. Ranes, Susie Ranes, Ola Radford, Hazel and Ethel Elrod, Mr. and Mrs. Baxter Stamey, Mr. and Mrs. Layton Bridwell, Mrs. James Terry, W. H. Stamey, Eva Stamey, Tom Stamey, and Oria Stamey. After the baptisms we reorganized the church and elected Brother A. N. Durham pastor and M. O. Williamston assistant pastor. A building committee was elected to see about building a house. The people are poor, and here is a good place to help. Now brethren, no need of sending money to India; send some to help put up this house. I know of no better place for work than this. Money may be sent to Elder A. N. Durham, Williamston, S. C.

May God help the work here. Will say to those who have helped me reach this place and N. C. that we want to continue the work here if we can get expenses.

J. H. ANDERSON.

◆

DEAR BROTHER HUGGINS:

I ENCLOSE manuscript taking issue with Brother W. L. Crowe in The Restitution of July 13th on the Jew and Arab problems. His writing has not the teaching of the Bible. Will you favor me by publishing this in the next issue of The Restitution.

The first question, who is Israel? Israel that is spoken of in the word of God shall inhabit the whole earth. Israel is not pertaining to the so-called Jews. As the writer spoke about the Mohammedans, Roman Catholics, and Protestants being false and corrupt. Who are pure? Only the church (Matt. 5:5; 1 Pet. 1:22). The Lord has promised the land to his people, not speaking of any particular race (Acts 10:34, 35). The only segregation the Lord requires is righteousness. Hence it is not from a national or racial standpoint. Read 2 Cor. 6:14, 18.

Who are the sons of Adam (Gen. 11:1-9)? All the human family are sons of Adam. Since the Turks are the descendants of Esau, why are they dark, and who are the Edomites? We ask the writer to give us biblical proof from the word of God.

Secondly, the people whom you call negroes, will not have to migrate to their own home for the simple reason they are a God-fearing people. God has promised the whole earth to those that serve him (Matt. 5:5). Dear brother, as long as there is segregation of races that speaks in itself there is no change of heart; and while there is no change of heart love to God cannot dwell among us, for we whose hearts have been changed know by the word we are all one in Christ Jesus. (1 Cor. 5:16, 17). Dear brother, Christianity is not hatred or segregation. As Brother Paul said, there is neither Jew, Greek, nor Pagan; we are all one in Christ. Christ does not know us by color. We are his when we are saved by grace. God is no respecter of persons.

Thanking you in advance for your favor.

Yours in Christ,

A. LEWIS.

◆

DEAR RESTITUTION:

I AM an isolated member of the Church of God, and your weekly visits are indeed a joy to me. As I have not the opportunity of hearing the true gospel preached I go with my family to a Methodist Sunday school and church.

Should one of the "house of faith" hold themselves from the churches that teach not the true gospel and deny the faith of Abraham? Have I not a chance to tell the "glad tidings" to some who perhaps would never hear it if I did not tell it to them? I believe it is the best I can do.* I have been teacher of the Bible Class for three years, and last spring they elected me Superintendent of this Sunday School, but I refused to accept it, because of our difference in belief. As teacher of a class I write out a list of questions and topics for discussion, proving all things by the Scripture. The plan of salvation is so plain and simple and so new to them that they often seemed amazed at the truth, but dislike to give up the "kingdom in the heart" and the "reward at death."

A short time ago our lesson was from 1 Sam. 15, and some one asked the question, "Had Saul a second chance?" It is my opinion Saul had not a second chance, while members of my class claimed he did. Will some one please give me some light on this question.

---

*Sister Hunt is in isolation, and the Editor knows from experience that the loneliness of isolation demands social recreation. To go occasionally to a sectarian church as an outsider helps to confirm one in the faith; as the truth is more clearly seen by contrast. But to go as a habit to churches "that teach not the true gospel and which deny the faith of Abraham," as Sister Hunt puts it, is another question. The chance to tell the glad tidings of the kingdom to others, as a reason for going, is discounted by the fact that you never hear of any good being actually accomplished. You may teach the truth with such plainness and force as to "amaze" the Methodist, as long as you stop at amazement; for the fact that you go to the Methodist church reduces what truth you can set before them to "opinions" of no moment. The Methodist church is the bushel under which you are trying to shine. "Come out from among them and be separate" is the voice of the loving Father to his children. Editor.

Why does not The Restitution issue Sunday School Quarterlies? If they were published they would be a great help to those situated as I am.

Pray for me that I may teach aright the story of our Redeemer.

Your sister awaiting the coming of the Lord Jesus Christ,

CLARA M. HUNT.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas.	Proctor, Montana.
Ethel M. Howard.	Chinook Cave, B. C., Canada.
Jennie Thomas	Proctor, Montana.
Ashuto Family	Syracuse, N. Y.
Young People's Society, Church of God, Cleveland, Ohio.	

GOLDEN TEXT: Isaiah 1. 10

THE LIFE THAT COUNTS

The life that counts must toil and fight:
Must hate the wrong and love the right;
Must stand for truth by day by night
This is the life that counts.

The life that counts must hopeful be;
In darkened night make melody;
Must wait the dawn on bended knee -
This is the life that counts.

The life that counts must helpful be;
The needs and cares of others see;
Must seek the slaves of sin to free -
This is the life that counts.

The life that counts is linked with God;
And turns not from the cross - the rod;
But walks with joy where Jesus trod
This is the life that counts.—Sel. by Lawrence Gibbs.

UNIONISM

Written in Name of Young People's Society
Cleveland, Ohio., by Bert Meermans.

FOR THE past several years we have heard a great deal regarding unionism or the combination of power, business and clubs, to put across things which in the popular belief were big and would be profitable to every one.

This thought has been in my mind also, but in a very different way, so I will express it to all the young people of the the various churches of God throughout the country.

Unionism, as explained by Webster is, "The principles, or system of combination among those engaged in the same occupation." Here we find a very good definition, as it can be used for our thoughts as well as for many others.

We are all no doubt working along the same line as far as the truth is concerned, but we are doing it in our own way, and the result will no doubt be the same, but it has very often occurred to me that we could make much better headway and profit a great deal more if we used some of this unionism used by our friends out in the world.

Our Societies, wherever they are located, no doubt all have corresponding secretaries and through this medium I think we could get a great many good ideas as to the workings, doings, and results of our brother societies in different parts of the country. In this way brothers and sisters, we could help each other; and we all know unionism brings about greater feelings of harmony and good feeling than anything else.

The truth in our great country still has many places and souls it can reach, so let us put forth our best efforts to get it there while yet there is time. The signs and the times, dear brothers and sisters, behoove us to put forth extra energies along this line, so let us start at once by getting in touch with each other and then concentrating our forces for the glorious gospel.

ANOTHER LAMP LIGHTED

THE BRETHREN in Elizabeth, New Jersey, have opened another meeting at 127 Jefferson Avenue, between East Grand St. and East Jersey St. The Sunday morning meeting is at 10:30. If any reader of this article is interested and desires futher information, the writer will be pleased to furnish it.

WILLIAM K. VANDERBILT

RECENTLY THERE died in Paris, France, an American known the world over for his business sagacity, deeds of charity, success in sports, and social influence. His wealth was estimated at one hundred million dollars. At the time of his death William K. Vanderbilt was seventy years of age and although his cup had been filled and running over with worldly success, he was quoted a few days ago as saying:

"My life was never destined to be quite happy. It was laid along lines which I could not forsee almost from earliest childhood. It has left me with nothing to hope for, nothing definite to seek or strive for. Inherited wealth is a big handicap to happiness. It is certain death to ambition as cocaine is to morality."

Strange as this may sound to some, it is the universal experience of all those who wholly spend their lives in worldly things. There is but one satisfactory way of spending our time and energy, and that is in worship of our God and his Christ. All things else but lead to disappointment and misery. Therefore, "As for me and my house, we will serve the Lord."

READ AND REFLECT

APPRECIATE YOUR own value, but do not under estimate the worth of others. We all are needed, but no man, nor group of men are wanted so much that the world cannot get along without them.

We grow toadstools and want them to be trees. As a people we are ambitiously insane. We do not want to take time, patience, and then more time. Often we fail to register the fact that a variety of virtues do not excell the one great Christian asset —faith. Remember that "without faith it is impossible to please God." Do you ask, "What does this mean?" It means that of ourselves we are nothing, that Jesus is all in all, that we must entirely forget self and self righteousness and accept God through the merits and sacrifice of Jesus who is the Christ the Son of God. Have we this faith?

DAILY THOUGHTS

Wait on the Lord, be of good courage	Psa. 27:14
The Lord God is a sun and shield	Psa. 84:11
Who loved me and gave himself for me	Gal. 2:20
O how great is thy goodness!	Psa. 31:19
My times are in thy hand	Psa. 31:15
Covet earnestly the best gifts	1 Cor. 12:31
The spirit also helpeth our infirmities	Rom. 8:26

AS MANY as received him, to them gave he power to become the sons of God, even to them that believe on his name (John 1:12.

DAILY STRENGTH

WE SEE with our vision imperfect
  Such causes of dread or fear,
Some that are far in the distance
  And some that may never be near;
When if we would trust in God's wisdom
  Whose purpose we cannot see,
We would find, whatever our trial,
  "As our day our strength shall be." Selecter
by L. G.

California Conference Report

THE FOURTH Annual Conference of the Church of God and Believers in Christ's Second Coming which was held at Pomona, Calif., became history when it came to its close with a big service Sunday, July 25th, 1920.

The Bible studies and sermons given by Jas. A. Patrick of Minn., and J. W. Williams of Ill., were big points in each day's meetings, besides the talks and study classed by O. J. Allard, of Ia., and J. E. Adamson and William Adamson both of Pomona, which filled in every program of the Conference with real live food for thought. A question box was held every afternoon which brought out many good points giving every one a chance to express his views on both sides of the questions brought up. Many comments were made on the good spirit shown by every one which permitted discussion which must always be carried on in a spirit of charity for others' views. Following requests from the members attending the Conference, three days of the week were given over to a study of prophecy, taking up history from the earliest Old Testament prophecy to present day signs of the times.

One feature of the week was the special music which was given on nearly every program, including solos, duets, quartettes, and choruses. Mr. and Mrs. Greenleaf Allard of Fort Dodge, Iowa, and Miss Ethel Stoffa, of Pomona, had charge of the music.

The programs were well attended in spite of the worm weather which prevailed during the week, there being an average attendance of about fifty, the evening meetings and the two Sunday meetings counting from one hundred to one hundred and fifty.

At the business meeting held the last of the week the next year's Conference was called to be held at Long Beach, Calif., about the middle of August.

A. GRACE ADAMSON, Cor. Sec.

This letter was misdirected and returned, so it is rather late for the report, but will send it anyway A. G. Adamson.

INDIANA TREASURER'S REPORT
JUNE 17, 1920

RECEIPTS

General Conference Fund	$ 310.71
Repair Fund	959.07
Evangelist Fund	155.00
Total	$1424.78

EXPENDITURE

Repair Fund	936.44
Total Balance	$488.34

DISTRIBUTION

General Conference Fund	310.71
Repair Fund	22.63
Evangelist Fund	155.00
Total	$488.34

MARSHALL LOGAN, Treas.

We regret to learn of the death of Brother B. J. Woods, of Moriah, Ill.

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Lesson IV: "The Things Concerning the Kingdom of God."
Lesson V: The Destructive and Constructive Work Attending the Establishment of the Kingdom of God.
Lesson VI: The Thousand Years' Reign of Christ and the Saints.
Lesson VII: The Father and the Son.
Lesson VIII: The Holy Spirit and Its Gifts.
Lesson IX: The Nature of Man.
Lesson X: The Resurrection of the Dead.
Lesson XI: Baptism: Act, Subjects, and Design.
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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, O. SEPTEMBER 14th, 1920. ● NUMBER 34

Our Life

OUR LIFE as a dream,
Our time as a stream,
Glides swiftly away;
And the fugitive moment
Refuses to stay.

Oh that each in the day
Of his coming may say
I have fought my way through;
I have finished the work
Thou gav'st me to do. Selected by Mr. and Mrs. A. Ashute.

—o—

Our life is hid with Christ in God.

A Contrast

GOD'S WORD	MAN'S WORD
And a voice came from heaven saying, This is my beloved Son in whom I am well pleased (Matt.3:17; 17:5; Mark 1:11; 2 Pet. 1:17).	Not so, at that time he was the son of Joseph
And a voice came out of the clouds saying, This is my beloved Son: hear him (Mark 9:7; Luke 9:35).	At this time too he was the son of Joseph.

Which will you believe? As for me and my house, we will serve the Lord (Josh. 24:15).

E. W. KNAPP.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

SHEOL OF THE OLD TESTAMENT

IN THE Old Testament the only word rendered "hell" is "sheol." It is found sixty-five times in the texts and twice in the margin, making sixty-seven in all. It is rendered "hell" thirty-one times, and pit three times. In the Revised Bible the word "sheol" is left untranslated for sufficient reasons which will be found in the "Preface." The following are the usual theological definitions of "sheol": "The infernal regions of the dead;" The final and eternal receptacle of all the ungodly and impenitent;" "The eternal invisible state of the wicked." The latest authoritative definition will be found in the Preface above mentioned: "Sheol signifies the abode of departed spirits." Let us test these definitions by Scripture.

The first mention made by Moses of sheol will be found in Gen. 37:35, where Jacob mourns for the supposed loss of his son Joseph "And he said For I will go down into the grave (sheol) unto my son mourning." It would read strangely, were we to put "the infernal regions of the dead" in the place of the grave. The second mention is in Gen. 42:38. "And Jacob said, Benjamin shall not go down with you: for his brother is dead and he is left alone. If mischief befall him by the way in which ye go, then shall ye bring down my grey hairs with sorrow to the grave" (sheol). Did Moses understand by this that "grey hairs" went into "the abode of departed spirits" or that Jacob feared lest his "grey hairs" accompanied him to "the final eternal receptacle of all the ungodly and impenitent?" It is so easy with a Concordance to go through all the sixty-seven examples, but we will take one more, to show the utter absurdity of these theological definitions, Job 14:13, "O, that thou wouldst hide me in the grave" (sheol). Did Job wish to go "into the eternal invisible state of the wicked."

When the theory of the "immortality of the soul" is not involved, then our commentators write lucidly and sensibly. Take for instance Hosea 13:14, "I will ransom them from the power of the grave (sheol): I will redeem them from death." Dr. Adam Clark rightly remarks here, "Sheol, translated the grave, is the state of the dead." His whole comment here is well worth remembering especially by our preachers when making up their sermons.

Let us look again into that last definition given above by the eminent translators of the Revised Bible. They give the definition of sheol as "The abode of departed spirits and corresponds to the Greek 'hades' or the underworld." How did they arrive at this definition? Where did they get it from? From Moses or the prophets? Not a bit of it. We challenge one single text in proof. When points necessitating ripe knowledge or critical exegesis are involved, we gratefully accept and bow to our gifted and learned men, but in this matter of finding out the Bible meaning of sheol, they and we have the same material to work upon, the same obscure or lucid texts to examine. There is not the smallest scrap of evidence for their unwarrantable definition. Learned as they are in the classics, before ever they attempt the Hebrew or Greek of the Bible they are soaked and saturated with Platonic philosophy and the belief that man does not die at all, but "what seems death is only transition." Their embarrasment in dealing with this matter is very apparent.

We have already seen from the Scriptures that "neshamah" and "ruach" (translated breath or spirit of life, and breath) returns to God at death.' It goes back to God as the original receptacle. There is no disputing this fact. If our theologians then are prepared to accept that God is in sheol, then only may we concede that sheol is the abode of departed spirits, or the infernal regions of the dead! It is not very difficult to follow out the line of reasoning that lands them in this dilemma. With them "nephesh" and "ruach" are identical. That is, soul and spirit are made synonymous and interchangeable. Even the popular error (of course taught by them orginally) that "death is the separation of the soul from the body" proves unmistakably how they have confused terms. On the contrary, it has been clearly shown that souls at death go into sheol. Christ's soul went there—but as soul with them is identical with spirit, sheol becomes the receptacle of spirits! With a little jugglery of the Greek authors, sheol is further defined as the infernal regions of the dead and made alive with ghosts, shades, spooks, spirits, and other hallucinations of classic lunacy. That "sheol of the Old Testament corresponds to the Greek hades of the New Testament," is quite correct. This is proved from the quotations of the Old Testament made by the translators of the Septuagint. That is the 'underworld of ghosts, is a different story. The sensible way to get at the truth would be first, to get the meaning of the old Hebrew sheol and whatever they may mean in the Old Testament, to give to the later Greek hades of the New Testament the equivalent definition. For it is unseemly to hold that the Holy Spirit could have meant one thing of sheol and a totally different thing of hades. Now sheol in the Old Testament never means anything else than what we have already found it to be, which Adam Clark defines as "the state of the dead;" whether in the tomb or grave, whether burnt to a handful of ashes, or smothered or cast into the deep. "The state of the dead" is what sheol means in the Old Testament. Hades therefore must mean precisely this and nothing more or less. Sheol does not in the Old Testament convey the idea of an "underworld" of conscious beings of any kind neither should hades in the New Testament.

HADES OF THE NEW TESTAMENT

The Greek and Latin classics in song and poetry peopled hades with shades and spooks. Here is where Dante got his inspiration. Dante is the renowned Christian poet! whose writings alas, largely color the theology of the day. He is supposed to have had for guide and friend, who do you think? The shade of Virgil! that prince of spooks in manufacturing the infamous Cantos of his "Inferno." The climax of this untruthful production is reached when naming it "The Divine Comedy." We prefer Paul's guide. All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction which is in righteousness, that the man of God may be complete, funished completely unto every good work."

It was stated, that the translators of the Septuagint uniformly rendered the word "sheol" into "hades" in their Greek edition of the Hebrew Scriptures. A notable instance is Psa. 16:10, in reference to David's prophecy of the Christ: "For thou wilt not leave my soul (myself or me) in hades (sheol) neither wilt thou suffer thine Holy One to see corruption." Peter thus comments on it in his address, Acts 2:25-34: "David seeing this before, spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption." Notice the word "hell" which is used in the authorized version, for hades - this misleads the ordinary reader and turns his thoughts away to the "infernal regions." But hades is the Greek for sheol, and sheol, as we have seen, is hell, "the state of the dead." The meaning of the text then is, Christ's soul (i. e. himself) entered into the state of death but was not left there to go to corruption. Why? Because he was raised from the dead! This settles the point that Christ's soul did die, in spite of the teachings of a corrupted theology.

"HE DESCENDED INTO HELL."

The same truth is enunciated in the "Apostle's Creed," in the words, "He descended into hell and the third day he arose again from the dead." But why is it, that 99 per cent repeaters of this creed have a vague idea that, Christ's body was put into a tomb right enough but his "soul" went down into some "infernal region of the dead?" 1st because of the mistaken notion born of Plato, of the expression "his soul;" and 2nd, because of the chaotic confusion in our minds as to the word "hell." There is another reason which is not generally known. This creed originally did not contain this sentence, "He descended into hell." It originally read, "Was crucified, dead, and buried, the third day he arose again from the dead." See Parson on the creeds. The unfortunate interpolation was added about the 6th century; just when the church got fast hold of the Platonic fiction. It was then that this majestic confession of faith was poisoned and vitiated by the insertion of this misleading clause. The pity of it is, that our "Pastors and Masters," everyone of them, know this fact about it, and yet dare not put a finger to expunge the obnoxious interpolation Anything apparently to foster the Platonic falsehood that souls do not die!

In the Revised Version of the New Testament, hades is left untranslated. This is an advantage to the Bible student. The old word was "hell" which was utterly misleading, as we have seen. We will exemplify this once more. Matt. 16:18: "And I say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of hell (hades) shall not prevail against it." We shall not comment on the first part of this verse because it is not our business at present but on the latter sentence, "The gates of hell shall not prevail against it."

ORTHODOX RUBBISH

This word "hell" opened the flood gates of our imaginative Platonic divines, and tons of rubbish and comments have been delivered and written of how devils and demons endeavor to assail the "church militant and the church triumphant," and the efforts of evil spirits and the powers of darkness and spiritual wickedness to do injury and harm; interspersed freely with references to "lurid flames," "damned spirits," "fallen angels," "agonies of imperishable beings," "ghosts," "spirits," and all the rest of Dante's infernal nonsense! All because they failed to see, or would not see, that "hell' is from hades and hades from sheol, "the state of the dead." With this light the text is clear. It means that the gates of the grave (a common expression in the Old Ttestament) shall not always retain sleeping believers, but will one day be burst open by God by the Lord of Hosts, the King of Glory, who shall then come in through the lifted gates (Psa. 24). The text as interpreted is a farrago of incoherency.

G. W. WINCKLER.

A Story that Ought to be Told

SOME FACTS ABOUT THE EDITOR

DEAR BROTHER HUGGINS:

EVER SINCE Sister Ruth Mowery was here the 3rd of August I have been wanting to tell your story, right out in the pages of The Restitution, just as she told it to me. May I? It ought to be told. There would be less fault-finding if it were. I want to tell how much your church people love you; that the love they give you is as much as they dare give any mortal being; and that in their estimation, you are the kindest, most lovable man they ever knew. I want to tell of the Catholics you have brought into the fold of Christ, of other dear, eager seekers after truth of that same church that you have under training; of how you first gain the friendship of people and then win them to God. Please let me tell it, tell of the letters and literature you are sending out; of how busy you are all the while; so busy that the only time you get to prepare your sermons is after you come home from the Sunday night services.

I want to tell of the crowded place of worship; so crowded that people have to go early to get a seat; and then I want to ask if any of us ought to find fault with such a man even if he does speak out a little more bluntly sometimes than we think he ought to speak? Ought we not rather to ask ourselves "what would Jesus do were he in our places?" Would he hate Brother Huggins because in dealing with those who hold what he deems false doctrines, he sometimes uses strong words? Jesus used such words when dealing with those who "taught for doctrines the commandments of men." Paul did when dealing with dissembling Galatians.

HOW AUNTIE WINCE HAS BEEN SUSTAINED IN A LONG LIFE OF SERVICE

Do you not think that Brother Huggins could do better work if some of us would now and then send him words of appreciation, love and encouragement, such as Sister McIlrath and Sister Frances Chapman sent me this 9th day of August? Those letter put new strength in me. They gave me such an uplift that I said, "O I must do more for the dear ones; I must do more, and still more to win the lost to God."

My heart was filled with thankfulness and praise to him that he had seen fit to use poor unworthy humble me, to bless and help in some little measure the precious saints of God. Would I have so felt had you found fault with me? Far from it. All my enthusiasm and love for my work would, for the time being, have been chilled; and if I did not have the faith in God that I have I might have thrown by my pen never to take it up again.

READER, HOW WOULD YOU FEEL IF CONSTANTLY CRITICIZED?

How would you feel if people were constantly finding fault with you, dear brother and sister? Not very pleasant I think! Don't stop The Restitution because the Editor says something that does not plase you, or does not admit something that you think ought to go in. Don't try to kill it. I doubt if you can do that, for we who love it have put it into God's keeping. It is his paper now. He knows how much we have sacrificed for it, and how earnestly we are praying that he will use it for his glory and for the saving of men.

Be careful, dear ones. Do nothing that will displease the dear Father in heaven. Jesus will soon be here. Be found doing your very best for his cause when he comes.

AUNTIE WINCE.

The Story of Joseph

JACOB, THE son of Isaac, had many sons; but best of all he loved Joseph. Some of his elder sons were wicked and caused their father great sorrow, but Joseph was always kind and obedient, and being younger than the others, he was watched over more carefully.

When Joseph was about seventeen he was given a coat of many colors. No doubt he looked better than the others.

This present made the brothers very angry. They were already jealous of him because he was more clever and kind than they were. And they never spoke to him kindly but hated him, and decided to do him some injury if they could.

Joseph had strange dreams, and as he was very open and truthful, told them to his brothers. Once he dreamed they were all working together in a cornfield, as they often were, binding up sheaves at harvest time. The sheaf that he bound stood up in the middle of the others; and the strange part was that their sheaves bowed to his.

At this the brothers were very angry and asked him if he ever supposed that he would reign over them. At this the brothers were more angry than ever, but Joseph did not mean to offend them. But they hated him even more when he told them of a dream shortly afterwards in which the sun, moon, and the eleven stars would bow to him.

This dream seemed so strange that he told it not only to his brothers but to his father Jacob, who was displeased because he thought that the sun and moon meant him and Rachel, and the eleven stars meant his sons, ten older that Joseph and one younger, little Benjamin, Rachel's baby.

No doubt Jacob thought that the boy thought too much of himself. But when Joseph got to be a great man Joseph probably remembered the dream.

All the brothers were shepherds of flocks of sheep and goats, which were part of their father's wealth. One day soon after his last dream he was sent to Shechem to see about the brothers and their sheep. Then he was to go back and let his father know how they were.

Joseph went to Shechem, but his brothers were gone to Dothan a few miles away. He saw his brothers in a distance and hurried towards them. When he got to them they cried, "Let us kill this dreamer."

Reuben did not want to see his brother killed, so he suggsted to put him in a pit and let him starve. Reuben went away and intended to go back to the pit and let Joseph out and take him home.

While the brothers were eating some rich merchants came along and Judah being greedy decided to sell his brother for money. The merchants gave Joseph's brothers 20 pieces in silver for Joseph, which they divided among the ten of them. Then the merchants took Joseph to Egypt where he was sold to a rich man named Potiphar.

Potiphar made Joseph master over his other servants and riches. Potiphar had a cruel wife who tried to make Joseph deceive his master, but Joseph would not, so she made false charges against him.

Potiphar believed his wicked wife and put Joseph in prison where other guilty ones were punished. Joseph's only hope was praying to God for help. There Joseph met a friend (one of the jailors) who gave him charge of all the people in the prison.

In the prison was a chief butler and baker who had strange dreams that puzzled them. Joseph being their friend they told him their dreams. The Lord gave Joseph power to tell the butler and baker about their dreams, so he told them what they meant. He said the butler would be restored to the king in three days and the baker would be hanged in three days. That came true, and when the butler got out of prison he told Joseph he would remember him, but he forgot him. Joseph was in prison two long years before the butler thought of him.

As it happened Pharoah dreamed that seven fat kine came out of a river and seven this cows came out and devoured the fat ones. Pharoah was troubled over that dream, and not long afterwards had another dream. This time seven full ears of corn were devoured by seven thin ears of corn, blighted by the east wind. At this Pharoah was greatly distressed so he gave his dream to his wise men, but they could not tell him. As it happened the butler thought of his dream and how it had come true, so he told Pharoah of Joseph.

Pharoah sent for Joseph immediately. Pharoah told Joseph of his dream and asked Joseph about it. Joseph said that with help from the Lord he would tell him. Joseph at once said that the cows and ears of corn had the same meaning. They meant there would be seven years of plenty in Egypt, and seven yars of famine. Joseph being able to tell the dream was made ruler over all the people in Egypt.

When the seven years of famine came people came to Egypt for food. Among them that came were Joseph's brothers. Joseph filled their sacks with grain and put their money in the top of their sacks.

The next time they went Joseph told them Benjamin must come or they would have no corn. They took Benjamin and when they were ready to leave Egypt Joseph had one of his servants put a silver cup secretly in Benjamin's sack.

After they had gone a little way from Egypt Joseph sent a servant to enquire about his silver cup. When he found it in Benjamin's sack he and his brothers were very much surprised, and when the servant said they must return to the ruler they were very much confused. But this time when they returned Joseph told them who he was, and they fell down on their knees and wept. The next day they started home and when they got there they told their poor father about Joseph still being alive. It was not long till Jacob and his sons moved down to where Joseph was in Egypt.

When Joseph died he was 110 years old.

MORAL.

Joseph's brothers treated him meanly, so let us try and be different. Do unto others as you wish to be done by.

BESSIE BILLINGSLEY, Aged 11.

End of the World and Russellism

THE RUSSELLITES are blandly telling us the world has ended and that millions that are now living will never see death. This is like the Christian Scientists telling us there is no sin, sorrow, sickness, death, nor judgment to come, all is good. Or like the orthodox and spiritualists telling us there is no death we just pass out. Or like the profiteers telling us how they are losing money every day. You must believe that things are not what they are. Russell prophesied that the world would end in October 1914. His followers think he must have been right: therefore the world must have ended then. But the world seems still to be in evidence, even more worldly than ever. The Russellites seem to have stolen a trick from the Christian Scientists, for they tell us to ignore the testimony of our senses, and just believe the world has ended, for Russell said so. But this seems to be about as good a story as the rest of their stories: that the second coming of Christ took place in 1874, that the Christian dead were raised in 1878, that the door to the high calling was closed in 1881, that the ancient worthies were to be resurrected and reigning over the earth by 1914, that as soon as a full-fledged Russellite dies he is immediately resurrected, that Russell's seven books are the seven last plagues, and so on, till the world really does end and Russellism ends with it. -E. D. GIFFORD.

The Last Days

BRETHREN:

Surely we are living in the last days. Was there ever a time when the whole world was in such an unsettled condition as now. This condition is growing worse very, very fast. The impatience and unrest of the people is seen on every hand. The money-mad pleasure seeking spirit of the people; the great upheaval of the laboring masses and their oppression by the rich; the fear and trembling of the governments and their leaders, fearing the things that are coming on the earth, all point to the perilous times spoken of by Paul in 2 Tim. 3:1-6: "This know also that in the last days perilous times shall come; for men shall be lovers of their own selves, coveteous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having the form of godliness but denying the power thereof: from such turn away."

Brethren, in view of these stirring times we should awake to righteouness and sin not (1 Cor. 15:34). We are living in the eventide of the world when all things point to the second coming of our King. Are we living up to the faith we profess, and doing all we can for the cause we claim to love? Love signifies a gracious principle or habit wrought in man by God which inclines us to delight and esteem, and earnestly desire to enjoy an interest in God's favor and communion with him as our chief portion and happiness and the fountain of all perfection which likewise disposes us to do good to all. Jesus said in Matt. 24:33, "So likewise ye, when ye shall see all these things, know that it is near, even at the door." He had been answering the questions the disciples asked him as to his second coming and the end of the world. After stating the signs preceding he said, "When ye see these signs know that he is near." Brethren, let us all unite our forces for the glory of God, as in unity there is strength and go marching on to make our calling and election sure, "For if ye do these things ye shall never fall" (2 Pet. 1: 10). Let us all be faithful that we may be worthy of a place in his kingdom when he comes and changes our bodies like his glorious body.

MRS. MATILDA FENIMORE.

Who Offends?

"THE SON of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and shall cast them into a furnace of fire" (Matt. 13:41, 42). Who offends? It is the living and they are in his kingdom. So his kingdom is established, and he is ruling over the nations of the earth. For all nations and languages shall serve him, all dominions shall serve and obey him (Dan. 7:14, 27). But the nation and kingdom that will not obey shall be utterly destroyed (Isa. 60: 12; Jer. 12:17). He is to have power over the nations and rule them with a rod of iron. Now if these nations are all destroyed at his coming before his kingdom is established, then there is no one to offend. We read the unjust are reserved unto the day of judgment (2 Pet. 2:9). And the angels which kept not their first estate are reserved unto the judgment of the great day (Jude).

When is the day of judgment? It is when the dead, small and great, stand before God, and the books are opened, and the dead are judged out of these things which are written in the books. At this time all the dead that have had their names written in the book are judged. We believe this class are those that have had their names blotted out of the "book of life," and will be cast into the lake of fire This is the second death. The 20th chapter of Revelation is the only place in the Bible that gives an account of the second death, and the ones that are the subjects of the second death, viz., those not found written in the book of life.

Those that Christ sends his angels to gather out of his kingdom are living, and in their destruction they do not suffer the second death, but are destroyed for their offences as at the flood.

E. W. KNAPP.

BAPTISMAL SERVICE

SISTER ORA Shafer was baptized at Twin Lakes on the evening of Aug. 12th. She lives in Plymouth and will unite with the church at that place. May the blessings of heaven and the goodwill of the church accompany her in her effort to do the Father's will in this new life, and may she so succeed as to be worthy of an entrance into the kingdom when the King comes.

D. E. VANVACTOR.

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Editorial

Brother Thomas' proposed book, "Good Company," should have a large circulation among the people of God. Send him a pledge for copies immediately. Brother Thomas may put us down for four copies.

◆

When we cease to love we cease to live. The heart sends out the tendrils of its affections after some object continually. But it can never be content with anything save God alone. Man is always longing for something new, but no sooner is the coveted object attained than it palls upon his taste.

◆

When we were at Sister Wince's home recently she gave us a MS. by her lamented husband, Brother J. L. Wince. It is entitled "Questions and Answers." Upon reading it we find that it is a treatise on prophecy, dealing particularly with Daniel 2nd and 7th chapters and 2 Thess. 2. In the near future we shall give our readers these valuable articles on prophecy. They should be published in booklet form, as they are the only posthumous work by Brother Wince.

◆

The desire of having something makes a man form idols for himself, which he invests with fancied perfections, and when all these fade away in his grasp, and he finds their unsubstantiality, he must either become a misanthrope or a Christian. When a man has learned to know the infinite love of God in Christ, then he discovers something which will elude his hold, and an affection which will not grow cold: for the comparison of God's long-suffering and repeated pardon with his own ingratitude, convinces him that it is an unchangeable love.

◆

Cleaving to the Lord

Pemmican Notes of the Editor's Sermon

For he clave to the Lord and departed not from following him, but kept his commandments which the Lord commanded Moses (2 Kings 18:6).

THE CONTEXT of this chapter concerns Hezekiah, the son of David, who began to reign at the age of twenty-five years, and reigning twenty-nine years was called "Hezekiah the good." The fourth and fifth verses are descriptive of the good things he did, and then follows our text. But the most striking characteristic of this life was the permanency and stability of this good man in righteousness and in his devotion to God. The permanent attachment to God is called "stayed" in Isa. 26:3, "Thou wilt keep him in perfect peace whose mind is stayed on thee." In Psa. 37:7 it is called "resting" in the Lord; and Canticles 8:5 speaks of "leaning on her beloved." "Clave" in our text expresses even more intimacy than any of these, and means a fixed trust and confidence in God. David had such confidence, for in one place he asks, "What wait I for? My hope is in thee." Again, "For thou art my hope, O Lord God: thou art my trust from my youth" (Psa. 71:5). Encouraging parents to bring up their children in the faith David says further: "That they might set their hope in God and not forget the works of God, but keep his commandments" (Psa. 78:7). Hezekiah was not religious by spells but as a habit, a fixture; reposing in God, his faith implicit and his trust fixed.

I. An ardent and constant attachment to God is one of the honorable and beautiful things of life. "And the Lord God will circumcise thine heart and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live" (Deut. 30:6). The rejuvenating influence of the truth is here called "the circumcision of the heart." Perhaps we cannot attain to this high standard, but hear the prayer in Phil. 1:9: "And this I pray, that your love may abound yet more and more in knowledge and judgment." The standard of our love of God may be idealistic, but we must have growth, abounding more and more in love and judgment until Christ come.

II. There must be, even as with this king, an unremitting obedience to God's will. Hinging upon Israel's cleaving to God was their success among the nations: "For if ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him; then will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves" (Deut. 11:22, 23). Joshua, in the 23rd chapter of that book, exhorts the Israelites to be courageous to keep and to do all that is written in the book of the law of Moses. They were to neither serve nor name nor bow themselves unto the gods of the nations, but were "to cleave to the Lord" as they had done that day. Josiah is claimed to have done that which was right in the sight of the Lord, turning not aside to right hand nor the left (2 Kings 22:2). In Luke 1:6 a standard is given which substantially we can attain: "And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." When Barnabas arrived at Antioch he found that the grace of God was visible, and he was glad (Acts 11:23). After reviewing Adam and the corruptions of this animal nature Paul sees the triumph over death through Jesus Christ, and is led to exclaim: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58). When we read in our text that Hezekiah was a religious man there is no use looking at the things he did in detail; see his fixed trust in God, his ardent and constant attachment to God, his unremitting obedience to God's will — that is enough.

III. All this leads to the importance of such a conduct. Cleaving to God alone is the only true religion. Those who do not grasp the truth but cleave to side issues are quite apt to become side-tracked. Did not the Jews grasp Moses and the law and reject Christ? Paul upbraids those who, after his labor in the truth for them, were rejecting him for the observance of days and months, or to use his words those elements "whereunto ye desire again to be in bondage." Grasping the shadow and missing the substance; grasping accessories but failing to get hold of the truth itself.

IV. Cleaving to God is a security and support in the trials of life. It is even a saving environment. Read Deut. 1:31, realizing that every Israelite divorced from God suffered by this separation from the vital life of God. Hear David's thoughts on this: "For in the time of trouble he shall hide me in the pavilion, in the secret of his tabernacle shall he hide me; he shall set me up upon a rock"; "Thou shalt hide them in the secret of thy presence from the pride of man: thou shalt keep them secretly in a pavilion from the strife of tongues" (Psa. 27:5; 31:20). Strife of tongues, pride of man, days of troubles these are the testings. These sound you to the very depth of the heart. "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of waters in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). Isaiah proclaims that amidst the winds of tempest, under the blasting rays of the sun's beams, the man of God must cleave to God and stand in the shadow of the rock else he shall faint.

V. Cleaving to God facilitates our entrance into the kingdom of God. "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall" (2 Pet. 1:10). Read Heb. 6:18-20. We must have an anchor beyond the vail. The soul that cleaves to God, the individual who gives unremitting obedience to God, has a hope sure and steadfast. Turn back once more to Acts 11:23. The gospel had been preached, learned and believed, and the believers were standing in the truth. But they were in need of exhortation, and in these words: "That with purpose of heart they would cleave unto the Lord."

Read Daniel the first chapter to see the import of cleaving to God. Surrounded by the treasures of the kingly palace and feasting and drinking Daniel was in the position to sell out for a million or a song. But in an environment inimical or friendly he reaches a serious conclusion contrary to the ethics of the palace. There was no force in Babylon, nor money enough in the palace to buy off Daniel. When we take on the name of Christ we have a lifetime ahead of us to reveal the depths of our confidence. If we do not establish an affiance with God, burning our bridges behind us, we shall spoil the present life for ourselves and injure the happiness of the future. Daniel "purposed in his heart" not to defile himself. Let us not be found wanting.

FRANCES H. RUSSELL.

◆

Recipe for Keeping Your Friends

REGARD FOUR simple rules, very clear, very precise.

I. Always leave your friend something more to desire of you. If he asks you to go out and see him three times, go but twice. He will look to you return a third time, and when you go he will receive you the more cordially.

II. Be useful to your friend as far as he permits you, and no farther. An over-anxious affection becomes tiresome, and a multiplicity of beautiful sentiments becomes almost unsupportable. Devotion to a friend does not consist in doing everything for him, but simply that which is agreeable and of service to him, and let it only be revealed to him by accident. We all love freedom and cling tenaciously to our little fancies: we do not like others to arrange what we have purposely left in disorder.

III. Be much occupied with your own affairs, and very little, very little, with those of your friend. This infallibly leads to a favorable result. In occupying yourself with your own affairs you will the more speedily accomplish them, while your friend is doing the same. If he appeals to you for help, go through fire and watetr to serve him, but if not, then you do both yourself and him the greater service by abstaining.

IV. Leave your friend always the liberty to think and act for himself in matters of little importance. Why compel him to think and act with you? Are you the type of all that is beautiful and right? Is it not absurd to think that because another acts and thinks differently to yourself, he must needs be wrong? You may not always be able to say, "You are right," but anyway you can afford to let him think it.

Try this recipe of friendship and your friends will be lasting ones. Selected by the Editor.

Communications

They spake often one to another: and the Lord hearkened, and heard it.--Mal. 3:16.

DEAR BROTHER HUGGINS:

OUR FAMILY has been reading the dear old Restitution for a number of years, and we find the letters of the different brothers and sisters very encouraging and helpful. We have bought and distributed a goodly number of tracts to those who seem interested in the truth. All we can do is to "plant and water," but "God giveth the increase." Let us pray that the seed sown in these perilous times may bring forth abundantly to the Master's honor and glory.

Your sister in the one hope,

MRS. J. Q. PRICE.

When the Adversary is Loosed

TEXT: And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle: the number of whom is as the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet (were cast Rev. 19:20) and shall be tormented day and night for ever and ever (Rev. 20: 7-10).

FROM THIS it seems that the millennium ends like all previous dispensations, with the few saved, and many in rebellion; for the camp of the saints is about the beloved city Jerusalem, which would be impossible were the greater portion of humanity saved. Then the nations from the four quarters of the earth seem to be deceived, and a minority of the people of a nation are not usually considered to be the nation; but the majority. And thus we must conclude that a majority of the people who live during the millennium age will rebel against God's people at its close. It seems a little surprising to think that after Christ and the saints had ruled in righteousness a thousand years any sane person would care to go back under the dominion of the adversary; but such is here declared, and we must believe it to be truth; because a part of the word which "is truth." From such texts as the following we learn that during the thousand years all nations serve Christ and Jehovah.

"All dominions shall serve and obey him" (Dan. 7:27).

"Yea all kings shall fall down before him: all nations shall serve him" (Psa. 72:11).

"All the ends of the world shall remember and turn unto the Lord; and all the kindred of the nations shall worship before him" (Psa. 22:27).

Other equally strong texts could be produced; but these for the present are sufficient. But when will this take place? Under the reign, or in the kingdom of Christ, as the context abundantly proves. Such could not take place in our age unless Christ is now reigning, and the ends of the earth are not in existence to turn unto the Lord after mortality, or death is no more operative. There is no promise of another dispensation of probation after the thousand years have ended, and hence all opportunity for people to turn unto the Lord must cease at that time; and why burn those wicked up if they are to be raised for another opportunity? It cannot be said of them that they had not a chance, after they have lived under the reign of Christ; for then we would make that reign limited to a small portion of the earth. But Christ is to "rule in the midst of his enemies" (Psa. 110:2).

Under the beneficient reign "his enemies shall lick the dust" (Psa. 72:9). "All the fat ones of the earth shall eat and worship: and they that go down into the dust shall bow before him, even he that cannot keep his soul alive" (Psa. 22:29). If one worships in spirit and truth he will keep his soul unto eternal life, according to Jesus; and this brings us to another set of texts:

"Thou hast made me (Messiah no doubt) the head of the nations: a people whom I have not known shall serve me. As soon as they hear of me they shall obey me: the strangers shall yield feigned obedience unto me (Psa. 18:43; Young, Revised Version, and Common Version, Marg.). What will be the destiny of those strangers who yield obedience? They will rebel openly when they find a leader, such as the adversary, and be destroyed.

But another text: "Happy art thou O Israel: Who is like unto thee, a people saved by Jehovah, the shield of thy help, and that is the sword of thy excellency! and thine enemies shall yield feigned obedience unto thee" (Deut. 33:29, Revised, margin, Young). This is a sure promise with Israel, and will come to pass. Further still, "Through the greatness of thy power shall thine enemies yield feigned obedience unto thee" (Psa. 66:3).

Thus we see when all nations serve Jehovah some are only serving with a feigned obedience, and that maks harmony where discord might be found in Holy Writ. God always explains himself; if we find the explanation one truth never contradicts another. Now who will diabolus deceive during the little season? Those who have yielded feigned obedience when they should have obeyed from the heart. They turn unto and serve the Lord but not from the heart: and when temptation to throw off the yoke he has put upon them comes undertake the task. But it will be too big a task for them; they will be destroyed as Sodom was. "For the day is to come when all the proud, yea, all that do wickedly shall be stubble and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch" (Mal. 4:1).

Here it is in the little season, and devours the whole Gogian army except the leader, who must undergo a process of torture before he comes to his end. It seems that every probationary period has and will end with the masses in rebellion. Man is inclined to get tired of righteousness. "Let favor be shown the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly" (Isa. 26:10).

The land of uprightness is surely the millennial age and onward, and there the wicked "will not behold the majesty (kingship) of the Lord." He will not see that the Lord is king for ever, but undertakes to overthrow his kingdom. How any one can teach the so-called Larger Hope in sight of the complete word of God is more than I can see, and especially in the light of the fact that many choose to yield feigned obedience. The man who in one life yields feigned obedience, would choose the same in another. So if given eternal life, would not heartily praise God for the gift.

J. J. HECKMAN.

The Parables of Jesus

Number Two

THE WHEAT AND THE TARES

ANOTHER PARABLE put he for unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. While men slept his enemy came and sowed tares among the wheat, and went his way."

While this parable has some features much like the parable of the sower, it teaches a different lesson and has a different application. It continues the work of the previous parable, but under different conditions and environments. The period of tribulation of the nations and the time of "Jacob's trouble" has passed, and Jesus and the immortalized saints have fought the battle of Armageddon and gained a victory over the "mystery of iniquity" and the Gog power. This is a period not noted by many writers. They pass directly from the resurrection to he battle before Jerusalem, giving no time for the work of the mystery of iniquity spoken of by the apostle in 2 Thess. 2nd chapter.

With what we have written we are now prepared to discuss the parable and note its application. We have said, we can not apply this parable to the gospel age for several sufficient reasons. As proof we submit the following: "The kingdom of heaven is likened unto,' etc, etc. We must recognize that the kingdom here spoken of is the kingdom that God promised to set up and finally establish over the whole earth (Dan. 2:45; 7:27). We must remember that this kingdom is but prophetically spoken of, the kingdom of Israel being over turned and in no sense in an operative condition. We have our king, but the other elements are wanting. Note that in the parable Jesus is comparing the kingdom to a man who sowed good seed in his field. It is hardy possible to compare two things that do not exist They were just as real to Jesus as if they did at that time exist. Our faith must grasp them as firmly as did Jesus. We therefore conclude that this parable must follow the preceding parable having different work to do under different conditions.

We note that at the end of the kingdom age there is instituted a judgment that destroys the evil then existing, whereas in the end of the gospel age there is no such a judgment. The resurrection immortalizes the saints, and their judgment determines rewards (2 Cor. 5:10). "Behold, I come quickly, and my reward is with me to give to every one according as his work shall be" (Rev. 22:12). No unrighteous person can stand in the judgment provided for the saints. After Jesus had uttered this parable he gave the same reason for speaking thus as he did in the parable of the sower. His apostles demanded of him an explanation of the parable. He declared that the sower is the Son of Man. The field is the world (the kosmos, or political arrangement). The good seed are the children of the kingdom. But the tares are the children of the wicked one. The enemy that sower the tares is the devil or the adversary. The harvest is the end of the world (age). The reapers are the angels, the immortalized saints. The scene brought to view at the close of this age is so distinctly different that we are puzzled to know how any student of the Scriptures can mix the two ages. Some will no doubt be surprised to know that we recognize the angels here spoken of as the saints. Our reason is that the saints are to be co-workers in disciplining the nations. He hath made us unto our God kings and priests and we shall reign on the earth (Rev. 5:10). Some may be troubled by our interpretation continuing the work of evil during the period of Christ's reign. No truth is clearer that that evil and the work of the evil will exist until the last enemy, death, is destroyed (1 Cor. 15:24-29; Rev. 20). After the execution of the judgment as given in the explanation by Jesus (verses 40-44), it is declared that the righteous shall shine forth as the sun in the kingdom of their Father. A careful study of this parable along the line we have pointed out we think will convince the most skeptical. We shall have an occasion to refer to our proof and strengthen it in the following parables.

D. C. ROBISON.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

MARY C. McCLURE-POGUE was born Oct. 19, 1851, in Moreland County, Georgia, where she grew to maturity. She was married to W. L. C. Pogue, of Newman, Georgia, on Dec. 4, 1870, and became the mother of nine children. She came to Plymouth, Ind., several years ago and has lived in the vicinity since.

In her early life she united with the M. E. church at Moreland, but when coming to Indiana she united with the church of God at Plymouth, and has been a faithful believer in the gospel of Jesus Christ.

She was living with her daughter, Mrs. W. E. Leonard, at Richland Center, where she died August 10, 1920, at the age of 68 years 9 months and 22 days.

She was the last of her mother's family to pass from life. She leaves three children, Mrs. W. E. Leonard, Mrs. W. D. Reiter, of South Bend, and W. T. Pogue of Athens, Ga., and seven grandchildren to remember her many virtues.

Funeral services were held at the Plymouth Church of God, Aug. 12, conducted by D. E. VanVactor, and burial was made in Oak Hill Cemetery. Here Sister Pogue awaits the coming of Christ and his resurrection power.

D. E. VANVACTOR.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

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Young People's Society, Church of God, Cleveland, Ohio.	

GOLDEN TEXT: Psa. 103:4

OLD AGE TO YOUTH

SON, I have no choice to give you.
You're living in a universe that's new.
I'm but an immigrant, nay, less or more:
I am an alien from a foreign shore,
Bewildered with the customs of the age
In which I now reside and draw my wage.
You are a native of this world so new
Son, I have no advice to tender you.

You're living in an age of aeroplanes
That hurtle through the high, cloud pyloned lanes.
My time—though even yet my heart is young—
Was that in which, each side a wagon tongue,
A horse or ox was yoked to draw our loads
With patient slowness over rutted roads,
Your travel, swallow-swift, is through the sky.
What to you is advice from such as I ?

Your garments and your food, my growing lad,
Cost what had been a fortune to your dad.
Your yearly cost for schooling would have given
Me, in my youth, a vivid glimpse of heaven.
You sense a motor's whims with less of pride
Than was my own as first I sat astride
A "safey-bike" when that affair was new
What folly mine, to give advice to you !

Yet though an alien to your time, my son,
Regard me as a loyal, friendly one !
Yours is a sum I fear I could not do
Believe me son, I do not envy you !

Still, yours shall be a grander day than mine,
The Ruler of your day is as divine
As my day's Ruler. To the Right be true,
Here I begin, here end, advising you.

Still, should you ever ask advice from me
I would make it my business that you see
The things that's worth while in this life, my son,
That points the way to the world to come.
I would show you how God in forming his plan;
Sent Jesus here as a Savior to men,
That all who accept him, to them would he give
Joy and blessing in eternity to live.
John 3:16.

MY NEIGHBOR

"Who is my neighbor ?" (Luke 10:29).

GENERALLY IN speaking of "my neighbor" we refer to the person next door, or across the street. But if we read the definition as given by the Century Dictionary we will find that our neighbor is "a person in relation to his fellow men regarded as having social and moral duties toward them."

What are our moral duties ? How do they apply to you and me ? Why should I be considered as having a moral duty toward anyone ? We read that we are "made in the image of God." We have no control over our birth. We are placed in our respective spheres or environment for his own good purpose. God expects us to be kind, just, uplifting and helpful. Consequently we must have moral duties toward all men.

If we live entirely for ourselves, we feel but a small place in the world of love. When we go we soon are forgotten, and no one cares or thinks we ever existed, except our own people. We should think different. There is some good in every man; it is our business to see this good and make certain allowance for other virtues that may be lacking. We should love to meet God's children, giving them a word of cheer and a hearty Christian handshake of friendship.

In this world so many lose hope from sheer discouragement. Their ambitions are killed by selfishness and greed. In his word God tells us to love every one, for he created them and they are his. Why should I discriminate ? Christ, to show the love of God, mingled with all classes and conditions of men. Is it just for you and me to belittle or form unjust opinions ? If I can aid, if I can give hope to the discouraged, then that should be my mission. The world offers to us all so much to work for. Are you satisfied to be alone on your little island of self ? Do you enjoy bringing help or hope to anyone ? Are you known by your smile, by your handshake ? Have you ever heard the thankful one say, "God bless you for that" ? Are you used to it ? Are you familiar with the Master's admonition, "Do this in remembrance of me."

Yes, I know he said that regarding the supper, still there are many ways we have of remembering him. Has the report ever been circulated about you, "Oh, she is so kind and thoughtful;" "How I love him"; "He always thinks of little things"; "She is ever watchful, yes, she is God's angel"; Did you ever think how others judge you ? If Christ walks with you, if love is in your face, if you know God and his Christ as you should, then the world will love you too.

Our neighbor is any one to whom we can be good, show a kindness, be helpful or be of service, especially so in letting be known the love of God and the saving grace of his Son, Christ Jesus our Lord. Our love should be for all. Should others fail and grasp too many things, should anyone take from me, they can not take my peace of mind, built on my faith in Jesus, which prompts me to love all mankind, neither can they take God's record of my good deeds and intentions.

The world has become sordid and cold, I mean the people in it are so living that they have brought about this condition. Can we be happy under these conditions ? What would Jesus do ? Can you imagine ? What did he say on the cross ? "Father forgive them; they know not what they do." Do your best in becoming neighbor to every one. Show God's love to mankind daily asking for help and guidance, and he will suggest ways and means to defeat the foe. Be a man holy in heart, doing your best to cheer, bless and enrich your neighbor.

LOCATING GOD

PLACE AN atheist in danger of his life, and he will locate God in a hurry.

The statue of God is measured by space. He is the only foundation on which a mind can rest.

His magnitude is great, but it does not equal his minuteness. His massive mountains cannot compare with the perfection of an oak leaf.

Most men fear God, but all men fear the man more who does not reverence and respect God.

It was Voltaire who said, "If God did not exist, it would be necessary to invent him."

The inability of some men to prove that God is not, discloses the fact that he is.

God has an altar in every human heart, and this prompts me to say that it only is heart worship that God will accept. Outer shows and ceremonies are an abomination to God; but a true heart and a meek spirit is his delight.

A QUESTION ANSWERED

THE QUESTION was asked: What are the five essential qualities necessary to possess, for a person to be successful in presenting the gospel to non-believers ?

First, we must have a knowledge of our subject; for it is utterly impossible to impart to others something we do not ourselves possess.

Second, we must have that something about us that will gain the confidence of our hearer. If we cannot command confidence and respect there is no use of further trying.

Third in our statement of facts we must be clear. Many a person with a full knowledge of a subject has not the ability to impart that knowledge to others.

Fourth, We must be concise. With but few exceptions people tire of long statements or drawn out arguments. Briefness—as a general thing—is a winner.

Fifth, courtesy is just as necessary as any other element, in fact, much more so than some. Courtesy will open the doors of a man's heart and brain when cold facts will fail.

So my answer to the question is: knowledge, confidence, clearness, conciseness, and courtesy.

You might have a different conception of the necessary elements. If so, write me and let me know what they are.

DAILY THOUGHTS

Casting all your care upon him, for he careth for you	I Pet 5:7
Lo, I am with you always, even unto the end	Matt. 28:20
Fear God and keep his commandments	Eccl. 12:13
God worketh for him that waiteth for him	Isa. 64:4
Return unto me; for I have redeemed thee	Isa. 44:22
He will speak peace unto his people	Psa. 85:8
Ye shall be a peculiar treasure unto me	Exod. 19:5

Thank God for the Book of books. It makes us an heir to the spiritual life. It makes us acquainted with the prophets, the apostles, with Jesus, yea, even with God.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Good Counsel

BE EARNEST then and serve your Lord,
He surely will your work reward,
Give him your heart, no less will do:
Remember thus he loveth you.

Give him each day the freshest hour,
His word will thus have greater power
To keep you in the narrow way,
And counsel you throughout the day.

With instant prayer and patience wait
The loving hand that guides your fate:
His confidence your life inspires,
He'll guide you as your need requires.

Make manifest your love in life,
No better cure exists for strife:
"Love one another" is his command,
None failing will before him stand.

Let everything be done as in his sight,
In foolish Gentile way take no delight,
Follow the Lord in truth, though hard it seem,
Fear not to sail with him against the stream.

Let only those your choice companions be
Who love the truth, in whom you saintship see,
And only such a brother choose to you,
As sets before you wisdom's end in view.

And now may he who asks us for his own,
Bless you and help you to his glorious throne:
Guide your feet into his glorious ways,
Fill your heart and mouth with joy and praise.
Selected by Mr. and Mrs. A. Ashute.

Why is it that some people always find the good in a person so quickly? It is just because their spiritual ears are trained by constant use. They have not kept them listening for the meannesses, the discords about them. They have tuned the strings of their minds until they are in harmony with the mind of Christ. In our daily life the spiritual ear may be spoiled by the habit of striking harsh and dissonant notes.—Selected.

Do good to thy friend to keep him—to thine enemy to gain him.

At first this proverb sounds like theory, but think it over; analyze it and see if you do not think there is a deal of truth in it.

Prophetic Signs of the Times

Time Periods, Dates, "Times of the Gentiles," and the Final Consummation

THE MARKED degree of harmony illustrated by the use of the "times" makes impossible the idea that the 1290 of Daniel 12:11, began in A. D. 637 instead of 622. It will now be readily seen that in order to secure the proper beginning of any one period, the period must be considered in its relation to all the other arches of time reaching to our day.

The fact that we may now prove that there was a time of the beginning of forty-five years, which bridged the interval between B. C. 607 and 562, is worthy of having brought to our attention again, as it fixes the "time of the end" as a like duration of time, which may be definitely placed in its relation to the time of the beginning by the use of the "seven times" of the Gentiles. The relation of these prophetic times, coupled with current events makes it certain that we are living in the "last days" of human authority.

The recovery of Jerusalem marked the year 1917 as a wonderful year in Jewish affairs. It marked the beginning of "the times of restitution." The significance of the taking of Jerusalem from the Mohammedan "Desolator" in the particular year of 1917 is not fully realized. It marked the beginning of the forty years of Micah 7:15,

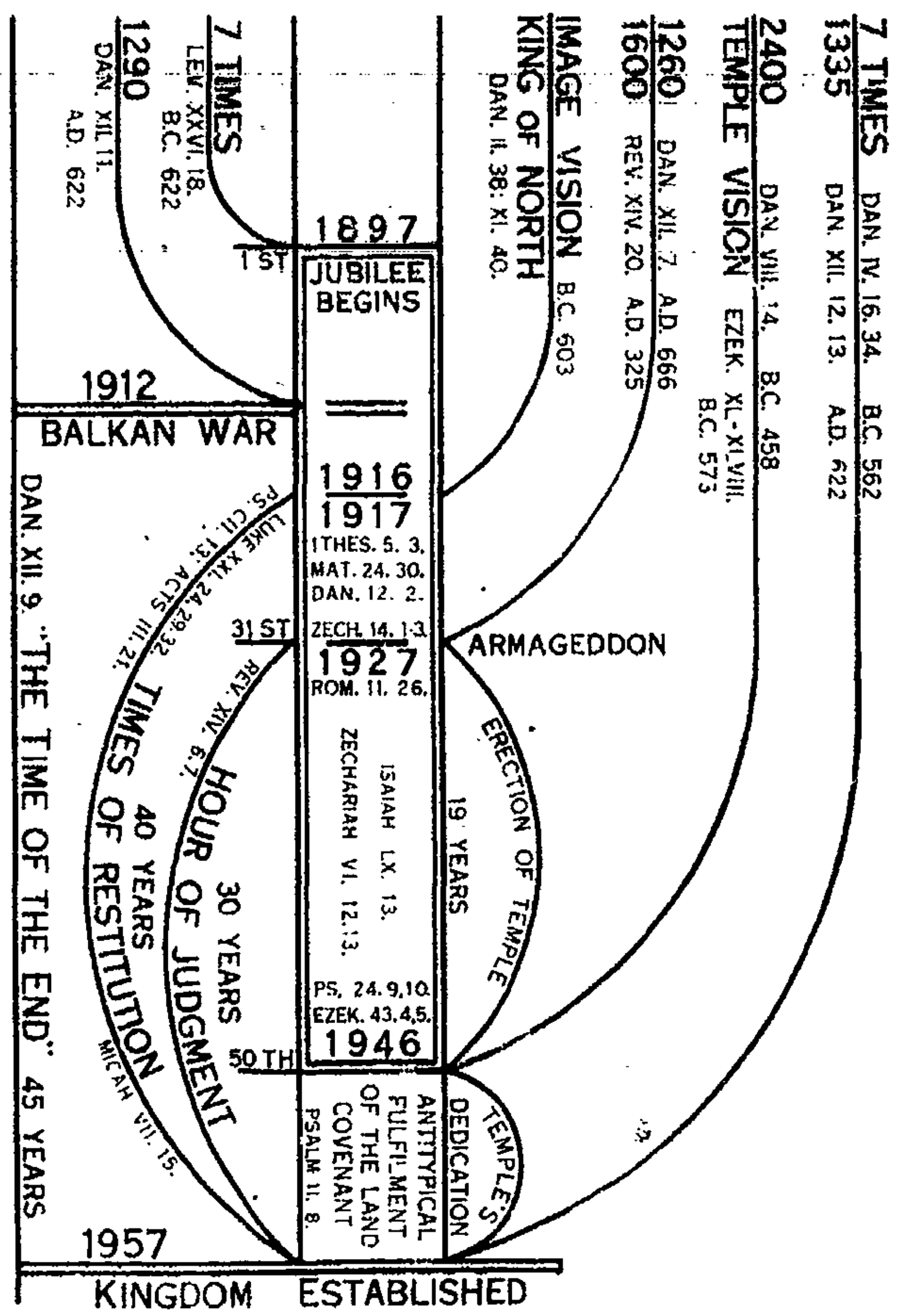
Oregon [illegible] College

and the "generation that shall not pass away until all be fulfilled" (Luke 21:29-32).

"HOW LONG"

The "Peace" sign has at last come and now must we wait to see the final development and the manifestation of the "three unclean spirits," in Constantinople, Vienna, and Rome, before the "Resurrection" takes place ? This would seem to be the case if the events predicted in Rev. 16:15, are given in their order. It would seem that the "Peace" sign is not the last sign to the household of the Lord's approaching advent.

Are we to remain to see Russia (Ross of Ezek. 38:2, Septuagint text), or the latter day Bear (Dan. 7:5) identified in 1916 as the Assyrian, occupying Constantinople instead of the Turk ? It might be added here that while Turkey has lost the name of the Euphrates river, she may still be called the King of the North while tarrying at Constantinople, the seat of the Dragon; but she is destined to lose the city which carries with it the name of the King of the North. Turkey's successor has already been identified, that is, Russia, but the question is how and when shall she take the city she claims ?



There is a question as to what the last sign may be. Would it not be appropriate if the last sign was the cleaving of the Mount of Olives as predicted in Zech. 14:4 ? It would certainly give some meaning to the prediction of Acts 1:9-11, that is, the place and the "manner" of the Lord's ascension would be involved in the event of his return. It should be noted that the events of Zech. 14, are not given in their order. The event of the 8th verse, though mentioned first, takes place after the event of the 14th verse. This is like many other passages of Scripture, that is, the main event is first brought to one's attention, then the following minor details are given, some of which take place before the main event.

A good illustration of such scriptural arrangement is found in Matt. 25:31, 32. The all-important event is the Lord's enthronement in glory in Jerusalem, then follow some details which, if taken in their order, would mean that the dead are not raised until Christ sits on his throne. But we know, as can be proved by other testimony, that the resurrection takes place first and in support thereof we will mention one passage—Dan. 12: There the deliverance of Jerusalem and the Jews by Christ as predicted in the 7th verse (also, see Rom. 11:26) is after the events mentioned before the 7th verse, as it reads, "all these things shall be finished," and one of the things mentioned before is the resurrection of the second verse. So the resurrection will be an event of the past when Jerusalem is taken by Christ, and the battle of Armageddon.

It will now be seen that the cleaving of the Mount of Olives predicted in the 4th verse of Zech. 14, could take place before the all-important event of the taking of Jerusalem, as predicted in the third verse. The cleaving of the Mount of Olives would be a clear and unmistakable sign that Christ had returned, though meaningless to the world and the unbeliever of the prophets.

The suggestion, for that it is, that the Olivet earthquake shall take place before Armageddon, is in opposition to our former convictions; but it should be remembered that the valley of Jehoshaphat at present is a very small valley, lying between Olivet and Jerusalem and seems quite inadequate for the accommodation of the "multitudes, multitudes," that are to be gathered there as predicted. But an extension of the valley for a distance of about thirty-five miles, "from Geba (north of Jerusalem) to Rimmon, south of Jerusalem," thus making "a very great valley" would seem to be a more commodious place for the "multitudes, multitudes" of all the nations to "come up to" (Joel 3:12-14). Again, is not the coming of Christ and the saints (Zech. 14:5), and the Lord's going forth to fight the nations gathered at Jerusalem (verse 3), one and the same event ? If so, it appears that it is to take place after the Olivet quake, because, after predicting the quake, it reads in a more proper translation of the Hebrew: "and then will come the Lord my God, and all the saints with thee" (verse 5).

CYRUS AT BABYLON AND CHRIST AT JERUSALEM

We read in Rev. 16:15, "Behold I come as a thief," that is, to the world, as we read in 1 Thess. 5:4, "But ye, brethren, are not in darkness that that day should overtake you as a thief." So it is evident that the believers of the truth should have some idea as to when the Master is to return.

While we may have a general idea of the structure of the "times" culminating in the "time of the end" (Dan. 12:9), yet "the day and the hour (of Christ's advent) knoweth no man." Some think that seven years will be used in judgment; others think only five years will be required; again, some think three and half years would be sufficient, while others think only one year will be necessary. We cannot offer anything like proof as to which of these periods is right; therefore, we believe that the statement that "no man knoweth the day or hour" will remain true to the end. All we now can say is that the great event is at hand, it being foreshadowed by the fulfilment of the prediction that "when they shall say peace and safety then sudden destruction cometh upon them." It will be interesting to see how short-lived the "League of Nations" will really prove to be.

Cyrus the meaning of whose name is "Like the Heir," had the honor of being called the "shepherd" and "anointed" and of having his troops called the "sanctified ones" (Isa. 13:3, 17, 19; 44:28; 45:1-4). It is evident that Cyrus was in some respects a type of Christ, who is the true "Shepherd" and "Anointed," and his redeemed saints being the true "Sanctified Ones." There is a type in the overthrow of ancient Babylon. Cyrus diverted the waters of the Euphrates river, which became dry, allowing the typical "anointed" "shepherd" and his "sanctified ones" to enter Babylon through the dried bed of the river, thus babylon was taken by surprise and overthrown in B. C. 539, the 70th year from the seige of Nineveh, B. C. 608 (Jer. 25:11).

The true "Shepherd" and "Anointed" with his "Sanctified Ones" are to surprise and overthrow the latter-day Babylon called the "GREAT." The way is now being prepared by the Jewish colonization of the Holy Land. The river bed of the Eupratean power (Turkey), with respect to Palestine and Mesopotamia, was dried up, having during the recent World War, lost both of these places.

The humble Nazarene will be the world's greatest Warrior. At first he appeared as a "Lamb," but he will return as a "Lion" and a Conqueror. The slain of the Lord will be from one end of the earth to the other (Jer. 25:33). He has the right to "make war" upon the non-submissive world dignities; they will be gathered and cast "into the great winepress of the wrath of God" (Rev. 14:19; 19:11; Psa. 2:2-5; 149:5-9). He will not willingly afflict, but those who will not submit to his rule must be routed out of the earth, and then, when the process of purging is complete, he will speak peace to the nations. It is the "Prince of Peace," and he only, who will have the honor of saying to the raging seas, "Peace be still." The League of Nations is doomed to utter and speedy failure; it can never accomplish the task intended for it. It is but a sign that is related and points to the present order of things and the coming of him who will accomplish, in God's appointed way, what the League will fail to do.

THE GLORIOUS CONSUMMATION

What a change will then ensue! Every vestige of the great and long unsatisfactory organization of human government swept away; the elements melted with the fervent heat of the righteous judgment of the then present Son of God invested with Almighty Power.

Satan in all his official workings bound under the iron chain of the Anointed and his "Sanctified Ones," who have had the honor of binding "their kings with chains and their nobles with fetters of iron."

Oppression of the poor and unfortunate brought to a speedy end. "The power of the oppressor broken out of the earth."

No more grinding of the faces of the poor as we see it today. No respect to the rich above the poor in judgment. Judgment shall be given to the poor without money or price. Lying, deceitfulness, stealing, murder, adultery, and excess will be extinguished by the unerring judgments of rulers with wisdom divine, who "shall not judge after the sight of the eyes nor the hearing of the ears." but with unerring justice.

Instead of de-generation will be re-generation of the human race. The physicians of that time will not simply experiment in the treatment of disease and infirmity, but they will be divinely instructed and their work will be assured of success until the happy condition will develop when it is testified: "The inhabitant of the land shall no more say I am sick." There will be "One Lord and his name One." One religion, and a man shall no longer say unto his neighbor, "Know the Lord. for they all shall know him from the least of them unto the greatest of them." "For they shall see eye to eye when the Lord shall bring again Zion."

Can you imagine the present system of money exchange abolished, depressing taxation unknown, and every man dwelling under his own vine and fig tree, none daring to make him afraid ?

All the terrible and tremendous price that the nations now devote to measures of war and defence and internal policing of the lands is to be turned to measures of peaceful pursuit, pleasure, culture, beautification of the earth, increase of health, increase of learning, increase of glory, and praise to the Creator of all.

Human life will be lengthened as the prophet has foretold. "There shall be no more thence an infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old (Isa. 65:20).

"Peace on earth and good will toward men," so long foretold, will then be realized in all its heavenly blessings.

"Mercy and truth are met together; righteousness and peace have kissed each other" (Psa. 85:10).

"O let the nations be glad and sing for joy, for thou shalt judge the people rightously and govern nations upon earth" (Psa. 67:4). "Let the multitude of isles be glad thereof" (Psa. 97:1). "One generation shall praise thy works to another, and shall declare thy mighty acts" (Psa. 145:4). Yes, after God has terribly shaken the earth with his judgments, he will shower his blessings upon them. And "the desire of all nations shall come" (Hag. 2:7).

"They shall beat their swords into plowshares and their spears into pruninghooks. Nations shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). "Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in the peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:16-18).

"The meek shall inherit the earth, and shall delight themselves in the abundance of peace . . . The righteous shall inherit the land and dwell therein for ever" (Psa. 37:11, 29). These prophecies are plain, and how can they be misconstrued ?

They describe so beautifully, simply and literally, God's great and glorious purpose. How fruitful and prolific the land will become when the curse is removed from the face of the ground and the land shall be made like Eden ! Listen again to the prophet: "Behold the days come, saith the Lord, that the plowman shall ovetake the reaper, and the treader of grapes him that soweth seed" (Amos 9:13). "The wilderness and the solitary place shall be glad thereat; and the desert shall rejoice and blossom like the rose; it shall blossom abundantly and rejoice even with song and singing" (Isa. 35:1, 2).

"I will make the place of my feet glorious" (Isa. 60:13). "And there shall be no more curse; and the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22:3). What a transformation !

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea, and I, John, saw (in vision) the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride, adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be nay more pain; for the former things are passed away" (Rev. 21:1-4).

"Because of thy temple at Jerusalem, shall kings bring presents unto thee. . . . Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord" (Psa. 68:29, 32).

"As surely as I live, saith the Lord, all the earth shall be filled with my glory." "The earth shall be filled with the knowedge of the glory of the Lord as the waters cover the sea."

"Eye hath not seen nor ear hear, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

"Thy kingdom come." Even so, come, Lord Jesus."

WALTER L. CURTIS.

The Parables of Jesus

Number Three

ANOTHER PARABLE put he forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

WE NOTE one thing in this parable, namely, the disciples did not ask Jesus to declare it unto them. They evidently understood the nature of the kingdom spoken of in the parable. The preaching of the gospel embraced this kingdom, and the claim made by Jesus that he was the prophetic Messiah. To this claim the scribes and pharisees protested very strongly. Their opposition strengthened as the common people heard him gladly. They were so enraged against him that they sought to take his life. They could only see in Jesus an ordinary person, and awarded to him no greater claim than that he was the son of Joseph and Mary. His humanity was their stumbling block.

That this obscure person would become their future king was to the scribes and pharisees an impossibility. As we have previously stated, we again repeat, that the parables were spoken to Israel and can only be interpreted by understanding God's purpose and promise to the fathers which embraced their restitution and the possession of the land and the kingdom of God, which is the kingdom of heaven referred to in the parable.

This parable brings to mind the fulfilment of the declarations made by the prophet Daniel. The outline in this parable and the scriptural statements relating to this kingdom brings to our mind the future conditions of the kingdom of heaven. Note that the mustard seed is the smallest among all seeds. When it is grown' it becometh the greatest among herbs. It becometh a tree and the birds of the air lodge in its branches. The period of growth represents the expansion of the kingdom. That this kingdom could not exist until Jesus should come with power to set it up and establish it is evidenced in John 8:36 where Jesus stated, "My kingdom is not of this world (this kosmos or political arrangement) If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." Could testimony be stronger and clearer concerning the setting up of the kingdom ? The sowing of this seed is a future event, and can not take place until Jesus returns and prepares the field and the soil for its reception. We should keep in mind the statement that the gospel age must be devoted wholly to the calling out of the Gentiles a people for his name. The work of this age will prepare the saints who must become a part of the kingdom. When this work has been accomplished there will be an immortalized king and associate rulers. The subjects of this kingdom will be Israel restored. The mustard seed, to our mind, is planted when Judah and Israel have become "beloved subjects for the Father's sake." They are then the seed of the blessed of the Lord and their offspring with them. Thy shall not labor in vain nor bring forth for trouble (Isa. 65:23).

A perfect seed with perfect environments will enable the kingdom to grow and finally fill the whole earth with its fruitage. These conditions are implied in the parable. We will now give scriptural proof. We previously referred to Daniel's prophecy. Dan. 2:44 states very clearly that "in the day of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The kingdom was to be set up. It can not be destroyed, shall not be left to other people, shall break in pieces, shall consume all these kingdoms, shall stand for ever. The parable is in perfect accord with Daniel's prophecy outlining the different phases given in the parable. In chapter 7:27 we have statements that aid us in our study of this parable. After the judgment referred to in the previous verses the prophet states, "The kingdom, the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The testimony seems to be plentiful to prove that the kingdom of Israel has been in an overturned state since the days of Zedekiah, the wicked king of Judah (Ezek. 21:25-27). This kingdom restored will embrace Jesus as King, the immortalized saints as associate rulers. Each of the twelve apostles will be rulers over the twelve tribes. The subjects will be chosen from Judah and Israel who will accept the crucified Jesus as their King. These subjects will be mortal men and women when Jesus shall call many from the nations of the world (Isa. 66:18, 19). Thus we see that the material out of which this kingdom is formed with an immortalized king and immortalized saints and thoroughly converted subjects. These subjects will finally gain immortality. The Lord will so honor them that strangers shall feed their flocks, and the sons of the alien shall be their plowmen and vinedressers. They shall be named the priests of the Lord. Men shall call them the ministers of our God: they shall eat the riches of the Gentiles (Isa. 61:5, 6). No greater blessing could be conferred upon mortal men and women. They alone will possess and inherit forever the land and blessing promised to Abraham.

We close by reaffirming that this parable can rightfully be applied only to the coming age which we designate the kingdom age. This age will follow the gospel age or the age when Gentiles will be disciplined and prepare as rulers in that kingdom. "Behold, a king shall reign in righteousness, and princes rule in judgment."

D. C. ROBISON.

SUNDAY SCHOOL REPORT

REPORT OF the Omaha, Nebraska, Sunday School from September, 1919, to September 1920:

Total number of meetings	39
Total attendance	923
Average attendance	23
Total collection	$ 49.99
Total expense	24.12
Balance in Treasury	25.87

ALBERTA FLETCHER, Sec. and Treas.

CHURCHES NOT GROWING

NEW YORK. June 26.—Dullness of summer has not prevented church authorities from asking local ministers for explanations why growths of church memberships in cities, showing extraordinary growths in population, have been exceedingly small, in some cities conspicuous by the absence of any growth. As far as yet announced by the census bureau five cities making the big jumps in population were New York, Chicago, Detroit, Cleveland, and Los Angeles. In none of them, in either Catholic or Protestant, was there any marked increase in church memberships, and in some Protestant bodies there was no growth at all.—Selected by Sister Letta Morgan.

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Editorial

Sister Mattie Jeffrey, of Illinois, met with us at the Lord's table Sept. 12th. She was returning from a trip in Europe.

Visitors since last report: Brother James C. Thompson, of Buffalo, N. Y.; Brother Ellis Osborne, of Detroit, Mich.; Brother Franks, of Canton, Ohio; and Brother Chas. Moore, of Garrettsville, Ohio.

After several months of absence we note with pleasure the return home of Sister Frances Russell, from Florida; Sister Mott, from New Hampshire; Sister Annie Nutt, from New York; and Brother Paul Goss, from Southern Ohio.

September 5th, Mr. Carl Bleyl, formerly indentified with the Evangelical Association, was baptized into Christ. Brother Bleyl is a young man of promise, and we expect him to be strong in the word of God within a short time (1 John 2:14).

September 11th at about ten oclock in the evening, Mr. J. A. Buckmaster, from near Mount Vernon, Ohio, was baptized for the sake of Christ's name. Brother Buckmaster's attention truthwise was first arrested by sample copies of The Restitution being placed in his hand. For a year he has been a diligent student of the Scriptures, and reaching the point that Paul calls "full assurance of faith," he yielded himself to God in obedience.

Books Wanted

WE DESIRE to buy the following books. Any reader who has them to sell, please communicate with us immediately stating condition of book and its price.

The Gospel of the Kingdom, by Wiley Jones.
The Scripture Opened, by Robert Ashcroft.
The Mormon Waterloo, by W. L. Crowe.
The Word of the Kingdom, the Word of Eternal Life, and Bible Themes, by John O Woodruff.

The Deliverance of the Creation

WE HAVE a man in our community who is much devoted to the broader hope theory. I gave him some of The Restitutions in which you explained such texts as "God will have all men to be saved:" "God's ways are equal," etc. Being an honest man he acknowledged that your arguments are unanswerable; but before he can give up the theory he says you must explain Rom. 8:18-23 as satisfactorily as you have the other passages. To him this Scripture is the one knot you cannot untie.

Editorial Comment

THE LIBERTY OF THE GLORY

THE KNOT is easily untied. The apostle's meaning is partly obscured by the defective translation of the phrase rendered "the glorious liberty." "The whole creation" is also an ambiguous translation. Literally the first is "the liberty of the glory"; two nouns—not an adjective and a noun—being employed by the apostle. The construction is in beautiful antithesis to the phrase "the bondage of the corruption," with which it stands connected in the sentence. The deliverance of the creature, notice, is from "bondage" to "liberty"; not the liberty of the sons of God, but a liberty in some way related to the glory of the sons of God.

"THE WHOLE CREATION"

"THE WHOLE creation" is an expression of wide application. Probably this is the knot which our friend thinks cannot be untied. Larger Hope, except where it has reached maturity in Universalism, sees every individual of the race in the expression; while John Wesley, going beyond them at one leap, extended it to the lower animals, based upon this passage their resurrection from the dead. Others have embraced in it the inanimate creation; while others have limited it to believers in Christ. However, Paul uses the phrase to denote the human race as contradistinguished from the animal (Col. 1:23); for he says the gosepl, at the time he wrote, had been "preached to every creature under heaven." In the statement the apostle strictly followed the commission which Christ had given to the apostles when he sent them to "preach the gospel to every creature" (Mark 16:15). The Greek words translated "every creature" in these two passages are the same as those in Rom. 8:22 rendered "the whole creation." Now the gospel is not preached even to the Methodist, to say nothing of Wesley's cats and dogs; besides, "the whole creation" cannot refer to inanimate objects, because Paul speaks of it as "groaning and travailing in pain." The brute creature is also excluded, because he represents it as having "earnest expectation," which the beasts have not.

THE SONS OF GOD NOT THE CREATURE

THE GLORY spoken of in verse 21 is the exclusive privilege of "The sons of God." The privilege to be conferred on "the creature" is not "the glory," but the "liberty of the glory." Again, the evil from which "the creature" is to be delivered is not corruption, but "the bondage of the corruption." See here the distinction between "the creature" and "the sons of God." both as to present state and character, and as to future position and privilege. One inherits glory; the other is delivered from bondage into liberty. That "the whole creation" is destined to enjoy the identical privileges of the sons of God is the mistake into which "broad" people fall when they read the 23rd verse: And not only they, but we ourselves also, who have the first-fruits of the spirit . . . . groan within ourselves waiting for adoption the redemption of our body." The word "they," which misleads them, is not in the Greek text. The proper supplement is "so" "and not only so," meaning: "And not only does the whole creation groan and travail for this liberty, which we know God has connected with the glory to be revealed in us; but we ourselves groan within ourselves, waiting for that which God has specially promised to us, namely, the redemption of the body." Clearly here is a "redemption" for the sons in which the creation does not share. The similarity here predicated of both classes is that of desiring some prospective good, while the nature of that good is totally different in the two cases.

THE GLORY OF THE SONS NOT THE GLORY OF THE CREATURE

IDENTITY OF future privilege the people tied to future probation find again in verse 19: "The earnest expectation of the creature waiteth for the manifestation of the sons of God." But the reader will observe that this language is consistent with the distinction we have pointed out. The liberty to be enjoyed by the creature is not only at the same time that the manifestation takes place, but is dependent upon it. It is not said here or anywhere else that they are waiting for THEIR manifestation as the sons of God, but simply to wait for that manifestation. However ignorant the creature might be as to the means of its amelioration, the apostle was at no loss for a solution of the problem. He knew that the sons of God, after "redemption of the body," would reign as kings and priests on earth. "The whole creation," then placed under these incorruptible and glorified sons, shall be delivered from the oppression and misrule, that bondage of the corruption, to which corrupt human nature, in its individual and governmental relations, has so long subjected it. The proclamation of "liberty to the captives and the opening the prison doors to them that are bound," shall, in this "acceptable year of the Lord," have become the welcome reality to earth's remotest bounds. Milleniums of "earnest expectation" of what philanthropists have styled "the good time coming" shall have reached fruition, and "the gospel preached to Abraham"—"in thee shall all nations be blessed" shall then be enjoyed. "For the kingdom is the Lord's and he is the governor among the nations."

The Blessed and the Cursed

Pemmican Notes of the Editor's Sermon

If thou doeth well, shalt thou not be accepted? and if thou doeth not well, sin lieth at the door. And unto thee shall be his desire and thou shalt rule over him (Gen. 4:7).

WE MUST remember in reading the first books of the Bible that the narratives teach great moral and spiritual truths in picturesque forms. We too must remember that words and language is an artificial invention We must never lose sight of the fact that men who lived in those early days did not have abstract conceptions. Now because the world was in its childhood, God spake to man as unto children; and we know that with us the education of the child begins with pictures and ends with words. Consequently, when we read statements in the book of Genesis, we have bold metaphors, and sometimes they are so striking that we hesitate to take them at their face value. In the verse before us we have the story of Abel who made a sacrifice to God that was well pleasing to the Lord. In the 11th chapter of Hebrews, Paul says that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (vers 4). Cain's sacrifice was rejected, following which are the words, "If thou doeth well, shalt thou not be accepted?" As much as to say that there was nothing arbitrary in God rejecting Cain. If he did well, God would take him equally with Abel unto his confidence. Then follows the words, If thou doeth not well sin lieth at the door, and unto thee shall be his desire, and thou shalt rule over him."

Usually the view is taken that since Cain was the first born all the statement means is that by virtue of his being the first born, he was to have the ascendency over Abel. But notice, "if thou doeth not well." The whole statement hangs on an "if." Therefore, whatever the metaphors may mean, they are used to express consequences flowing from the disobedience of Cain. I believe that instead of referring to Cain as the first born, that the whole subject is sin. All that follows was a consequence of that sin. "If thou doeth well shalt thou not be accepted ? and if thou doeth not well, sin crouches at the door, and unto it shall be thy desire, and thou shalt rule over it" (Douay and Revised Versions).

The gist of the thought in the text pertains to the consequence of Cain's sin. The word "lieth" always means the crouching of a beast, and frequently a wild beast. Sin crouches at the door with a tigerous, murderous impulse to spring, and if it spring it is fatal. Sin will spring and destroy and kill you. Then we have a single individual transaction: "Unto thee shalt be its desire, and thou shalt rule over it." "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16). The text has reference to the conjugal relation of husband and wife. If you do not well sin lieth at the door; and it will have a great desire unto thee. Just as the wife is linked to the husband, so will sin be wedded to you.

I desire this morning to apply the text to ourselves, and to see in the consequences of Cain's sin the consequences threatening us for sin. First then, let us think of the wild beast tethered to our door for wrong doing. Sin crouches at the door like the beast in the forest, ready to spring. We talk glidly about responsibility, guilt, and "the consequences that never can be effaced." Sometimes when responsibility for our act has been fastened upon a particular individual we say of him, that "it lies at his door," a form of expression that has probably been suggested by our text. We are prone to think that the passing evil thought is gone, that the deed of a moment is past. It is with difficulty we bring ourselves to see the permanency of sin. Doctrines of forgiveness and the love of God, etc., cannot destroy the permanency of sin. "Every man shall bear his own burden." "Whatsoever a man soweth," just exactly that, "shall he reap." If we sow murdock we reap murdock and if we sow wheat, we reap wheat. Forgiveness and the love of God and ten thousand other things are impotent to neutralize this everlasting law. Why, if just sinning were all, we might sin and be done with it; but the trouble is that after we have sinned, we are not done with it. The trouble is, sin committed is a fixture forever and ever. We have the witness of this stability in our conscience. Your memory holds all the past absolutely. In the landscape the mist will obscure it for a moment, but a puff of wind will clear the atmosphere and make the landscape visible as can be. There is no such thing as forgetting it. You forget nothing. There have been men rescued from drowning and they have testified that in an instant of time the whole panorama of their life was gone over.

Now notice the horrible longing of sin toward the sinner. "Sin crouches at the door, and unto thee shalt be its desire." Sin has a murderous and tigerous love for the sinner. One sin committed is just an introduction to another sin. We let in the small ones through the window and they open the door to let in the housebreakers. Sin has a tendency to multiply itself. Every seed of disobedience germinates. All sin is linked together in a slimy tangle like a field of seaweed. By sinning, we tether a destructive beast to ourselves, and these sinful beasts have a love for the sinner.

Lastly, we have a command and a promise: "Unto thee shalt be its desire, and thou shalt have dominion over it." I think this statement goes back to Gen. 1:26, where we have the beast of the earth, the fowl of the air, the fishes of the sea, all given to man for his dominion. Sin followed, and he lost his sovereignty. But under Christ the second Adam "dominion" is to be restored, even the "first dominion." To this distant triumph the text bids us look, and we can, if we but place our mind upon such a bright future, endure the cross and despise the shame of present conditions, "for the glory set before us."

MINNIE McILRATH.

"Hold Fast that which thou hast"

GET THE truth. Be sure it is the truth, then hold it fast with the grip of an iron giant, as a dear brother once said he was holding it. Don't sell it. Don't swap it off for some glittering falsehood. Paste jewelery may deceive the eye, but it will not stand the test of fire. It is truth that purifies it. It is belief of the truth that saves. Belief of a lie has no value. Consider those oft quoted words of Jesus, "In vain do ye worship me, teaching for doctrines the commandments of men."

Believing what God says is the only safe course. "There is a way that seemeth right unto a man, but the end thereof is death." Did Solomon know what he was talking about ? He was wise with the wisdom that God gave him when penning his part of the holy Book.

God has given but one way whereby the sinner can obtain peace and pardon: other ways may seem right, but dare we take them ? Dare we take the risk of losing eternal life by believing man-made gospels, and obeying man-made ordinances ? God is just. As the judge of all the earth he will certainly do right. But he is very particular when it comes to faith and obedience, as Saul found out to his cost. God had told him to utterly destroy the Amalekites, man and beast; but Saul did not believe that this was necessary. The people were sinners, of course, and their children would follow in their steps, if spared. He could see the wisdom of putting them out of the way. But those sleek, beautiful cattle, and those great herds of fine looking sheep; what had they done ? The people could use them for offerings, and what a saving it would be! They were not lame nor crooked, nor blind. Surely God would accept such perfect animals as these for offerings. But did he ? Listen to his words, "To obey is better than sacrifice, and to hearken than the fat of rams." We have told you the story over and over again; take it to heart. Remember Nadab, and Abihu. What you think does not count, if it is not the truth of God. He "requires truth in the inward parts."

You may see little differences in the doctrines and practices of the various sects of Christendom;

may imagine that a devout Catholic has as strong faith as a true Protestant because she never leaves Jesus out of her conversation; but question her as to the tenets of her faith and see. I doubt if you will agree in a single point; and so will it be with other sects though you may find more points of agreement.

The gospel has to do with earth and man, and not with some other planet; God did not sware to Abraham that he and his descendants should have Jupiter or Saturn, or Mars, or teh star Alcyone where heaven probably is. "The heaven of heavens is the Lord's, but the earth hath he given to the children of men." You will find the deed in the 15th chapter of Genesis and the bounds of the inheritance in Romans 4:13.

As to future life, God has made it depend upon Jesus and the resurrection. Jesus is the Life-Giver. Without him we have no hope of immortal life. If he had not been raised from the dead no one would ever have been raised. No one could by any means have attained to immortality and incorruptibility. Would this be gospel truth if we are already immortal ? It could not be.

Get the truth and hold it fast; and lend no support to false doctrines.

S. ROXANA WINCE.

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

Hattie May Hudson Weed, born in Cleveland, February 10th, 1875, lived in this city all her life, and died August 20th, 1920, at her late home, 3107 Warrington Road, Shaker Heights, after an illness of but a few hours. Burial was in Lake View Cemetery.

On October 28th, 1902, she married Arthur D. Weed. Three children were born, Albert, Frances, and Charles, all of whom survive her

Mrs. Weed, known to most as "Hattie May," united with church of God at the age of 16, and had been a regular attendant and consistent worker up to the time of her death.

She was a beautiful character, quiet and unassuming, led a pure Christian life, and her sweet disposition had its influence on all who knew her. Her life was devoted to her family, her neighbor and her church self never being a consideration.

Her home was unusual for its hospitality, her thought always being to do something to make others happy. Her great desire was to bring her family up in the nurture of the Lord, and to have them accept the truth she loved. Her oldest son Albert was in the faith at the time of her death, which was a great joy to her.

The love in which she was held was notably attested by the large number at her funeral and the many beautiful flowers sent by friends. We laid her to rest in a beautiful spot to await the summons of her Savior's voice on the resurrection morning.

CHAS. H. HUDSON.

Bennie A. Upton, son of David and Edna Upton, was born at Castle Rock, Wash., October 11th, 1884. When he was one year of age his parents moved to Sisson Creek on Gray's Bay where he lived until he was 14 years of age, when they moved to Hood River, Oregon. He made his home there until 1908, when he was united in marriage to Miss Lena Blair on July 1st, at Portland Ore.

On May 26th, 1915, he and his wife became obedient to the gospel of the kingdom at The Dallas, Oregon, being baptized by N. D. Tichenal.

In May 1916, they moved to Crooked Creek, Wash., living here and in this vicinity until the time of his death, which occurred on the 21st of July being accidently drowned while working alone on a boom of logs near the mouth of Crooked Creek. He leaves to mourn his loss his wife and five children, Evan, Chalmer, Walter, Myrtle, and Elizabeth; one infant son, Jesse Paul, having preceded him in death; also a father and mother, two brothers and a sister, and many other relatives and freinds. He died with a firm hope in the soon coming of the Lord, to give life and immortality to his people.

The funeral was held at the Crooked Creek School house on Saturday, July 24th, at 2:30 P. M. The large concourse of people attending the funeral bore witness of the esteem in which he was held in the community where he lived. Words of comfort and consolation were spoken from the word of God by the writer, and he was laid at rest in the cemetery near the school house.

A. L. CORBALEY.

No God in the Covenant

THOSE MORAL teachers who in their great yearning for universal peace hail the covenant of the League of Nations as the charter in fact of their goal do no great service to their dream when they refuse to analyze the contract, but accept the name given it as a true description of its probable effect, and argue therefrom that all who oppose it are enemies to peace and associates of the devil.

If this nation is walking the path of isolated selfishness, the record does not show it. If it has failed during recent months to associate itself whole-heartedly in general organized help for Europe, it is not because the nation has lacked either heart or courage, but because the condition laid down by President Wilson for such co-operation was the life of the United States. Even gladly, perhaps, this people, if essential to the preservation of civilization, might lay down its life for humanity, but in deeds of supererogation and needless sacrifice there is no merit. The President has asked that we surrender more than our associates have asked or would have us surrender. We have a trust to vindicate the system of government which makes and keeps man free. To subvert and subordinate the system, because noble words have been used to describe such a procedure, would be to betray that trust and to invite political as well as moral disaster.

No Godless covenant can ever bring the nations of the world into harmony. When the gentlemen in Paris decided to repudiate God and keep him out of the covenant, they made that covenant a thing of blasphemy. It has taken its place among the incunabula of human vanity and it will be a perpetual witness of the insecurity of human devices. There was no peace for Greek or Roman, for neither knew a god. Where are the compacts of yesterday and the great testimonials of accommodation which the heathen gathered together and wrote? The laws of the Medes and the Persians are no more, and the Babylon that towered over the world is the haunt of jackals. If humbly before God, invoking divine aid and inspiration, the gentlemen at Paris had written their agreements, there would be now conciliation of the nations and time would have ripened it into an enduring peace. But those who suggested that God be recognized were told that the diplomats had no time for such activity. There were heathens present whose feelings might be hurt. The great religious teachers present in this country ought to have protested then and have demanded God be appealed to. Those who cry aloud now for the covenant, Godless as it is, but waste their time when they assail the Senate. Where God is there is peace.—Manufacturer's Record.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

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GOLDEN TEXT: 2 Cor. 5:10

MILTON'S LAST POEM

I AM old and blind,
  Men point at me as smitten by God's frown,
Afflicted and deserted of my mind:
  Yet am I not cast down.

I am weak yet strong,
  I murmur not that I no longer see;
Poor, old and helpless, I the more belong
  Father Supreme, to thee!

O merciful One!
  When men are farthest then art thou most near;
When friends pass by, my weakness shun,
  Thy chariot I hear!

Thy glorious face
  Is beaming toward me, and its holy light
Shines in upon my lonely dwelling place,
  And there is no more night!

On my bended knee
  I recognize thy purpose clearly shown.
My vision thou hast dimmed that I may see
  Thyself—thyself alone!

I have nought to fear,
  This darkness is the shadow of thy wing,
Beneath which I am almost sacred—here
  Can come no evil thing.

Oh! I seem to stand
  Trembling where foot or mortal ne'er hath been.
Wrapped in the radiance of thy sinless hand,
  Which eye hath never seen.

Visions come and go,
  Shapes of resplendent beauty round me throng,
From angel lips I seem to hear the flow
  Of soft and holy song!

PERSEVERANCE WITH PATIENCE AND SYMPATHY

NEVER FEEL badly when you cannot get your hearers to agree with you on everything you say, for the person that does so agree simply proves he has no mind of his own, has not the power to think for himself, or simply pretends to be with you in thought for the purpose of pleasing you. Where there are many people you will find many minds with various thoughts and different reasoning powers. If a man is honest with himself he will admit conviction when proper proof is shown; but let us remember this, that to what one person would be sufficient as proof of truth, to another—on account of early training, schooling and environment—would hardly make an impression on his mind.

Then another thing: a man who is too easily convinced has no thinking or reasoning ability. It once was said, "Where you find uniformity of opinion you discover that the greater part of the crowd is not thinking."

We hold truth that is precious, enobling and joyful. We are anxious to have others share our joy. We feel it incumbent upon ourselves to acquaint our friends and neighbors with the precious truth that "God is love," of "Christ and him crucified," of the coming kingdom and glory of our Lord and his soon return, how we can share in this glory and kingdom through faith in "Jesus as the Christ, the Son of the living God" and obedience to his will. But as a people we are impatient; we want others to see at once what has taken us a lifetime to find out and put together. We want others merely on our say so, to place behind them beliefs, traditions, and superstitions that have been instilled in them with their morning and evening prayers when at their mother's knee; beliefs, traditions and superstitions that perhaps we ourselves once held and fought hard against surrendering.

As before said, we hold precious truth, but most of us lack that sympathy, love, grace, pattience and meekness that enables us to present that truth in a manner that makes our hearers want to possess it. We cannot, we must not, expect others to simply swallow dry, cold hard facts, facts though they be. What we have to say must be presented in an interesting manner, and not only that, but we must live every word we profess to believe. We must show by our acts, our words, our manner and mode of life, that the love of God has taken possession of our very life and being. In other words, when we master ourselves then might we have influence over others. Never forget that at all times we must possess love, practice patience, showing meekness with perseverance, showing sympathy for those who differ with us.

DAILY THOUGHTS

Lean not unto thine own understanding	Prov. 3:5
Happy is the man whom God correcteth	Job 5:17
He shall cover thee with his feathers	Psa. 91:4
Blessed is the man that endureth temptation	Jas. 1:12
I will not leave you comfortless	John 14:18
A man of understnding walketh uprightly	Prov. 15:21
The same God worketh all in all	1 Cor. 12:6

HIS HABIT OF PRAYER

"AS FAR back as I can remember," said Dr. Charles Hodge, "I had the habit of thanking God for everything I received, and of asking him for everything that I wanted. I prayed while walking along the streets, in school or out of school. I did this because it seemed natural to do so. I thought of God as my constant companion, full of love and kindness, who would not be offended if children talked to him."

How happy all children would be if they were to talk with God as their Father which the Dr. did as a child, and had also the habit of thanking God! Too often when our prayers are answered we forget to give God thanks.

BANKS, CONFIDENCE — GOD, FAITH

BANKS ARE built on confidence. The cash on hand is but a material commodity. When a bank loses confidence, it can lose nothing more.

There is something captivating in gaining confidence; but it takes truth to hold confidence.

What is confidence, if it is not faith? To us God has unfolded his plan of salvation. He asks us to have confidence in him. He has sent his Son Jesus to be our wisdom, and righteousness and sanctification, and redemption. He asks us to have faith in Jesus. We show our confidence in banks by placing our earthly possessions in their keeping. Will we show as great faith in God by placing our eternal belongings with him? This is a serious question, and God awaits our answer. The time to decide is now. Tomorrow may be too late.

Adversity is often the forerunner of prosperity. One day in the school of adversity will teach a man more than a full term in the deceit of fortune.

The average man is a slave to suffering, and all the while he has, in his own hands, happiness. He will insist on dwelling on self when the world is full of work, work for others. To be happy forget self and in God's name relieve suffering in others.

Are we more inclined to find fault than to point out the good qualities in others? Can we be big while all the time looking for little things? We shall be forgiven just to the same extent as we forgive. Think this over.

LIFE'S VOYAGE

Hurrah! Hurrah! how we glide away
Afloat in a boat in a land-locked bay,
Nothing to fear of danger near,
Sea always rippling—sky always clear—
Soft zephrys to keep our path on the deep
And peacefully lull us to sleep.

But when morning dawns on the waking eyes,
And the winds and the crests of the sea arise,
And clouds rush over the ruthless skies,
There's a toss and a chill and a rude surprise,
When then is the helm, the oar and the sail
And the compass to pilot us through the gale?

As the heart may be stout to venture out
With a merry song and a hearty shout,
So the hand that is firm and the head that is clear
And the proper gear are required to steer
Through the kind of a world that we have here.

THEY KNOW IN WHOM THEY HAVE BELIEVED

THE MEN of faith—who are they?
What have they left to show?
What do they get from the life today
Where the flames of triumph glow?

They never reach the crowning mount,
They never come to fame,
But what they planned will some day count
In the growth of a greater game.

TRUEISMS

EARNESTNESS IS contagious. Whatever makes us think more will be the means of creating more and stronger faith. A stronger faith gives us a greater hope; and a greater hope makes us even more earnest. No man is great, nor will he ever be great, unless he is in earnest. The earnest man always interests and holds his audience—be that audience one or many.

It was a wise old Arabian who said, "The man who has health has hope; and the man who has hope has everything."

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, OHIO, SEPTEMBER 28th, 1920. NUMBER 36

My School

I SAT in the school of sorrow;
The Master was teaching there,
But my eyes were dim with weeping
And my heart oppressed with care.

Instead of looking upward
And seeing his face divine,
So full of tender compassion
For weary sad hearts like mine.

I only thought of the burden
Of the cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me,
As the leaden hours went on.

At last, in despair, I lifted
My streaming eyes above
And I saw that the Master was watching
With a look of pitying love.

To the cross before me he pointed,
And I thought that I heard him say,
"My child, thou must take thy burden,
And learn thy task today."

"Not now may I tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And appoint thee all thy woe."

Then kneeling, the cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine."

And as I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away my tears.

And ever the glorious sunlight
From the realm of God streams down
Till the school tasks all are ended
And the cross is changed for a crown.

SISTER KLINGENSTEIN.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

ANOTHER QUOTATION is Luke 16:23, "And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom." If preachers would only stop to think that "hell" is from "hades"! The following are a few facts which should forbid the madness of our prophets when preaching on the "Rich man and Lazarus."

"Hades" and its corresponding "sheol" are mentioned 78 times in the Bible. In 77 instances they convey the idea of a place of darkness, silence, and thick darkness, where the wicked cease from troubling and the weary are at rest. In this single instance, hades is depicted as a place of life, activity and of excruciating agonies. What should be our attitude at this palpable contradiction? Force the 77 instances to the ruling of this one? No. Accept the account at what it really is a fable a parable! The whole account bears evidence in itself that it is not history. The best commentators call it a parable. (See Trench on Parables.) Certain codex's begin the account as a parable. It is not generally known that the Jews in the days of our Lord were well acquainted with this fable. Indeed Dr. Whitby states in his commentary that this very story is to be found to this day enshrined in the Talmud in that part of it known as the Gamara Babylonica.

Consider now the scriptural reasons against it as history. 1st Hades is not the place of punishment; 2nd. Punishment and rewards follow after resurrection and judgment; 3rd. The Rich man was not an unbeliever, neither was the beggar a believer. This is inferred; 4th. The word "soul" either of the rich man or of the beggar, is not mentioned; 5th. Abraham was, according to Scripture, asleep with his fathers; 6th. "Abraham's bosom" is only in this parable mentioned in Scripture—it is clearly a figure; 7th. Paradise is not in hades; it never was there. and it is not likely that it ever will be there because hades is sheol and sheol is a land of darkness and silence gravedom.

Clearly, then, the account is a parable: and being a parable, it must be interpreted according to rules regulating parables. It is not our intention at present to submit to interpretation. Our readers will have seen from what has preceded that to accept that the Rich man's "soul" was suffering "the agonies of the lost," may be Scripture according to Josephus and Dante, but it is not Scripture according to Moses and the prophets.

HELL, GEHENNA

It remains to be stated that there is another word translated "hell." That word is "Gehenna." It is found only in the New Testament and mentioned twelve times. In the Revised Version this word also is left untranslated: which is a decided advantage to the Bible student. Yet still another word also translated "hell." That word is "Tartarus" and only once mentioned. It is found in 2 Pet. 2:4 and refers to the casting down of sinning angels into Tartarus where they were reserved unto judgment. Our readers may now pretty well apprehend the confusion in the minds of our translators, in jumbling together and mixing up Hebrew and Greek words which vitally differ. Is it any wonder that gross darkness covers the people? This text no doubt started Dante on his monumental folly and it probably is the source also of that popular delusion, that "devils" are in hell.

The reprehensible but ready method (probably unwittingly adopted) of quoting a text where hell (hades) is mentioned, to prove something by quoting another text where hell (Gehenna) is mentioned, is now by the Revised Version made impossible. The trick has served its generation. It suffices now only for the densely ignorant or the careless Bible reader.

The word "Gehenna" refers to the valley of Hinnom where they originally offered human sacrifices to Moloch but which was in our Lord's day kept up as a burning ground for the filth of the city of Jerusalem. In speaking of the future punishment of the wicked (after resurrection, be it never forgotten) our Lord illustrates their destruction by referring to this valley where rubbish was "burnt up" and carcasses were eaten up by worms. No one ever thought of casting anything there for preservation. He used it as a type of the future awful hell for "the destruction of the ungodly." The site of this hell will doubtless be on the earth: and those who are saved from it will see it established and will also thank God see it wiped out from the "new heavens and the new earth."

It follows form all this that there is no Gehenna (hell fire) at present. 1st. Because the dead are asleep in sheol-hades; 2nd. Because punishment may not be until after the resurrection and judgment. No "devils" are in hades now tormenting the wicked, because there is but one devil and he does not happen to have ever been there except in Dante's imagination. It is astonishing how wide off Bible truths some of us are—Dante and some of the later century fossils reverently styled "Fathers."

It is perfectly scriptural to say of any dead man, good or bad, that he is gone to hell, meaning thereby hades—hell—where David and Isaiah, Job and Hezekiah expected to go and where our Lord also once entered; but "gone to hell" in popular conception is, gone to a place of torment—that is, the body is buried right enough in one hell, but his "immortal soul" is gone to hell fire. Well, whose fault is it that such is the popular conception? Educated as we are falsely as infants in Sunday schools and fostered in maturity in the same sad ignorance by pastors and teachers, what is to be expected? This may appear a harsh indictment, but we make it deliberately in the fear of God. If any one feels grieved and indignant over it, we cordially offer him that which every Christian gentleman is bound to offer, an opportunity to meet us in honest courteous debate, either privately or on a public platform, and point out wherein we are wrong and astray. In the meanwhile, we will summarize our conclusions derived from Scripture and leave them in closing to the consideration of our thinking readers.

THE TRUTH SUMMARIZED

1. A living man or a living soul is an organized being, made of the dust of the ground, having the breath or spirit of life. A dead man or a dead soul, is the same being, without the breath or spirit of life.

2. By man came death. In Scripture it is called "sleep." By man came also the resurrection of the dead.

3. Sleeping souls, both just and unjust, will be raised from the dead.

4. The judgment will determine, whether to eternal life, or to suffer the eternal punishment of the second death.

5. The nature of this second death is described in Rev. 20: It will not preserve, but it will "destroy both soul and body in Gehenna," in the "lake of fire."

6. Immortality is the great reward forfeited by the fall, but offered now to all "who will seek for it by patient continuance in well doing." The source of immortality is he who is the "Bread of Life," and although we may die the first death, which is appointed unto men, yet the promise is sure, "I will raise him up again at the last day." If we reject this Life Giver, then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

7. The answer to the question Is man immortal? will determine the nature and duration of eternal punishment. If man is immortal by nature, then eternal punishment must mean eternal conscious torment. We do not deny that punishment is eternal. We assert it because the Scripture asserts it. Let there be no misunderstanding as to our position. Eternal punishment must certainly mean eternal conscious suffering provided the subjects of this punishment are immortalized, and immortalized, be it carefully noted, not only in the so-called "soul," but it must be

shown that the bodies also of the wicked will be made incorruptible.

"To die the death which never dies" may be rank nonsense, but to live a life of misery forever, entails immortality and incorruption. We await proof and until it is forthcoming we hold that eternal punishment must certainly mean deprivation of life for ever in the "second death."

We object to discuss the nature and duration of future punishment apart from the question, Is man immortal? This is a question of the ages. It is the great question disposing all others: the battle ground to fight the hoary creeds of churches. Tremendous issues hang on it. Awful, vast issues. The system known as "Calvinism" with its stupendous incredibilities, its blood-curdling doctrine of foreknowledge and predestination and its infants "a span long" damned in hell fire "for the praise and glory of God," swings with it. Prayers to the Blessed Virgin and intercessory worship to dead saints; Masses for the dead and Purgatory, Theosophy, Mormonism, Mahommedanism and Budahism, all hang together, or are broken to shivers with it.

It is supposed when Paul stated "to die is gain," that he expected "to go to glory" at death. Let us examine the passage. Phil. 1:20, "According to my earnest expectation . . . that Christ shall be magnified in my body, whether it be life or by death." There is no mistaking Paul's meaning here—his desire being that Christ should be exalted, whether he lives to preach him personally, or whether he is called upon to suffer martyrdom for his sake, and thus by his blood to give seed to the church. Now, the next sentence is a parallelism and simply repeats this sentiment "For to me to live is Christ (i. e. advantage to Christ), and to die is gain"—to Christ to be sure—not gain to Paul. He was a close prisoner at the time he was writing that epistle, and his thoughts evidently were running on suffering for Christ, to snatch a martyr's crown at "his appearing."

Turn to the 2nd chapter 27th verse of the same epistle and read: "Epaphroditus indeed was sick nigh unto death, but God had mercy on him." Mercy on him! How? Because death was the penalty through Adam's sin and God saved him from it, on that occasion. The statement is unintelligible if death was "gain" to Epaphroditus.

G. W. WINCKLER.

* * *

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is as foolish as though he had not put on his clothes, or cleansed his face, and as unwise as though he dashed into battle without arms or armour. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us. —The Morning Star.

Israel and the Nations

Number Four

TEXTS: If our gospel be hid, it is hid to them that are lost (2 Cor, 4:3).

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the things whereunto I sent it (Isa. 55:10, 11).

Behold the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear (Isa. 59:1, 2).

If any one is willing to do his will, he shall know about the teaching (John 7:17, Weymouth).

Now therefore, if ye will hearken unto my voice indeed, and keep my covenant, ye shall be my treasure from among all peoples; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation (Exod. 19:5, 6).

THE LAST quotation shows that if Israel would be obedient she would be God's treasure from among the people. That must mean that she would be composed of all nations, or rather, the righteous of all the nations. The one preceding it assures us that if anyone desires to do God's will he shall know of the doctrine, or in other words, be taught his duty. The one before it shows why God does not save all men, and that he is able to save "whosoever will" separate himself from his own iniquities. The one preceding this shows God's word will accomplish that for which it was sent, and the first text shows to whom the gospel is hidden, "Them that are lost." Now if they were not lost beyond all hope the gospel would not be hid from them; because if they were willing to do God's will they would know of the doctrine, and turn unto God.

The gospel was preached unto Israel (Heb. 4: 1,2), revealed unto the prophets (1 Pet. 1:9-12). "Unto them were committed the oracles of God" (Rom. 3:2). Were all beside Israel excluded from the gospel during the Mosaic dispensation, as Brother Adam's question implies? Yes. Could not Gentiles be inducted into, and become a part of Israel? Yes. Listen to the law: "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and let him come near and keep it; and he shall be as one born in the land; but no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you" (Exod. 12:48, 49).

Strangers who comply with this law are Israelites, and no longer considered Gentiles. We are told of Nicholas of Antioch, one of the seven deacons of the first Christian church, he was "a proselyte," and the first Gentile convert was Cornelius of a later date. Then it is settled that in the old dispensation all who become God's people must become Israelites. Israel according to commandment must love the stranger (Deut. 10:19). If we love anyone it is our wish to do them good, and such was Moses' way of looking at the matter; for he says unto Hobab, "We are journeying unto the place of which the Lord said: I will give it unto you; come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel" (Num. 10:29). Further he says to him: "And it shall be that if thou goeth with us, yea, it shall be, that what good soever the Lord shall do unto us, the same will he do unto thee" (verse 32). This again shows how anxious Israelites were that others should be incorporated into their nation, and become proselytes. Ruth the Moabitess must have been taught the law concerning proselytes, and knew that Naomi's people could be her people, and her God, Ruth's God, or she would never have made such a remark (Ruth 1:16).

After Queen Esther had defeated Haman's wicked design to destroy Israel, we are told, "Many people of the land became Jews; for fear of the Jews fell upon them" (Esther 8:17).

Jonah went so far as to preach to Gentile Ninevites (Book of Jonah). Israel must read the law unto the stranger (Deut. 31:12; Johs. 8:32-35); all of which would be folly if the stranger had no opportunity to be benefitted by it. "Moreover concerning the stranger that is not of thy people Israel, when he shall come out of a far country for thy name's sake, for they shall hear of thy great name, and thy mighty hand, and thine outstretched arm, when he shall come and pray towards this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all peoples of the earth may know thy name, to fear thee, as does thy people Israel, and that they may know that thy name is called upon this house which I (Solomon) have built" (1 Kings 8:41-45).

This again shows the interest righteous Israelites had in the strangers, and no doubt they did much mission work in trying to turn them to their hope. There was listening to Peter's great pentecostal sermon proselytes from so far away from Jerusalem as Rome (Acts 2:10).

At Antioch, "Many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God" (Acts 13:43). Here were proselytes right among the Gentiles, and they too in the grace of God, and could continue so if they heeded the teaching of the new dispensation.

The Ethiopian whom Philip baptized was no doubt a Jewish proselyte, and for that reason not the first Gentile convert.

Even the wicked pharisees "compassed land and sea to make (the small number of) one proselyte" (Matt. 23:15). Because their proselytes were children of Gehenna is no fault of God's but the corrupt teaching of those wicked people.

Daniel pleaded with Nebuchadnezzar, "Let my counsel be acceptable unto thee, and break off thy sins by righteousness" (Dan. 4:27). This again shows the anxiety of righteous Jews for their heathen neighbors. Had Nebuchadnezzar complied with Daniel's request would he not have been saved? I think there can be no dispute here; all will agree that he would. Then all must agree that heathen by listening to the righteous Israelites of the past dispensation could be saved. Now as here were proselytes in Rome, and Antioch when the apostles began to preach, it must not be concluded that they were exceptions, and the Jews did not work the same in other cities; but on the contrary, there must have been many in all cities.

The Hellenists of Greece are considered by many as a kind of Jewish proselytes; and from the reading of the New Testament we learn the word Greek is translated from "Hellen" in every place except one (Acts 20:2), and that the Hellenists were attendants at the Jewish synagogue; which would be unlikely if not proselytes, or connected with the Jews in some manner. Anglo Israelites have tried to prove the Hellenists a portion of the lost ten tribes; but if so they are here mixing with the Jews, and would soon become so amalgamated with them that all would be one people. No doubt that is where the unchristian Hellenists landed. He is now a Jew. Certain Hellenists came up to the temple to worship, and wished to see Jesus (John 12:20). A great multitude of them of the Jewish synagogue in Iconium became Christians (Acts 14:1). Jewish women married them (Acts 16:1). Paul and Barnabas every sabbath found them in the synagogue (Acts 16:4). Paul was condemned for bringing them into the temple (Acts 21:18). This last reference shows that they must have been Gentiles, and hence is death and destruction to Anglo-Israelism so far as Hellenists are concerned; no Jew would ever kick against a member of the ten tribes coming into the temple. This leaves no room for any other conclusion than Hellenists were Jewish proselytes and from this the Jews hatched up a false hood about bringing some of that people into the temple, while even they, as we have shown, allowed them there themselves.

Paul asks, "Have they not heard?" and answers, "Yes, indeed; to the whole world the preachers' voices have sounded forth, and their words to the remotest parts of the earth" (Rom. 10:18, Weymouth). Paul is here quoting David, who says, "Their line is gone through all the earth, and their words to the ends of the earth" (Psa. 19:5, Jewish translation). Whose words? The Heavens. All of them have heard in some way. This brings to mind what a heathen taught man told a missionary: "I went out at night, and looked at the stars in all their glory, the moon in its fulness, and asked the question, Whence all these? Were they made by gods of wood and stone? What could I answer by nay, nay Then began I to worship the one only Creator, whom I could not see." The missionary found this man, and taught him as the prophet had declared, "They shall all be taught of God, and great shall be the peace of thy children;" and "every one that is willing to do his will shall know of the teaching." This man learned because willing, while his contemporaries died without this knowledge.

God hath spoken to all, and the only reason all do not hear is because "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them" (2 Cor. 4:4).

But again, "If indeed ye are still firmly holding to faith as your foundation, without ever shifting from your hope that rests in the good news that you have heard, which has been proclaimed in the whole creation under heaven" (Col. 1:23). The whole creation under heaven certainly must include "all the world"; but when the gospel of the kingdom is preached in all the world the end will come (Matt. 24:14). Why has not the end come? The gospel as preached by the prophets, and heavens has been preached throughout the habitable; but it must go that far by the Christian, and then the end will come. The gospel WAS proclaimed to all creation, and must be again before the end. This makes it all plain, and shows that future probation is unnecessary. To some our gospel may be hid; but it is because it would not benefit them; they are perishing, and would continue in the same condition did they hear. We can see a picture of this in every neighborhood: some may go to church every day for weeks, but when through they know nothing of the gospel. Brother Adams' reports, in which we are so much interested, bear testimony to this fact. Few learn, or even care to learn. Then the question is, Is the gospel hid from any who would believe if it could be shown them? If so, then it will get to them here in this life, and God's will be proven true They "shall know of the doctrine," and those who never know, are perishing. "It is appointed unto men once to die, but after this the judgment; so Christ once offered to bear the sins of many, and unto them that look for him shall he appear the second time without a sin-offering unto salvation" (Heb. 9:27). Will he appear a second time unto (Greek, eis, for) salvation of those who are lost; the ones from whom the gospel is hid? Who will so contend? If he will appear to others than those who are looking for him he makes a useless statement here. I wonder who would wish to change the word so that it would read, "Unto them from whom the gospel is hid now, he shall appear for their salvation." No one would be guilty of such a change; and yet they try to claim this very notion is truth. But "if our gospel be hid, it is hid to them that are lost, whom the god of this world has blinded." To make the Scriptures teach otherwise is to twist them out of shape.

Men come out of their graves either saved or condemned: for the resurrection of krisees cannot be a resurrection for salvation, any more than the resurrection of life is for condemnation. Krisis truly means judgment, but what is the judgment that takes place at the resurrection? It is executive (Jude 15). The wicked are reserved to the day of judgment to be punished (Peter); they are brought forth unto the day of destruction (Job). Then if the day of judgment is to the resurrected wicked a day of destruction, it cannot be to them a day of salvation, and if the ignorant are raised in the number mentioned by John they are classed either with those who have done good or those who have done evil; and that shows that decisive judgment has come to a conclusion or made a decision in their case; else they could not be said to be either doers of good or evil. Then executive judgment is all that there is to follow. The gospel was hid from them; because the god of this world had been let into their hearts, and blined their mental gaze, and they are, if resurrected, condemned. "As many as sinned without law shall perish without law." Believest thou this? It is God's word. "Thy word (O God) is truth".

J. J. HECKMAN.

"As the Lord Commanded Moses"

HOW OFTEN these words are repeated in the account given us of the tabernacle and its furniture as constructed by Bezaleel and Aholiab, those faithful servants of God. Not a thing was changed to please their fancy. The boards, the taches, the ouches, the curtains, the embroidered designs, the canldesticks, the table, the laver, the cherubim, the altars, were all made after the pattern given to Moses in the Mount. Not a bell, not a pomegranate was lacking. What a lesson for us there is in this chapter to just do as the Lord commands us to do; not to follow our own ways, or to worship him according to our own notion, but according to the pattern he has set before us in the lips of Jesus. God requires implicit obedience. Let us see to it that we obey; that we faithfully assemble together to offer up praise and prayer to him though we have no one to preach the word for us. We have the word, and a chapter read even without comment, is often as effective as a sermon. And any one of us can offer a short simple prayer, be we ever so timid. And we can sing repeat the chapter that comforts us, and tell of our seasons of peculiar joy and blessing. Do this, dear shepherdless ones, and be ready for the coming of Jesus.

God has commanded you to assemble yourselves together: keep his commandments. Remember Bezaleel and Aholiab.

O watch and fight and pray,
  The battle ne'er give o'er;
Renew it boldly every day,
  And help divine implore.
Ne'er think the victory won
  Nor lay thine armor down,
The work of faith will not be done
  Till thou obtain the crown.

S. ROXANA WINCE.

A good dose of divine grace, with a few grains of gratitude for God's mercies, and a frequent bracing walk of benevolence in helping other people, will do more to quicken appetite and put healthy blood into a weazened frame than all the drugs of the apothecary. Not only is a merry heart a wonderful tonic to the body; it is a clarifier and invigorator of the mind. The mental machinery will work longer and far more smoothly when the oil of cheerfulness lubricates the wheels.—Theodore L. Cuyler.

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Editorial

A letter from Sister Emma Swain, dated Sept. 18th, tells the needy condition of Sister A. Ashute. of 110 Elmhurst Ave., Syracuse, N. Y. Readers that are looking for an opportunity to minister to Christ now have the privilege. Sister Ashute's need is pressing and we ask you, upon reading this appeal, to send her financial help at once.

* * *

SOUTHERN TEXAS CONFERENCE

THE FIRST annual meeting of the Southern Texas Conferncee of the Church of God will be held at Kingsville, Texas, Oct. 30th, to Nov. 7th, inclusive.

We would like to meet or hear from all who are interested in getting this work started, as we intend if possible to get an evangelist to work telling the good news of the coming kingdom.

The brethren at Kingsville will care for all who will come, and please notify Brother J. M. Owens of that place.

Brother A. S. Bradley will be with us. Come and help us: we need you.

E. W. MOSES, President.
1119 Kansas St., Houston, Tex.

The Truth Makes Free

And ye shall know the truth, and the truth shall make you free (John 8:32).

IT IS remarkable that whenever we preach or present the truth, whether it be to an individual or a promiscuous multitude, two marked effects are always apparent, viz., the truth attracts or repels. The life and teachings of Jesus are the embodiment of the truth. The heart that is full of pride and conceit readily recognizes that the truth, if embraced, necessitates the conforming of the life and character to it. Pride and conceit shrink from this, because such a heart prefers "darkness to light, because their deeds are evil." A careful reading of Luke 4:14-30 will make this point clear.

On the other hand those who accept and obey the truth are humble and desirous to do those things that always please him. Jesus himself expressed this thought very forcibly by saying: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free."

What a power the Church of God would be today if the teachings of Jesus had been, since the apostles fell asleep, kept and practiced as the apostles themselves lived and preached them. But alas! the disposition of human pride is to wander away from the simplicity of the truth, to seek out new theories and vain philosophies of our own creation, to pry into and teach those of other men who desire to be considered wise and great according to this world's estimate.

Paul in exhorting the elders of Ephesus exhorted them to feed the church of God, warning them that after his departure grievous wolves would enter in among the flock, leading them away from the truth (Acts 20:28-35). To my mind the greatest and the most responsible office a child of God can hold is an elder in the church of God. No one can read Titus 1:1-11 and 1 Tim. 3:1-7 without being impressed with the sacredness of this office. Brethren, as we look into our own hearts we ask how many among us are competent?

The truth can never be taught or understood except only by following God's appointed channels, and they are the teachings of Jesus, his apostles, and the prophets: all outside of this authority is vain and not of the truth.

In what way, then, does the truth make us free? By obeying it there comes into our lives a power, a mighty force, which overcoming our fleshly minds, bringing forth the fruits of righteousness as manifested in our daily lives, peace, joy, love, meekness, faith, patience and purity.

From what does the truth free us? It frees us from ignorance, superstition, and delusion. Millions are still under the galling yoke, and will continue to do so, so long as they bow down and worship those who hypocritically claim to be appointed and anointed by God. Before me lies a copy of "The Fraternal Leader," a Roman Catholic publication. Notice the date, "September, 1920." Can it be possible that men in our fair and enlightened land can accept such stuff as this? Where are the authorities? Why are not the editors arrested and punished for blasphemy? My blood boils as I read it, and yet I lift up my heart to God and thank him that I know the truth, and the truth has made me free.

Come, Lord Jesus; come quickly and put an end to all this infamy and wretchedness.

A CAPUCIN STIGMATA

New York, July 10.—Members of religious orders returning from Rome are verifying reports received here that a Capuchin monk in Italy bears the sacred stigmata on his body.

He is Father Pius of Pietra-Eloira, who is stationed in the small town of San Giovanni-Rotondo, and hundreds of witnesses have seen the wounds, which give forth a very sweet and fragrant odor.

The stigmata are permanent and visible at a distance. According to eye-witnesses, the wound on the heart measures a little less than three inches in length and is shaped like an inverted cross. On Fridays the pains are more intense than usual and the blood flows copiously. The temperature of the saintly Capuchin rises as high as 130 degrees. Several reputable medical men who have examined the wounds attest to their supernatural character.

Not only has Father Pius the stigmata but it is declared that he also has the gift of prophecy and the faculty of bilocation. Not long ago his father came to the monastery to thank the Rev. Father Superior for having permitted his son to spend a few days with his people. The son during the time had never departed from the monastery.

According to the best information; Father Pius is the first son of St. Francis to be distinguished by the sacred stigmata since the Seraphic Father himself, although several other persons including Anna Moria Taigi, lately beautified, are known to have had the stigmata.—The Fraternal Leader, Sept. 1920.

GEORGE B. ALLDRIDGE.

* * *

Who Are Blessed?

GOD BLESSED the animal kingdom, fowls, fishes, and creeping things, saying, "Be fruitful and multiply" (Gen. 1:22). God created man and blessed him saying, "Be fruitful, multiply and replenish the earth, and have dominion over every living thing." The blessing to things created before man, was to multiply; to man, to multiply and have dominion over the subjects of his first blessing (vs. 28)

After God had created all things in six days there was another day added to round out the week. "And God blessed the seventh day: because in it he rested from all his work" (Gen. 2:3; Exod. 20:11). Again, God blessed the male and female he created and called their name Adam (Gen. 5:2). God blessed Noah and his sons with the same command he had given to Adam 1656 years before saying, "Be fruitful, multiply and replenish the earth; (Gen. 9:1) 127 years after the blessing of Noah God called Abram and blessed him and said his name should be great, and in and through him should all families of the earth be blessed (Gen. 12:3; 18:18). When Abram was 99 years old, God blessed him by changing his name to Abraham (which means a father of a great multitude), and gave to him all the land of Canaan for an everlasting possession (Gen. 17:8).

Why did God grant such blessings to Abraham? Because he obeyed God (Gen. 22:18). What had God commanded Abraham to do? "Take thine only son Isaac, and get thee into the land of Moriah, and offer him there for a burnt offering." Did Abraham do so? Yes, he went so far as to bind Isaac and lay him on the altar, upon the wood and took the knife to slay him (Gen. 22:2-10). James says Abraham was justified by works in offering Isaac on the altar, and God (in a figure) received him as raised from the dead (James 2:21; Heb. 11:17-19). This command was to try or tempt Abraham's faith. He was faithful, and he was accepted of God and blessed because he obeyed.

Now is it not reasonable, and scriptural to believe that God will bless all of mankind that obey his word? Yes. God established an everlasting covenant with Abraham and his seed, and that covenant was to bless all those that obey his commands; and after the seed was established in Christ the greatest blessing that God has promised to mankind, "the gift of eternal life," comes through the promised seed, "Christ." All that come to Christ, believe his gospel, and are baptized into him, share in the blessing promised to Abraham and his seed. How? By obedience to God. Who are blessed and why? All mankind that obey God.

E. W. KNAPP.

* * *

The Tragedy of Money

PAUL NEVER said a truer word than when he said a good many years ago, "The love of money is a root of all kinds of evil." War, Murder, Greed, Lust, Disease, Crime, all have made pages of world history, with the love of money the text and context of their blood-stained chapters. The history of nations cannot be written truly without these chapters.

It is a truism to say that money cannot buy everything. It cannot buy the most priceless thing worth having. Money cannot buy love. One of the saddest things I ever heard was the frank confession of a wealthy young woman who said, "I do not know, and have no way of knowing, how many of the young men who sue for my hand, really love me for myself. There is always the fear on my part that it is my money they are after."

Money cannot buy friendship. That is too priceless a thing to be in the market. Money cannot buy health. Money cannot buy joy. It can buy a thing called amusement, and it has a small power to procure what is called pleasure, but when it comes to the deep-seated possession of real joy, that is so far beyond the purchasing power of money that dollars become contemptible by comparison. Money cannot buy contentment. Ask all the rich people who are contented, to go and sit down on the steps of your state house, and then ask all the people who have only moderate means but are happy with them, to do the same, and the few rich would be crowded off the steps by the crowd of comparatively poor.

The age of barter has been called the age of the childhood of the race. But the absence of money had its advantages. I sometimes wonder if the world will ever find a way to supply its needs by some method which will avoid the tragedy which has always accompanied the love of money.

Suppose for example, the farmer who reads this editorial should give me a dozen eggs for it. I admit that would make the editorial come high. But on the other hand, he might make good by exchanging a bushel of wheat or corn-fed hog for a trip to Europe. On the basis of a fair exchange of the things we have for things we need, it would be a daily joy to do our best for the clothes and shelter and education and food and health we all must have in order to have the life abundantly. The working out of such a plan of exchange would tax the ingenuity of the best minds.

John Galsworthy, in a recent notable article, says that the world ought to stop trying to make money and pursue trade, and to set itself to the new task of seeking health and happiness. Surely it must be conceded that the world's mad rush to secure wealth has not succeeded in making people either healthy or happy. The love of money still spells tragedy to the human race after two thousand years of the Son of God, "who had not where to lay his head."—Selected by Sister Letta Morgan.

* * *

Northwest Conference Report

DEAR RESTITUTION:

PLEASE PUBLISH this delayed report in the next issue of your paper.

The Northwest Conference of the Church of God was held at Felida, Wash. July 1 to7. 1920.

We were fortunate to have with us at this time Brothers Williams and Patrick, and we surely received a great benefit from their sermons. Brother Williams talked to us on Friday evening on "faith." Sunday morning we had a Bible lesson on the forgiveness of sin, and it was continued in the afternoon. In the evening Brother Patrick spoke to us on "The Importance of One Faith, One Hope, and One Baptism."

Sunday morning Brother Patrick had a Bible lesson on baptism, after which Brother Williams gave us a discourse from Ecclesiastes.

Sunday afternoon we had our regular business meeting.

Reading of Secretary's report.

Reading of Treasurer's report.

Reading of financial committee report. All were accepted.

Election of officers resulted as follows:

Brother Wallace Wolfe, President.
Brother Jimmie, Wolfe, Vice President.
Sister Minnie Kerr, Treasurer.
Sister Grace West, Secretary.

The resolution committee were Sister Palmer, Sister Morgan, and Brother Hathaway. They drew up the following resolutions:

Resolved, that we as members of the Northwest Conference do render to God our most heartfelt thanks for the blessings of the year, and especially that there has not been the loss of a single member by death, or any that lost their sons during the terrible war; and that we have been permitted to come together an unbroken band, looking for the coming of our Lord with everlasting peace and righteousness.

Resolved, that we try to express our appreciation to our brothers, Williams and Patrick, for their coming to us, and for the splendid messages they have brought, and that we will try and carry the messages with us to our homes to held encourage and strengthen us amid the cares and temptations of life, and we will pray for God's blessing upon their work as they go to declare the soon coming of our Lord.

Resolved, that we extend to the church of Felida our most sincere thanks and gratitude for the kind and loving reception they have given us, and the royal manner in which they have entertained us, and assure them that there is a tie of love that binds our hearts to them that is stronger than any earthly tie, realizing that we are all the children of our heavenly Father and heirs through Christ to an eternal inheritance in his kingdom.

Resolved, that we will try, during the coming year to live nearer to the Master and be obedient to all his commands in our daily walk before him, and try to keep up the work of the cause, knowing that if only two or three are gathered in his name, he will be there to bless us.

Signed: LIBBIE PALMER.
MRS. E. A. MORGAN,
H. B. HATHAWAY, Com.

Sunday evening Brother Patrick spoke to us on "The Signs of the Times."

Monday morning we had a Bible lesson by Brother Williams on "Reconciliation" and a sermon by Brother Patrick on "A Day's Journey With Christ." In the afternoon Brother Williams talked to us on "The Righteousness of God," and in the evening Brother Patrick on "The Signs of the Times."

Tuseday morning we had a sermon by Brother Williams on "The Righteousness of the Law by Faith" (Rom. 3.19-26). In the afternoon, Brother Patrick addressed us on "The Church," and Brother Williams in the evening on "70 Weeks."

This closed the Conference, but our brothers went to Corvallis, Ore., and held meetings there for three days and gave us some more splendid messages. May God bless them in the furtherance of his work.

A. W. DARBY, Pres.
GRACE M. WEST, Secy.

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

IRA MATTIX, son of Joseph and Mary Mattix, was born in Kosciusko County, Ind., June 27, 1849. He had eight brothers, namely, John, Files, Samuel, Robert, Andrew, Joseph, Perry, and Simon, and one sister Mary Jane.

He heard the gospel message and united with the Church of God many years ago under the ministry of Elder L. E. Connor. He has been a faithful Christian, living a life consistent with his profession. He has been a great sufferer in the flesh for the last four years, but endured the burdens of his lot with patience and in constant hope of relief and recovery. This tenacity to life clung to him to the end, and his last expressed wish was that he might get well. He had been blessed with a very strong physical constitution and spent his strength in tilling the soil and was known among his acquaintances as a great worker. This natural strength and endurance made it all the more difficult for disease to break him down and added to his sufferings. He fell asleep in Jesus Sept. 2, 1920, aged 70 years, 2 months, and 5 days. He leaves his companion Jennie A. Mattix, one foster son, Charles Cooper, one brother, Simon, nine nieces, eleven nephews, and many other relatives to remember his life of labor and love.

Funeral services were held at the Poplar Grove church, Sunday, Sept. 5, 1920. The house was filled with friends and relatives and we spoke words of comfort from 1 Cor. 15. Burial was made in the adjacent cemetery where he was laid to rest to await the coming of Jesus and his resurrection.

D. E. VAN VACTOR.

* * *

JOHN M. GUNN was born in Fintry, Scotland, Sept. 3, 1839, and died at his home near Ober, Ind., Sept. 7, 1920, aged 91 fears and 4 days. He had been ill but about two weeks.

He was married in the old country to Janet Cullens, June 21, 1860. He came to this country with his family in 1881. They have lived in Chicago, Hobart, in the East, and finally down on a farm between Knox and Ober. He was the father of nine children. The wife and mother died some 14 years ago, and six of the children have also preceded him in death. Three daughters survive him, namely, Mrs. Katherine Gordon, and Miss Jessie, at home, and Mrs. Geo. Smart, of Chicago; also seven grandchildren and two great-grandchildren

He was a member of the Eagle Creek Church of God, near Knox, Ind. He had been converted in Scotland to the truths of the Bible and was a careful and constant student of the good old Book. Out of his studies he had contributed some articles for publication that were very creditable expositions of the subjects treated.

Funeral services were held from the late home on Friday, Sept. 10, and burial was made in the Knox Cemetery. Here our brother sleeps in Jesus awaiting the voice of the archangel and the trump of God and the thrill of resurrection life.

D. E. VAN VACTOR.

* * *

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
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Ashute Family	Syracuse, N. Y.
Young People's Society, Church of God, Cleveland, Ohio.	

GOLDEN TEXT: Psalm 42:8

THREE ROADS

A ROAD runs through the valley
Beside a pleasant stream.
Among the lazy hemlocks
That in warm sunshine dream:
My friends have often walked there
And always sing its praise:
I, too, have tramped along it
On cool September days.

Another road that wanders
Among the distant hills,
A lonely road, abandoned,
Invariably fills
My heart with deeper pleasure.
No friends have ever told
Of walking on this hill-road
That flaunts October's gold.
Perhaps they may have tried it,
But I shall never know,
For they enjoy the low-roads
And tell the neighbors so.

And then there is the third road,
That all good men have trod,
It is a strait pathway
"It leads," I've read, "to God.
It climbs the rugged mountains;
Perhaps you'll find a trace
Among good deeds and blessings
By those who run the race.
It brings full joy and pleasure,
And so it seems to me
That I shall find this last road
The best road of the three.

* * *

DAVID

IN POINT of time David stands midway between Abraham and Christ, distant from each other about a thousand years. In point of historical importance his position is much more commanding. From whatever side we view the life of David it is remarkable.

It may be that Abraham excelled him in faith; and Moses in the power of concentrated fellowship with God, and Elijah in the fiery force of his enthusiasm; but none of these were so many sided as the gifted son of Jesse.

We read of Cyrus the Great, of Pompey the Great, of Peter the Great, Alexander the Great and Frederick the Great; but greater than all was David the Great. He was great as a scion, great as a servant, great as sovereign, great as soldier, great as a singer, great as a sinner, great as a sufferer, great as a saint, great as a sire, and great as a symbolizer.

Samuel, the prophet of the Most High, went to Jesse's house to seek the Lord's man for a king of Israel. When he had made sacrifice, and the people were assembled among others came severally seven sons of Jesse into the presence of the prophet who said, "The Lord hath not chosen these . . . art here all thy children?" Then David, the youngest was brought in from the shepherding of the sheep, and at once the prophet recognized him as the future king of Israel. Without evincing any surprise that this youth should be preferred before his older brothers, he stepped forward and poured the consecrated oil upon his head.

No one can know the day nor the hour when God passes by, seeking for chosen vessels and goodly pearls. When least expecting it we are being scrutinized, watched and tested in daily commonplaces to see if we shall be faithful in more momentous issues. Let our loins be girt, our lamps trimmed and burning, our nets mended and cleaned. Ready, always ready.

God working through Samuel, changed the government of Israel from judgship to kingship, and Saul became the first king.

Few men had a fairer chance than Saul. Choice in gifts, goodly in apperance, favored by nature and in opportunities, prepared and chosen by God, anointed by Samuel, and elected by the people, he might have had one of the greatest names in history; but step after step the king disobeyed, offering burnt offerings at Mickmash before Samuel came, then indignation against Jonathan. The final step was when in direct disobedience to God he spared Agag, king of the Amalekites, and the choice spoil. By this wilful act God's spirit departed from him and from that moment his course was downward; he fortified his royal prerogatives and the light faded from him and he became as other men.

When God's presence is lost every power in us rises in revolt. It is a bitter wail when a man realizes the measure of the calamity which has befallen him and with Saul he cries, "I am sore distressed; for God is departed from me, and answereth me no more."

How different with David! The Lord was with him. The clear, bright eye of his faith in the living God was more real than the giant that stalked each morning before the host of Israel.

From Saul to David is like stepping from barbarism to civilization. It hardly seems possible that the same age could produce two men so far apart in mental and moral courage. Under these conditions David came to the throne of Israel. He found his people a group of rude outlaws and unorganized tribes; yet by sheer force of leadership, he transforms a mob into an army, organizes customs into laws, develops a commerce for his people, and made a place for himself; and all because he trusted in God and asked him for guidance.

You all know the story of David, when on a visit to his brothers in the army in the valley of Sheohs he heard the challenge of the giant Goliath daring any Israelite to meet him in single combat, how he accepted the call; how Goliath was covered with heavy armor but David had nought but a slingshot and a few small stones. Still David slew the giant, winning peace for Israel; and all because David acknowledged God and trusted him in all his ways.

Samuel had reproved Saul, telling him his throne would be given to another. This unbalanced his mind. He sent for David to play before him. David gave such satisfaction that he was made armor bearer to the king. He became popular and the king's fear was raised against him. Happy for the king had he extinguished this feeling through prayer. But he nursed it until it became uncontrollable.

Saul was more than jealous: he deliberately set him to thwart God's purpose. He said to himself, "I am king I will see that no one else gets my throne. A dead man cannot reign, and there are many ways other than direct murder by which a man's life can be taken." He was neither the first nor last man to match himself against God, but, as was all others, he was crushed in the attempt.

David had to flee and become an outlaw. Saul sought him everywhere, but God protected him and at last he took refuge amongst the Philistines.

Saul's throne is again threatened by a Philistime army breaking into his kingdom, in protecting which Saul and his three sons are slain. Then David, under divine guidance, returns to Hebron to dwell. Before long he is sought as king of Judea, over which he successfully ruled for seven and one half years. After the same period of warfare and internal difficulties the tribes of Israel also seek David for their king as God had appointed it should be. He now is king from Dan to Be . - Sheba.

Then David made a covenant with them and became their constitutional king. He became king over the entire people. As the Son of Man will someday be acknowledged King of the whole world, and shall reign in equity and peace without a rival.

David then breaks out in that grand Psalm, "Thou hast given me the shield of thy salvation: thy right hand hath holden me up, and they gentleness hath made me great."

A few things in David's rule: he gathered a strong army: he captured Jerusalem and made it the capitol of the kingdom; he learned the need of a temple and gathered the materials to build it; he established a kingdom and passed his scepter to a greater son.

His hand became stained with blood because he placed Uriah in the front line of battle where he was killed. David became in love with Uriah's wife. This was a great sin. David called upon God to clear him from blood guiltiness, and he also asked God to "cleanse me from my secret sins."

There are few great sins, but many small ones. God knows them all. We must ask his forgiveness meanwhile forgiving others their sins against us.

Men fall! That means that they first rose. The names of great men are the names of those who fought against all odds, overcoming in the end. The great epics are less than a score in number and all are based on some such experience as David's.

We now come to the confession of David as an example to the world of sinful humanity. Whether the sin be that of murder or a lesser sin we must repent falling with face to the ground. "Purge me with hyssop." There are many great writings, but no writing is greater than the Psalms of David, neither has any writing rendered more benefit to humanity.

Ten years of repose then comes the sunset of life. The pattern of the temple was communicated to David. In the presence of the people and with a full heart he blessed the Lord. His lips were touched with the old time fire. He gave the pattern of the temple to his son Solomon and told him of the material for its building. "Then," says the sacred writer, "David slept with his fathers." He was buried in the City of David where he still is awaiting the return of his Lord, who shall reign upon the throne of David in the city of Jerusalem.

SCHOOL DAYS

THESE SEPTEMBER days bring to a great many of our minds the thoughts of school, of lessons to be studied and mastered. The law of the land compels us to go to school and acquire an education. Here we study of temporal things which are good and which we could scarcely do without, because they exercise the mind; but let us who would be children of God exercise ourselves also unto godliness. Paul says: "Bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Now the law of God commands us to believe his word and obey his commandments and to "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." So let us attend the school of Christ whenever there is opportunity. If there is a Sunday School we can attend that; if there are Bible classes, let us try to be present; and if there are Berean meetings, our place is there. In that way we shall always be sitting at the feet of Jesus and learning of him, and our study will not be in vain in the Lord.

Sometimes we wonder how such poor little children as we could be made fit for a place in the kingdom. Often God uses the despised things of this world and changes them into that which is beautiful. He sends the powerful rays of the sun to draw water from stagnant pools and muddy streams, as well as from the blue seas. it is drawn up into the heavens and then descends upon the earth in the form of gentle rain and beautiful glistening snow, covers the earth with a pure garment. So our natural sinful hearts can partake of heavenly food and be changed into spiritual minds which delight in the law of God.

MYRNA E. LANG

SENTENCES ABOUT THE BIBLE

"TIME IS a river and books are boats. Many volumes have started down the stream of years only to be wrecked and buried on the sands. The Bible still moves on."

"In the Bible there is almost every form of literary art—history, poetry, drama, fiction, letters, biography, lyrics, elegies, epics, epigrams, proverbs, parables, allegories, and the dreams of seers."

"The mercy of God is in the Book, and he remembers that we are dust; hence the voice as of many thunders, and yet it whispers as a mother over her child."

"God be thanked for a Book which knows so much of the weakness of man, his wickedness and his waywardness, and yet holds up so high an ideal and so grand a hope!" Jos. Fort Newton.

CONCERNING YOUR READING

BACON SAID, "Reading maketh a full man."

Alger says, "Reading is banqueting with the gods."

Goodwin wrote, "He that loves reading has everything within his reach."

Addison contends that "Reading is to the mind what exercise is to the body."

Burke asserts that "To read without reflecting is like eating without digesting."

To all of which we add a hearty amen, and ask, how much, and how do you read?

Read only good books. Read as much as you can, and read with understanding. Remembering that the best book to read is the word of God.

HELP YOURSELF BY HELPING OTHERS

THE GREATEST pleasure I have found in living has been in the satisfaction of helping others up the hill. Do you know that the more I help others to rise the higher I rise myself?

You may call this what you will, but to me it looks all the world like this thought: he profits a lot who helps others a little.

DAILY THOUGHTS

The fruit of the spirit is love, joy, and faith	Gal. 5.22
He knoweth them that trust in him	Nahum 1:7
I sought the Lord, and he heard me	Psa. 34.4
Bear ye one another's burdens	Gal. 6:2
Let us not be weary in well [illegible]ing	Gal. 6:9
We should be holy and without [illegible] before him	Eph. 1:4
Who shall separate us from the love of Christ?	Rom. 8:35

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, OHIO, SEPTEMBER 28th, 1920. NUMBER 39

My School

I SAT in the school of sorrow;
The Master was teaching there,
But my eyes were dim with weeping
And my heart oppressed with care.

Instead of looking upward
And seeing his face divine,
So full of tender compassion
For weary sad hearts like mine.

I only thought of the burden
Of the cross that before me lay,
The clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say, "Thy will be done,"
And the Master came not near me,
As the leaden hours went on.

At last, in despair, I lifted
My streaming eyes above
And I saw that the Master was watching
With a look of pitying love.

To the cross before me he pointed,
And I thought that I heard him say,
"My child, thou must take thy burden,
And learn thy task today."

"Not now may I tell the reason,
'Tis enough for thee to know
That I, the Master, am teaching,
And appoint thee all thy woe."

Then kneeling, the cross I lifted,
For one glimpse of that face divine
Had given me strength to bear it,
And say, "Thy will, not mine."

And as I learned my lesson,
And through the weary years
His helping hand sustained me,
And wiped away my tears.

And ever the glorious sunlight
From the realm of God streams down
Till the school tasks all are ended
And the cross is changed for a crown.

SISTER KLINGENSTEIN.

Is Man an Immortal Being?

A Discussion of Man, Soul, Spirit, Death, Hell, and the Resurrection

ANOTHER QUOTATION is Luke 16:23, "And in hell he lifted up his eyes being in torments, and seeth Abraham afar off and Lazarus in his bosom." If preachers would only stop to think that "hell" is from "hades"! The following are a few facts which should forbid the madness of our prophets when preaching on the "Rich man and Lazarus."

"Hades" and its corresponding "sheol" are mentioned 78 times in the Bible. In 77 instances they convey the idea of a place of darkness, silence, and thick darkness, where the wicked cease from troubling and the weary are at rest. In this single instance, hades is depicted as a place of life, activity and of excruciating agonies. What should be our attitude at this palpable contradiction? Force the 77 instances to the ruling of this one? No. Accept the account at what it really is—a fable—a parable! The whole account bears evidence in itself that it is not history. The best commentators call it a parable. (See Trench on Parables.) Certain codex's begin the account as a parable. It is not generally known that the Jews in the days of our Lord were well acquainted with this fable. Indeed Dr. Whitby states in his commentary that this very story is to be found to this day enshrined in the Talmud in that part of it known as the Gamara Babylonica.

Consider now the scriptural reasons against it as history. 1st Hades is not the place of punishment; 2nd. Punishment and rewards follow after resurrection and judgment; 3rd. The Rich man was not an unbeliever, neither was the beggar a believer. This is inferred: 4th. The word "soul" either of the rich man or of the beggar, is not mentioned; 5th. Abraham was, according to Scripture, asleep with his fathers; 6th. "Abraham's

[illegible]

bosom" is only in this parable mentioned in Scripture—it is clearly a figure; 7th. Paradise is not in hades; it never was there, and it is not likely that it ever will be there—because hades is sheol, and sheol is a land of darkness and silence—gravedom.

Clearly, then, the account is a parable; and being a parable, it must be interpreted according to rules regulating parables. It is not our intention at present to submit to interpretation. Our readers will have seen from what has preceded that to accept that the Rich man's "soul" was suffering "the agonies of the lost," may be Scripture according to Josephus and Dante, but it is not Scripture according to Moses and the prophets.

HELL, GEHENNA

It remains to be stated that there is another word translated "hell." That word is "Gehenna." It is found only in the New Testament and mentioned twelve times. In the Revised Version this word also is left untranslated; which is a decided advantage to the Bible student. Yet still another word also translated "hell." That word is "Tartarus" and only once mentioned. It is found in 2 Pet. 2:4 and refers to the casting down of sinning angels into Tartarus where they were reserved unto judgment. Our readers may now pretty well apprehend the confusion in the minds of our translators, in jumbling together and mixing up Hebrew and Greek words which vitally differ. Is it any wonder that gross darkness covers the people? This text no doubt started Dante on his monumental folly—and it probably is the source also of that popular delusion, that "devils" are in hell.

The reprehensible but ready method (probably unwittingly adopted) of quoting a text where hell (hades) is mentioned, to prove something by quoting another text where hell (Gehenna) is mentioned, is now by the Revised Version made impossible. The trick has served its generation. It suffices now only for the densely ignorant or the careless Bible reader.

The word "Gehenna" refers to the valley of Hinnom where they originally offered human sacrifices to Moloch but which was in our Lord's day kept up as a burning ground for the filth of the city of Jerusalem. In speaking of the future punishment of the wicked (after resurrection, be it never forgotten) our Lord illustrates their destruction by referring to this valley where rubbish was "burnt up" and carcasses were eaten up by worms. No one ever thought of casting anything there for preservation. He used it as a type of the future awful hell for "the destruction of the ungodly." The site of this hell will doubtless be on the earth; and those who are saved from it will see it established and will also—thank God—see it wiped out from the "new heavens and the new earth."

It follows form all this that there is no Gehenna (hell fire) at present. 1st, Because the dead are asleep in sheol-hades; 2nd. Because punishment may not be until after the resurrection and judgment. No "devils" are in hades now tormenting the wicked, because there is but one devil and he does not happen to have ever been there except in Dante's imagination. It is astonishing how wide off Bible truths some of us are—Dante and some of the later century fossils reverently styled "Fathers."

It is perfectly scriptural to say of any dead man, good or bad, that he is gone to hell, meaning thereby hades—hell—where David and Isaiah, Job and Hezekiah expected to go and where our Lord also once entered; but "gone to hell" in popular conception is, gone to a place of torment—that is, the body is buried right enough in one hell, but his "immortal soul" is gone to hell fire. Well, whose fault is it that such is the popular conception? Educated as we are falsely as infants in Sunday schools and fostered in maturity in the same sad ignorance by pastors and teachers, what is to be expected? This may appear a harsh indictment, but we make it deliberately in the fear of God. If any one feels grieved and indignant over it, we cordially offer him that which every Christian gentleman is bound to offer, an opportunity to meet us in honest courteous debate, either privately or on a public platform, and point out wherein we are wrong and astray. In the meanwhile, we will summarize our conclusions derived from Scripture and leave them in closing to the consideration of our thinking readers.

THE TRUTH SUMMARIZED

1. A living man or a living soul is an organized being, made of the dust of the ground, having the breath or spirit of life. A dead man or a dead soul, is the same being, without the breath or spirit of life.

2. By man came death. In Scripture it is called "sleep." By man came also the resurrection of the dead.

3. Sleeping souls, both just and unjust, will be raised from the dead.

4. The judgment will determine, whether to eternal life, or to suffer the eternal punishment of the second death.

5. The nature of this second death is described in Rev. 20: It will not preserve, but it will "destroy both soul and body in Gehenna," in the "lake of fire."

6. Immortality is the great reward forfeited by the fall, but offered now to all "who will seek for it by patient continuance in well doing." The source of immortality is he, who is the "Bread of Life," and although we may die the first death, which is appointed unto men, yet the promise is sure, "I will raise him up again at the last day." If we reject this Life Giver, then "there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adverstries."

7. The answer to the question, Is man immortal? will determine the nature and duration of eternal punishment. If man is immortal by nature, then eternal punishment must mean eternal conscious torment. We do not deny that punishment is eternal. We assert it because the Scripture asserts it. Let there be no misunderstanding as to our position. Eternal punishment must certainly mean eternal conscious suffering provided the subjects of this punishment are immortalized, and immortalized, be it carefully noted, not only in the so-called "soul," but it must be shown that the bodies also of the wicked will be made incorruptible.

"To die the death which never dies" may be rank nonsense, but to live a life of misery forever, entails immortality and incorruption. We await proof and until it is forthcoming we hold that eternal punishment must certainly mean deprivation of life for ever in the "second death."

We object to discuss the nature and duration of future punishment apart from the question, Is man immortal? This is a question of the ages. It is the great question disposing all others; the battle ground to fight the hoary creeds of churches. Tremendous issues hang on it. Awful, vast issues. The system known as "Calvinism" with its stupendous incredibilities, its blood-curdling doctrine of foreknowledge and predestination and its infants "a span long" damned in hell fire "for the praise and glory of God," swings with it. Prayers to the Blessed Virgin and intercessory worship to dead saints, Masses for the dead and Purgatory, Theosophy, Mormonism, Mahommedanism and Budahism, all hang together, or are broken to shivers with it.

It is supposed when Paul stated "to die is gain," that he expected "to go to glory" at death. Let us examine the passage. Phil. 1:20. "According to my earnest expectation . . . that Christ shall be magnified in my body, whether it be life or by death." There is no mistaking Paul's meaning here—his desire being that Christ should be exalted, whether he lives to preach him personally, or whether he is called upon to suffer martyrdom for his sake, and thus by his blood to give seed to the church. Now, the next sentence is a parallelism and simply repeats this sentiment "For to me to live is Christ (i. e. advantage to Christ), and to die is gain"—to Christ to be sure—not gain to Paul. He was a close prisoner at the time he was writing that epistle, and his thoughts evidently were running on suffering for Christ, to snatch a martyr's crown at "his appearing."

Turn to the 2nd chapter 27th verse of the same epistle and read: "Epaphroditus indeed was sick nigh unto death, but God had mercy on him." Mercy on him! How? Because death was the penalty through Adam's sin and God saved him from it, on that occasion. The statement is unintelligible if death was "gain" to Epaphroditus.

G. W. WINCKLER.

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life, we should be more careful of its mornings. He who rushes from his bed to his business, and waiteth not to worship, is as foolish as though he had not put on his clothes, or cleansed his face, and as unwise as though he dashed into battle without arms or armour. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us. The Morning Star.

Israel and the Nations

Number Four

TEXTS: If our gospel be hid, it is hid to them that are lost (2 Cor. 4:3).

For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and prosper in the things whereunto I sent it (Isa. 55:10, 11).

Behold the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear (Isa. 59:1, 2).

If any one is willing to do his will, he shall know about the teaching (John 7:17, Weymouth).

Now therefore, if ye will hearken unto my voice indeed, and keep my covenant, ye shall be my treasure from among all peoples; for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation (Exod. 19:5, 6).

THE LAST quotation shows that if Israel would be obedient she would be God's treasure from among the people. That must mean that she would be composed of all nations, or rather, the righteous of all the nations. The one preceding it assures us that if anyone desires to do God's will he shall know of the doctrine, or in other words, be taught his duty. The one before it shows why God does not save all men, and that he is able to save "whosoever will" separate himself from his own iniquities. The one preceding this shows God's word will accomplish that for which it was sent, and the first text shows to whom the gospel is hidden, "Them that are lost." Now if they were not lost beyond all hope the gospel would not be hid from them; because if they were willing to do God's will they would know of the doctrine, and turn unto God.

The gospel was preached unto Israel (Heb. 4:1,2), revealed unto the prophets (1 Pet. 1:9-12). "Unto them were committed the oracles of God" (Rom. 3:2). Were all beside Israel excluded from the gospel during the Mosaic dispensation, as Brother Adam's question implies? Yes. Could not Gentiles be inducted into, and become a part of Israel? Yes. Listen to the law: "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and let him come near and keep it; and he shall be as one born in the land; but no uncircumcised person shall eat thereof. One law shall be to him that is home born, and unto the stranger that sojourneth among you" (Exod. 12:48, 49).

Strangers who comply with this law are Israelites, and no longer considered Gentiles. We are told of Nicholas of Antioch, one of the seven deacons of the first Christian church, he was "a proselyte," and the first Gentile convert was Cornelius of a later date. Then it is settled that in the old dispensation all who become God's people must become Israelites. Israel according to commandment must love the stranger (Deut. 10:19). If we love anyone it is our wish to do them good, and such was Moses' way of looking at the matter; for he says unto Hobab, "We are journeying unto the place of which the Lord said: I will give it unto you; come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel" (Num. 10:29). Further he says to him: "And it shall be that if thou goeth with us, yea, it shall be, that what good soever the Lord shall do unto us, the same will he do unto thee" (verse 32). This again shows how anxious Israelites were that others should be incorporated into their nation, and become proselytes. Ruth the Moabitess must have been taught the law concerning proselytes, and knew that Naomi's people could be her people, and her God, Ruth's God, or she would never have made such a remark (Ruth 1:16).

After Queen Esther had defeated Haman's wicked design to destroy Israel, we are told, "Many people of the land became Jews; for fear of the Jews fell upon them" (Esther 8:17).

Jonah went so far as to preach to Gentile Ninevites (Book of Jonah). Israel must read the law unto the stranger (Deut. 31:12; Johs. 8:32-35); all of which would be folly if the stranger had no opportunity to be benefitted by it. "Moreover concerning the stranger that is not of thy people Israel, when he shall come out of a far country for thy name's sake, for they shall hear of thy great name, and thy mighty hand, and thine outstretched arm, when he shall come and pray towards this house; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for; that all peoples of the earth may know thy name, to fear thee, as does thy people Israel, and that they may know that thy name is called upon this house which I (Solomon) have built" (1 Kings 8:41-45).

This again shows the interest righteous Israelites had in the strangers, and no doubt they did much mission work in trying to turn them to their hope. There was listening to Peter's great pentecostal sermon proselytes from so far away from Jerusalem as Rome (Acts 2:10).

At Antioch, "Many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God" (Acts 13:43). Here were proselytes right among the Gentiles, and they too in the grace of God, and could continue so if they heeded the teaching of the new dispensation.

The Ethiopian whom Philip baptized was no doubt a Jewish proselyte, and for that reason not the first Gentile convert.

Even the wicked pharisees "compassed land and sea to make (the small number of) one proselyte" (Matt. 23:15). Because their proselytes were children of Gehenna is no fault of God's but the corrupt teaching of those wicked people.

Daniel pleaded with Nebuchadnezzar, "Let my counsel be acceptable unto thee, and break off thy sins by righteousness" (Dan. 4:27). This again shows the anxiety of righteous Jews for their heathen neighbors. Had Nebuchadnezzar complied with Daniel's request would he not have been saved? I think there can be no dispute here; all will agree that he would. Then all must agree that heathen by listening to the righteous Israelites of the past dispensation could be saved. Now as here were proselytes in Rome, and Antioch when the apostles began to preach, it must not be concluded that they were exceptions, and the Jews did not work the same in other cities; but on the contrary, there must have been many in all cities.

The Hellenists of Greece are considered by many as a kind of Jewish proselytes; and from the reading of the New Testament we learn the word Greek is translated from "Hellen" in every place except one (Acts 20:2), and that the Hellenists were attendants at the Jewish synagogue; which would be unlikely if not proselytes, or connected with the Jews in some manner. Anglo Israelites have tried to prove the Hellenists a portion of the lost ten tribes; but if so they are here mixing with the Jews, and would soon become so amalgamated with them that all would be one people. No doubt that is where the unchristian Hellenists landed. He is now a Jew. Certain Hellenists came up to the temple to worship, and wished to see Jesus (John 12:20). A great multitude of them of the Jewish synagogue in Iconium became Christians (Acts 14:1). Jewish women married them (Acts 16:1). Paul and Barnabas every sabbath found them in the synagogue (Acts 16:4). Paul was condemned for bringing them into the temple (Acts 21:18). This last reference shows that they must have been Gentiles, and hence is death and destruction to Anglo-Israelism so far as Hellenists are concerned; no Jew would ever kick against a member of the ten tribes coming into the temple. This leaves no room for any other conclusion than Hellenists were Jewish proselytes and from this the Jews hatched up a false hood about bringing some of that people into the temple, while even they, as we have shown, allowed them there themselves.

Paul asks, "Have they not heard?" and answers, "Yes, indeed; to the whole world the preachers' voices have sounded forth, and their words to the remotest parts of the earth" (Rom. 10:18, Weymouth). Paul is here quoting David, who says, "Their line is gone through all the earth, and their words to the ends of the earth" (Psa. 19:5, Jewish translation). Whose words? The Heavens. All of them have heard in some way. This brings to mind what a heathen taught man told a missionary: "I went out at night, and looked at the stars in all their glory, the moon in its fulness, and asked the question, Whence all these? Were they made by gods of wood and stone? What could I answer by nay, nay Then began I to worship the one only Creator, whom I could not see." The missionary found this man, and taught him as the prophet had declared, "They shall all be taught of God, and great shall be the peace of thy children;" and "every one that is willing to do his will shall know of the teaching." This man learned because willing, while his contemporaries died without this knowledge.

God hath spoken to all, and the only reason all do not hear is because "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God should shine unto them" (2 Cor. 4:4).

But again, "If indeed ye are still firmly holding to faith as your foundation, without ever shifting from your hope that rests in the good news that you have heard, which has been proclaimed in the whole creation under heaven" (Col. 1:23). The whole creation under heaven certainly must include "all the world"; but when the gospel of the kingdom is preached in all the world the end will come. (Matt. 24:14). Why has not the end come? The gospel as preached by the prophets, and heavens has been preached throughout the habitable; but it must go that far by the Christian, and then the end will come. The gospel WAS proclaimed to all creation, and must be again before the end. This makes it all plain, and shows that future probation is unnecessary. To some our gospel may be hid; but it is because it would not benefit them; they are perishing, and would continue in the same condition did they hear. We can see a picture of this in every neighborhood: some may go to church every day for weeks, but when through they know nothing of the gospel. Brother Adams' reports, in which we are so much interested, bear testimony to this fact. Few learn, or even care to learn. Then the question is, Is the gospel hid from any who would believe if it could be shown them? If so, then it will get to them here in this life, and God's will be proven true. They "shall know of the doctrine," and those who never know, are perishing. "It is appointed unto men once to die, but after this the judgment; so Christ once offered to bear the sins of many, and unto them that look for him shall he appear the second time without a sin-offering unto salvation" (Heb. 9:27). Will be appear a second time unto (Greek, eis, for) salvation of those who are lost; the ones from whom the gospel is hid? Who will so contend? If he will appear to others than those who are looking for him he makes a useless statement here. I wonder who would wish to change the word so that it would read, "Unto them from whom the gospel is hid now, he shall appear for their salvation." No one would be guilty of such a change; and yet they try to claim this very notion is truth. But "if our gospel be hid, it is hid to them that are lost, whom the god of this world has blinded." To make the Scriptures teach otherwise is to twist them out of shape.

Men come out of their graves either saved or condemned: for the resurrection of krisees cannot be a resurrection for salvation, any more than the resurrection of life is for condemnation. Krisis truly means judgment, but what is the judgment that takes place at the resurrection? It is executive (Jude 15). The wicked are reserved to the day of judgment to be punished (Peter); they are brought forth unto the day of destruction (Job). Then if the day of judgment is to the resurrected wicked a day of destruction, it cannot be to them a day of salvation, and if the ignorant are raised in the number mentioned by John they are classed either with those who have done good or those who have done evil; and that shows that decisive judgment has come to a conclusion or made a decision in their case; else they could not be said to be either doers of good or evil. Then executive judgment is all that there is to follow. The gospel was hid from them; because the god of this world had been let into their hearts, and blined their mental gaze, and they are, if resurrected, condemned. "As many as sinned without law shall perish without law." Believest thou this? It is God's word. "Thy word (O God) is truth"

J. J. HECKMAN.

"As the Lord Commanded Moses"

HOW OFTEN these words are repeated in the account given us of the tabernacle and its furniture as constructed by Bezaleel and Aholiah, those faithful servants of God. Not a thing was changed to please their fancy. The boards, the taches, the ouches, the curtains, the embroidered designs, the canldesticks, the table, the laver, the cherubim, the altars, were all made after the pattern given to Moses in the Mount. Not a bell, not a pomegranate was lacking. What a lesson for us there is in this chapter to just do as the Lord commands us to do; not to follow our own ways, or to worship him according to our own notion, but according to the pattern he has set before us in the lips of Jesus. God requires implicit obedience. Let us see to it that we obey; that we faithfully assemble together to offer up praise and prayer to him though we have no one to preach the word for us. We have the word, and a chapter read even without comment, is often as effective as a sermon. And any one of us can offer a short simple prayer, be we ever so timid. And we can sing, repeat the chapter that comforts us, and tell of our seasons of peculiar joy and blessing. Do this, dear shepherdless ones, and be ready for the coming of Jesus.

God has commanded you to assemble yourselves together: keep his commandments. Remember Bezaleel and Aholiab.

O watch and fight and pray,
  The battle ne'er give o'er;
Renew it boldly every day,
  And help divine implore.

Ne'er think the victory won
  Nor lay thine armor down,
The work of faith will not be done
  Till thou obtain the crown.

S. ROXANA WINCE.

A good dose of divine grace, with a few grains of gratitude for God's mercies, and a frequent bracing walk of benevolence in helping other people, will do more to quicken appetite and put healthy blood into a weazened frame than all the drugs of the apothecary. Not only is a merry heart a wonderful tonic to the body; it is a clarifier and invigorator of the mind. The mental machinery will work longer and far more smoothly when the oil of cheerfulness lubricates the wheels.—Theodore L. Cuyler.

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Editorial

A letter from Sister Emma Swain, dated Sept. 18th, tells the needy condition of Sister A. Ashute of 110 Elmhurst Ave,, Syracuse, N. Y. Readers that are looking for an opportunity to minister to Christ now have the privilege. Sister Ashute's need is pressing and we ask you, upon reading this appeal, to send her financial help at once.

SOUTHERN TEXAS CONFERENCE

THE FIRST annual meeting of the Southern Texas Confernces of the Church of God will be held at Kingsville, Texas, Oct. 30th. to Nov. 7th, inclusive.

We would like to meet or hear from all who are interested in getting this work started, as we intend if possible to get an evangelist to work telling the good news of the coming kingdom.

The brethren at Kingsville will care for all who will come, and please notify Brother J. M. Owens of that place.

Brother A. S. Bradley will be with us. Come and help us: we need you.

E. W. MOSES, President.
1119 Kansas St., Houston, Tex.

The Truth Makes Free

And ye shall know the truth, and the truth shall make you free (John 8:32).

IT IS remarkable that whenever we preach or present the truth, whether it be to an individual or a promiscuous multitude, two marked effects are always apparent, viz., the truth attracts or repels. The life and teachings of Jesus are the embodiment of the truth. The heart that is full of pride and conceit readily recognizes that the truth, if embraced, necessitates the conforming of the life and character to it. Pride and conceit shrink from this, because such a heart prefers "darkness to light, because their deeds are evil." A careful reading of Luke 4:14-30 will make this point clear.

On the other hand those who accept and obey the truth are humble and desirous to do those things that always please him. Jesus himself expressed this thought very forcibly by saying: "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth and the truth shall make you free."

What a power the Church of God would be today if the teachings of Jesus had been, since the apostles fell asleep, kept and practiced as the apostles themselves lived and preached them. But alas! the disposition of human pride is to wander away from the simplicity of the truth, to seek out new theories and vain philosophies of our own creation, to pry into and teach those of other men who desire to be considered wise and great according to this world's estimate.

Paul in exhorting the elders of Ephesus exhorted them to feed the church of God, warning them that after his departure grievous wolves would enter in among the flock, leading them away from the truth (Acts 20:28-35). To my mind the greatest and the most responsible office a child of God can hold is an elder in the church of God. No one can read Titus 1:1-11 and 1 Tim. 3: 1-7 without being impressed with the sacredness of this office. Brethren, as we look into our own hearts we ask how many among us are competent?

The truth can never be taught or understood except only by following God's appointed channels, and they are the teachings of Jesus, his apostles, and the prophets: all outside of this authority is vain and not of the truth.

In what way, then, does the truth make us free? By obeying it there comes into our lives a power, a mighty force, which overcoming our fleshly minds, bringing forth the fruits of righteousness as manifested in our daily lives, peace, joy, love, meekness, faith, patience and purity.

From what does the truth free us? It frees us from ignorance, superstition, and delusion. Millions are still under the galling yoke, and will continue to do so, so long as they bow down and worship those who hypocritically claim to be appointed and anointed by God. Before me lies a copy of "The Fraternal Leader," a Roman Catholic publication. Notice the date, "September, 1920." Can it be possible that men in our fair and enlightened land can accept such stuff as this?

Where are the authorities? Why are not the editors arrested and punished for blasphemy? My blood boils as I read it, and yet I lift up my heart to God and thank him that I know the truth, and the truth has made me free.

Come, Lord Jesus; come quickly and put an end to all this infamy and wretchedness.

A CAPUCIN STIGMATA

New York, July 19. Members of religious orders returning from Rome are verifying reports received here that a Capuchin monk in Italy bears the sacred stigmata on his body.

He is Father Pius of Pietra-Eloina, who is stationed in the small town of San Giovanni-Rotondo, and hundreds of witnesses have seen the wounds, which give forth a very sweet and fragrant odor.

The stigmata are permanent and visible at a distance. According to eye-witnesses, the wound on the heart measures a little less than three inches in length and is shaped like an inverted cross. On Fridays the pains are more intense than usual and the blood flows copiously. The temperature of the saintly Capuchin rises as high as 130 degrees. Several reputable medical men who have examined the wounds attest to their supernatural character.

Not only has Father Pius the stigmata but it is declared that he also has the gift of prophecy and the faculty of bilocation. Not long ago his father came to the monastery to thank the Rev. Father Superior for having permitted his son to spend a few days with his people. The son during the time had never departed from the monastery.

According to the best information, Father Pius is the first son of St. Francis to be distinguished by the sacred stigmata since the Seraphic Father himself, although several other persons including Anna Moria Taigi, lately beautified, are known to have had the stigmata. The Fraternal Leader, Sept. 1920.

GEORGE B. ALLDRIDGE.

Who Are Blessed?

GOD BLESSED the animal kingdom, fowls, fishes, and creeping things, saying, "Be fruitful and multiply" (Gen. 1:22). God created man and blessed him saying, "Be fruitful, multiply and replenish the earth, and have dominion over every living thing." The blessing to things created before man, was to multiply; to man, to multiply and have dominion over the subjects of his first blessing (vs. 28)

After God had created all things in six days there was another day added to round out the week. "And God blessed the seventh day: because in it he rested from all his work" (Gen. 2:3; Exod. 20:11). Again, God blessed the male and female he created and called their name Adam (Gen. 5:2). God blessed Noah and his sons with the same command he had given to Adam 1656 years before saying, "Be fruitful, multiply and replenish the earth; (Gen. 9:1) 427 years after the blessing of Noah God called Abram and blessed him and said his name should be great, and in and through him should all families of the earth be blessed (Gen. 12:3; 18:18). When Abram was 99 years old, God blessed him by changing his name to Abraham (which means a father of a great multitude), and gave to him all the land of Canaan for an everlasting possession (Gen. 17:8).

Why did God grant such blessings to Abraham? Because he obeyed God (Gen. 22:18). What had God commanded Abraham to do? "Take thine only son Isaac, and get thee into the land of Moriah, and offer him there for a burnt offering." Did Abraham do so? Yes, he went so far as to bind Isaac and lay him on the altar, upon the wood and took the knife to slay him (Gen. 22:2-10). James says Abraham was justified by works in offering Isaac on the altar, and God (in a figure) received him as raised from the dead (James 2: 21; Heb. 11:17-19). This command was to try or tempt Abraham's faith. He was faithful, and he was accepted of God and blessed because he obeyed.

Now is it not reasonable, and scriptural to believe that God will bless all of mankind that obey his word? Yes. God established an everlasting covenant with Abraham and his seed, and that covenant was to bless all those that obey his commands; and after the seed was established in Christ the greatest blessing that God has promised to mankind, "the gift of eternal life," comes through the promised seed, "Christ." All that come to Christ, believe his gospel, and are baptized into him, share in the blessing promised to Abraham and his seed. How? By obedience to God. Who are blessed and why? All mankind that obey God.

E. W. KNAPP.

The Tragedy of Money

PAUL NEVER said a truer word than when he said a good many years ago, "The love of money is a root of all kinds of evil." War, Murder, Greed, Lust, Disease, Crime, all have made pages of world history, with the love of money the text and context of their blood-stained chapters. The history of nations cannot be written truly without these chapters.

It is a truism to say that money cannot buy everything. It cannot buy the most priceless thing worth having. Money cannot buy love. One of the saddest things I ever heard was the frank confession of a wealthy young woman who said, "I do not know, and have no way of knowing, how many of the young men who sue for my hand, really love me for myself. There is always the fear on my part that it is my money they are after."

Money cannot buy friendship. That is too priceless a thing to be in the market. Money cannot buy health. Money cannot buy joy. It can buy a thing called amusement, and it has a small power to procure what is called pleasure, but when it comes to the deep-seated possession of real joy, that is so far beyond the purchasing power of money that dollars become contemptible by comparison. Money cannot buy contentment. Ask all the rich people who are contented, to go and sit down on the steps of your state house, and then ask all the people who have only moderate means but are happy with them, to do the same, and the few rich would be crowded off the steps by the crowd of comparatively poor.

The age of barter has been called the age of the childhood of the race. But the absence of money had its advantages. I sometimes wonder if the world will ever find a way to supply its needs by some method which will avoid the tragedy which has always accompanied the love of money.

Suppose for example, the farmer who reads this editorial should give me a dozen eggs for it. I admit that would make the editorial come high. But on the other hand, he might make good by exchanging a bushel of wheat or corn-fed hog for a trip to Europe. On the basis of a fair exchange of the things we have for things we need, it would be a daily joy to do our best for the clothes and shelter and education and food and health we all must have in order to have the life abundantly. The working out of such a plan of exchange would tax the ingenuity of the best minds.

John Galsworthy, in a recent notable article, says that the world ought to stop trying to make money and pursue trade, and to set itself to the new task of seeking health and happiness. Surely it must be conceded that the world's mad rush to secure wealth has not succeeded in making people either healthy or happy. The love of money still spells tragedy to the human race after two thousand years of the Son of God, "who had not where to lay his head."—Selected by Sister Letta Morgan.

Northwest Conference Report

DEAR RESTITUTION:

PLEASE PUBLISH this delayed report in the next issue of your paper.

The Northwest Conference of the Church of God was held at Felida, Wash., July 1 to7, 1920.

We were fortunate to have with us at this time Brothers Williams and Patrick, and we surely received a great benefit from their sermons. Brother Williams talked to us on Friday evening on "faith." Sunday morning we had a Bible lesson on the forgiveness of sin, and it was continued in the afternoon. In the evening Brother Patrick spoke to us on "The Importance of One Faith, One Hope, and One Baptism."

Sunday morning Brother Patrick had a Bible lesson on baptism, after which Brother Williams gave us a discourse from Ecclesiastes.

Sunday afternoon we had our regular business meeting.

Reading of Secretary's report.

Reading of Treasurer's report.

Reading of financial committee report. All were accepted.

Election of officers resulted as follows:
Brother Wallace Wolfe, President.
Brother Jimmie Wolfe, Vice President.
Sister Minnie Kerr, Treasurer.
Sister Grace West, Secretary.

The resolution committee were Sister Palmer, Sister Morgan, and Brother Hathaway. They drew up the following resolutions:

Resolved, that we as members of the Northwest Conference do render to God our most heartfelt thanks for the blessings of the year, and especially that there has not been the loss of a single member by death, or any that lost their sons during the terrible war; and that we have been permitted to come together an unbroken band, looking for the coming of our Lord with everlasting peace and righteousness.

Resolved, that we try to express our appreciation to our brothers, Williams and Patrick, for their coming to us, and for the splendid messages they have brought, and that we will try and carry the messages with us to our homes to held encourage and strengthen us amid the cares and temptations of life, and we will pray for God's blessing upon their work as they go to declare the soon coming of our Lord.

Resolved, that we extend to the church of Felida our most sincere thanks and gratitude for the kind and loving reception they have given us, and the royal manner in which they have entertained us, and assure them that there is a tie of love that binds our hearts to them that is stronger than any earthly tie, realizing that we are all the children of our heavenly Father and heirs through Christ to an eternal inheritance in his kingdom.

Resolved, that we will try, during the coming year to live nearer to the Master and be obedient to all his commands in our daily walk before him, and try to keep up the work of the cause, knowing that if only two or three are gathered in his name, he will be there to bless us.

Signed: LIBBIE PALMER.
MRS. E. A. MORGAN,
H. B. HATHAWAY, Com.

Sunday evening Brother Patrick spoke to us on "The Signs of the Times."

Monday morning we had a Bible lesson by Brother Williams on "Reconciliation" and a sermon by Brother Patrick on "A Day's Journey With Christ." In the afternoon Brother Williams talked to us on "The Righteousness of God," and in the evening Brother Patrick on "The Signs of the Times."

Tuseday morning we had a sermon by Brother Williams on "The Righteousness of the Law by Faith" (Rom. 3.19-26). In the afternoon, Brother Patrick addressed us on "The Church," and Brother Williams in the evening on "70 Weeks."

This closed the Conference, but our brothers went to Corvallis, Ore., and held meetings there for three days and gave us some more splendid messages. May God bless them in the furtherance of his work.

A. W. DARBY, Pres
GRACE M. WEST, Secy.

Obituaries

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

IRA MATTIX, son of Joseph and Mary Mattix, was born in Kosciusko County, Ind., June 27, 1849. He had eight brothers, namely, John, Files, Samuel, Robert, Andrew, Joseph, Perry, and Simon, and one sister Mary Jane.

He heard the gospel message and united with the Church of God many years ago under the ministry of Elder L. E. Connor. He has been a faithful Christian, living a life consistent with his profession. He has been a great sufferer in the flesh for the last four years, but endured the burdens of his lot with patience and in constant hope of relief and recovery. This tenacity to life clung to him to the end, and his last expressed wish was that he might get well. He had been blessed with a very strong physical constitution and spent his strength in tilling the soil and was known among his acquaintances as a great worker. This natural strength and endurance made it all the more difficult for disease to break him down and added to his sufferings. He fell asleep in Jesus Sept. 2, 1920, aged 70 years, 2 months, and 5 days. He leaves his companion Jennie A. Mattix, one foster son, Charles Cooper, one brother, Simon, nine nieces, eleven nephews, and many other relatives to remember his life of labor and love.

Funeral services were held at the Poplar Grove church, Sunday, Sept. 5, 1920. The house was filled with friends and relatives and we spoke words of comfort from 1 Cor. 15. Burial was made in the adjacent cemetery where he was laid to rest to await the coming of Jesus and his resurrection.

D. E. VAN VACTOR.

* * *

JOHN M. GUNN was born in Fintry, Scotland, Sept. 3, 1839, and died at his home near Ober, Ind., Sept. 7, 1920, aged 91 fears and 4 days. He had been ill but about two weeks.

He was married in the old country to Janet Cullens, June 21, 1860. He came to this country with his family in 1881. They have lived in Chicago, Hobart, in the East, and finally down on a farm between Knox and Ober. He was the father of nine children. The wife and mother died some 14 years ago, and six of the children have also preceded him in death. Three daughters survive him, namely, Mrs. Katherine Gordon, and Miss Jessie, at home, and Mrs. Geo. Smart, of Chicago; also seven grandchildren and two great-grandchildren.

He was a member of the Eagle Creek Church of God, near Knox, Ind. He had been converted in Scotland to the truths of the Bible and was a careful and constant student of the good old Book. Out of his studies he had contributed some articles for publication that were very creditable expositions of the subjects treated.

Funeral services were held from the late home on Friday, Sept. 10, and burial was made in the Knox Cemetery. Here our brother sleeps in Jesus awaiting the voice of the archangel and the trump of God and the thrill of resurrection life.

D. E. VAN VACTOR.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
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Jennie Thomas	Proctor, Montana.
Ashute Family	Syracuse, N. Y.
Young People's Society, Church of God, Cleveland, Ohio.	

GOLDEN TEXT: Psalm 42:8

THREE ROADS

A ROAD runs through the valley
  Beside a pleasant stream,
Among the lazy hemlocks
  That in warm sunshine dream;
My friends have often walked there
  And always sing its praise;
I, too, have tramped along it
  On cool September days.

Another road that wanders
  Among the distant hills,
A lonely road, abandoned,
  Invariably fills
My heart with deeper pleasure.
  No friends have ever told
Of walking on this hill-road
  That flaunts October's gold.
Perhaps they may have tried it,
  But I shall never know,
For they enjoy the low-roads
  And tell the neighbors so.

And then there is the third road,
  That all good men have trod,
It is a strait pathway
  "It leads," I've read, "to God.
It climbs the rugged mountains;
  Perhaps you'll find a trace
Among good deeds and blessings
  By those who run the race.
it brings full joy and pleasure,
  And so it seems to me
That I shall find this last road
  The best road of the three.

DAVID

IN POINT of time David stands midway between Abraham and Christ, distant from each other about a thousand years. In point of historical importance his position is much more commanding. From whatever side we view the life of David it is remarkable.

It may be that Abraham excelled him in faith, and Moses in the power of concentrated fellowship with God, and Elijah in the fiery force of his enthusiasm; but none of these were so many sided as the gifted son of Jesse.

We read of Cyrus the Great, of Pompey the Great, of Peter the Great, Alexander the Great and Frederick the Great; but greater than all was David the Great. He was great as a scion, great as a servant, great as sovereign, great as soldier, great as a singer, great as a sinner, great as a sufferer, great as a saint, great as a sire, and great as a symbolizer.

Samuel, the prophet of the Most High, went to Jesse's house to seek the Lord's man for a king of Israel. When he had made sacrifice, and the people were assembled, among others came severally seven sons of Jesse into the presence of the prophet who said, "The Lord hath not chosen these . . . art here all thy children ?" Then David, the youngest was brought in from the shepherding of the sheep, and at once the prophet recognized him as the future king of Israel. Without evincing any surprise that this youth should be preferred before his older brothers, he stepped forward and poured the consecrated oil upon his head.

No one can know the day nor the hour when God passes by, seeking for chosen vessels and goodly pearls. When least expecting it we are being scrutinized, watched and tested in daily commonplaces to see if we shall be faithful in more momentous issues. Let our loins be girt, our lamps trimmed and burning, our nets mended and cleaned. Ready, always ready.

God working through Samuel, changed the government of Israel from judgship to kingship, and Saul became the first king.

Few men had a fairer chance than Saul. Choice in gifts, goodly in apperance, favored by nature and in opportunities, prepared and chosen by God, anointed by Samuel, and elected by the people, he might have had one of the greatest names in history; but step after step the king disobeyed, offering burnt offerings at Mickmash before Samuel came, then indignation against Jonathan. The final step was when in direct disobedience to God he spared Agag, king of the Amalekites, and the choice spoil. By this wilful act God's spirit departed from him and from that moment his course was downward; he fortified his royal prerogatives and the light faded from him and he became as other men.

When God's presence is lost every power in us rises in revolt. It is a bitter wail when a man realizes the measure of the calamity which has befallen him and with Saul he cries, "I am sore distressed; for God is departed from me, and answereth me no more."

How different with David! The Lord was with him. The clear, bright eye of his faith in the living God was more real than the giant that stalked each morning before the host of Israel.

From Saul to David is like stepping from barbarism to civilization. It hardly seems possible that the same age could produce two men so far apart in mental and moral courage. Under these conditions David came to the throne of Israel. He found his people a group of rude outlaws and unorganized tribes; yet by sheer force of leadership, he transforms a mob into an army, organizes customs into laws, develops a commerce for his people, and made a place for himself; and all because he trusted in God and asked him for guidance.

You all know the story of David, when on a visit to his brothers in the army in the valley of Sheohs he heard the challenge of the giant Goliath daring any Israelite to meet him in single combat, how he accepted the call; how Goliath was covered with heavy armor but David had nought but a slingshot and a few small stones. Still David slew the giant, winning peace for Israel; and all because David acknowledged God and trusted him in all his ways.

Samuel had reproved Saul, telling him his throne would be given to another. This unbalanced his mind. He sent for David to play before him. David gave such satisfaction that he was made armor bearer to the king. He became popular and the king's fear was raised against him. Happy for the king had he extinguished this feeling through prayer. But he nursed it until it became uncontrollable.

Saul was more than jealous: he deliberately set him to thwart God's purpose. He said to himself, "I am king, I will see that no one else gets my throne. A dead man cannot reign, and there are many ways other than direct murder by which a man's life can be taken." He was neither the first nor last man to match himself against God, but, as was all others, he was crushed in the attempt.

David had to flee and become an outlaw. Saul sought him everywhere, but God protected him and at last he took refuge amongst the Philistines.

Saul's throne is again threatened by a Philistime army breaking into his kingdom, in protecting which Saul and his three sons are slain. Then David, under divine guidance, returns to Hebron to dwell. Before long he is sought as king of Judea, over which he successfully ruled for seven and one half years. After the same period of warfare and internal difficulties the tribes of Israel also seek David for their king as God had appointed it should be. He now is king from Dan to Beer-Sheba.

Then David made a covenant with them and became their constitutional king. He became king over the entire people. As the Son of Man will someday be acknowledged King of the whole world, and shall reign in equity and peace without a rival.

David then breaks out in that grand Psalm, "Thou hast given me the shield of thy salvation: thy right hand hath holden me up, and they gentleness hath made me great."

A few things in David's rule: he gathered a strong army; he captured Jerusalem and made it the capitol of the kingdom; he learned the need of a temple and gathered the materials to build it; he established a kingdom and passed his scepter to a greater son.

His hand became stained with blood because he placed Uriah in the front line of battle where he was killed, David being in love with Uriah's wife. This was a great sin. David called upon God to clear him from blood guiltiness, and he also asked God to "cleanse me from my secret sins."

There are few great sins, but many small ones. God knows them all. We must ask his forgiveness meanwhile forgiving others their sins against us.

Men fall! That means that they first rose. The names of great men are the names of those who fought against all odds, overcoming in the end. The great epics are less than a sore in number and all are based on some such experience as David's.

We now come to the confession of David as an example to the world of sinful humanity. Whether the sin be that of murder or a lesser sin we must repent,falling with face to the ground, "Purge me with hyssop." There are many great writings, but no writing is greater than the Psalms of David, neither has any writing rendered more benefit to humanity.

Ten years of repose then comes the sunset of life. The pattern of the temple was communicated to David. In the presence of the people and with a full heart he blessed the Lord. His lips were touched with the old time fire. He gave the pattern of the temple to his son Solomon and told him of the material for its building. "Then," says the sacred writer, "David slept with his fathers." He was buried in the City of David where he still is awaiting the return of his Lord, who shall reign upon the throne of David in the city of Jerusalem.

SCHOOL DAYS

THESE SEPTEMBER days bring to a great many of our minds the thoughts of school, of lessons to be studied and mastered. The law of the land compels us to go to school and acquire an education. Here we study of temporal things which are good, and which we could scarcely do without, because they exercise the mind; but let us who would be children of God exercise ourselves also unto godliness. Paul says: "Bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

Now the law of God commands us to believe his word and obey his commandments, and to "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of truth." So let us attend the school of Christ whenever there is opportunity. If there is a Sunday School we can attend that; if there are Bible classes, let us try to be present; and if there are Berean meetings, our place is there. In that way we shall always be sitting at the feet of Jesus and learning of him, and our study will not be in vain in the Lord.

Sometimes we wonder how such poor little children as we could be made fit for a place in the kingdom. Often God uses the despised things of this world and changes them into that which is beautiful. He sends the powerful rays of the sun to draw water from stagnant pools and muddy streams, as well as from the blue seas; it is drawn up into the heavens and then descends upon the earth in the form of gentle rain and beautiful, glistening snow, covers the earth with a pure garment. So our natural sinful hearts can partake of heavenly food and be changed into spiritual minds which delight in the law of God.

MYRNA E. LANG.

SENTENCES ABOUT THE BIBLE

"TIME IS a river and books are boats. Many volumes have started down the stream of years only to be wrecked and buried on the sands. The Bible still moves on."

"In the Bible there is almost every form of literary art—history, poetry, drama, fiction, letters, biography, lyrics, elegies, epics, epigrams, proverbs, parables, allegories, and the dreams of seers."

"The mercy of God is in the Book, and he remembers that we are dust—hence the voice as of many thunders, and yet it whispers as a mother over her child."

"God be thanked for a Book which knows so much of the weakness of man, his wickedness and his waywardness, and yet holds up so high an ideal and so grand a hope!"—Jos. Fort Newton.

CONCERNING YOUR READING

BACON SAID, "Reading maketh a full man."

Alger says, "Reading is banqueting with the gods."

Goodwin wrote, "He that loves reading has everything within his reach."

Addison contends that "Reading is to the mind what exercise is to the body."

Burke asserts that "To read without reflecting is like eating without digesting."

To all of which we add a hearty amen, and ask, how much, and how do you read ?

Read only good books. Read as much as you can, and read with understanding. Remembering that the best book to read is the word of God.

HELP YOURSELF BY HELPING OTHERS

THE GREATEST pleasure I have found in living has been in the satisfaction of helping others up the hill. Do you know that the more I help others to rise the higher I rise myself ?

You may call this what you will, but to me it looks all the world like this thought: he profits a lot who helps others a little.

DAILY THOUGHTS

The fruit of the spirit is love, joy, and faith	Gal. 5:22
He knoweth them that trust in him	Nahum 1:7
I sought the Lord and he heard me	Psa. 34:4
Bear ye one another's burdens	Gal. 6:2
Let us not be weary in well doing	Gal. 6:9
We should be holy and without blame before him	Eph. 1:4
Who shall separate us from the love of Christ ?	Rom. 8:35

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, OHIO, OCTOBER 12th, 1920. NUMBER 38

Jesus Our King

We think of thy glory, and the mansions now prepared,
We long for thy presence when thy glory will be shared;
The time is surely nearing, the waiting can't be long:
Soon we'll hear the hallelujah, and join redemption's song.

The earth gets old with waiting, thy saints drop by the way;
All shall soon be made glorious in that auspicious day;
The balm of youth like Eden shall flow the wide earth o'er,
There'll be peace and joy forever on Canaan's happy shore.

Thy saints immortalized, "O death where is thy sting ?"
The tree of life grows yonder, where crystal waters spring;
The nations all submissive with joy shall serve thee there,
"Jerusalem the golden," the heavenly peace shall share.

O Jesus Lord our Savior, come, take thy throne and reign,
And cause the earth to blossom like Eden was again;
Thou art our King eternal, our trust we place in thee;
Come, rule dear Lord, forever, o'er man, and earth and sea.

J. E. HOGARTH.

HOW TO DO IT

DO YOU want to know how to write? how to become an author? an editor? Well, here is the answer: Live something, and then tell it. Feel it, and then make others feel it. This is the only way. We must "feel" what we tell; we must "live" what we write; otherwise we are hypocrites: and if that be so, then let us keep quiet and go and hide.

Mistakes of Moses

THE EVIL of the present day
  Man's scorn of God exposes;
When some cheap fool will ridicule,
  Mistakes of men like Moses.

Poor Moses doubtless made mistakes,
  As anyone supposes;
But don't forget we're running yet
  Some miles in rear of Moses.

For Moses trod a giant's track,
  And not a path of roses;
Not one of us is big enough
  To make mistakes like Moses.

Remember, you smart critics, who
  Assume self-righteous poses
'Twas not because of his mistakes
  The world remembers Moses. Selected by BROTHER FANKBONNER.

Chronology of the Old Testament

Beginning with Adam and Ending at the Birth of Jesus Christ

CHRONOLOGY MAY [illegible]

Oregon [illegible] College
[illegible]

lonian account as a basis to acquire the period before the flood, but, if these figures are really related , it is not difficult to understand who has juggled the figures.

ADAM TO THE DELUGE

1,657 years, Hebrew account.
Multiplied by
365 days in Babylonian year.
Divided by
7 days in week.
86,400 weeks plus five days.

BASIC NUMBER

If called "lustra," we have:

86,400 lustra (plural of "lustrum").
Multiplied by
5 lustrum (five-year period).
432,000 years, Babylonian account

considerable weight in favor of accepting them as the inspired account given to Moses covering the period from the creation of Adam to the Exodus: that is, it will be found that the average age of the parents from Seth to Abraham when the first son was born was about one eighth of the average length of life.

Noah and Abraham are not included, as both of these cases were exceptions as to when their first sons, respectively, were born.

This agreement does not exist in either the Samaritan or the Septuagint text, as will be readily seen from the following table, which gives the percentage of the average age of the parents at the birth of their first son—Adam to Noah before the flood being compared with Arphaxad to Abraham after the flood, according to the ages given in the three texts.

Exodus to the Temple 603 Years

1593	Exodus, Wilderness of Egypt, Ezek. xx. 36				40	Acts xiii. 18.
1554	Heshbon possessed					Num. xxi. 24, 25.
1553	Invasion	1				Ex. xii. 40, 41.
1553	Joshua Judges	30		30	30	Judg. ii. 7.
1523	Elders	20	20	20	20	" ii. 7.
1503	Servitude		8	8	8	" iii. 8.
1495	Othniel	40	40	40	40	" iii. 9-11.
1455	Servitude		18	18	18	" iii. 14.
1437	Ehud & Shamgar	80	80	80	80	" iii. 26, 30, 31.
1357	Servitude		20	20	20	" iv. 2, 3.
1337	Deborah & Barak	40	40	40	40	" iv. 4-6; v. 31.
1297	Servitude		7	7	7	" vi. 1.
1290	Gideon	40	40	40	40	" viii. 28
1250	Abimelech	3	3	3	3	" ix. 22.
1247	Tola	23	23	23	23	" x. 1, 2.
1224	Jair	22	22	[illegible]	22	" x. 3
1202	Servitude		18	18	18	" x. 8.
1184	Jephthah	1	6	6	6	" xii. 7.
	JUDG. xi. 26	300				Num. xxi. 24, 25.
1178	Ibzan		7	7	7	Judg. xii. 8, 9.
1171	Elon		10	10	10	" xii. 11
1161	Abdon		8	8	8	" xiii. 13, 14.
1153	Servitude		40	40	40	" xiii. 1.
1113	Eli		40	40	40	1 Sam. iv. 18.
	PERIOD OF THE JUDGES		450			Acts xiii. 20
	CHANGE OF RULERS, after			480 yrs.		1 Kn. vi. 1
1073	Samuel & Saul	40			40	Acts xiii. 21.
1033	David	40			40	1 Kn. ii. 11.
993	Solomon					" xi. 42.
990	" 4 th. inclusive	4. 40			4	" vi. 37.
	1 KN. vi. 1. .....(84) and			480 yrs.		
	EXODUS TO THE TEMPLE				603	" vi. 1

In 1657 Babylonian years of 365 days each are exactly 81,400 weeks and five days. The use of the Babylonian year of 365 days (Ency. Brit. vol. VI. p. 315) in reducing the Hebrew 1657 years to weeks indicates clearly enough that it was the Babylonians who attempted to corrupt the Hebrew number. Thus, if the 432,000 and the 1657 are related we have a reference in profane history to Hebrew chronology of the period to the flood that goes back at least to the Babylonian captivity of Israel, B. C. 606-536, which was centuries before the Septuagint text was made.

The Hebrew account has it that Noah was the tenth from Adam. The Babylonian account has it that "ten kings reigned" during this stupendous period of 432,000 years.

HARMONY OF HEBREW NUMBERS

When the marked degree of harmony existing in the Hebrew numbers is considered, it will add

Text	Before Flood	After Flood
Hebrew	12-14 per cent	12-14 per cent
Samaritan	9-10 per cent	41-42 per cent
Septuagint	20-21 per cent	35-36 per cent

FLOOD TO EXODUS—807 YEARS

According to the Hebrew numbers there were 292 years from the flood to the birth of Abraham. From the covenant made with Abraham in his 85th year (Gen. 15) to the Exodus was a period of 430 years (Gal. 3:17), which gives us 807 years from the flood to the exodus.

For the following reasons we are beginning these 430 years in Abraham's 85th year instead of in his 75th, when he came into the Holy Land.

First, ten years, from Abraham's 75th to his 85th year, is not any too long a period for him to sojourn in Egypt with Lot during a famine and to return to Canaan, and for them to become so rich that they had to separate; also, for the period that

Abraham "endured" before receiving the promises by covenant (Heb. 6:15; Gen. 12:4, 10; 13:1-12).

Second, in Gen. 15:13, 400 years are given for the sojourn and afflictions of the "seed," not Abraham. It begins with Isaac, the first seed, and in Gal. 3:17, 430 years are given as covering a period from the covenant with Abraham to the exodus. The extra thirty years is the time of Abraam's sojourning before the seed was identified, which was accomplished at the offering of Isaac (Gen. 22:16-18; Heb. 11:17, 18).

If the covenant with Abraham was made in his 75th year, then Isaac, who was born when Abraham was 100 years old, could be only five years old when the 400 years commenced; but we have no record that would identify Isaac as the seed at this age. Isaac's offering by Abraham could not have taken place when he was so young, for testimony shows that he was able to reason (Gen. 22:7). The covenant confirmed to Abraham in his 85th year would make the age of Isaac fifteen years at his offering, when he was identified as the typical "Seed" in the perfected state (Heb. 11:19).

EXODUS TO THE TEMPLE

The above table of the period from the exodus to the temple's foundation has been one of the most difficult arches of time to solve. But when the 300-year period of Judg. 11:26, is given its place the problem is readily solved.

From the possession of Heshbon by Israel, a year before the invasion of Canaan, to Jephthah, there is but one period, the Rule of the Elders, the time of which is not given, but since the total time, 300 years, to the 1st of Jephthah is given there remain but twenty years for the rule of the Elders. The seventy-one years of servitude during this period should not be included in the 300-year period, for Jephthah could not have asked the king of Ammon why he had not recovered the land for 371 years, for there were seventy-one years when Israel was in bondage and therefore could not claim it against any action that the kings of Ammon may have made during the servitudes (Judg. 11:26).

This arrangement agrees with the account of Acts 13:18-22, and allows scope for Samuel to be "old" as required (1 Sam. 8:1). But it also disallows that 1 Kings 6:1, has been corrupted. It is clear enough that the number 480 there given is correct, that is, as far as it goes. The 300 years of Judges 11 make the "580 solution" of 1 Kings 6 impossible. See "Emphatic Diaglott"—footnote on Acts 13:20.

The death of Eli ends the 450 years of the Judges that began with the death of Joshua (Acts 13:20), and the end of the 480 years from the invasion. It was at this juncture (the death of Eli) that there came a change in the rulers; that is, from that of Judge and Seer to that of Prophet and King (1 Sam. 9:9). It is for this reason that the 480 of 1 Kings 7 is correct enough. It is appropriate that a break in the numbers given for the period from the exodus to the temple should occur at the juncture of the death of Eli when Samuel's sole judgship began. If the balance of time, eighty-four years to the temple, was not to be supplied by other texts, but was originally incorporated in 1 Kings 7:1, then it is suggested, in view of the correctness of all the other numbers given in both books of Kings, as will appear in considering the temple era, that it (1 Kings 7:1) may have originally read, as to the numbers, as follows:

> "eighty years and four hundred years,"
> (eighty years and four years).

It will be seen that the duplicate clause, "except one word," could have been thought superfluous and consequently omitted later in transcribing. The forty years it took Israel to come out of the land of Egypt, which includes the Wilderness (Ezek. 20:36), must be considered in securing this period from the exodus to the temple.

WALTER L. CURTIS.

SPIRIT, SOUL, BODY

PROVE ALL things; hold fast that which is good. and the very God of peace sanctify you wholly; and may your whole spirit and soal and body be preserved unto the coming of our Lord Jesus (1 Thess. 5:21-23).

DIAGLOTT READING is: "May the God of peace himself sanctify you entirely; and may your whole person—the spirit and the soul and the body be preserved blameless in the Presence of our Lord Jesus Christ." Paul's prayer and desire then was: may you not only maintain your spiritual life, but may even your physical life be preserved until the Lord comes.

Although Paul in this same letter called attention to what he had stated when preaching to them, that the Lord would not come until after there should be a falling away "from the faith," and the man of sin, "the papal system," the son of perdition, be revealed; but now tells them that the mystery of iniquity was already at work, and the restraining power might be soon overcome, and the head of the apostasy be manifested.

At no time did the apostles in their teaching anticipate that the coming of the Lord was centuries in the future, but, like we in our day, thought it was imminent; and many who were then living would witness the presence of the Lord without having to pass into the death state, and await resurrection.

Scripture use of the terms "Spirit, Soul, Body" vary according to the connection in which they are employed.

SPIRIT (GREEK, PNEUMA)

(a) Atmosphere, breath, air that we inhale and exhale sustaining and maintaining life.

(b) Disposition, will, energy, either for good or for evil.

(c) Superhuman energy, angels, divine power.

SOUL (GREEK, PSUCHE)

(a) Vital principle, affections, feeling, desire, appetite, craving.

(b) The whole animal physical corporeal corruptible organization while living; Cadaver when dead.

BODY (GREEK, SOMA)

Flesh, blood and bones formed of dust of the ground, and energized by the breath of life, through which all that relates to man is manifested.

Thus when rightly divided, and correctly understood, the text under consideration does not teach three separate entities, but one harmonious whole.

S. T. BLESSING.

A Warning to the Jews

TWO THIRDS of the Jews who return to Jerusalem under Zionism will be slaughtered (Zech. 13:8). All nations will be gathered against Jerusalem, and just when it appears the Jews are doomed to utter destruction, Jesus will come again and one third will be saved, and their enemies will be destroyed. Jesus will then restore the throne of David, upon which he will sit and reign, restoring righteousness and peace on the earth (Zech. 14:1-9). But the greatest time of sorrow and trouble the Jews have ever known, "the time of Jacob's trouble." will overwhelm them ere that glad deliverance come (Jer. 30:7-24).

A time of trouble such as no nation has ever known, yet awaits them (Dan. 12:1). And all because as a nation, they delivered Jesus Christ "without cause" to the Romans to be crucified, and as a nation, do yet bitterly hate and despise the name of the only begotten Son of God. Whatsoever a man soweth, that shall he also reap, is God's unchanging law, and while the Jews, "without cause," continue their violent hatred of Jesus Christ, God will permit their violent and merciless slaughter at the hand of the Gentiles (Deut. 28:47, 66). They are reaping exactly what they have sown and are yet sowing, not alone in their rejection of the Christ, but also in their violent effort to hinded, yea, even to prevent the preaching of the gospel in their midst, as also their bitter persecution of any Jew who accepts Jesus as Savior and Lord.

Every soul by his or her refusal to accept Jesus as God's provided sacrifice for sin, does by that choice, deliberately choose hell as his or her destiny. God expressed his choice for every soul, when, as John 3:16 says, "God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish but have everlasting life." Now, you are the only person in all God's universe who can decide where you will spend eternity.

The right and power to accept Jesus Christ as your Savior, and be saved, or to reject him and be lost, is absolutely in the power of your choice. Jesus alone can save. The Jews rejected God's Messiah when he offered himself to them, and now God says, he will raise up to them a false Messiah, whom they will accept to their sorrow (Zech. 11:10-16). None may ever know Jesus as Messiah or Lord, except those who here and now accept him as Savior. "Now is the accepted time, behold now is the day of salvation." Selected by Brother J. E. HOGARTH.

Evangelist Report for August

SERMONS

Bartley, Neb. Aug. 2nd	1
Laird, Colo. Aug. 3rd to 9th	8
Bartley, Neb. Aug. 11th to 16th	6
Omaha Aug. 25th to 29th.	3
Total	18

MONEY RECEIVED

Brother Floyd Dimmick	$ 4.00
Sister Hinsman	5.00
Sister Peterson	5.00
Brother Thrush	20.00
Brother Sorrensen	25.00
Total	$ 59.00

EXPENSE

Anapahoe to Bentley	$ .36
Bentley to Laird	1.64
Lunch	.40
Laird to Bentley	1.64
Bentley to Holbrook	.26
Anapahoe to Holbrook	3.96
Lunch	.75
Total	$ 9.01

Number baptized	11

Salary	$ 100.00
Expense	9.01
Amount of order	109.01
Amount due on order	50.01

Remarks

ON THE last of July I went to Holbrook, and stayed all night with my sister. I have another sister at Arapahoe, the first station east of Holbrook, and another at Edison, the second station east. So arrangements were made to meet with the one at Edison on Sunday, and so with well fulled baskets, we arrived about noon, when with sisters, brothers-in-law, nephews, and nieces, went to the river where, upon the banks we ate our dinner. The river was low, just pools here and there. Some of the young people went in and threw out some good sized fish with their hands. We were not just picnicing with relations, but were celebrating a greater event than that.

After our dinner was over, we got in cars and drove three miles east to the lake where we planted our oldest sister in the likeness of Christ's death. I have baptized all my brothers and sisters except by oldest brother, who was baptized by Brother C. C. Ramsey, who also baptized me. This puts the whole family in the race for the kingdom, including father and mother who sleep. What a glorious meeting if we are worthy to be called when the Master comes. It has been my prayer for years for this dear sister to come in, and complete the family number, and in the Father's good time he heard and answered my prayer. We must remember that others have dear ones just as precious to them as ours. We must help them.

The following day I went to Bartley where Sister Moore secured the Christian Church, and I gave them a talk on prophetic signs. The next morning I hastened to the church at Laird, where Brother Dimick had secured the hall, and here for a week we pleaded with the people through the gospel, and finally three responded, two young ladies, one quite an active member of the Christian Church and president of the Endeavor, who will no doubt be a valuable help to the Berean class; another of Brother Dimmick's sons among the number. Just a few days before this boy was in the bin where they were loading a car of wheat when one side of the wheat slid down taking him with it, and completely covering him up. They chopped a hole in the side of the bin and took him out, apparently dead; but he revived and was saved to put on Christ.

Conference time approaching, we had to make our stay at each place short, so went back to Bartley. Circumstances have so decreed that Sister Hamilton moved here in the spring and here now lives old Brother and Sister Gamble, Brother and Sister Brush, Sister Moore, and Sister Sellick, all of whom I baptized as my first work in Frontier Co. Neb., a good many years ago. Sister Loux also lives here, a later work in the same locality. There is quite a history attached to some of my work which is interesting to those of us who know it. How strange that after the lapse of so many years these, of practically the same locality and who were associated together in the work for years, built a church in the country, and enjoyed it for a long time, until death began its ruthless work, and removals scattered them to almost the four winds; but here are these mentioned above after being separated for years, now living in the same town, sound in the faith, and calling for the same voice that sounded the gospel to them, to sound it to their new found friends. I spoke six times in the Christian Church, and on Sunday all took their dinner and went to the river, after which I gave them a talk as they sat in cars and on the ground. Then we went to the water, where seven put on Christ by baptism: two of Sister Hamilton's sons, and a daughter, that were just children when she came into the ark of safety. Her son-in-law and a daughter-in-law, an English girl whom her son brought as a bride when he came from the war. Sister Loux, who came in later as mentioned above, has been praying that some of her dear ones come with her, and think of her joy when this day, along with the joy of Sister Hamilton, her husband and daughter put on Christ. Oh the gratitude that showed in their faces, and cordial handshake that tells of what is dwelling in the heart! It helps us on the way more than money.

After the baptism we went to Brother Loux's home and a goodly number sat for the first time at the Lord's table, and were given the right hand of fellowship. But now this is not all there is to it. To enter the kingdom we must overcome the world and be worthy of a place in the kingdom. The steps of obedience, to believe the gospel and be baptized, only puts us in the race for everlasting life, and a place in the kingdom.

Here we had to leave for the present, and go to Holbrook or rather stop off for a couple of days, with Brother and Sister S. A. Story, and Brother and Sister Baxter, faithful ones in the faith. Then it was time to hurry home and help finish the many little details for the conference. Thus another year has passed into history. We are just beginning a new one. Brethren, pray that a way may be opened up and effectual of reaching all the demands on my time. I have calls from New York to Idaho and from Minnesota to Oklahoma. Pray for the work.

ALMUS ADAMS.

Hope

TO CHERISH a desire of good, with expectation of obtaining it. What is the Christian's hope?

It is the hope of the gospel, which was preached by Paul (Col. 1:23). Why should one hope in the gospel preached by Paul? Because it is the power of God unto salvation, to every one that believeth (Rom. 1:16). He that believeth the gospel and is baptized shall be saved (Mark 16:16). We are saved by hope (Rom. 8:24). Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope (Rom. 15:13). Hope of eternal life (Titus 1:2). Hope in what was written for our learning (Rom. 15:4). Hope to be partaken of (1 Cor. 9:10). Glorious hope (2 Cor. 3:12). Hope in increased faith (2 Cor. 10:15). Hope of righteousness (Gal. 5:5). Hope of his calling; hope of your calling (Eph. 1:18; 4:4). Hope laid up for you in heaven; hope of glory (Col. 1:5, 27). Hope in our Lord; hope of salvation (1 Thess. 1:3; 5:8). Good hope through grace (2 Thess. 2:16). Our hope (1 Tim. 1:1). Blessed hope; hope of eternal life (Titus 2:13; 3:7). Hope firm unto the end; hope set before us; hope an anchor of the soul; better hope (Heb. 3:6; 6:11, 18, 19; 7:19). Lively hope; hope in God (1 Pet. 1:3, 21). Hope in you (1 Pet. 3:15). Hope in the appearance of Christ (1 John 3:3).

Now brethren, we have taken our concordance, and diligently searched for the hope called the "Larger Hope" that is preached so earnestly at the present time. We cannot find the term in God's word, nor the doctrne; so we conclude it is the invention of man, and has no place in the creed of the followers of Jesus.

E. W. KNAPP.

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ARTHUR E. GRIFFITHS ...... Treasurer and Manager

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Editorial

We miss Brother Meldrum, who has left for a protracted visit in Scotland.

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Orthodox Sunday Schools

RECENTLY LETTERS have appeared in The Restitution from Sisters Hunt and Lapp in defence of isolated brethren sending their children to sectarian Sunday Schools. As the Editor was himself in isolation when a boy and regularly attended a Baptist Sunday School, he can speak from experience as well as according to the oracles of God. As his uncles are all Baptist ministers he surely can also speak without "prejudice."

SUNDAY SCHOOLS ARE HUMAN INVENTIONS

To begin with, Sunday Schools are man-devised and man-made in origin. Originally and scripturally children were to be taught at home. To parents God said: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou riseth up" (Deut. 6: 6, 7). That children must go to Sunday School is an idea as sacred in the minds of some people as if God had thundered the commandment from the skies. If parents taught their children God's word "diligently" while they sat in the home, when they walked about doing errands, and after they went to bed, they would discharge their parental duties, and the children would learn the truth. But the tendency is to dodge this duty, and send them to some sectarian school, where the truth is not taught, and then say, "Well, they are better off there, bad as it is, than if they were at a worse place"!

"ENTANGLING ALLIANCES" FORMED IN SUNDAY SCHOOLS

Although the Editor had a mother who was both competent and loyal in the truth, he alone out of five brothers escaped the snares of orthodoxy affiliation. Brother Donaldson in his department this week, quotes a saying by Lavater which young people should ponder: "A frequent intercourse and intimate connection between two persons make them so alike, that not only their dispositions are molded like each other, but their faces and tones of voice contract a certain analogy."

Lavater's words are based on Scripture, and they are demonstrated to be true by experience. My brothers started by going to a Baptist Sunday School when they were boys; this led them to form acquaintances among the Baptists; and as people do not marry strangers, they were led to marry Baptist wives; and finally, as the Baptist told them it "made no difference what they believed," they joined the Baptist Church! Today they would claim that they believe practically all the truth;

but the fact remains that they are Baptists, their wives are Baptists, and they are raising up their children in Baptistism. When only a lad we saw the drift of things, and saved ourself by getting out of Babylon. And we expect to stay if the Lord will keep us.

ORTHODOX AFFILIATION HURTS THE TRUTH

Sister Hunt asked why the Church of God did not have Sunday School literature. Well, The Restitution has printed such literature, and the demand for it was so little we abandoned its publication. Why so little demand? Sister Lapp speaks of how hard Sister Wince worked to raise just a little money to fit up The Restitution office. Now we have not the remotest idea of criticising these two beloved sisters; but suppose the reason we cannot publish Sunday School quarterlies is because our children are using Cook's works in orthodox Sunday Schools?

And suppose that the reason dear Sister Wince had to plead so earnestly for money to buy a Linograph machine was because we were giving all our money to sectarian churches? Because they can raise more money than we one writer concludes God does "bless" them. On this principle God surely does "bless" the Catholic Church! Probably in proportion to our numbers we raise as much, if not more money in a year, than they do. Then subtract the money they pilfer from us by one pretext or another, and we will not suffer from the comparison. Let us keep our vision clear. The papacy is the "mother of harlots and abominations of the earth"; the Protestant churches are "the daughters." Not one of our brethren would join the Catholics in affiliation, directly or indirectly, but some are ready to amalgamate with the daughters of "the mother church." They are all members of the same family. If we belong to God's family we must obey the command of separation: "Come out from among them, and be ye separate, saith the Lord."

The Inspiration of the Bible

BOASTFUL HIGHER Critics pretend that all learning is on their side; only the illiterate believe in the inspiration of the Holy Scriptures. Truth is truth whether believed by the illiterate or the educated; but that educated men endorse the sacredness of Holy Writ the following compiled testimonies of the learned sufficiently show:

"Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."—Paul.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."—Peter.

"Look carefully into the Holy Scriptures, which are the true words or utterances of the Holy Ghost."—Clement, A. D. 95.

"The Holy Scriptures are the voice of God, the writings and the words of God." Tertullian, A. D. 192.

"I have learned to bring such reverence to the books of Holy Scripture alone that I firmly believe that their authors were preserved from every error in writing them." Augustine, A. D. 354-430.

"With the single exception of Theodore of Mopsuestia, it has been found impossible to produce, in the long course of the first eight centuries of Christianity, a single doctor who has disowned the plenary inspiration of the Scriptures, unless it be in the bosom of the most violent heresies that have tormented the Christian Church." Prof. Gaussen.

"The substance of the old Protestant doctrine of inspiration may be expressed in thes words: The Holy Spirit dictated the Bible verbally, and the human composers are not the authors, but only the writers—indeed, only the hands or pens."—Auberlein.

"The Bible is the very utterance of the Eternal. It is as much God's own word as if high heaven were opened and we heard God speaking to us with human voice. Every book is inspired entirely. The Bible is filled to overflowing with the Holy Spirit of God, the books of it and the words of it and the very letters of it."—Dean Burgon.

"I believe in the plenary inspiration of every word of the original text of Holy Scripture, and that the inspired writers were infallibly guided by the Holy Ghost, both in their selection of matter and the choice of words."—Bishop Ryle.

"The sixty-six books of the Old and New Testaments are veritably the Word of God, as absolutely as were the ten commandments written by the finger of God on the two tables of stone."—Tregelles.

"The Bible claims to be the Word of God in more than two thousand places; 501 times in the pentateuch, 292 times in the historical books, and 111 times in the prophets besides what we find in the New Testament. We have either a verbally inspired Bible, or no Bible at all."—J. H. Brookes.

The "Form" of Doctrine

Ye have obeyed from the heart that form of doctrine which was delivered unto you, or whereunto ye were delivered (Rom. 6:17).

"FORM" COMES from **tupon**, and signifies "type, figure, emblem, that which exhibits a representation or likeness of anything" (Greenfield). Says Dr. Clark, in commenting on this passage, "The words 'eis on paradothete tupon' refer to the melting of metal, when it is liquified, is cast into the mold, and therefore the words may be literally translated, "into which mold of doctrine ye have been cast."

The sense, as we conceive, is the doctrine of gospel which is necessary to be understood, believed and obeyed from the heart, in order that a person may be a disciple of Christ, is reduced to a "form," type or mold, and which we are very sure is nothing less nor more than immersion in water. As metal is melted and separated from

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RECENTLY LETTERS have appeared in The Restitution from Sisters Hunt and Lapp in defence of isolated brethren sending their children to sectarian Sunday Schools. As the Editor was himself in isolation when a boy and regularly attended a Baptist Sunday School, he can speak from experience as well as according to the oracles of God. As his uncles are all Baptist ministers he surely can also speak without "prejudice."

SUNDAY SCHOOLS ARE HUMAN INVENTIONS

To begin with, Sunday Schools are man-devised and man-made in origin. Originally and scripturally children were to be taught at home. To parents God said: "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou riseth up" (Deut. 6: 6, 7). That children must go to Sunday School is an idea as sacred in the minds of some people as if God had thundered the commandment from the skies. If parents taught their children God's word "diligently" while they sat in the home, when they walked about doing errands, and after they went to bed, they would discharge their parental duties, and the children would learn the truth. But the tendency is to dodge this duty, and send them to some sectarian school, where the truth is not taught, and then say, "Well, they are better off there, bad as it is, than if they were at a worse place"!

"ENTANGLING ALLIANCES" FORMED IN SUNDAY SCHOOLS

Although the Editor had a mother who was both competent and loyal in the truth, he alone out of five brothers escaped the snares of orthodoxy affiliation. Brother Donaldson in his department this week, quotes a saying by Lavater which young people should ponder: "A frequent intercourse and intimate connection between two persons make them so alike, that not only their dispositions are molded like each other, but their faces and tones of voice contract a certain analogy."

Lavater's words are based on Scripture, and they are demonstrated to be true by experience. My brothers started by going to a Baptist Sunday School when they were boys; this led them to form acquaintances among the Baptists; and as people do not marry strangers, they were led to marry Baptist wives; and finally, as the Baptist told them it "made no difference what they believed," they joined the Baptist Church! Today they would claim that they believe practically all the truth; but the fact remains that they are Baptists, their wives are Baptists, and they are raising up their children in Baptistism. When only a lad we saw the drift of things, and saved ourself by getting out of Babylon. And we expect to stay if the Lord will keep us.

ORTHODOX AFFILIATION HURTS THE TRUTH

Sister Hunt asked why the Church of God did not have Sunday School literature. Well, The Restitution has printed such literature, and the demand for it was so little we abandoned its publication. Why so little demand? Sister Lapp speaks of how hard Sister Wince worked to raise just a little money to fit up The Restitution office. Now we have not the remotest idea of criticising these two beloved sisters; but suppose the reason we cannot publish Sunday School quarterlies is because our children are using Cook's works in orthodox Sunday Schools?

And suppose that the reason dear Sister Wince had to plead so earnestly for money to buy a Lirograph machine was because we were giving all our money to sectarian churches? Because they can raise more money than we one writer concludes God does "bless" them. On this principle God surely does "bless" the Catholic Church! Probably in proportion to our numbers we raise as much, if not more money in a year, than they do. Then subtract the money they pilfer from us by one pretext or another, and we will not suffer from the comparison. Let us keep our vision clear. The papacy is the "mother of harlots and abominations of the earth"; the Protestant churches are "the daughters." Not one of our brethren would join the Catholics in affiliation, directly or indirectly, but some are ready to amalgamate with the daughters of "the mother church." They are all members of the same family. If we belong to God's family we must obey the command of separation: "Come out from among them, and be ye separate, saith the Lord."

* * *

The Inspiration of the Bible

BOASTFUL HIGHER Critics pretend that all learning is on their side; only the illiterate believe in the inspiration of the Holy Scriptures. Truth is truth whether believed by the illiterate or the educated; but that educated men endorse the sacredness of Holy Writ the following compiled testimonies of the learned sufficiently show:

"Which things we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."—Paul.

"For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost."--Peter.

"Look carefully into the Holy Scriptures, which are the true words or utterances of the Holy Ghost."—Clement, A. D. 95.

"The Holy Scriptures are the voice of God, the writings and the words of God." Tertullian, A. D. 192.

"I have learned to bring such reverence to the books of Holy Scripture alone that I firmly believe that their authors were preserved from every error in writing them." Augustine, A. D. 354-430.

"With the single exception of Theodore of Mopsuestia, it has been found impossible to produce, in the long course of the first eight centuries of Christianity, a single doctor who has disowned the plenary inspiration of the Scriptures, unless it be in the bosom of the most violent heresies that have tormented the Christian Church." Prof. Gaussen.

"The substance of the old Protestant doctrine of inspiration may be expressed in thes words: The Holy Spirit dictated the Bible verbally, and the human composers are not the authors, but only the writers--indeed, only the hands or pens."--Auberlein.

"The Bible is the very utterance of the Eternal. It is as much God's own word as if high heaven were opened and we heard God speaking to us with human voice. Every book is inspired entirely. The Bible is filled to overflowing with the Holy Spirit of God, the books of it and the words of it and the very letters of it." Dean Burgon.

"I believe in the plenary inspiration of every word of the original text of Holy Scripture, and that the inspired writers were infallibly guided by the Holy Ghost, both in their selection of matter and the choice of words." Bishop Ryle.

"The sixty-six books of the Old and New Testaments are veritably the Word of God, as absolutely as were the ten commandments written by the finger of God on the two tables of stone."--Tregelles.

"The Bible claims to be the Word of God in more than two thousand places; 501 times in the pentateuch, 292 times in the historical books, and 111 times in the prophets---besides what we find in the New Testament. We have either a verbally inspired Bible, or no Bible at all." J. H. Brookes.

* * *

The "Form" of Doctrine

Ye have obeyed from the heart that form of doctrine which was delivered unto you, or whereunto ye were delivered (Rom. 6:17).

"FORM" COMES from **tupon**, and signifies "type, figure, emblem, that which exhibits a representation or likeness of anything" (Greenfield). Says Dr. Clark, in commenting on this passage, "The words 'eis on paradothete tupon' refer to the melting of metal, when it is liquified, is cast into the mold, and therefore the words may be literally translated, "into which mold of doctrine ye have been cast."

The sense, as we conceive, is the doctrine of gospel which is necessary to be understood, believed and obeyed from the heart, in order that a person may be a disciple of Christ, is reduced to a "form," type or mold, and which we are very sure is nothing less nor more than immersion in water. As metal is melted and separated from the dross by natural heat, to fit it for the mold, so the sinner is subdued in all his carnal habits and desires, by the power of the gospel, before he becomes a willing and fit subject to be baptized into the likeness of the death and resurrection of Christ. As the metal is changed in form by the mold, so those who obey from the heart this form of doctrine, are baptized into the name or character of the Son of God, and therefore become sons and daughters of God, and henceforth walk or should walk in newness of life: for they have been changed, first in heart by the power of truth, and then in type by the act of baptism.

Again, we can conceive of no doctrine of the gospel, besides the doctrine of the death and resurrection of Christ, that could be reduced to a form, or be represented in type or figure; hence the importance of correctly understanding the doctrine of the cross, the blood of Christ, Christ crucified, or what is the same, the death and resurrection of Christ. It is the prominent theme of the New Testament, the foundation, chief corner and cap stone of the Christian fabric. In order to become a lively stone in that building, and an inheritor with Christ in his glorious kingdom, we must be made conformable to his death, and patiently suffer with him.

Let it be impressed on every mind, that as the mold in the figure does not separate the dross from the pure metal, neither does baptism cleanse from sin in a physical sense; it is not the putting away the filth or sins of the flesh, but the answer of a good conscience—the fulfilling, not the beginning of all righteousness. Let the good conscience first be formed, and the true principles of righteousness be deeply planted in the heart by the power of truth; then, and not till then, is a person prepared to reduce to form, or type, his faith in baptism. He can then obey from the heart that form of doctrine whereunto he was delivered. As the melted metal is delivered to the mold, so the person when, as above stated, is fully prepared, may be presented for baptism. The mold is not presented to the metal, but the metal to the mold.

Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

DEAR BROTHER HUGGINS:

I AM late with my conference report. My mother fell three weeks ago this evening and broke her hip, and it has seemed impossible to get the time to write it. I hope the brethren will be patient. I know many are wondering about it. We feel that the dear heavenly Father has been mindful of us in this trouble, as mother is doing fine: she is able to be propped up in bed today, which is a rest, and has been given strength to bear the suffering, and that has not been so bad as it might have been. I have not been able to write to scarcely any one, so not many of the household of faith heard of it, but we have had visits and letters from a few who have heard it, which did much to help and encourage us. Yesterday a letter came from Sister Fannie Lecrone full of love and sympathy Such letters make us feel so tenderly near to each other and, as she says, when one member of the body suffers, the whole body suffers. Mother will be 81 the 12th of November, and for one of that age, is doing remarkably well. We hope if it is God's will that she will soon be up again.

Your sister in Christ,

CARRIE FREE.

* * *

DEAR RESTITUTION:

I HAVE just read Sister Hunt's letter. I think she is right in going to the Methodist Sunday School, since there is none others to go to. How are we ever going to teach the people any of the truth if we stay at home because there is not a church of our own? Christ said he did not come to call the righteous to repentence, but sinners. If we never go to the Sunday School because they do not all believe as we do, there will be many that never will hear any of the truth at all. I have been isolated for eight years. My children and I go to Brethren Church every Sunday to preaching and Sunday School. This summer I have been going to the Christian Sunday School at 10 A. M. then to the Brethren's preaching service at 11, and Sunday School at 12. I know it has not hurt me one bit. We who are isolated if we do not take our children to Sunday School on Sunday, what are we to do? If children cannot go to the Sunday School they will probably go somewhere to something else ten times worse. I have seen some of our people who would not go to another church because there was not any of our faith. They soon grow cold, and their children are out into something else a great deal worse than an orthodox Sunday School. When my children go to the Sunday School they always tell me if anything comes up in the class that is contrary to what I have always taught them, and I will talk and reason with them, and they have not taken up with any of the errors yet, and I do not think they will. For me I would say, go on Sister Hunt and keep up the good work you have begun. Sow the good seed of the kingdom, and God will give the increase. Christ did not go around and ask the people if they believed as he did before he told them the truth, neither did he say for us to put our light under a bushel.

This is the way I look at it: if we do not go to the other people's church and Sunday School, we cannot expect them to come to ours. I have many, dear friends in both the Christian and Brethren churches, and I believe we should ever get one of our preachers to come here and hold meetings, there will be a better chance of getting those people to come to our meeting than if I had never been to theirs.

There is just one more point I want to write about before I close, and that is the orthodox churches can put us to shame when it comes to giving to the Lord's work. For instance: a few years ago when Sister Roxana Wince was trying to get $2,000 to buy some machinery we needed in The Restitution Publishing House., she begged and pleaded with the people for several months before she got it. Here at the Brethren Church at Sunnyside with a membership of 300 they raised $1,100 in one day; and the Christian Church raised $900 from a membership of 150 in one day. The Lord blesses them, and no one can deny it. It makes me sad when I think our people have the truth and should be the happiest and most liberal people on earth; but are they? The Lord knows, and the Lord loves a cheerful giver. Submitted in love with the hope that this might take at least a little of the prejudice out of our hearts.

LUCY LAPP.

* * *

MR. R. G. HUGGINS:

NOW THAT you are returned from your vacation, I take pleasure in returning your booklets under separate cover which you so kindly sent me.

I thank you very much for the loan of them, and will say that they were the means of clearing up all my perplexities regarding the Seventh Day Adventist claims. They are very convincing and have saved me from being entangled under the old Mosaic law as I came very near joining their church through one of their ministers who became interested in me and was rapidly tutoring me into "the truth," as he called it, and which he said only the Seventh Day Adventist had the whole truth

I am enclosing 25 cents in stamps, for which kindly send me one complete set of "Bible Lessons." Again thanking you, I remain,

Sincerely yours in the one hope of our calling,

GEORGE HAINES.

Nebraska Conference Report

THE 35th Annual Conference of the Church of God in Nebraska met at Benson, a suburb of Omaha. Owing to a change of mind, the place of meeting was changed to Benson, at a late date, but as a much better place was secured, it was all for the best. Last winter while holding meetings at Kansas City, Brother Adams met Brother MacFarlane, and learned that he had read himself out of the orthodox churches, and was a reader of The Restitution. So after consulting Brother Brown it was decided to invite him to help us in the meeting, which he did: and his kind genial manner and forceful speaking was very much appreciated by all who heard him, and we hope to be able to meet him again. Brother Adams' sermons need no comment. He has been with us so long we could not do without him. Bible lessons were given by Brother Zeller, Lester Dixon, Brother Krogh, and Sister Free. Saturday afternoon was given to the Bereans. Their program, which consisted of piano and vocal solos, songs, recitations, and a Bible drill, all by the little ones, was very interesting, and showed patient work by their teacher, Sister Myrtle Adams.

The registration committee reported 81 brethren (not counting children) in attendance. A full record was not kept of the visitors. Brother Adams reported 212 sermons, 14 baptisms, 3 churches set in order. The total amount of money taken in during the year was $1594.83. After all expenses were paid a balance of $160.00 was in the treasury. We thank our dear Father in heaven for his love and care the past year, and pray that he may guide and direct us in the year's work we are just entering.

Dear Brethren, if we heed the counsel and admonitions given in this meeting we will not be found wanting when Jesus comes.

CARRIE FREE, Sec.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

Special Contributors

Bessie Walker, (Aunt Bess)	Proctor, Montana.
Marie K. Thomas	Proctor, Montana.
Ethel M. Howard	Chinook Cave, B. C., Canada.
Jennie Thomas	Proctor, Montana.
Ashute Family	Syracuse, N. Y.
Young People's Society, Church of God	Cleveland, Ohio.

GOLDEN TEXT: John 1:12

TO A SEEKER OF FAME

I, TOO, once dreamed of fame and power
Amid the greater game;
I, too, once sought the crowning hour
That hails the victor's name--

Yes, I once thought the path of glory
Was all that one should seek;
Where one might live in song and story
Upon fame's tallest peak.

But I have seen the laurel token
Upon too many spent,
Who finished weary, worn and broken
In brooding discontent.

Who gave their souls to hear the cheering
Amid the mob's advance,
That turned too soon to louder jeering
Upon the slightest chance.

'Tis great to know that "God is love;"
That he gave his Son to save;
That all who place their trust in him
He'll ransom from the grave.

And so where other hearts are straining
Amid the storm and strife,
I'd rather hold the course maintaining
The even trials of life.

THE WANDERER'S RETURN

WE ARE going to tell you a little story. Yes, it has a moral, and we will admit that it is for the purpose of the moral that the story is told. The story is not original; no doubt it is all the better for that.

The story illustrates our carelessness as compared to God's watchfulness. It shows the difference between our thoughtlessness and conceit and the tender, loving care of God. But here's

THE STORY

There was a Wisconsin boy who ran away to get free from the restraints of life with his father and mother. He wrote a letter telling of his intention to keep his whereabouts secret. He said he would not write again, but that some day in the uncertain future when he had made up his mind to do so, he would return to his home. His father knew a minister who traveled much throughout the country and he requested that minister to keep a sharp look out for his son and if he ever found him that his father and mother loved him still and longed for his return. Two years later that minister got off the train at the railroad station of that little town. On the platform he saw the father of the boy. Answering the minister's inquiry the father explained that he was looking for his son who had not yet returned. Eleven years later that minister got off a train at that station. On the platform he met an aged man whose face seemed familiar. He was the father of the boy who had run away. But he had grown old and frail. His hair and beard were long and white. His face was wrinkled and his back bent. The minister introduced himself and asked what the aged man was doing at the station on such a bitter cold day. The old man replied that he was still looking for his boy, that the letter he had written just after leaving was the only word they had received from him and that every day for those thirteen years the father had gone down to meet the train in the hope that the prodigal might return. While the two men talked there came out of the train a man whose face at once arrested their attention. The old man instantly dropped his cane and ran as fast as his tottering limbs could carry him toward the stranger, who proved to be his own son. For thirteen years he had hoped, watched, and waited—going down to meet the train every day without fail. No night too dark, no day too cold, no storm severe enough to keep him from looking for his boy's return. And that is God's attitude towards us all. Wherever a person is dwarfing his soul by greed, hindering it by narrowness, wasting it by dissipation or neglecting it by indolence and indifference there is a God of justice, mercy, and truth, waiting with almost unlimited patience for the hour when that person will determine to give his soul a chance and to turn his footsteps from darkness to light. That is the meaning of Christ's crucifixion. Every thorn in his brow, every nail in his cross, every drop of his blood, every word that he uttered, every work that he wrought is intended to write that truth in our hearts. Living in the light of the cross means response to the love of God by guarding the divine signature on our moral natures, by living ever for the things that finally count and by refusing to exchange our spiritual birthright for anything.

THE HANDWRITING ON THE WALL

By Alvin Ezell, Buffalo, Texas.

WHEN BALSHAZZAR was king he gave a great banquet, and a thousand of his lords were present. They drank and made merry, possibly not one thinking of their God who was able to do all things. The king ordered the golden and silver vessels which had been taken from the temple of God's house at Jerusalem—brought out that his guests might drink from them. As they drank they praised the different man-made gods.

Then, amidst their merry making, the fingers of a man's hand appeared and wrote on the wall. The king was so afraid he shook from fear. He called for his astrologers and soothsayers to read the writing, and to the one able to read it he promised a garment of scarlet, a chair of gold and a third rulership in the kingdom. The wise men came, but none of them could read the writing. This caused the king to be greatly troubled, so much so that his look was changed.

The queen suggested sending for Daniel, who she remembered had made known dreams to the king's father Nebuchadnezzar. Daniel was brought before the king who made known the promises of his gifts, but Daniel said, "Let your gifts be to another." He then told king Belshazzar that he had not humbled himself, although he knew that his father had been driven from his throne on account of his pride. Daniel told the king that the part of the hand had been sent from God and that the king had not glorified him. Then he gave the interpretation of the writing. It was that God had numbered his kingdom and finished it; that he had been weighed in the balance and found wanting; also that his kingdom was divided and given to the Medes and Persians.

That night king Belshazzar was killed.

Alvin is 12 years old and in the 7th grade. And he is honest enough to admit that his mother aided him with the story.

THOUGHTS THAT WILL HELP YOU.

DISAPPOINTMENT subdues the small man, but to the man of courage it acts as a spur. When you are able to speak well of your associates, you pay yourself an indirect complement.

Any reasonable thing you desire to accomplish you can do; provided you persevere along intelligent, square and fair lines.

The rule of reason and of right is the golden rule. It encompasses all that is great and good. It is the shortest story ever told of service to mankind.

To ignore an insult it the true test of moral courage. It is not necessary to be a man of strength to prove that you are the bigger and better man.

Man is a composite of what he sees, hears and thinks. He assimilates his associates, answers his ambitions and is talked into many things. So you see it is important that we associate ourselves and our faculties with the right kind of folk.

The reward that comes from useful and honest activities is real wealth. Any reward that must be measured by the amount of money a man has accumulated is nothing but riches.

There is a deal of difference between wealth and riches. One has wings.

Cheerfully, defiantly meeting all difficulties until you make or find a situation where you can be of general service to all concerned, is the thing that will bring you the rewards that will last. And they are not riches, they are wealth.

A LETTER FROM JENNIE THOMAS

DEAD LITTLE FRIENDS:

HAVE YOU ever stopped to think how much joy there is in heaven, also among your friends as well as everywhere else, when we forsake the pleasures of sin, give our hearts to the Lord, and in his name are baptized into the family of God.

When Jesus was on the earth he told a story about a man who had a hundred sheep, and said, "If the man lost one, he would leave the ninety and nine and search hard and steady until he found the one that was lost; then he would put it on his shoulders and carry it home rejoicing."

Jesus also said, "Likewise there is joy among the angels in heaven, when one sinner repents." Is it not a pleasant thought that people as unimportant as we can make joy in heaven by repenting of our sins, obeying God's commands, and walking in the footsteps of Jesus.

This is rather a fine letter that our little friend Miss Jennie has sent us. We wish to commend her for it. We also wish to call the attention of others of our little friends—those to whom the letter is addressed—that recently Miss Jennie renounced the world, accepting Jesus as her Savior and was baptized in his name. Like all good people, knowing the true meaning of happiness and joy, she wishes her friends to share her fortune. We who have surrendered our hearts to the Master assure you that when you do likewise, you will experience a joy that will be everlasting, a peace that cannot be purchased, and life that shall endure throughout eternity. Are the prospects worth while?

DAILY THOUGHTS

Let all things be done unto edifying	1 Cor. 14:26
We are more than conquerors through him	Rom. 8:37
Trust in the Lord and do good	Psa. 37:3
Cast thy bread upon the waters	Eccl. 11:1
In due season we shall reap, if we faint not	Gal. 6:9
Abhor . . . evil, cleave to that which is good	Rom. 12:9
Be still, and know that I am God	Psa. 16:10

The Famous "Faithful Few"

IT IS Sunday morning. In many homes of North Scranton the following conversation may be heard—with variations:

"Are you going to church this morning?"

"No—I believe not, I'm tired."

He turns over and takes another snooze.

Fifteeen minutes pass.

"I wonder what time it is?" asks the wife.

"I'll look," replies the husband.

He reaches for his watch.

"Why, it's 8:30."

"It's too late now," she concludes, "and I won't bother to get the children ready for Sunday school. It'll be hot today anyway."

Half an hour later the tired feeling is forgotten.

"Lizzie, where's my new shirt?"

"Why, do you want it?"

"Yes. I'm going to the lake. Get the kids ready. We'll spend the day there. It's a dandy morning. Hurry up! It's nine o'clock now!"

Within an hour breakfast is over, dishes washed, children dressed, and they're off.

And that day the preacher preached to the famous "faithful few." A moving picture to behold!

Discouragement in pulpit and pew!

THE FAMOUS "FEW" PLUS YOU

It is Sunday morning. In many homes of North Scranton something like this occurs. The alarm clock sounds.

"Why, the alarm, Mary? Isn't this Sunday?"

Yes and we're going to church. Get up!"

"Oh, I'm too tired and sleepy. What made you set that thing and wake me up like this on a Sunday morning? Have a heart!"

"Aren't you a member of the Church of God?"

"Why-er-yes. I believe I am. But what of it."

"Don't you want the church to succeed?"

"Sure!"

"Have you no responsibility in making it a success?"

"Look here! Do you get part of the preacher's salary?"

"No. But I know this, that unless every member of the church is on the job the church will not succeed. Would a business place succeed if every employee went to work when he felt like it?"

"Er-er I guess not. No, it wouldn't."

"Well, now, we're going to do our part. Come on and get up! Play the man in regard to the church as you do in everything else. Get up!"

"All right; I'll do it! You're a jewel! Get my Sunday clothes."

And that day the preacher preached to a crowded house. A moving picture to behold!

Enthusiasm in pulpit and pew!—Selected.

Common sense is only a modification of talent. Genius is an exhaltation of it. Bulwer Lytton.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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Jesus My Savior

Jesus my Savior, my Brother, and Friend. Rom. 2:11
It is upon thee I may ever depend. Col 1:12
With the promise of life in this world of woe John 6:51
Thou dost give us all courage to conquer the foe Rev. 3:5

Jesus my Savior, my Lord crucified, Luke 26:1
With heart all confiding, in thee I'll abide, John 15:4
Love, mercy, and justice is thine to impart Matt. 5:7
To the humble and meek and the lowly of heart Matt. 5:5

Jesus my Savior, thanks be to thee, Col. 1:3
Thy precious blood is sufficient for me I Pet. 1:19
Sins red like crimson will vanish away, Isa. 1:18
When thy word we believe and arise and obey Acts 2:38

Dear Savior and Lord, for thy coming all pray John 14:3
For thy kingdom on earth in glorious array Matt. 6:10
May thy brow be entwined with lilies so fair Matt. 6:28
Instead of the thorns that once rested there John 19:2

We thank thee, dear Father, for thine only Son Col. 1:12
Who has purchased our pardon and raised from the tomb. I Cor. 15:3, 6
And has brought the great victory o'er death and the grave, I Cor. 55-57
All power, and dominion, and honor to have. Matt. 28:18

May we his servants some day arise Col. 3:4
And meet our dear Lord descending the skies I Thess. 1:16
We will sing Alleluias in one glad new song Rev. 1:9
As we praise our great King with the glorified throng.
Rev. 11:3

MRS. J. Q. PRICE.

Futurism Stated and Answered

Posthumous Work of Brother John L. Wince, of Pierceton, Indiana

WHEN DID the Roman Church have the power to perform miracles?

ALL ALONG through the centuries she has performed just such miracles or wonders as Paul ascribes to the Man of Sin. In Thess. 2:9 "teras," translated "wonders," is defined by Green, 'a prodigy, portent (Acts 2:9); a signal act, wonder, miracle (John 4:48)."

But what kind of wonder or miracle? Paul says pseduo or false—not veritable miracles, such as raising the dead. The false messiah had power to show signs and wonders almost sufficient to deceive the very elect. Jerome testifies that Barchochab pretended to vomit flames. Is it necessary to look to the future for a personal Antichrist to arise and perform miracles which will match those performed by Christ and his apostles?

2. WHEN DID she call down fire from heaven?

This question was, no doubt, suggested by Rev. 12:13 which reads: "And he doeth great wonders so that he maketh fire come down from heaven on the earth in the sight of men." The question reads "calleth," the text "maketh"—quite a difference. Papal Rome never made fire come down from heaven. Shall we then conclude that a future Antichrist will do this as literally as was done when "the fire of God" came down at the request of Elijah and consumed the captains and their fifty men each? that the future wonder will be equal to this? I answer No. The prophecy was fulfilled centuries ago, but not by the performance of real miracles such as those to which I have called attention. The wonder was done by the power symbolized by the beast which John saw coming up out of the earth, and which is distinguished from the first which had received the deadly wound and was afterwards healed. The first beast succeeds the dragon of the Roman government under the pagan form; the second beast is a younger brother of the first beast, but older than the image which it helps to make. This two-horned beast is the Greek Empire founded by Constantine, its capital Constantinople. It originated the civil power of the papacy and established its ecclesiastical supremacy. For a long time the primacy was in dispute between the patriarch of Constantinople or New Rome, and the bishop of Western Rome. The question was finally decided in favor of the latter, who soon became a temporal prince The emperors of New Rome helped the bishops on the Tiber to make good their claims to supremacy over the churches. Justinian made the pope of Rome head of the church and corrector of heretics. Phocas, instigated by Boniface III and in consequence of his personal dis-

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title of the Patriarch of Constantinople, still further established the Roman bishops' supremacy over the Christian church. So by the Eastern Empire the papacy was legalized. It was the empire of the East, New Rome, the power that made or helped to make the image to the first beast, and caused both the image and the beast to be worshipped, that "made fire come down from heaven on the earth in the sight of men."

It was not one individual that was to do this but a government; for a beast, according to the laws of symbols as explained by inspiration itself, stands for a government or kingdom. This fire then must be a military wonder and employed to enforce homage to the first beast and its image—two governments; one in organic structure like the other. What did the New Greek Empire use for this purpose? Greek fire, the sign and wonder of four centuries of Grecian and Roman history. The composition of this fire was a profound secret, and sacredly kept from all other nations. This discovery or improvement of the military art was fortunately reserved for the distressful period when the degenerate Romans of the East were incapable of contending with the warlike enthussiasm and youthful vigor of the Saracens. The ignorant and superstitious barabrians who were taught that the mystery was revealed by an angel to the Greeks, looked upon the marvelous displays of this fire in battle as supernatural and coming down from heaven. It seemed miraculous to the uninitiated. The reader may think that this is not sufficient to fulfill the language of the Revelator. But why not? It served the purpose of a sign a wonder and even a miracle viewed from the standpoint of an observer utterly ignorant of how it was produced. The wonders exhibited deceived them that dwelt on the earth. That, here, symbolized by the beast, had not the power to perform a real miracle such as Christ wrought. This under the conditions then existing was not necessary. Something infinitely short of this would serve the purpose as well. So New Rome and papal Rome, though lacking the power to counterpart the miracles of God's Son, did exhibit signs and wonders, and by these deceived the ignorant, causing "all the world to wonder after the beast." Eastern Rome deceived men by means of Greek fire, but papal Rome deceived the ignorant millions by numerous frauds and counterfeits, some of them hardly worthy of the name of clever tricks.

"MAKETH FIRE COME DOWN FROM HEAVEN"

This is not more remarkable than what the Revelator saw in vision under the sixth (second woe) trumpet. Here he sees issuing from the mouths of the myriads of horses composing the Turkish cavalry, "fire and smoke and brimstone" (Rev. 9:17). Does anyone suppose that in order to fulfil this part of the vision fire and smoke and brimstone must issue literally from the mouths of horses? This would rank amongs the most notable supernatural works of the age! And the horses themselves as described by John would be supernatural creations, as nature produces no such creatures. The historical counterpart of the vision falls this side of the date that marks the discovery of gun powder. The symbol is complex being made up or composed of the warrier and his steed and the attributes common to both, and other attributes added to complete the picture. The symbol sets before us an army of Turkish horsemen in action and rushing into battle, discharging their pieces as they lean forward on their horses. Seen from a distance in front, the fire and smoke appear to issue from the mouths of the horses.

Friendly Words on Important Truths

DEAR FRIEND:

WHEN ONE looks around and sees the number of differences between professing Christians, I am not surprised at may enquirers after truth saying, as you say, "Better let these matters alone." Let me candidly ask you, Is this a fair way to judge God's Word? You admit the Bible to be God's Word. It has so many infallible proofs. You feel, also, that God's Word should not contradict itself. Have you then made a study for yourself of these important truths of God's Word? Nothing worth the having in this world is obtained without labor—generally in proportion to the value of the thing to be obtained. So as regards God's Word, we must give the whole of our undivided attention. Less time is given by many Christians, in the study of any one theme of the Bible, than they would give to the simplest earthly problem, and they base their belief and teaching on such shallow study. Hence comes the great variety of teaching given out to be scriptural. Therefore, my friend, rather than let the various opinions with which you meet deter you from the real study of God's Holy Word, give it the more searching examination. Men and women will differ, but let me repeat, these differences generally come because a thorough and comperhensive study is not given. People are satisfied to rest on one or two old passages, and on tradition. As a friend said to me, "No one better than my parents lived. What is good enough for them is good enough for me." The man's fidelity to his parents is to be commended, but it seems passing strange, in this age of enquiry and enlightenment, when people will not allow the opinions of their forefathers to suffice in merely temporal matters, that as regards matters of eternity they are quite ready to accept tradition, and also to allow others to think for them, without making personal enquiry whether these things be so.

Just one other remark, before passing on to the subject under enquiry. Many people say the future of the wicked is not their* concern, but God's and that God has not revealed these things. This is a very bold statement, and before being satisfied with it, I would earnestly urge, my friend, that you "search and see" if God has not revealed the fate of the wicked in very plain language, and also if he has not laid the responsibility of its proclamation on you, and whether he will not hold you accountable for your share in it. The gospel is two-fold. It deals, not only with the future of the righteous, but also with the future of the wicked, and God has made us, his people, accountable for a proper delivery of the same.

The gospel generally taught in our pulpits today, is, everlasting life of happiness for the righteous, and everlasting life of misery for the wicked. The first question is, Is this scriptural doctrine? the second question, Is it reasonable doctrine? the third, Do Scripture and reason conflict? One answer will suffice to these three questions, and I believe all thinking Christians will agree with the answer. It is an emphatic No! The Scriptures do not teach an eternity of misery, as the subjoined passages will show. Such a punishment, the reason which God has given us tells us, would be out of all proportion to the offence committed. That God should use his power to keep men, women and children alive for no other purpose than an eternity of torment, is more than the human brain can bear, and, moreover, gives God a character directly opposite to what he represents himself to be. Were any judge in any civilized land to sentence a boy to ten years' penal servitude for stealing a bun, the common sense and reason of the people would cry shame, and rightly so. Yet such would be a small injustice compared with the above. The Bible is the most reasonable, common-sense book in existence, and nowhere does God ask us to believe what is against reason and common-sense. The very enormity of such a punishment defeats its own end. No one believes it possible; therefore thousands (you have only to examine infidel writings) reject the Bible and the Christ of the Bible. I say deliberately, no one believes, for I never yet met anyone who believed God would send him there. There are a few passages supposed to teach it. Our first care is, however, to get all the facts of Scripture, and see which predominate. If two-thirds or seven-eighths teach the destruction of the wicked (as assuredly they do, as may be seen by examining the subjoined Scriptures), then it is plainly our duty to accept the major portion of Scripture, and the plain statement, as the true teaching, and then see if the few remaining passages apparently contradictory, are really so. You must take these passages, and examine them, both with the context, and in conjunction with other Scripture.

We will here, just as briefly as possible, try to examine some of these.

Matt. 25:46: "These shall go away into eternal punishment; but the righteous into life eternal" (R. V.). No one questions the eternal nature of both statements here. If everlasting life is eternal, the puishment is eternal, undoubtedly. The question is, what is the punishment which is to be eternal? What is the nature of it? Punishment is a general term. We must therefore seek to find what God says the punishment is (Psa. 37:10).

I believe the Bible teaches eternal punishment but that is very different indeed from eternal punishing. The second death, which is applied only to the wicked, is everlasting. The first death is not everlasting, because of the resurrection; the second death is everlasting; there will be no second resurrection; the wicked will have lost forever all that the righteous gain. We have a Bible example given us in Sodom and Gomorrah (2 Pet. 2). Let the orthodox preacher get his illustrations (and there are plenty) from the Bible, and he will not go astray, but they never do draw on Bible illustrations when illustrating the doom of the ungodly. Why? Simply because they will not fit their ideas. God tells us most emphatically that the wicked shall "perish," "be destroyed," "be utterly consumed," "be burned up," "be as chaff," "be as the fat of lambs," "be as wax," "be punished with everlasting destruction," "be like the beasts that perish," and "they shall be as though they had not been." "Yea, the wicked shall not be." These are Bible illustration. How often are they used? Never. The wicked are, instead, likened to Salamanders, and to the pattern in a potter's vessel, always burnt in, but never burnt out, one writer even going so far as to say, "The joys of the righteous will be increased by the torments of the wicked in hell." Awful doctrine, this!! God tells us plainly that he will destroy satan. Surely, then, he will not keep alive the victimes of satan in an everlasting hell! If he is to destroy death and hell, surely it means all in hell.

Mark 9:48. This is generally taken to mean conscience. Why? It is a fair question. What conceivable right have we to call it such? Have we any? Is there any scriptural ground for such? Yes, or No. There is none. Does Scripture give the meaning? Yes. Our Lord quotes from Isaiah these very words. Isaiah refers to the fires in the valley of Hinnom, and the worms. What the fire did not destroy the worms did; both fire and worms were continually there, destroying carcases, etc. Figuratively they did not die; there were always worms there; and the fire was not quenched; it was always fed. It does not say one word about conscience.

Rev. 14:10. 20:10 Both these passages as will be seen by the context, refer to a particular class of the wicked, but the term "forever" is limited by the words, "day and night," and we know day and night shall be no more. "Forever," in Scripture, is always limited to the act with which it is connected, for instance, the Aaronic priesthood, which lasted 1500 years, and Job, speaking of the Leviathan, says, "That thou shouldst take him as a servant forever," i. e. the lifetime of the Leviathan. For further example, turn to Isa. 34:9, 10, where almost identical words are used regarding Idumea. "No traveler finds in the present condition of ancient Idumea the literal fulfilment of Isaiah's poetic prediction. Desolate indeed is the land; totally ruined are the cities; but they are not now sending up the smoke of their burning. Yet the poet-seer is no false prophet. The doom which he foretold has overtaken these cities. We behold in it a destruction which is not only total, but continuing, and so fitly symbolized by the ever ascending smoke of their burning." It is the effects that are everlasting. No doubt those enjoying eternal life will remember "forever" the awful doom, without the necessity of the more awful doom of being kept alive in an eternity of torment.

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*The orthodox teacher is very ready to disclaim the idea of eternal torment as being his. His humanity could not conceive anything so deadful. So what does he do? Why, he throws the responsibility on God's shoulders, and says it is God's doing, not his. He does not care, so long as he is not charged with so awful a conception.

The story of Dives and Lazarus is a parable, and does not refer to the future state of the wicked at all, but to the Jews and Gentiles, the Jews to this day being in torment in Russia, and elsewhere. It was this that offended the Jews (Luke 17:1).

I am aware many say, "There will be weeping and gnashing of teeth." So does the Bible, and so do I. Surely, if fire is the agent used to cause the ultimate destruction of the wicked, it will cause weeping and wailing. But the Bible nowhere tells us that such a state of things will be everlasting. It is sometimes urged that if we teach the final destruction of the wicked, we take away the detriment of evil. If the fact that a man has to meet his Maker, to give an account, and receive stripes, many or few, and then lose forever all he might have gained (and bear in mind he will realize then what he might have gained, the mere realization of which, even in this life, has utterly broken the spirit of many a man), if this will not deter him from evil, nothing will, not even eternity of punishment.

I. They shall not live forever (John 5:39, 40; 1 John 5:11, 12; John 6:53; 3:36; 1 John 3:15; Matt. 19:16, 17; Rev. 22:14; Isa. 55:3; Ezek. 18:23; Deut. 30:19, 20).

II. They shall die (Ezek. 18:4, 20, 24, 26, 31, 32; Rom. 6:21-23; 7:5; James 1:15; Rom. 6:16; 8:13; Rev. 21:8; Rom. 1:32; Rev. 20:13, 14; Rev. 2:11; 20:6; 21:4; James 5:19, 20; 1 John 5:16).

III. They shall perish (Job 20:4-7; Psa. 92:9; Rom. 2:12; Psa. 49:20; 73:27; Prov. 19:9; 2 Thess. 2:9, 10; 1 Cor. 8:10, 11; Psa. 37:20; 2 Cor. 2:15, 16; John 3:14-17; Luke 13:2-5; 2 Pet. 3:9; Psa. 2:10-12. Acts 13:40, 41).

IV. They shall be cut off (Psa. 54:4, 5; 37:9, 22, 28, 34, 38; Psa. 94:23; Nahom 1:15; Prov. 2:21, 22).

V. They shall be destroyed (Job 21:29, 30; 31:2, 3; Psa. 145:20; Rom. 11:22; Psa. 55:23; Psa. 5:6; Prov. 16:18; 13:13; Isa. 1:28; Prov. 13:20; Phil. 3:18, 19; Rom. 3:15-17; 2 Pet. 3:16; Prov. 29:1; Matt. 7:13; 10:28; Acts 3:23; 2 Pet. 2:12; Psa. 144:6; 92:7; 37:38; 1 Tim. 6:9; Psa. 73:3, 17, 18; 2 Thess. 1:9, 10; Rev. 11:18;; 1 Thess. 5:3; Prov. 1:27).

VI. They shall be consumed (Zeph. 1:1-3; Psa. 37:20; Isa. 1:28; 66:16, 17; Psa. 59:13; Isa. 29:18-20; Psa. 104:35; Heb. 12:28, 29).

VII. The agent of puishment is fire and brimstone (Psa. 50:3; 11:6; 21;8, 9: 140:10; Matt. 3:10; 18:8, 9; Rev. 21:8; Heb. 10:26, 27; Matt. 13:40-42; Rev. 20:9, 14, 15; Matt. 25:41, 46; Jude 7; Luke 17:29, 30).

VIII. They shall be burned up, root and branch (Matt. 13:30; John 15:6; Psa. 92:3; Isa. 1:31; 33:14; Heb. 6:7, 8; Mal. 4:1-3).

IX. Their punishment shall take place, not at death, but at the coming of Christ (Job 21:29, 30; John 12:48; Matt. 25:31, 32, 41; 2 Pet. 2:4, 9, 17; Jude 14, 15, 6; Matt. 13: 47-50; 2 Thess. 1:7-20; Rev. 22:12).

Endless life is only obtained through Christ Jesus (John 11:25; John 3:15; 10:28; 17:2; Rom. 7:23).

Let none dare speak lightly of the punishment reserved for the enemies of the Lord. It will truly be "a fearful thing" for such "to fall into the hands of the living God." Because we have found the eternal torment theory unscriptural, it does not therefore make the future punishment of the wicked a thing to be lightly spoken of. The destruction of the wicked, if spoken of in the language of Scripture, could never be anything but a solemn and awful thing to contemplate.

Yours faithfully.

R. H. JUDD.

The Genesis of Sin

Lust when it conceives brings forth sin.

WHEN CONSIDERING this sentence of James, in conjunction with the verses which precede and follow it, we find teaching of a very pertinent character set before us by the apostle. The inspired penman says, "Every man is tempted when he is drawn away of his own lusts, and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." The thoughtful consideration of these two verses reveals food for endless thought, the verses containing evidences concerning temptation, its origin and what constitutes it, a definition of lust, sin and the wages of sin. It reveals the foolishness of individuals who advocate a source of temptation outside of the human mind. Physical agencies must operate on moral agencies. Even so man must desire before he is tempted. The particular feature of the subject for our consideration, however, is the relationship if lust and temptation to sin. Lust when it conceives brings forth sin, and sin when it is finished, brings forth death.

The prime meaning of lust is given us in most dictionaries as desire. Lust or desire, then, may be of many kinds, and is manifested in an innumerable number of forms. The term then is not confined, in its usage, to a particular kind of desire. A desire is not confined to evil or sin, but can be a desire after God just as much as after ephemeral things. You may desire for food, raiment, love, honor, glory, power, riches, or wisdom, and after righteousness. To illustrate that this usage will stand the the test of scriptural usage, we may take a few verses in which it is used.

Psa. 112:10: "The desire of the wicked shall perish."

Psa. 10:17: "Lord thou hast heard the desire of the humble."

The same word is here used in both cases. And the word translated "lust" in James 1:14 is used in the parable of the rich man and Lazarus (Luke 16:21). "Desiring to be fed of the crumbs which fell from the rich man's table," and by Jesus in Luke 22:15: "With desire I have desired to eat this passover with you before I suffer."

Further uses of lust are given by Paul. Rom. 7:7: "For I had not know lust except the law had said, Thou shalt not covet." Jesus, John 8:44: "Ye are of your father the diabolos, and the lusts of your father ye will do," etc.

In the last quotation we have Jesus personifying Adam as the devil because he followed his own lusts in eating of the forbidden fruit. Though one of the verses quoted (from Romans) uses the word lust to mean sin, a transgression of divine law, the word itself by no means conveys that thought.

In support of the assertion that lust is not sin, let us consider the temptation of Jesus forty days in the wilderness. James says man is tempted by being drawn away of his own lusts or desires. The gospel narratives are in perfect harmony in setting forth the fact that Jesus was tempted by being drawn away of his own desires. Being forty days and forty night without food, he was tempted to turn stones into bread; also the thought, "cast thyself down" and all these kingdoms will I give thee, if thou wilt fall down and worship me. A desire or lust for food to satisfy the pride of the fleshly mind, and for power. The last Adam (a life giving spirit) who passed through all these trials, manifested his natural desires, but unlike the first Adam, did not yield to them.

The first Adam came from the hand of the Creator, a perfect moral being, having within himself the power to obey or disobey his God. He had desires,, the desires of the flesh,, but he had no tendency either in the direction of good or evil, for if he had, God would have been the Creator of an imperfect creature. A very serious reflection on the character of the Deity.

The second Adam came from the hand of the Creator (being begotten by the power of the Holy Spirit through the medium of a woman) a perfect moral being, having desires, but no tendencies, for if he had, do we not reach the same conclusion as we did in the case of the first Adam? for both were sons of God; one by creation, the other by begettal.

When Jesus desired food he did not sin. Lust is not sin; for "lust, when it conceives, brings forth sin," and as the Scriptures emphatically teach "he did no sin, neither was guile found in his mouth," lust did not conceive. The question before us then is, when does lust conceive? The word "conceived" conveys the thought of maturity. When you are studying a theme, and your thoughts on the matter mature, you conceive or understand. Physiological uses of it convey this same thought of maturity, so we conclude lust conceiving would be the individual consenting thereto. Sin then is always an act, a transgression or violation of the laws of God. This act would be the mind of the person consenting to the evil, and it may be manifested by a visible action of the individuals. This sin not being manifest to the eye does not, however, interfere with the fact that the consent is the committing of sin. We find this taught very pointedly by Jesus when he says, "Whoso looketh after a woman to lust after her, hath committed adultery." Looking after the woman was not sin, for the man must lust or desire after her before he consents to the evil.

To further illustrate this, let us take an every day occurrance. A boy going along the street pauses before a display of fruit a dealer has placed along the front of his store. Looking at the fruit, the boy thinks, how easy it would be to help myself! This is what James characterizes "lust." If the boy stole the fruit it would be sin, an act of transgression. If he thought, "I would steal it but I might get caught!" he is still a sinner; for he has consented to the desire. But if his thought was, "I will not do it; it is stealing," he is not a sinner for he did not transgress.

The boy had a desire for the fruit, a tendency in the direction of evil, but he overcame it. This tendency in the direction of evil is a mental defect in all who owe their origin to flesh and blood, by reason of the weakness of the flesh. The tendency if overcome would be one more step in the building up of a moral character. This is the profession of the believer. "They that are Christ's have crucified the flesh with its passions and lusts." Of these same tendencies Jesus says, "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am sat down with my Father on his throne." These weaknesses of the flesh, from which we suffer are tendencies to transgress, but not being the transgressions themselves are not sin, for 1 John 3:4 says, "Sin is the transgression of law." Latent tendency then by reason of inherited weakness is a part of the physical body. Latent sin is a physical impossibility, for James 1:14 says,

"Lust when it conceives brings forth sin."

K. M. POOK.

Remember the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Editorial

October 3rd, Sister Morron, of Salem, Ohio, met with us at the Lord's table.

Brother and Sister Newman Smith announce the birth of Mary Elizabeth on Oct. 4, 1920, 11:15 P. M. Heartiest congratulations.

Being dead yet speaketh." This statement is as true of Brother John L. Wince as of Enoch, of whom Paul makes the declaration in Heb. 11. See the first article of a series on prophecy by Brother Wince in this number.

The Young People's Society met Friday evening, Oct. 14th, at the home of Brother and Sister Huggins, 10623 Lee Ave. Twenty-nine members responded to the roll call. After the business meeting the lesson was turned over to Alice Chappelle whose subject was "The Personality of the Devil." The leader endeavored to prove that the personal devil of modern religion does not exist and that the theory is due merely to a wrong translation or misinterpretation of the Scriptures. The meeting was closed with song and prayer, followed by an enjoyable social hour.

Secret Societies

DEAR EDITOR:

THE QUESTION of joining a secret society has come into my life. I am a young man, and ask you what you think of such societies. Is it all right for a young man in the faith to join such an organization ?

Editorial Comment

USE GREAT care and caution in joining any worldly club, especially where secrecy is pledged. There are many things with which you become acquainted which it is improper for you to reveal (Prov. 11:13; 20:19). The same is true of associations as of individuals. Our objections to sworn secrecy in so-called "fraternal orders" are grounded on the self-evident truth that it is wrong for a person to promise under oath that he will not reveal matters about which he is ignorant, and that he will obey a code of laws with which he is not acquainted.

OATHS IN IGNORANCE UNSCRIPTURAL

Secret obligations assumed in ignorance are inconsistent with reason and jeopardize our subjection to the law of Scripture. With the saint this law is always supreme (Acts 4:19; Gal. 3:10). When we make a promise under oath to keep secret the transactions of a worldly society, we know not but that the Scriptures may require us to reveal them. When we swear, blindfolded, that we will obey the laws of the order, laws with which we are not acquainted when we swear, we know not but that the law of God may require us to disobey them. Practically we are making promises, assuming obligations, and binding ourselves with oaths, when we join a secret society, to do that which, under such circumstances, cannot be given "in judgment" (Jer. 4:2).

The assurance of some friend that there is nothing in these orders inconsistent with the truth, that everything is "perfectly alright," does not help out very much. If the friend knows whereof he speaks, he may swear loyalty thereto; but he is asking us to swear in ignorance nevertheless. Such an obligation is ensnaring and enslaving to the conscience. God alone is Lord of the conscience (Matt. 10:28; Jas. 4:12; Rom. 14:4). To bring ourselves under an obligation to obey unknown laws is manifestly doing violence to the freedom of conscience. We voluntarily make ourselves "the servants of men" (1 Cor. 7:23). When Abraham directed his servant to swear to him, although he informed him of the matter of the oath, yet his servant did not swear until he first understood what he would be required by his oath to do. This was made known to him by Abraham. After he understood he swore (Gen. 24:2-9). See also the case of David and Jonathan (1 Sam. 20).

THE PRINCIPLE OF SECRECY WRONG

Associations formed upon the principles of secrecy are liable to objections of a serious character. A few are here subjoined:

I. Christ did not act upon the principle of secrecy. He says: "I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing" (John 18:20). He "lighteneth every man" (John 1:9).

II. The apostles did not act upon the principles of secrecy. They "renounced the hidden things of dishonesty," and "commended themselves to every man's conscience by the manifestation of the truth," and had their "conversation in the world in simplicity and godly sincerity" (2 Cor. 4:2; 1-12).

III. Secrecy is the favorite principle of the wicked. Their "works" are said to be in "the dark" (Isa. 29:15), and are called "the works of darkness" (Eph. 5:11). They love "darkness, because their deeds are evil" (John 3:19).

IV. Finally, the fellowship of believers with societies, where the members are bound together by covenants of love and friendship, and constitute a distinct and separate brotherhood, is inconsistent with that principle of separation from the world which is so repeatedly, explicitly, and emphatically enjoined upon us in the word of God (Exod. 23:32; 34:12, 15; 2 Cor. 6:14-18; Psa. 106:35; 16:3; 119:63).

"Good Company"

TO THE HOUSEHOLD OF FAITH—GREETING:

MY PROPOSED booklet, "Good Company," is now in the hands of The Restitution Publishing Company for pubication. As my work progressed, I realized that a book of 80 pages would not afford sufficient space to handle the different subjects properly, so concluded to increase the size to 100 pages, as sufficient to accommodate and contain all that I wished my message to carry. This increase in size Brother Griffiths informs me will increase the cost of publication proportionally, and it may be necessary to make the price a few cents per copy more than was at first announced for the smaller book, to cover at least a part of the increased cost; but the larger and more complete form will be worth many times the slight difference which may be found necessary in the price. The title "Good Company," may be a trifle vague to some, therefore,, I have asked Brother Huggins to publish in The Restitution a copy of the index page. This will give some idea of the nature and character of the contents of the book.

INDEX

The Gospel of the Kingdom
Thank God
Did Joseph Beget Jesus ?
Two Kinds of Love
A Chat with the Children
The Bursting Buds
Even Me Also
I Wonder
The Foolish Sheep
Daniel's Image
The Bible
The Love of God
The Falling Stars
The Drama of Human Life
It May Be
The Yoke of Bondage
Love One Another
Thoughts on Obedience
The Redemption Price
Hobbies
Immortality and the Prophets
By Way of Comparison
The Wide Gate
Come Out from Among Them
Be Kind to the Aged
The Dance Evil
Baptism and Benediction

S. H. THOMAS.

"We Fly Away"

MY DEAR MR. HUGGINS:

IT OCCURRED to me that the following might interest you: When my wife and I got home from our little Union church of Los Altos and were eating our Sunday dinner, I asked her if she noticed the words, "we fly away" in the Scripture reading. "The days of our years are three score and ten . . . . for it is soon cut off and we fly away." She smiled and said, "I did and I thought of you and your pet doctrine" (that the dead sleep till the resurrection). I had to acknowledge that the words and the connection certainly favored her belief that all good Methodists when they die go direct to heaven. Then I suggested that we investigate a modern translation which might give a different rendering.

Now my daughter had recently bought "The Complete Bible in Modern English" by Farrar Fenton. This is a remarkable translation begun in 1853 and completed after fifty years of continuous study and labor. In the preface to it Mr. Fenton says: "My conclusion is that in the Hebro-Christian Scriptures we have the only key that unlocks the mystery of the universe to the intellect of man and the mystery of man to himself." He then adds this to me so unexpected acknowledgment: "In this conviction I present this Bible to my race, not as a parson paid to preach it up, to use the vulgar phrase of modern men, whom Solomon would have called fools; but as a man who began the investigation of the possibility of a divine revelation, as an absolute disbeliever in any such thing, and who after years of honest and independent research has become a profound believer in such a revelation as the only solution of the mystery of existence; not only of man, but of all things." What a delightful testimony!

But to get back to "we fly away": I handed this Bible of Fenton's to Mrs. Nagel and in a few minutes she read to our table round of six: "Our years are consumed in a sigh; our days are but seventy years. But if a strong man reaches eighty his pride is but sorrow and grief. They pass quick and expire."

Yours fraternally.

J. J. NAGEL.

P. S.—You would be greatly pleased I am sure with what Mr. Fenton has to say in his preface and introduction from which I have quoted but a few sentences.

J. J. N.

The Word Made Flesh

IN THE beginning was the Word, the word was made flesh (John 1:1-14). Word, Greek, "Logos," spoken word, word of promise. Logos is not an entity, an individual, something of itself. but represents the purpose, the stated purpose of a living responsible thing or person. In this case it is the spoken promise concerning the purpose of the Creator of the first human pair. When Adam and Eve had transgressed the law given to them by the Creator, and brought upon themselves the pronouncement of the threatened penalty: "In (Hebrew "be," which is in other occurrences in the Scripture also translated "after") "In the day thou eatest thereof thou shalt surely die." Hope was, however, inspired by the spoken word: "The Woman's Seed shall bruise the serpent's head; and thou shalt bruise his heel."

This is the first Scripture record of any promise concerning the descendants of Adam and Eve: the evident meaning of which is: By your transgression of the law given to you, you have brought on yourselves and all your posterity that which I forewarned you would occur, namely, death. The disobedient act (in its effect) implanted the seed of decay, in your body, which will finally result in returning it to the dust from which you were formed. You can transmit to your children that which you possess, namely, a decaying nature which ends in death. But your transgression shall not thwart the purpose Deity had in creating the earth and man upon it: namely, to fill the earth with a righteous and obedient race who will glorify Jehovah, and fill the earth with his glory.

He will therefore in the fulness of time raise up from your descendants, One who will be obedient in all things required of him, and merit by reason of such obedience the right to eternal life; because he shall of his own free will submit to have his life taken by his enemies the Serpent's Seed, and thus die in behalf of the race of which he is a constituent part. Jehovah, his Father, recognized him an obedient son, and raised him from the dead, and constituted him the Savior and Life Giver to any and all, who will recognize and acknowledge that death is their portion believe the word of promise and become obedient to the faith. The sins of all such are blotted out. If death overtakes them, they will be raised from the dead and be given eternal life. Thus the seed of the serpent bruises the heel of the seed of the woman, that is causes the death of the Messiah: but by his death and resurrection he breaks the power of sin, bruises, crushes the head of the serpent; abrogates, destroys, and causes to cease that which the serpent in tempting Eve to disobey caused to be implanted in the human constitution, namely, Death. Then the earth will be restored to its Edenic condition, and be filled with a regenerated and righteous people, all to the praise of Jehovah through the merits of Jesus the Christ, the logos that was made flesh, dwelt, and will again dwell among us.

S. T. BLESSING.

The Parables of Christ

Number Five

THIS PARABLE, with the one following, must be studied together that the student may be benefited in his investigations. It is impossible for one to be a beneficiary of the truth herein hidden who does not know God's purpose concerning the kingdom of heaven. The modern day thology represents this parable as teaching that the sinner becomes the discoverer of the field and the treasure, which is Christ. This theory is far from giving a true and intelligent explanation of this parable. Jesus has at no time been purchasable, but has purchased through his precious blood all the beneficiaries to whom the promise had been intended by the Father. Neither has the sinner anything to purchase Christ with. Their theory suits their theology, not the gospel believed and taught by Jesus and his apostles. It requires an enlightened mind to behold the field and the treasure.

It is a well recognized truth that Israel was to have the first opportunity to accept the privilege of becoming a holy nation and God's trasure (Exod. 19:5). The parable of the vineyard, as recorded in Isa. 5, shows what care God had bestowed upon them to accomplish his purpose, but instead of it bringing forth grapes, it brought forth wild grapes. The prophet in declaring this parable says, "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant." In the use of this parable as recorded in Matt. 21 Jesus compared the vineyard and the kingdom of heaven which he would give to a people who would bring forth fruits thereof. The commission to go into the world and preach the gospel was not given to the apostles until after his resurrection from the dead. They were so impressed with their first mission that it required time and a vision to send Peter to the house of Cornelius.

The seven parables recorded in Matt. 13 were specially intended to instruct his apostles in the mysteries of the kingdom of heaven. They became scribes thoroughly instructed into the kingdom of heaven. Let us briefly as possible disclose what we understand to be the hidden treasure.

It is not Christ, but what he came to purchase. His mission was to his own people and nation. It is recorded that he came to his own, and his own received him not. As many as received him gave

the power to become the sons of God (John 1:11, 12). He repatedly announced that his mission was to Israel and that he was the true Messiah. Unless they would accept his Messiahship God would judge them an unworthy nation and seek for a people who would be worthy. He announced to them that he came to seek and to save that which was lost. When he sent his apostles out to preach the gospel he sent them to the lost sheep of the house of Israel. They were forbidden to enter into the Gentiles

The proof given above justifies us in revealing what we understand to be the hidden treasure. We again assert that these parables were to instruct the apostles in the things concerning the kingdom of God and the name of Jesus Christ. Therefore this parable must contain one of the basic principles of the kingdom of heaven. The two elements, the treasure and the field, must have a hidden meaning. You will note please that the apostles did not request that Jesus declare it to them. To us this is an evidence that he declared it directly to them and not to the multitude first. We therefore declare that the treasure is the promises made to the fathers concering their part in the kingdom of heaven. The promise made to Abraham was that he should be the inheritor of the land, and a treasured seed. Abraham was the recipient of a deed to all the land from the river of Egypt to the great river Euphrates, also a seed to possess the land. The treasure is therefore Israel dispersed and hidden among the nations of the world.

D. C. ROBISON.

Marriages

BROTHER GEORGE Hodson and Sister Myrtle Strawn were married Thursday evening, Sept. 30. 1920, at the home of Brother Hodson, in the presence of a few invited relatives, and a sumptuous supper served in their honor.

Brother Hodson is one of the Elders of the Roll church and is one of the substantial members, living on a farm in that vicinity.

Sister Strawn was a member of the Hillsburg church and one of the active and highly respected workers there.

These two good people were bereaved of their former companions about the same time two years ago last July. We are glad they found congenial acquaintance with each other and have decided to share the burdens and joys of life together. May the heavenly Father add his blessing.

D. E. VAN VACTOR.

HILDEN C. ANDERSON, son of Mr. and Mrs. Charles Anderson, and Miss Myrtle J. hnson, only daughter of Mr. and Mrs. Frank Johnson, all of Hector, Minn. It was soon apparent to even a casual observer that this young couple were held in high esteem by their neighbors and friends. Two days before her marriage Myrtle put on Christ and starts life in the best possible manner. Her greatest ambition now is to have her husband unite with her in the hope of the kingdom. After the ceremony a sulendid dinner was served, then they in a happy mood started in their auto for a short honeymoon trip. In a few days they will be at home to their frineds on their large farm three miles north of Hector. We pray for them a happy and proseprous journey through life.

ALMUS ADAMS.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

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Young People's Society, Church of God, Cleveland, Ohio.

GOLDEN TEXT: Psalm 103:4

THE SHEPHERD TRUE

I WAS wandering and weary
When my Savior came unto me:
For the ways of sin grew dreary,
And the world had ceased to woo me!
And I thought I heard him say,
As he came along his way,
O silly souls! come near me:
My sheep should never fear me.
I am the Shepherd true!

At first I would not hearken,
And put off till the morrow;
But life began to darken,
And I was sick with sorrow;
And I thought I haerd him say,
As he came along his way,
O silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true!

At last I stopped to listen;
His voice could not deceive me;
I saw his kind eyes glisten
So anxious to relieve me;
And I thought I heard him say,
As he came along his way,
O silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true!

He took me on his shoulder,
And tenderly he kissed me;
He bade my love be bolder,
And said how he had missed me;
And I'm sure I heard him say,

As he went about his way.
O silly souls! come hear me:
My sheep should never fear me,
I am the Shepherd true!

Strange gladness seemed to move him.
Whenever I did better;
And he coaxed me so to love him,
As if he was my debtor,
And I always heard him say,
As he went along his way,
O silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true!

I thought his love would weaken,
As more and more he knew me:
But it burneth like a beacon,
And its light and heat go through me;
And I ever hear him say.
As he went along his way,
O silly souls! come near me;
My sheep should never fear me,
I am the Shepherd true!

Let us do, then, dearest brothers,
What will best and longest please us
Follow not the ways of others,
But trust ourselves to Jesus;
We shall ever hear him say.
As he goes along his way,
O silly souls! come near me;
My sheep should never fear me.
I am the Shepherd true!

CHRISTIAN LIFE GUIDE

In Four Parts: Part One
How to Begin a Christian Life

THE INVITATION: "Come unto me all ye that are weary and heavy laden" (Matt. 11:28). The command: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom if God is at hand: repent ye and believe te gospel" (Mark 1:14, 15). What to believe: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:16). That God is the Creator, upbuilder and preserver of the world and all things therein (Gen. 1:1); that Jesus is "the Christ, the Son of God" (Matt. 16, 16); that the love of God prompted him to send his Son into the world to live a sinless life so that he might be unto man wisdom, and righteousness, and sanctification, and redemption, and that all who would thus accept him, showing their belief in God's own appointed way through a burial and resurrection in the waters of baptism— would not perish, but have everlasting life (John 3:16; 1 Cor. 1:30; Acts 8:38); that Jesus is coming again to restore the world's lovliness and perfection, to resurrect the sleeping saints and change from mortal to immortal the living ones; to take unto himself the kingdoms of this world which he shall rule in in equity and peace, making them the kingdom of our Lord and his Christ (1 Thess. 1:10; 4:13-18; Rev. 11:15).

Duties and privileges of the believer: "Let your light so shine before men, that they may see your good-works, and glorify your Father which is in heaven" (Matt. 5:16). "Rejoice evermore. Pray without ceasing. In everything give thanks for this is the will of God in Christ Jesus concerning you" (1 Thes. 5:16-18). Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; for he is faithful that promised; and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much the more as we see the day approaching" (Heb. 10:22-25). "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. 'Let the word of Christ dwell in you richly in all wisdom: teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:15, 16). Following the example of the apostles and early church of meeting on the first day of the week for the breaking of bread in remembrance of the death, burial and promise of return of Jesus our Lord. Prayer and thanksgiving to God and exhorting one another in the things pertaining to our most holy faith (1 Cor. 11:23). Forsaking the world and its deeds of unrighteousness and living a pure life in glory and honor to God who then shall be a Father unto us as we shall be sons and daughters to him (2 Cor. 6:17, 18). And above all the putting on, living in, and practicing charity— which is holy love—for we have "faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13:13).

DAILY THOUGHTS

The whole creation groaneth and travaileth	Rom. 8:22
Herein is love . . . that he loved us	1 John 4:10
We love him because he first loved us	1 John 4:19
Rejoice . . . ye are partakers of Christ's sufferings	1 Pet. 4:13
Fear not neither be discouraged	Deut. 1:21
I will lead them in paths they have not known	Isa. 42:16
My heart shall rejoice in thy salvation	Psa. 13:5

OBEDIENCE

A MAN, worldly wise, once said: "Example is a sincere service that big—in the sense of great—men render without calling the attention of the world to their doing.

"Precept is the doings of the small man who constantly is blowing his horn to attract attention."

In this connection do you remember what the prophet Samuel said to Saul after Saul had disobeyed God's commands concerning the destruction of the Amalekites and their goods? "Hath the Lord as great delight in burnt offerings and sacrifice, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams." When God commands there is but one thing to do, and that is obey. For our mind is not as God's mind, and disobedience no matter from what object, is sin. There is no compromise with the commands of God. What God says in to be done, must be done, else we are a rebel to his cause.

NOT SO WITH THE CHRISTIAN

FULL MANY a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.

This is absolutely true regarding gems and flowers, and also the natural talents of man regarding business and social affairs. But when it comes to man's spiritual talents the poem does not find place, for our spiritual life is simply a reflection of the love and grace of God according as we have love for him and faith in his Son. Our faith and hope can no more be hidden from the world of worldly men than can the sun at noonday. If we love God we can not help but show it in our dealings with our fellows. If we have faith in Christ, we must show the spirit of Christ, and he went about doing good; not only to his friends but also to those who would harm him. James says: "Faith without works is dead;" and we no more could live among the evil things of this life without our lives shining out in contrast than could a powerful electric light be obscured because the night be dark. The darker the night the more noticeable the light, and if we be Christian the more evil about us the brighter will the righteousness of Christ that is within us reflect. No, the Christian must live separate from the world, and so living there is no danger of his "sweetness being wasted on the desert air."

Where was Abraham?

Abraham . . . . dwelt in Charran: and from thence, when his father was dead, he removed him into this land, weherin ye now dwell (Acts 7:4).

THE NARATIVES that we have of Bible characters, not all of the details are given—only the high points, so to speak. Great gaps are left to be filled in by the student. Sometimes hints are given in other places which enables to help fill in.

The history of Terah and his family is a case in point When Terah was seventy years old he was the father of three sons, Abram, Nahor, and Haran. Haran was the father of three children, Lot, Milcah, and Iscah. He died in his native land, Ur. Now the Lord had called Abram to leave his country, separate from kindred, and go to a land that the Lord would show him, and that he should become a great nation, and in him should all the families of the earth be blessed. It seems that Terah, Abram's father, took on himself to be a leader in this exodus. Abram had married Saria his half sister; Nahor had married Milcah, daughter of his brother Haran. Terah leaving Nahor and his family in Ur, took Abram, Saria and Lot and started to the land of Canaan. When they arrived at Haran, probably so named in honor of Lot's father, they concluded to dwell there for a while.

Nahor emigrating from Ur, joined his father at Haran, probably before Abram had made a fresh start to get to Canaan.

When Abram was seventy-five years old, having been admonished of the Lord a second time, or remembering the first command, took Saria his wife, and Lot his nephew, and all their servants and substance that they had gotten in Haran, and went forth to go into he land of Canaan, into which land they came. When Abraham (name had been changed) had been in the land twenty-five years, Isaac was born; in about as many more years, at God's command, Isaac had been offered on the altar. After these things it was told Abraham that Nahor his brother had a family of eight children by Milcah his wife, who was Abraham's niece. This would stir in Abraham a desire to see his brother's family, and also his father who was living in Haran. Likely he said to Sarah, let us go and visit our kindred at Haran. Leaving his son Isaac in charge, he and Sarah would travel in state becoming his high station and wealth, with servants, and camels and all things requisite for the journey. Arriving at Haran he found his father feeble, and death near at hand. He remained until after his father died, aged 205 years. Stephen in Acts 7 says, Abraham dwelt at Haran, and when his father was dead he removed to this land wherein ye (Jews) now dwell. Arriving in Canaan he rejoined Isaac. Sarah, Isaac's mother, died when Isaac was 37, and Abrham 137 years old. Three years after Abraham desired that Isaac would marry, but he wished him to marry one of his kindred in Haran, whom Abraham had observed while he was there, no doubt particularly Rebekah his great grand niece, the daughter of Bethuel, who was the son of Nahor and Milcah. So Abraham called his chief steward, exacted an oath of him, and sent him to Haran to bring home to Isaac a wife, which he did in the person of Rebekah. This thrilling courtship may be read in Genesis 24th chapter.

S. T. BLESSING.

LOVE WORKETH GREAT WONDERS

LOUD, ANGRY arguments can be heard over all the room, no matter how large. But when over the participants separate, forgetting the points of argument, and remembering only the angry remarks. But by using a soft, quiet tone in reason, even though at the time you do not convince, you leave no hard feelings, and a future opportunity to reopen the subject always can be had. Remember this when next trying to convince someone that their views of religious things may not be the right way. Love is God's way, and it is best when we make it ours.—ALEX. D. DONALDSON.

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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Life Immortal

LIKE THE glorious light of day,
Like the bright sun in his way,
Like a life without a sorrow,
Like a day without a morrow,
Like a never-fading tree
So shall life immortal be.

Like a smoothly flowing river,
Flowing on and stopping never,
Like a sure foundation stone,
Like a man whose work is done,
Like the ever-rolling sea
So shall life immortal be.

Like the diamond sparkling bright,
Sending forth its flames of light,
Like a clear and cloudless morning,
In the east the sky adorning;
Like the stars in heaven we see
So shall life immortal be.

Like the treasured golden grain,
Like the sunshine after rain,
Like a royal diadem,
Like the New Jerusalem,
Like a lovely bride to be
Clad in immortality.

Like the palace of a king,
Like a never-failing spring,
Like the gold tried in the fire,
Like the ones that never tire,
Like te air when pure and free
So shall life immortal be. Selected by Brother and Sister A. ASHUTE.

Will the man who says he can't do a thing, ever do it?

Chronology of the Old Testament

Beginning with Adam and Ending at the Birth of Jesus Christ

ERA OF SOLOMON'S TEMPLE--403 YEARS

THE TEMPLE Era is the other problem of Bible chronology that has been the subject of much discussion. By adhering strictly to the statements found in the books of Kings a solution is arrived at that will commend itself to any Bible student.

The total time allotted to the kings of Israel is 241 years, and to the kings of Judah during the same period of the kingdom's division is 259. But in both instances it is found to have been 233 years.

By a consideration of the many cross references referring to events occurring to Israel and Judah during the division, the following facts are brought to our attention. First, that the kings of Israel have to their credit as whole years every year in which they reigned; that is, the reigns recorded in the first book of Kings. This rule was applied to only one king's reign (Jehoahaz, B. C. 834) in the 2nd book. It appears that Omri, who founded Samaria, has this rule applied to both his reigns in Tirzah and Samaria. See table of kingdom's division, B. C. 907 and 902; also 1 Kings 16: 18-24. When these extra years are deducted we have left but 233 years, for the period of the reign of the kings of Israel. Second, it will be seen by consulting the tables that there are extra years, in three instances, to be deducted on account of two kings of Judah reigning at the same time. See 2 Kings 8:16. They are, four years of Jehoram with Jehoshaphat; twelve years of Azariah, while Amaziah his father lived; and ten years of Ahaz during his father Jothram's reign. Deduct these twenty-six years from the 259 and we have the same 233 years for the reigns of the kings of Judah during the division.

The most important item of a few more which could be given more detailed consideration is the statement that "Azariah began to reign (alone) in Jeroboam's twenty-seventh year," which is to be reckoned back from the end of his reign, it being the fifteenth from the beginning, as Azariah began to reign (alone) upon the death of his fa-

Oregon Bible College
Oregon, Illinois

ther, Amaziah, who lived only fifteen years after the death of Jeroboam's father, Jehoash (2 Kings 16:17, and table of the Kingdom's Division B. C. 788).

Generally it has been customary to present as one proof for the correctness of any one solution of the "Temple Era," the 430 day-years of Ezekiel's 4th chapter. It is expected that these 390 plus forty day-years must be associated with the correct solution. The 390 years have a suitable application to the era of God's glory with Israel from the dedication of the temple in Solomon's 12th year, B. C. 982. It would end (after Ezekiel had just sufficient time to enact the sign of the 390 days) with the vision of the departure of the Glory from Israel and the temple in B. C. 592 (Ezek. 11:23).

It appears that the extra forty day-years there given are the difference between the proper application of the 390 and the 430 years that appears on the surface to be the temple era according to the book of Chronicles.

By beginning these 430 years in the year B. C. 592, after the sign of Ezek. 4:23 was given, it would end in B. C. 162, when the Jews under Judas Maccabaeus secured their religious freedom (Ency. Brit., vol. 17 p. 197).

It will now be seen that we have connected the 390 years that began with the temple's dedication, and the 390 plus the forty years allotted for Israel's affliction, that reaches to B. C. 162.

JUBILEE CYCLE—49 YEARS

There exists quite a diversity of opinion as to whether the jubilee cycle consists of forty-nine or fifty years.

It should be expected that Josiah's passover should be the beginning of a jubilee cycle that would be related to the invasion of Canaan, at which time the jubilee cycles began (Lev. 25:2, 8, 10, 11) that is, if we have presented proper solutions of the periods from the Exodus to the destruction of the temple—seeing that the passover is indirectly referred to by the numbers of Ezek. 1:1, 2, "the thirtieth year," which was the fifth year of Jehoiachin's captivity; and in Ezek. 40:1,

Era of Solomon's Temple—403 Years

993	Solomon's	reign						Forty years	1 Kn.	xi. 42.
990	"	4 th						Temple's foundation laid	"	vi. 37, 38.
982	"	12 th						God's Glory at dedication	"	viii. 2-11.
	ISRAEL'S RULERS							JUDAH'S RULERS		
953	Jeroboam		22	22	17	17		Rehoboam	"	xiv. 20, 21.
936	"	18 th			3	3		Abijam	"	xv. 1, 2.
933	"	20 th			41	41		Asa	"	xv. 9, 10.
931	Nadab		2	1			2 nd	"	"	xv. 25.
930	Baasha		24	23			3 rd	"	"	xv. 33.
907	Elah		2	1			26 th	"	"	xvi. 8.
907	Zimri	7 days					27 th	"	"	xvi. 15.
906	Tibni (4), Omri		12	4			27 th	"	"	xvi. 18-21.
902	Omri, (sole)			6			31 st	"	"	xvi. 21-23.
896	Ahab		22	21			38 th	"	"	xvi. 29.
892	"	4 th			25	25		Jehoshaphat	"	xxii. 41, 42.
875	Ahaziah		2	1			17 th	"	"	xxii. 51.
874	Jehoram		12	12			18 th	"	2 Kn.	iii. 1.
871	"	5 th				8	(22 nd)	" Jehoram	"	viii. 16.
867	"				4			" (sole)	"	viii. 17.
863	"	11 th			1	1		Ahaziah	"	viii. 25, 26.
862	Jehu		28	28	7	6		Athaliah Qu.	"	x. 36; xi. 3, 4.
855	"	7 th			39	40		Joash	"	xi. 4; xii. 1.
834	Jehoahaz		17	16			23 rd	"	"	xiii. 1.
818	Jehoash		16	16			37 th	"	"	xiii. 10.
816	"	2 nd			29	29		Amaziah	"	xiv. 1, 2.
802	Jeroboam II		41	41			15 th	"	"	xiv. 23.
787	" (or 15 th).	27 th			40	52		Azariah	"	xv. 1, 2.
762	Zachariah	6 mo					38 th	"	"	xv. 8.
761	Shallum	1 mo		1			39 th	"	"	xv. 13.
760	Menahem		10	10			39 th	"	"	xv. 17.
750	Pekahiah		2	2			50 th	"	"	xv. 23.
748	Pekah		20	20			52 nd	"	"	xv. 27.
747	"	2 nd			16	16		Jotham	"	xv. 32, 33.
731	"	17 th			6	16		Ahaz	"	xvi. 1, 2.
728	Hoshea		9				12 th	"	"	xvii. 1.
725	"	3 rd						Hezekiah	"	xviii. 1.
730	"	9 th		8	5	5	6 th	"	"	xviii. 10.
	FALL OF SAMARIA		241	233	233	259				
697	Rest of Hezekiah's reign				24	24	29 th	"	"	xviii. 2.
696					55	55		Manasseh	"	xxi. 1.
641					2	2		Amon	"	xxi. 19.
639					31	31		Josiah	"	xxii. 1
609							3 mo	Jehoahaz	"	xxiii. 31.
608					11	11		Jehoiakim	"	xxiii. 36.
598							3 mo	Jehoiachin	"	xxiv. 8.
597						11		Zedekiah	"	xxiv. 18.
593	Vision of the 390, Ezek. iv. 5;				4		5 th	"	Ezek.	i. 1, 2.
593	God's glory departs " xi. 23;				1		6 th	"	"	viii. 1.
	Dedication to Division				29	29			1 Kn. "	vi. 38; viii. 2; xi. 42.
	ERA OF GLORY IN TEMPLE				390					
587	Temple is burnt				5		11 th	"	2 Kn.	xxv. 2-8.
	Foundation to Dedication				8	8			1 Kn. "	vi. 37, 38; viii. 2.
	ERA OF THE TEMPLE				403	430				

the 25th of the captivity or the 50th from the passover, which was the 50th year, or the jubilee year of the typical cycle, B. C. 573.

Nineteen jubilee cycles of 49 years each bridge the interval from the invasion to the passover in B. C. 622. This feature would tend to prove the correctness of these periods from the Exodus to the temple's burning, that is, if we are able to show that the jubilee cycle consists of forty-nine years.

The top line of numbers on the three figures of the chart represents ecclesiastical and legal years that had their beginning in the spring of the year (Exod. 12:2). The letters in the centre of the figures are related to the sowing (S), harvesting (H), and the rest (R) of the land, which includes the year of the jubilee (J), and the sabbatical years with respect to the land. The lower numbers in the arches of each figure are the years that have respect to the law of dealings in the lease and redemption, and therefore they may be termed civil years. These sabbatical and civil years are associated with the jubilee year, and they begin in the "seventh month" of the legal year (Lev. 25:9-11).

In this arrangement and relation of the legal and sabbatical years there would be no room for the idea that the land rested two years in succession, the 49th and 50th years, an idea which, it was thought formerly that provision was made for in Lev. 25:21 22. It will be noted where this passage is applied on the chart, which may also be applied to the jubilee year, that it cannot be arranged so as to secure two years, in succession, of rest for the land in which there was no "sowing" or "harvesting" (Lev. 25:11). Accordingly, Exod. 23:11. must be understood to mean that the land was to rest every 7th year, not only with respect to the years of every cycle, which would be impossible if there were fifty years to the cycle.

This arrangement necessitates that the "fiftieth" or jubilee year was also the first civil year of the next cycle. We read of the "eighth" day when there are only seven days in the week (Lev.

The Kingdom's Division 233 Years

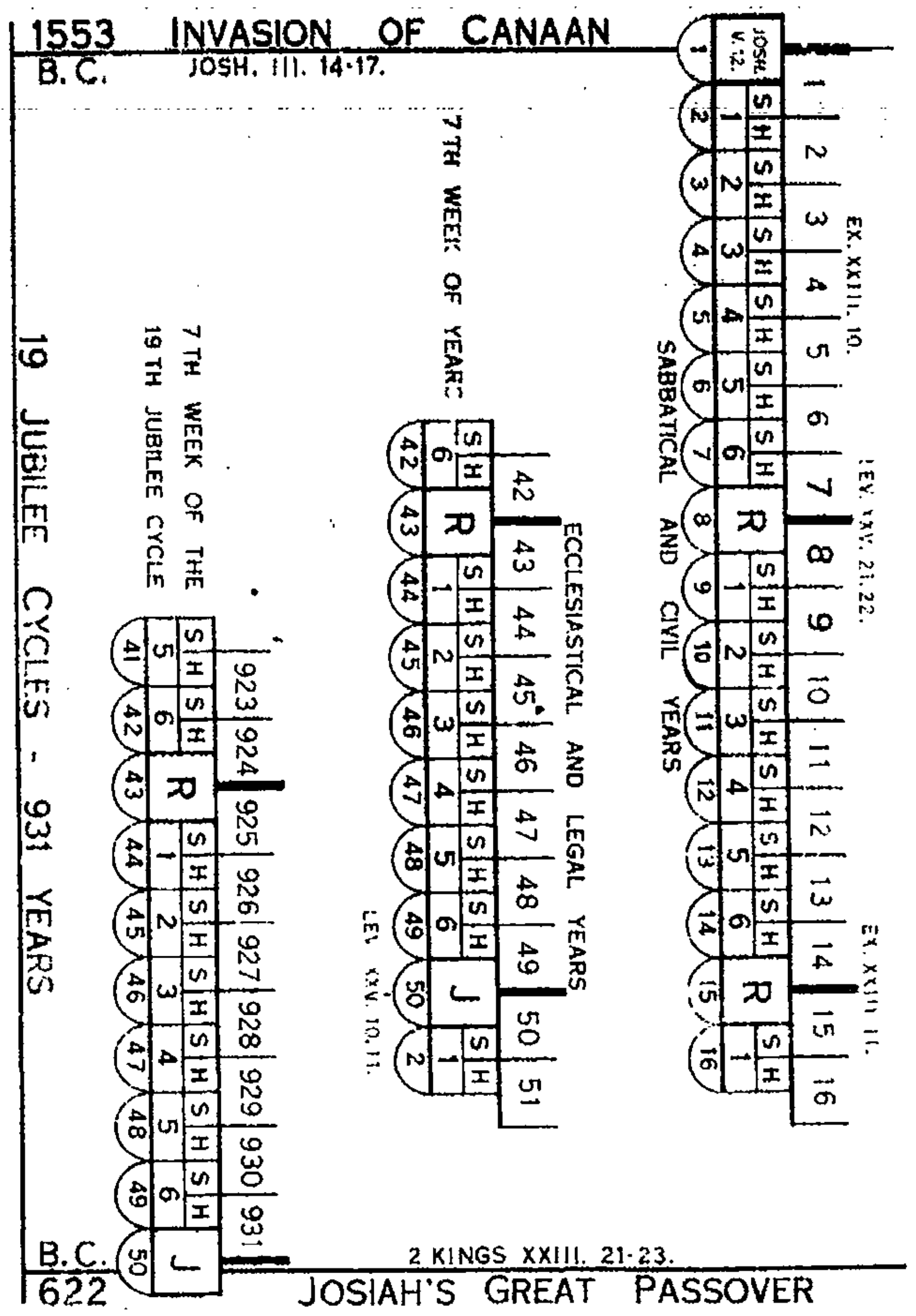
ISRAEL		B.C.	JUDAH	
Jeroboam	1 st	953	1 st	Rehoboam
"	17 th	937	17 th	"
"	18 th	936	1 st	Abijam
"	19 th	935	2 nd	"
			3 rd	"
"	20 th	934		
				Asa
"	21 st	933	1 st	"
	2 nd			
		932	2 nd	"
[illegible]	1 st			
		931	3 rd	"
[illegible]	1 st	930	4 th	"
	23 rd			
		908	26 th	"
[illegible]	1 st			
		907	27 th	"
[illegible] & Omri				
" "	1 st	906	28 th	"
" "	2 nd	905	29 th	"
" "	3 rd	904	30 th	"
" "	4 th	903	31 st	"
Omri, sole	5 th			
		902	32 nd	"
" at Samaria				
"	1 st	901	33 rd	"
"	2 nd	900	34 th	"
"	3 rd	899	35 th	"
"	4 th	898	36 th	"
"	5 th			
		897	37 th	"
Ahab				
"	1 st	896	38 th	"
			41 st	"
"	4 th	893		
				Jehoshaphat
"	5 th	892	1 st	"
"	21 st			
		876	17 th	"
Ahaziah				
"	1 st			
		875	18 th	"
Jehoram				
"	1 st	874	19 th	"
"	4 th	871	22 nd	1st
"	5 th	870	23 rd	"
"	6 th	869	24 th	"
"	7 th	868	25 th	"
"	8 th	867	5 th	Jehoram, sole
"	9 th	866	6 th	"
"	10 th	865	7 th	"
			8 th	"
"	11 th	864		
				Ahaziah
"	12 th	863	1 st	"

ISRAEL		B.C.	JUDAH	
Jehu	1 st	862	1 st	Athaliah,
			7 th	Qu.
"	7 th	856		
				Joash
"	8 th	855	1 st	"
"	28 th			
		835	21 st	"
Jehoahaz				
"	1 st	834	22 nd, or 23 rd	"
"	16 th			
		819	37 th	"
Jehoash				
"	1 st	818	38 th	"
			39 th	"
"	2 nd	817		
				Amaziah
"	3 rd	816	1 st	"
"	16 th	803	14 th	"
Jeroboam II	1 st	802	15 th	"
" 40 th or	2 nd	801	16 th	"
" 39 th "	3 rd	800	17 th	"
" 38 th "	4 th	799	18 th	" 1st
			19 th	"
" 27 th "	15 th	788		
				Azariah
" 26 th "	16 th	787	13 th	" sole
" 2 nd "	40 th	763	37 th	"
" 1 "	41 st			
		762	38 th	"
Zachariah				
Shallum	1			
		761	39 th	"
Menahem				
"	1 st	760	40 th	"
"	10 th	751	49 th	"
Pekahiah	1 st	750	50 th	"
"	2 nd	749	51 st	"
Pekah	1 st		52 nd	"
		748		
				Jotham
"	2 nd	747	1 st	"
"	9 th	740	8 th	1st
			16 th	"
"	17 th	732		
				Ahaz,
"	18 th	731	10 th	" sole
"	19 th	730	11 th	"
"	20 th			
		729	12 th	"
Hoshea				
"	1 st	728	13 th	"
"	2 nd	727	14 th	"
			15 th	"
"	3 rd	726		
				Hezekiah
"	4 th	725	1 st	"
"	5 th	724	2 nd	"
DISPERSION	9 th	720	6 th	"

23:39), but it is obvious that the eighth day and the first day of the week is the same day. By applying this rule in solving the "jubilee cycle problem' all difficulties vanish.

DISPERSION TO THE CHRISTIAN ERA

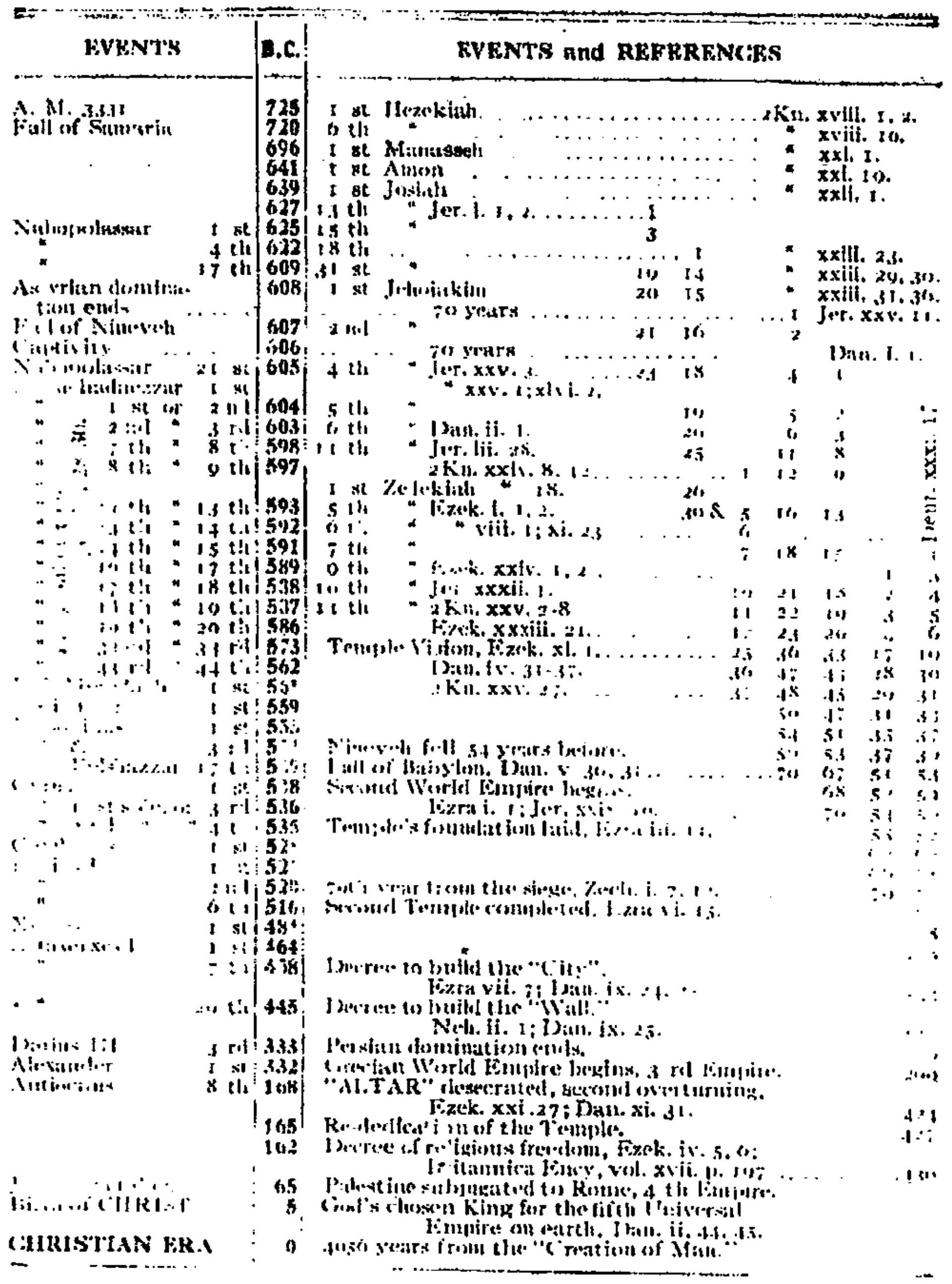
We will take up the dates of this table where the temple period ended and carry them to the 2nd year of Darius I of Persia. In doing so there is but one more arch of time that needs consideration; namely, the seventy years of Zech. 2:7 which began according to the context when the "Cities of Judah" fell and the seige of Jerusalem began, that is, in the 9th year of Jehoichin's captivity, or the 9th year of Zedekiah's reign according to Ezek. 24:1, 2. "Again in the ninth year, in the tenth day of the month, the word of the Lord came unto me, saying, Son of man, write thee the name of the day, even of this same day; the king of Babylon set himself against Jerusalem this same day." It being three years before the burning of the temple; accordingly, we have sixty seven years to add to the Temple Era in order to bring us to the 2nd year of Darius I.



It will be further noted that there are six other arches of time indicated by the columns of figures on the right of the table, and by the references given at the top and bottom of each column, that they agree and interlock with the seventy years of Zech 1:12. Also, that the seventy years of Jer. 25:11, are not the same as the seventy years of Jer. 29:10; and that there was scope for the "three years" of Dan. 1:5, 18, that is, from the captivity in B. C. 606 to 603, Nebuchadnezzar's 2nd year (Dan. 2:1, 16). The Jews counted the year in which Nebuchadnezzar ascended the throne as his 1st year, whereas the Babylonians counted the unfinished portion of year to the reign of Nabopolassar; they started a new king's reign from the beginning of their calendar year.

There is now common agreement that Darius' 2nd year corresponds with the year B. C. 520. It is a date given to his second year in all the Bibles in which dates are supplied. The placing of this date is amply upheld by the most recent discoveries of inscriptions that deal with the subject. It is also upheld by all recent editions of encyclopedias and Bible commentaries; consequently, it will not be necessary to add here any further data on chronology as dates of events from B. C. 520 to our time may be secured from any recent enclyclopedia.

Dispersion to the Christian Era



EVENTS	B.C.	EVENTS and REFERENCES
A. M. 3331	725	1 st Hezekiah. 2Ki. xviii. 1, 2.
Fall of Samaria	720	6 th " " xviii. 10.
	696	1 st Manasseh " xxi. 1.
	641	1 st Amon " xxi. 19.
	639	1 st Josiah " xxii. 1.
	627	13 th " Jer. i. 1, 2. 1
Nabopolassar 1 st	625	15 th " 3
" 4 th	622	18 th 1 " xxiii. 23.
" 17 th	609	31 st " 19 14 " xxiii. 29, 30.
Assyrian domination ends	608	1 st Jehoiakim 20 15 " xxiii. 31, 36. 70 years 1 Jer. xxv. 11.
Fall of Nineveh	607	2 nd " 21 16 2
Captivity	606	70 years Dan. i. 1.
Nabopolassar 21 st Nebuchadnezzar 1 st	605	4 th " Jer. xxv. 1. 22 18 4 1 " xxv. 1; xlvi. 2.
" 1 st or 2 nd	604	5 th " 19 5 2
" 2 nd " 3 rd	603	6 th " Dan. ii. 1. 20 6 3
" 7 th " 8 th	598	11 th " Jer. lii. 28. 25 11 8
" 8 th " 9 th	597	2Ki. xxiv. 8, 12. 1 12 9 1 st Zedekiah " 18. 26
" [illegible] " 13 th	593	5 th " Ezek. i. 1, 2. 30 & 5 16 13
" [illegible] " 14 th	592	6 th " " viii. 1; xi. 23 6
" [illegible] " 15 th	591	7 th " 7 18 15
" [illegible] " 17 th	589	9 th " Ezek. xxiv. 1, 2.
" [illegible] " 18 th	538	10 th " Jer. xxxii. 1. [illegible] 21 [illegible] 4
" [illegible] " 19 th	537	11 th " 2 Ki. xxv. 2-8 11 22 19 3 5
" [illegible] " 20 th	586	Ezek. xxxiii. 21. [illegible] 24 [illegible] 6
" [illegible] " 34 rd	573	Temple Vision, Ezek. xl. 1. 25 36 33 17 10
" [illegible] " 44 th	562	Dan. iv. 31-37. 36 47 41 28 30
[illegible] 1 st	[illegible]	2 Ki. xxv. 27. [illegible] 48 43 29 31
[illegible] 1 st	559	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	Nineveh fell 54 years before. [illegible]
[illegible] 17 [illegible]	[illegible]	Fall of Babylon, Dan. v. 30, 31. 70 67 51 53
[illegible] 1 st	538	Second World Empire begins. 68 [illegible]
[illegible] 3 rd	536	Ezra i. 1; Jer. xxix. 10. 70 [illegible]
[illegible] 4 [illegible]	535	Temple's foundation laid, Ezra iii. 11.
[illegible] 1 st	[illegible]	
[illegible] 1 [illegible]	[illegible]	
" [illegible]	520	70th year from the siege, Zech. i. 7, 12.
" 6 th	516	Second Temple completed, Ezra vi. 15.
[illegible] 1 st	[illegible]	
[illegible] 1 st	464	
" 7 th	458	Decree to build the "City". Ezra vii. 7; Dan. ix. 24, 25.
[illegible] 20 th	445	Decree to build the "Wall." Neh. ii. 1; Dan. ix. 25.
Darius III 3 rd	333	Persian domination ends.
Alexander 1 st	332	Grecian World Empire begins, 3 rd Empire.
Antiochus 8 th	168	"ALTAR" desecrated, second overturning. Ezek. xxi. 27; Dan. xi. 31.
	165	Re-dedication of the Temple.
	162	Decree of religious freedom, Ezek. iv. 5, 6; Britannica Ency, vol. xvii. p. 197
[illegible]	65	Palestine subjugated to Rome, 4 th Empire.
Birth of CHRIST	5	God's chosen King for the fifth Universal Empire on earth, Dan. ii. 44, 45.
CHRISTIAN ERA	0	4056 years from the "Creation of Man."

It is back of B. C. 520 that the chronologists begin to vary, and the variation eventually amounts to centuries by the time that the flood is reached, but as we believe that the Hebrew numbers contain the correct dates of chronology we have given them closer attention with the results which indicate that the 6000 years from the "creation of man" would end with the 2400 years of Dan. 8:14, and in the epoch for the beginning of the dedication of the House of Prayer for all people, A. D. 1946.

ADAM TO CHRITIAN ERA—4056 YEARS

A. M.	Events	Years	B. C.
0000	Creation	0000	4056
1656	Flood	1656	2400
2033	Covenant with Abraham	377	2023
2463	Exodus	430	1593
3066	Temple's Foundation	603	990
3469	Temple's Burning	403	587
3536	Darius' 2nd Year	67	520
4056	Christian Era	520	0

WALTER L. CURTIS.

* * *

Make of yourself a bank, and each day deposit a certain amount of faith and hope and love; and the more you draw out and give to others the greater your own balance will be. This is strange but true.

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Editorial

October 10th Mr. and Mrs. Paul Tomick, after a most intelligent and gratifying confession of faith, were baptized into the name of Jesus Christ. The Lord bless and keep these two young believers.

At the Lord's table on Oct. 10th sat Brother Nathan Buckman, Brother Owen Pottorf, and Brother and Sister Carey Buckman, all from Salem, Ohio. We were indeed pleased to have such a body of guests from a distance.

"Futurism Stated and Answered," the only posthuman work of our lamented Brother Wince, will be published within a short time as a tribute to his memory. Futurism is an error, and Brother Wince aptly answers it. Further particulars later.

We regret the non-publication of the Ala.—Miss.—La. Conference notice sent to us last July. It was mislaid and was not found till today (Oct. 19). The mistake was unintentional and for that fact the more regretable. Will all the brethren concerned receive our apology. One point to remember: All communications intended for publication should be sent to the Editor, 10623 Lee **Ave., Cleveland, Ohio.**

In next week's issue we will begin the publication of Brother Thomas' book entitled "Good Company." We have just finished the MS. for the printer, and are greatly pleased with its subject matter and manner of presentation. After appearing in The Restitution the MS. will be published in book form. We urge all our readers to notify Brother Thomas, Proctor, Montana, how many copies they will take, as he is depending on subscriptions to pay the expenses of publication. We are sure that this work will become a standard in our literature. It merits our heartiest support.

Brother Donaldson writes: "Some bad news with a good moral. After a long and painful illness Brother Thomas Allin, of Newark, N. J., on Monday, Oct. 4th, 1920, fell on sleep. Regarding her husband Sister Jennie Allin writes: 'I will miss my husband very much; but I am glad to know death had no terrors for him, just a falling asleep till the resurrection morning. His Bible was his constant companion and his faith in his Lord was unbounded. Funeral services were conducted by Brother Dietz who, during Brother Allin's illness, came to see him three and four times each week, and was with him when he closed his eyes in death. What a blessing to have such a friend.' To which we add, amen and amen. We have known Brother Allin long and intimately and can vouch for his staunch Christian faith and character as well as his fond love for the brotherhood. And what more could we have ?"

Elohim Again

Singular and Plural Nouns and Pronouns

DEAR BROTHER HUGGINS:

I AM sorry I am so slow in sending the promised MSS. re "The Second Death," but have been exceedingly busy. I have also had a missionary from China in my home, and you can imagine I have not been silent on our testimony. We had a big clash on the question of the Trinity, and I have devoted a good deal of time to Bible study on that question. The pre-existence of Christ, of course, came into the discussion. I am more than ever convinced that the only correct exegesis of the early verses of John's gospel is to accept them as written, viz., "In the beginning was the word." "By the word of the Lord were the heavens made." "He spake and it was done." "God said let there be light." The word became flesh, that is the promise was realized in Jesus Christ. Even as regards verse 4, Tyndal's version I believe gives "it" instead of "him."

I shall be very glad of any facts you can give me regarding "Elohim" when translated "God." It seems to me to be much like the word "man." It is of course a singular noun; but is often used in the plural, as "What is man that thou art mindful of him ?" The Hebrew Elohim was a plural word, but could be appropriately

used in the singular. To us man is a singular noun, but can be appropriately used in the plural. Am I correct ? The fact that all translators render it in the singular seems fairly good proof that my suggestion (for I am not a Hebrew scholar) is correct. Moreover, the fact that passages quoted from the Old Testament where Elohim is used are, in the New Testament, in the singular, seems to add correction to my thought. Still I want all the facts I can get.

Editorial Comments

OUR CORRESPONDENT has reasoned very well on the word Elohim. El is the plural of Al. It is this fact which Trinitarians stress. Yet not one of them has ever dared to translate Elohim "gods." It must be translated either God or gods. If translated God the idea of plurality does not appear; if it be translated gods we have a plurality of gods without fixing the number, which no one but a pagan will admit.

That the word Elohim does not necessarily imply plurality is clear from the fact that the Jews have never understood it in that sense when applied to God. The proof for this statement is the fact that, in the Septuagint, they have always translated Elohim in the singular number. The Jews have never been Trinitarians. They surely would understand their own language. If it be claimed that the Jews are thus ignorant, what about Christ and his apostles: were they ignorant? They have always translated Elohim, when applied to God, by a word of the singular number. As the Hebrew names of God, which have a plural form, are always translated into Greek by the word "Theos," of the singular number, the question is settled by the Jews in the Septuagint and by Christ and his apostles in the New Testament.

Wilson, in his Hebrew Grammar, gives the correct rule of syntax in the case: "Words that express dominion, dignity, majesty, are commonly put in the plural." In harmony with this rule Elohim means but one person. One instance here is enough, selected from many. Psa. 45:6, 7, "Thy throne, O God" (Elohim). Paul in Hebrew 1 translates the word Elohim by the Greek "Theos," a word positively in the singular. He applies it to "the Son," who is confessedly but one person. Here is proof that cannot be explained away that Elohim is of singular import.

We close our comments by asking the reader to note that singular pronouns appear equally with the plural in the following texts:

"And God said, Let us make man in our image, after our likeness . . . . So God created man in HIS own image, in the image of God created HE him" (Gen. 1:26).

"And the Lord said . . . . Go to, let us go down, and there confound their language" (Gen. 11:7). "Let ME go down, and see whether they have done altogether according to the cry of it, which is come unto ME, and if not I will know" (Gen. 18:21). Compare these two passages and you cannot keep from seeing that the same being who said, "Let us go down" is, in the other, represented as saying, "Let me go down." The singular pronouns "me" and "I" in the latter passage can denote but one person, so the plural pronoun "us" in the former text, means no more than one. The objection to this that the reading is, "I will go down," not "Let me go down," is idle, because the verb in both passages is in the future tense in the Hebrew, and may be translated either imperatively or indicatively. A singular example of using singular and plural pronouns by the same speaker, and in relation to the same subject, is found in 1 Kings 12:6-9; 2 Chron. 10:6-9. When Rehoboam consulted the old men he said, "How do you advise that I may answer this people." But when he consulted the young men, he assumed a more kingly and majestic style and said, "What counsel give ye, that WE may answer this people ?"

Again: "Also I heard the voice of the Lord saying, whom shall I send, and who will go for US ? Then said I, Here am I; send me. And HE said, Go, and tell this people," etc (Isa. 6:8, 9).

The Pope's Blessing

IN YESTERDAY'S "Plain Dealer" a review was given of a book published by Guiseppe Quirico, (a widely known Jesuit, giving a detailed account of pope Benedict's efforts during the "Great War," to ameliorate the suffering of the prisoners and to bring about a "just and durable peace among nations." As a propagandist the pope is pre-eminent; all others are but mere novices. Surely Jesus was a keen observer of human nature and truly said, "The children of this world are in their generation wiser than the children of light" (Luke 16:8).

Every man is naturally religious. Religion in some form or another, is universal. Paul suggests this in Rom. 1:20: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse." What Jesus meant by "the children of this world" is the great religious world which all more or less are associated with, viz., as we view it today—

1st The idolatrous religions of heathendom;
2nd. Judaism and Mohammedanism;
3rd. Romanism and her corrupt systems or schools.

The heathen world worships "the creature more than the Creator," the Jew and Mohammedan both worship God who made heaven and earth, but deny the miraculous birth of Jesus (Luke 1:27-35), and repudiate his authority and teachings; Romanism has corrupted the true faith, installing into the seat of authority and power the pope instead of God, and his Christ, and the work through the Scriptures, the power of the Holy Spirit.

It is not generally recognized by mankind what the pope's claims really are.

1st. He calls himself and is addressed by his followers as "The Holy Father." Jesus taught this title belongs to God only (John 17:11; Matt. 23:9). Jesus said, "For the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him" (John 5:22, 23).

The pope obtains this office as the Vice-Christ, the High Priest (Pontifex Maximus) the head of the church on earth, the husband of the church, wearing a ring in token thereof. (Brethren, leave off your rings, somebody may think you are a pope.) The pope claims to be the ruler of princes wearing the mitre and triple crown; he bears the temporal and spiritual swords (the temporal one since 1870 has lost its keen edge.) He holds the keys of the kingdom of heaven. Sir Conon Doyle, and Sir Oliver Lodge just now are a little dubious about this, for they say the souls of all kinds and conditions of men are slipping by "St. Peter" at the gate and are getting through without the pope's help. The pope claims, as all can read in the daily papers, authority in three worlds power to canonize saints in heaven—dear professor Fad, quit trying to reach Mars—"The Holy Father" knows who is there, he is issuing passports right along; consult him. He claims to pardon sins on earth, and to release from the pains of purgatory in the prison house of hell.

My Catholic Bible reads something like this: "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth so dieth the other; yea, they all have the same breath. All go into one place: all are of the dust, and all turn to dust again" (Eccl. 3:19, 20). Probably the pope is like the old colored lady, an habitual smoker, who was reproved by her pastor, he telling her that in heaven her breath would smell horrible, replied, "Parson, when I die and go to heaven this child expects to leave my breath behind."

The pope claims to be the infallible teacher of faith and morals, in fact nothing less than the Holy Spirit. Jesus said, "Howbeit when he, the spirit of truth is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear he shall speak; and he will show you things to come" (John 16:13). The wise man said, "The blessing of the Lord, it maketh rich: and he addeth no sorrow with it" (Prov. 10:22). Now Mr. Benedict, let you and I for a few minutes go "to the law and to the testimony," and if we do not speak or our actions are not according to this word, it is because there is no light in us (Isa. 8:20). We all know just who received your blessings during the great war, and indirectly your anathemas. One of your cardinals is today hiding in Switzerland enjoying your blessing, but dreading the anathema of state awaiting him if they can put their hands on him. The Central Powers received all you had to give: your money, influence and blessing; the Allies—well, God keeps a faithful record (Matt. 12:34-37).

Mr. Benedict, we are well informed respecting the part you have played and are playing in the political world today. But as it is getting warm now, and light reading is in order* let us inquire of some of your holy predecessors. Unfortunately I am an Englishman by birth. Englishmen as a rule possess good memories, especially remembering their friends. Just now Ireland seems to be "The fly in the ointment." Would you be so kind as to consult the records in the Vatican about the year 1155. Henry the second was reigning in England about that time. Pope Adrian IV. seems to have had at this time as much trouble with the Irish as King George is having today. So he showed excellent wisdom by selling the Island to Henry on condition, of course, that he each year collect for "St. Peter" the pennies due to him.

My grandmother begged of me before leaving home, never to name either of my sons Henry. Now I know why.

I wonder how much old Francis Joseph, the late emperor of Austria, would have preferred the pope's curse to his blessing as his army defeated or crushed at Sadowa, losing at that time all of his Venetian dominions. In 1870 Empress Eugenie of France, a favorite of the pope, loaded down with blessings and honor, plunged poor France into war with your late friend Germany. I guess the ex-Kaiser would have preferred history to have repeated itself instead of your blessing. It was a good thing for the late King Humbert that the pope cursed him; if he had blessed him, today "United" and powerful Italy would be unknown.

Bismarck when you banished the Jesuits from Germany, cursed you. Under that curse Germany became the world's greatest nation. Under your blessing, Mr. Benedict, she is today considered the meanest. To day Mexico, like poor Ireland, is in the cruel throes of civil war because of her loyalty to a system whose blessings have turned to curses.

Spain, when will your eyes be opened? Do you forget as your troops were leaving Vittoria for Cuba Cuba then being politically much as the South and West of Ireland is today, that the archbishop of Damascus, having in mind Exod. 17:11, 12, declared that the pope like Moses would bring to their arms victory. The United States of America demonstrated to the pope, that God is not and never has been on the side of the terrible system at whose head you stand so clearly portrayed by his apostle Paul in 2 Thess. 2:1-12. Mr. Benedict, retire into your study; open your Bible and read carefully Dan. 5:31. You are the antitype of Belshazzar. Do you wish some Daniel to give to you the modern interpretation of "Mene, Mene, Tekel, Upharsin"? John the beloved disciple will do so. For 1260 years you reigned in power and glory. In the year 1268 the whole world worshipped at your feet; none could or dared to disobey you. You made and you unmade kings. To day you are a prisoner, hated by the "powers that be," without political power, your influence fast waning, awaiting your doom.

The indictment against you is recorded by the Lord's angel in Rev. 17:1-6, and your doom in Rev. 18:1-8. Brethren, in these solemn times let us read thoughtfully Exod 33:7, and make the right application to our own time. Our Moses Jesus is calling us (Rev. 18:4) to go unto him without the camp bearing his reproach, for here have we no continuing city, but we seek one to come (Heb. 13:12-16).

The Lord's tabernacle today consists of whereever two or three are met together in his name. To find this we must go outside the camp notice "afar off;" and there our Moses will meet us at the door. Pope Benedict's eyes are upon our fair land. He is now beginning to bless us and show us favors, recently bestowing upon one of our highest naval officers who said "that the United States would as soon fight England as Germany," the highest honor of knighthood he can confer. Since the reign of Henry the Eighth England has been a terrible thorn in the pope's side. That thorn is still there. President Wilson is trying to remove it. He will fail. God's plan is that Israel must return to his own land. The ships of Britain and America God has honored to fulfill this mission. Poor Ireland, blindly, is playing the Jesuit game. Sooner or later the mask will fall; the pope and his household will stand forth stripped, the whole world beholding her greatest enemy to the exercise of equality and justice, that will be established and administered by him whose right it is to reign; Jesus the Son of David, the King and Lord of all.

GEO. B. ALLDRIDGE.

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*This article was written May 30th, 1920. Editor.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

GOLDEN TEXT: Colossians 4:2

AFTER ALL.

AFTER ALL.
Just playing out the game,
Getting your share of both the rise and fall.
Getting your portion of the praise and blame,
With both the jeering and the cheering rife,
But not too much of either on one spin,
Is something in this little whirl called life,
Before at last the darkness gathers in.

After all
I wonder now and then
If one can't go too far without a fall,
Or rise too quickly from the ranks of men,
And thereby miss the beauty of the game
Which rests on struggle, heart ache and defeat,
As well as victory, success or fame,
Before the mixture ever stands complete.

After all—
Don't you admire the wight
And often sing his praises over all
Who fought his way through odds to find the light—
Who had to fight each yard beyond the gate
That opened wide upon a greater role,
Facing whatever future might await
In the full knowledge he had proved his soul?

SPECIAL CONTRIBUTORS

WITH THIS issue we discontinue the list of special contributors. In future our paper will be open to all readers, irrespective of age, who have a theme of interest and are able to write in an instructive manner. We trust our old "specials" will not desert us. We appreciate all that has been done, and will be thankful for continued support.

A LETTER

DEAR YOUNG PEOPLE:

Did you think I was never going to write you any more letters? It did begin to look that way. But I am going to surprise you by another little visit. I want to thank all of you who have written a prize story. They are all so good it would be a hard matter for me to tell which is the best, so I am very glad Brother Donaldson has that job, for I fear that I might decide that the stories were all so good that all must have prizes. Just think what a job I would have on my hands then, making chains, watch fobs and fruit cakes for all of you!

This has been a very busy summer for me, and from the fact that other contributors have not sent in many articles, they must have been busy too. But never mind; winter is nearly here and then we will have plenty of time to write lots of good things.

We must not get careless and put off our writing, for there are many who look forward every week to see something on the Young People's Page written by the young people. Just to prove what I say here is an extract from a letter Auntie Wince wrote: "Every week, just as soon as The Restitution arrives, I open it at the Young People's Page to see if any of you have written. Now if an old woman like me is as interested in your writings as that, how much more they must mean to the young folks for whom they are intended." Now who do you suppose she meant when she wrote "any of you?" why all of us of course. So young people, let us try and not disappoint dear Auntie Wince, and many others who look forward to seeing something from us.

We must all remember when writing our articles, that there are a few strict rules that all editors of papers insist that contributors must follow. I believe neatness in writing and correct spelling are perhaps the most important. Let us try very hard to follow them. It will save our Editor lots of extra work, as well as our own feelings from being hurt, if we do this. But if we should cause his disapproval of our articles by failure in these rules, let us not get discoureged and quit, or think that we cannot do any different. It might even be so bad that the Editor has to return our article to us, with perhaps a little advice for our future efforts. That of course would make us feel just dreadful. But he is right and we are wrong;

so let us sit right down and try again. When Jesus was stoned by the mob, he did not get discouraged and stop preaching the gospel to the people. He continued. So we must not stop trying if at first we do not succeed. Christ is our example. Let us follow him.

Do you remember, young people, how mother and dad when sending us to the store or the neighbors on an errand, their last words generally were, "now don't forget this," or "don't forget that." How many times our memory is taxed with a long list of things to remember. Just for a change. In my scrap book I came across this article which gives a list of things that would be good to forget.

Forget the faults of other people. Forget your enemies and remember your friends. Forget all gossip as soon as you hear it. Forget your failures and remember your successes. Forget the pin-pricks, slights and trivial offences incident to all life. Forget to do anyone an injury, but remember to do everyone a kindness." Even here is something to "remember."

AUNT BESS.

JUDGES OF ISRAEL

By Miss Icel Stedman

THE NAMES of the children of Israel which came into Egypt and their households are Reuben, Simeon, Levi, and Judah, Issachar, Zebulon and Benjamin, Dan and Naphthali, God and Asher. Joseph and his generation had died. The king of Egypt was Pharoah, and he was afraid that the Israelites would soon outnumber the Egyptians. So he treated them mean by putting hard burdens upon them (Exod.1).

The Lord wished to deliver his people from this affliction, therefore he called to Moses to be their leader and take them from Egypt (Exod. 3). Aaron, Moses' brother, went with him as his spokesman or prophet. The people bowed and worshipped when they heard the words of Moses who was to deliver them.

Moses performed many signs before king Pharoah, but his heart was hardened and he would not let these people go (Exod. 13).

Then the Lord killed all the first born of the people that did not keep the Lord's passover (Exod. 12:1-30). Then he told Moses and Aaron to take his people and leave (Exod. 12:31). Pharoah followed him and the Lord caused the Red Sea to go back and made it like land so the people might cross. Then the water came again and overthrew the Egyptians in the sea (Exod. 14:21-27).

Moses and the people had many hardships in their journeys. Moses died at the age of 120 years and they buried him in a valley in the land of Moab (Deut. 34:6, 7).

After Moses' death the Lord spoke unto Joshua the son of Nun to take the people or to be their leader (Joshua 1). Joshua died at the age of 110 years and wos buried in Timnath serah (Josh. 24: 29, 30). He gathered the tribes before him and told them to serve the Lord and not strange gods, and they promised to do this and obey his voice (Josh. 24:24).

But after many years the children of Israel did evil in the sight of the Lord and served Baalim (Judges 2:11). This provoked the Lord to anger and he delivered them into the hands of spoilers and enemies. But he raised up judges who delivered them out of the hands of their enemies. He first sold them into the hands of Chushanrishathaim, king of Mesopotamia, and the children of Israel served this king eight years. Then they cried to the Lord. He raised up a deliverer to the children of Israel who delivered them (Judges 3: 9).

First, Othniel, son of Kenaz.—The land rested forty years. Othniel then died (Judges 3:11). Then the children of Israel again did evil and were taken under king Eglon, of Moab. They served him eighteen years (Judges 3:14). They began to cry to the Lord. He raised up another deliverer.

Second, Ehud, son of Gera. Land rested eighty years.

Third, Shamgar, son of Anath, delivered Israel (Judges 3:30, 31).

The children of Israel again did evil in the sight of the Lord when Ehud was dead. Israel was sold to Jabin, king of Canaan, served him twenty years. Then they cried to the Lord.

Fourth, Deborah the prophetess judged Israel (Judges 4:4). The land rested forty years. Barak pursued ofter Sisera, captain of Jabin's army.

Again they sinned, and the Lord delivered them into the hand of Midian seven years (Judges 6:1).

Gideon, son of Joash, delivered them from Midian. The land rested forty years. He died. The children of Israel again fell back (Judges 8:28). They soon worshipped Baalim and forgot the Lord their God. Forgot all his kindness in delivering them.

Sixth, Abinelech slew his brethren and the pople made him king (Judges 9:6). But he was killed in war (Judges 9:54). He was the son of Gideon and reigned three years (Judges 9:22).

Seventh, Tola, son of Pudah, rose to defend Israel. He judged Israel twenty-three years (Judges 10:2). He was buried in Shamir.

Eight, Jair, a Gileadite, judged Israel twenty-two years (Judges 10:3). He was buried in Camon.

Israel again did evil and served false gods, and the Lord sold them into the hands of the Philistines and children of Ammon eighteen years (Judges 10:8).

Ninth, Jephthah judged Israel six years. He died and was buried in one of cities of Gilead (Judges 12:7).

Tenth, after him Ibzan, of Bethlehem, judged Israel seven years, died and was buried in Bethlehem (Judges 12:9, 10).

Eleventh, Elon, a Zebulonite, judged Israel ten years. He died and was buried in Aijalon in the country of Zebulon (Judges 12:12).

Twelfth, Abdon, the son of Hillel, a Pirathonite, judged Israel eight years (Judges 12:14). He died and was buried in Pirathon in the land of Ephraim in the mount of Amalekites. Again Israel did evil and the Lord delivered them in the hands of the Philistines forty years (Judges 13:1).

Thirteenth, Samson, son of Manoah, of Zorah, of the family of Danites, judged Israel twenty years (Judges 15:20). He was buried between Zorah and Eshtaol, the burying place of his father Manoah.

Fourteenth, Eli judged Israel forty years (1 Sam. 4:18).

Fifteenth, Samuel judged Israel all his life and then made his sons judges, but the people wanted a king like other nations (1 Sam. 8:5-19). From now on Israel had kings.

BITS FROM THE SCHOOL BOOK OF MARION ASHUTE

THANK GOD every morning when you get up that you have someting to do that day that must be done whether you like it or not.

Being forced to work and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and contentment, and a hundred virtues that the idle will never know.

Judge not the working of his brain
  And of his heart thou cans't not see;
What looks to thy dim eyes a stain,
  In God's pure light may only be
The scar brought from some well worn field
  Where thou woulds't only faint and yield.

True freedom is to share
All the chains our troubles bear,
And with heart and hand to be
Earnest to make others free.

If wisdom's ways you wisely seek,
Five things observe with care;
To whom you speak, of whom you speak,
And how, and when, and where.

Give not thy tongue too great a liberty, lest it make thee a promise. The word unspoken is thine like the sword in the scabbard. If vented, thy sword is in another's hands. If thou desire to be held wise, be so wise as to hold thy tongue.

All things bright and beautiful,
  All creatures great and small,
All things wise and wonderful,
  The Lord God made them all.

Two ears and only one mouth have you;
  The reason I think is clear:
It teaches, my child, that it will not do
  To talk about all you hear.

WHO SHALL ROLL AWAY THE STONE ?

DID THE thought regarding the unnecessary anxiety of the apostles concerning the removing of the stone from the entrance to the tomb ever occur to you? "Who shall roll away the stone from the door of the sepulchre?" was their cry; but "when they looked, they saw that the stone was rolled away: for it was very great." Great! Yes, to them it was so great they saw no way of overcoming it; but how small and insignificant it was to the One who caused the stone to be rolled away. Even a greater thing than the rolling away of the stone had occurred, for he who had been dead was now alive, he who was buried had arisen, never again to die, but to live for ever more and give eternal life to all those who came to the Father through him.

As it was with the rolling away of the stone, so it is with all our trials, troubles, and difficulties: to us they are big, they are great, they are heavy; but what are they to him who not only was able to have the stone rolled away but who "raised up Jesus from the dead?" Surely we can take our cares to him. He has promised to carry them for us; then let us trust him. Let us tell him all, see how often our difficulties are turned into blessings, our trials into joys, and our troubles into peaceful rest.

A CURE

ARE YOU almost disgusted
  With life, little man?
I will tell you a wonderful trick,
That will bring you contentment,
  If anything can,
Do something for somebody quick.
Do something for somebody quick.

FROM SECTIONS WIDELY SCATTERED

TO DAY we print three contributed articles: one from Sister Walker (Aunt Bess); another from Miss Stedman; and still another from Miss Ashute—each of a different type, still all worthy. We trust we will have many such articles, as it is the contributed articles that make the page interesting.

MEN ARE TRANSFIGURED

Moses when he came down from the holy mount, had a shining face. The effects of communion reveal themselves even in men's appearance. There is a sort of radiance about the appearance of those who are much with God. There is in their faces a light that never shone on sea or land. J., D. Jones.

In South Africa there is a beautiful flower known as the Fire Lily. Usually about twice a year the grass is burned off certain grazing lands and in just a few days afterwards this delicate red bloom appears here and there over the burnt prairie. Only after a fire is it to be found. So in the Christian life there seems to a special flower of grace that springs up only in hearts that have been swept by fiery trials and rejoiced that through the same they were made partakers of Christ's sufferings (1 Pet. 4:12, 13).

I am responsible before God for the work I might have done and did not do. -R. A. Torrey.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, NOVEMBER 2nd, 1920. NUMBER 11

Paul's Financial Plan

PERIODIC	Worshipful
	Habitual
"Upon the first day	Prayerful
of the week	Cheerful
PERSONAL	Each Man
	Each Woman
let each one of you	Each boy
	Each girl
PROVIDENT	Forehanded
	Deliberate
lay by him in store	Thoughtful
	Intelligent
PROPORTIONATE	Generous
	Careful
as he may prosper	Responsible
	Faithful
PREVENTIVE	No Deficit
	No Worry
that no collection be	No Loan Interest
made when I come"	No Retrenchment

(1 Cor. 16:2)

Selected by BROTHER JESSE TITMAN.

Southern Texas Meeting

DEAR BROTHER HUGGINS:

WILL YOU please announce through The Restitution that the first conference of the Church of God of South Texas will be held at Kingsville, Texas, Oct. 30th, to Nov. 7th inclusive. All are invited to come. We earnestly ask all who can to take part with us and help put our Evangelist in the field to tell the good news of the coming kingdom. The night is far spent; the day is at hand. What we do we must do quickly. We need your help in the good work. We expect Brother N. S. Bradley and E. O. Stewart to be with us. All who expect to come please notify Brothers J. M. Owens or John Whitley, Kingsville, Texas.

Yours in hope of the soon coming kingdom,

MRS. W. L. ROBBINS.

Gentleness is love reflecting the tenderness of Jesus (1 Thess. 2:7).

Futurism Stated and Answered

3. AS THE fourth kingdom was to be different from all kingdoms, in what essential points or things does the difference consist?

THIS QUESTION is based upon Dan. 7:19. What is true in this respect touching this fourth kingdom is true of all the kingdoms of this vision, for beasts being different one from another must be taken as denoting a difference between the kingdoms they symbolize. One point of difference is noted in Dan. 2:39 between Babylon and Medo Persia: these being the kingdoms symbolized by the gold and silver sections of the image. The latter it is stated, is inferior to the former. Without attempting to show any other difference between these two, or between the third and these, as this is not necessary, I will notice or point out a few things pertaining to the fourth kingdom that will serve to identify it in history. The fourth kingdom was to be very different from the others, as is shown by the fourth section of the image. "Strong as iron," the most useful of all metals, and universally employed to fashion all others into implements and articles of use for civilized man. "For as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these (metals) shall it (fourth kingdom) break in pieces and bruise" (Dan. 2:40). It was to be divided into ten kingdoms; and in this condition be weakened or be "partly strong and partly brittle."

Another distinguishing feature we observe is the "little horn that had eyes and a mouth that spake very great things, whose look was more stout than its fellows," . . . that "made war with

Oregon Bible College
Oregon, Illinois

the saints and prevailed against them." The fourth beast, dreadful and terrible, and strong exceedingly, with teeth of iron and nails or claws of brass, was sufficiently marvelous to attract the attention of the prophet more than the other beasts; but the little horn by its boastful words and persecuting acts excited Daniel's wonder and he demanded of the heavenly interpreter a more lengthy description than all the other beasts and horns put together.

Now the question is, Does Rome fill the measure and answer to the description as given in the two visions of the 2nd and 7th chapters and do the symbols fitly represent her as viewed on the pages of history? As touching the matter embodied in the question I need only add that Rome was through all her history very different in her political constitution from the kingdoms that preceded her, and from all kingdoms great and small. In John's day the sixth form of government was being practically tested, five successive forms having passed away; and a seventh was in prospect.

4. AS THE fourth kingdom was to break in pieces all other kingdoms, did Rome accomplish this?

Yes, I have already shown how Rome by conquest and by will and testament acquired the territory of the four divisions of Alexander's kingdom. It also subdued many other provinces and kingdoms. By a very usual figure of speech it is said that this kingdom "was to devour the whole earth, and to tread it down and to break it in pieces." Roman writers called it "terarum orbis imperium," the empire of the whole world. A judicial Greek writer who lived in the reign of Augustus Caesar, in comparing Rome with the kingdoms that preceded it, said of the former: "The city of Rome ruleth over all the earth as far as it is inhabited; and commands all the sea, not only that within the pillars of Hercules, but also the ocean, as far as it is navigable, having first and alone of all the most celebrated kingdoms made the East and the West the bounds of its empire: and its dominion hath not continued a short time, but longer than any city or kingdom."

If Rome did not do what the prophet in these visions said the fourth kingdom should do, then the other great kingdoms did not do what is foretold of them by this same prophet; for it is written of Babylon, of the ruler or head and his successors, that "wheresoever the children of men dwell and the beasts of the field, and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Of the third or Grecian kingdom it is foretold that it shall bear rule over all the earth. If Rome has not filled the prophet's measure, then what kingdom has or can? Is it reserved for the future to develop a kingdom that shall be a counterpart of these prophecies, seeing that, as some say, Rome has failed to be such. Will it be mighty Russia, the Gog of the north, that is to fill the measure of universal empire, if such is demanded by the meaning of the prophetic words? But Russia is to meet its doom upon the mountains of Israel before it reaches such a stage of development. And be it observed, that just prior to the fall of that vast army, of which the Czar is chief, God calls for a sword throughout all his "mountains," which is equivelent to calling for an army. There will be at that time vast territory and a numerous population outside the bounds of Russia from whence Jehovah will draw his army to oppose the progress of Gog. England and the United States will not fall under the power of that Colossus of the North. There then seems to be no room on the theatre of the future for the development of such a government prior to the establishment of God's kingdom on the earth. Why look to the future for the fourth kingdom of the visions of Daniel and John? Read carefully the history of the past and compare what is there written with these disclosurres of the prophets.

Good Company

A Collection of Friendly Talks On Gospel Subjects

WE READ in the word that Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom (Matt. 4:23): it also tells us in other places that wherever he went, in all the towns and villages, he preached the same thing; the gospel of the kingdom. It is hardly reasonable to suppose that he preaced Methodism in one town, and Universalism in another; Mormonism in one village, and Catholicism in another. Surely all must agree that whatever gospel he proclaimed in one town, or village, he preached in the next also; therefore, there can be but one true gospel; the one which Christ preached in all the towns and villages; the one which he commanded his disciples to carry to all the world and preach to every creature (Mark 16:16); the one of which Paul was not ashamed, because "it is the power of God unto salvation," if we will believe it; and it

shall be our earnest endeavor to determine beyond question just what it was that Jesus preached, and which he called "the gospel of the kingdom."

The word "gospel" means good news, or glad tidings; therefore, the gospel of the kingdom would be good news, or glad tidings about a kingdom. A kingdom consists of a king, subordinate rulers, subjects, territory, capitol city, laws, rules, and usages. Without a king there could be no kingdom; there could be no kingdom without territory, subjects, laws, rules, and subordinate rulers, under the king, to enforce such laws as are necessary; therefore we may expect a study of the glad tidings of the kingdom of God to give us definite information about the kingdom. Who will be its king, and subordinate rulers, who the subjects, where its territory and capitol city, and how long its duration, etc. In answer to these momentous questions we turn to the word of the living God with all confidence, knowing that our search will not be in vain.

Zedekiah was the last prince of Israel to sit on the throne of David; and in the year 593 B. C. God sent this message to him by the mouth of his prophet Ezekiel:

> And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same; exalt him that is low (Christ), and abase him that is high (Zedekiah); I will overturn, overturn, overturn it (the throne and kingdom of David), and it shall be no more, until he comes whose right it is; and I will give it him (Ezek. 21:25-27).

History informs us that it was thrice overturned, as the prophet had said; first by Nebuchadnezzer; next by the Greeks under Alexander; and third by the Romans; and since the days of Ceasar has been no more. Now listen while Luke tells who it is that is coming whose right it is, and to whom it will be given, to be overturned no more forever.

> And behold thou (Mary) shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end (Luke 1:31-33).

Thus we see it is our dear Lord and Savior Jesus Christ, whose right it is; he has gone like a nobleman to a far country, to receive unto himself a kingdom, and to return. It is he, our Blessed Nobleman, who gave his precious life for us, that is coming to rebuild that kingdom and throne of David, which has been thrice overturned and destroyed, and sit thereon as king. Now two or three Scriptures selected from many should suffice to conclusively show that under the wise and beneficent rule of Christ, the kingdom of God will quickly spread until it conquers and subdues all kingdoms, nations, peoples, and tongues, and compels all mankind to serve and obey him.

> And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever (Dan. 2:44).

> And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world, are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever (Rev. 11:15).

> I saw in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom which shall not be destroyed (Dan. 7:13, 14).

This gospel of the kingdom of God puts out its tender roots, and is securely anchored in the garden of Eden, breathing comfort and hope to a fallen and sin-cursed people, in the promise that "the seed of the woman shall bruise the head of the serpent;" and like a thread of pure, fine gold, it may be traced down through the ages. It is clearly seen in the Abrahamic promises and covenant, repeated and renewed to Isaac and Jacob. It is the theme of the prophets, and shines bright and radiant throughout the psalms of David; and under the teaching of Christ and the apostles opens out and develops into the perfect gospel plan of salvation through faith and obedience.

To what shall we compare it? It is a tender bud of love and promise for a fallen race, and was planted by God in Eden's fertile soil. In Abraham's day it is seen to swell and burst, like an opening rose, and streaks of beauty and promise begin to show. In the days of Isaac, Jacob, and David, the beautiful leaves open one by one; and as the prophets in turn speak their message, each revelation adds fragrance and beauty to our opening gospel bud, until Jesus and the apostles give testimony. Then the gospel bud of love and promise opens fully and completely, revealing to our admiring gaze the gospel rose in all its matchless beauty and fragrance. And now, dear reader, let us trace this gospel message, from Abraham down the stream of time and watch the gospel rose develop and open.

THE COVENANTS OF PROMISE TO ABRAHAM, 1918 B. C.

And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee (Gen. 13: 14-17).

And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed (Gen. 12:3).

REPEATED TO ISAAC 135 YEARS LATER

Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed will I give all these countries; and I will perform the oath which I sware unto Abraham thy father. And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed (Gen. 6:3, 4).

REPEATED TO JACOB 13 YEARS LATER

And behold the Lord God stood above it and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed. And behold I am with thee, and will keep thee, in all places whither thou goest, and will bring thee again into this land: for I will not leave thee, until I have done that which I have spoken to thee of (Gen. 13-15).

REPEATED TO DAVID 718 YEARS LATER

And when thy days be fulfilled (David), and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He (Christ) shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever (2 Sam. 7:12-16).

The seed promised to Abraham, Isaac, and Jacob, who will build again the throne of David, and sit thereon as king forevermore, and in whom all the families of the earth shall be blessed, is the Lord Jesus Christ.

Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, and to thy seed, which is Christ (Gal. 3:16).

And the angel said unto her, Fear not Mary: for thou hast found favor with God. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end (Luke 1:30,33).

God has not yet fulfilled these promises; Abraham, Isaac, and Jacob, have never inherited a foot of that promised land; and their children are still pilgrims and strangers in every nation.

And he gave him (Abraham) none inheritance in it; no not so much as to set his foot on, yet he promised that he would give it to him for a possession (Acts 7:5).

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, heirs with him of the same promise. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them (Heb. 11:8, 13).

These Abrahamic promises will be fulfilled in the kingdom of God, yet future. God will open the graves of those noble patriarchs; and also all others who have entered into covenant relations with him by faith and obedience, gather and bring them to the promised land, and do unto them according to his covenant and word.

There shall be weeping and wailing and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God and yourself thrust out. They shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God (Luke 13:28, 29).

To perform the mercy promised to our fathers, and remember his holy covenant, the oath which he sware to our father Abraham (Luke 1:72, 73).

Therefore the earth (not heaven) will be the eternal home of the righteous.

The heaven, even the heavens, are the Lord's, but the earth hath he given to the children of men (Psa. 115:16).

The righteous shall be recompensed in the earth—not up in heaven (Prov. 11:31).

The Lord knoweth the days of the upright, and their inheritance shall be forever (Prov. 37:19).

The righteous shall never be removed, but the wicked shall not inhabit the earth (Prov. 10:30).

Wait on the Lord and keep is way, and he will exalt thee to inherit the land: when the wicked are cut off thou shalt see it (Psa. 37.34).

The meek shall inherit the earth, and delight themselves in the abundance of peace (Psa. 37:11).

For such as be blessed of him shall inherit the earth, and they that be cursed of him shall be cut off (Psa. 37:22).

S. H. THOMAS.

KEEP BUSY

TRY YOUR hand at something, and if you fail, try both hands. Then, if unsuccessful, try using your head.

And always remember this. The man that will fall down with a little task will fall out with a big one.

The Parables of Christ

Number Six

JESUS SPAKE unto them another parable: The kingdom of heaven is like unto a merchantman seeking goodly pearls. Who when he had found one pearl of great price went and sold all he had and bought it.

THIS PARABLE compered with the preceding one is considered more precious, as it is like a goodly pearl, whereas the other is valued as a treasure. A very insignificant thing may become a treasure. It is different with a pearl. The difference largely exists in its formations. In the evolution of the earth the pearl was formed by excretion, a separation, a throwing off. It could not be formed in an instant or moment. It required long ages. This element in the parable represents something very precious formed, or in the process of formation, for ages. It is one of the basic principles of the gospel of the kingdom of God. It is the most precious. The pearls alluded to in this parable are formed singly through the forceful power of the Holy Spirit.

In this parable it is a merchantman that seeks for a goodly pearl and sells all he has, and buys it. In the preceding parable it is man. In the east a merchantman is wealthy or at least has at his command the means of purchasing costly articles. Therefore we infer that the pearl is in the eyes of the merchantman of great value. This parable embraces the work of the gospel from the time Jehovah made the covenant with the woman (Gen. 3:15) until the coming of the Lord, when this age will close. The law of the gospel requires that men and women heed the gospel and obey it and live a godly life or be an overcomer, when the formative work will have been accomplished. To be called out is an honor conferred; but to be chosen is very much more important. Some of the called out ones may become apostates even while their names are still on the church record; others may fail to use the means of forming the pearl and will not have enough of the spirit to entitle them to a resurrection from among the dead ones. The forming power is the law of the spirit of life. The called ones must apply the law to gain the reward.

The apostle Paul gives us this rule in Phil. 2: 12, 13: "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his pleasure." It is not every one who saith Lord, Lord, who shall enter into the kingdom of heaven, but he who doeth the will of the Father in heaven. To become a pearl of great price requires that each one who has obeyed the gospel must make the work of the good Father the first in his life. The cares of this world, and the deceitfulness of riches will choke the word, and you will become unfruitful. The safest rule to follow is given by the apostle Peter who admonishes us to diligently add to our faith the seven Christian graces (2 Pet. 1:5-12). These render us fruitful, and then we are assured an abundant entrance into the kingdom of God.

To examine the church record is no evidence that all are pearls in the rough. Ye are a peculiar, a purchased people; purchased by the blood of Jesus the Son of the living God. As such we must show the praises of him who hath called us out of darkness into the marvelous light. If we become the sons of God through the resurrection we must wait patiently for the manifestation of the sons of God. We will become the children of God through suffering with him. This parable must have its location in connection with the kingdom of heaven. The material is in the formative process since righteous Abel. In Heb. 11 Jehovah has announced a list of names of worthies whom he has accepted, and the condition which formed them as such. The two basic principles found in the parables of the treasure and the costly pearl are Israel redeemed and the sons of God manifested. How thoughtful and careful we should be when we know that our position in the kingdom will be determined before the tribunal of Christ, and will be based upon our work.

D. C. ROBISON.

Love

HARK! WHAT friendly voice is that I hear?
Enduring accents! 'Tis the theme of love!
What kind appeals; what admonitions too!
How well designed to search and prove the heart.
Our fair exterior will naught avail;
Love makes the heart its residence and moves
Our deepest sympathies for other's woes
Visits the widow and the fatherless—
Extends to the afflicted kind relief.
The poor, the outcast, the despised, oppressed,
Hardly can fail in such to meet a friend.
Governed by principles which love inspires,
Our joy will be in making others blest,
Do selfish ends our private actions sway?
Look deep within! if we love God, we love
Our brother too, renouncing self; if not
Vain our own gifts, our knowledge, faith or hope!
Emptied of self with love imbued—how sweet
To do and say as Jesus did and taught:
This sojourn here hath mark'd the path in which
He fain would have us go tracing his steps;
In all our words and actions prove our love
Sincere, made pure and like our glorious Head.
Behold, his day makes haste! 'tis at the door!
Rejoice and be exceeding glad. He comes
Our Elder Brother; Friend! and comes to reign,
Taught by the signs he kindly gave, we know
His day already hath begun to dawn;
Expecting soon to hail the Prince of Peace,
Rejoice in hope of everlasting life.
And shall we shrink from duty? shun the cross?
Love will be active—bent on doing good:
Such is the godlike character of love.
Oh! that the spark might soon become a flame!—

Selected by BROTHER & SISTER A. ASHUTE.

Guilt and fear are bosom friends (Prov. 28:1).

The Restitution

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Editorial

The Restitution comes out this week in a new dress. How do you like it ?

Slander is the foulest whelp of sin. The worthiest people are the most injured by slander as we usually find that to be the best fruit which the birds have been pecking at.

San-ballats, Tobiahs, and Geshems

DEAR EDITOR:

DO YOU know the following facts relating to yourself:

1. That many papers steal your writings and publish them without giving you credit ?

II. That you are often criticized in papers, and sometimes in extra editions called "supplements" ?

III. That a booklet of 20 pages has been published against you called "To Our Brotherhood No. 4," charging you with proselyting the Author's flock ? How do you manage to keep silent in the midst of all these evil reports ?

Editorial Comments

WE KNOW all that our correspondent has said, and many more of the devices of the adversary of which he is ignorant. How we go on serenely in the midst of this hatred and antagonism is a "secret" which we will now reveal.

I. As for those who "steal our words," we are glad they find something in our humble efforts worth stealing. We take their theft as a complement. This view of the matter makes us feel good and does them no harm.

II. It does not hurt our feelings to be reviewed in papers and supplements. These public attacks cannot hurt us personally, as we are nothing to start with. If the truth is called in question they hear from us in a defence of it that makes their ears tingle. After which there is a great calm.

III. "Brotherhood No. 4" was distributed at our church door after a Sunday morning meeting! As this issue is "No. 4," we presume there have been three numbers before. No matter. "The church" of which the author is pastor no longer exists, being sold; and "my congregation" that he speaks of will number at least as many members as there are words in "congregation." That is, living members. We understand the dead ones are very numerous. There are not enough of the living to proselyte, and we do not desire the dead. We are waiting for "Our Brotherhood No. 5" in "silence."

The fact is, "I am doing a great work, so that I canont come down: why should the work cease, whilst I leave it, and come down to you ?" (Nehe. 6:3). By keeping so busy at the Lord's work "I cannot come down" to the "strife of tongues" in the camp of our enemies, is what exasperates the San-ballats, Tobiahs, Geshems, Noadiahs, "and the rest of the prophets that would put me in fear" (vs. 14). Were we to cast stones at every dog that barks at us we would do nothing else but cast stones. We refuse to be diverted from labor in the Lord's vineyard by any pretext whatever. Were we as idle as our traducers we would have plenty of time to spend with them in wrangles. But we are a bond-slave of Jesus Christ, and he forbids us to use time other than in his service. Peace be unto our enemies.

True courtesy is not a commodity that cannot be purchased with money. It flourishes only where unselfish love fertilizes the soil and is found in cottages as well as mansions.

Sunday Schools

DEAR BROTHER HUGGINS:

WILL YOU tolerate a few words from me regarding the sending of our children, isolated, or otherwise, to orthodox Sunday schools for religious training. When I was a boy the church of God at Brooklyn did not have a Sunday school, nor did it have any other means especially adapted to instruct or interest the young. Think you that on this account I was sent to one of the orthodox schools to be taught certain errors so that I would have to unlearn them under father's or mother's guidance ? Not so! Father took upon himself our training. He taught us the truth as he knew it, and more than that he lived the truth. His very life was an example for us to follow. We never knew him to thank God for his blessings and then turn round and find fault with the weather, for instance. Sunschool or no Sunday school, the place to teach the young is in the home. If our teaching can be backed up through organized school work, so much the better; but remember this, no matter what the teaching, the young ones must also be trained. In other words, we who are older must set an example to those who are younger. Those who are dependent upon us watch our every word and movement. Never will I forget the sensation I experienced, when on a visit to a church member. We sat at the table for dinner and the father of the house, in a long drawn out, sanctimonious drawl offered thanks for the food, and immediately thereafter began finding fault with everything pertaining to the dinner. It must have been a regular occurrence, for the family took it as a matter of course; but I noticed it, and boy though I was, I could not help thinking that man was a hypocrite.

Have you ever known children of members of the church of God who received their religious teaching in the Sunday schools of sectarian churches take a deep interest in the church of God when they grew to be men and women ? If you have, then your experience has been just the opposite of mine. I am a firm believer in the power of the Sunday school. I firmly believe that every one of our churches should have a Sunday school, even though it consists of but one scholar and one teacher; but even though we have such a school the responsibility of the parent is not lessened—not a bit. It still is his duty both by word and example to instruct his children in the things pertaining to "the kingdom of God and of his Christ"; things one never would hear in a sectarian Sunday school even though he attended it for a hundred years.

What kind of home training has a child received who would "go to the bad" simply because he did not attend a sectarian Sunday school ? If you are isolated, if you have no church of God Sunday school, then take my advice and make one, all for yourself if necessary; you the teacher, your child or children the class, and just watch how interested that "class" will become; and not only that, but see how much benefit you will derive from it yourself by studying to make it interesting for your class. You will receive more knowledge, more benefit, more spiritual food than you have any idea of. And who knows but that your child might bring some of his playmates to the "class" someday, and through the child you will be given an opportunity of reaching the parents; and should they become interested you might in time by "working with God," establish a church of God, and then you will not be isolated. But whether or not you have hope of this greater result, please try the experiment of the home Sunday school and be happy.

In the name of him who loved little children, and invited them to come unto him.

ALEXANDER D. DONALDSON.

Brother Drinkard's Report

SERMONS

Sept. 4th & 5th, Mulberry Ridge		2
Sept. 6th & 7th Pleasant Ridge		2
Sept. 11th & 12th Kennard		3
Sept. 12th Kennard, Bible Lessons		1
Sept. 13th & 14th Blair, Bible Lessons		2
Sept. -5th Avery		1
Sept. 19th to 26th Plainview		9
Total Services.		21
Expenses during month	$	16.00

MONEY RECEIVED

Brother W. E. Wharton	$	2.50
Brother M. Stephenson		5.00
Brother Harvey Krogh		30.00
Brethren at Plainview		5 00
Total	$	42.50
Salary and Expense		131.00
Received		42.50
Balance due	$	88.50

T. A. DRINKARD.

Evangelist Report

For September, 1920

SERMONS

Boise, Idaho, 12th to 17th	17
Number Baptized	3

EXPENSE

Omaha to Boise	$ 25.82
Hotel bill	2.75
Hotel bill	2.00
Boise to Omaha	25.82
Breakfast	.40
Transfer	.25
Total	$ 57.04

MONEY RECEIVED

Sister Knowls	$ 100.00
Brother & Sister McClelland	55.00
Brother H. E. Turner	20.00
Brother J. Broniet	10.00
Brother Cow	10.00
A Frieend	1.00
Francis Seidrick	1.00
A Brother & Sister	50.00
Brother Fletcher	5.25
Sister Thrush	1.00
Total	$ 253.25
Salary	166.00
Amount of order	223.04
Carried over	30.21

Remarks

HERE WE are on the first month's report of the new year. We have just finished a very prosperous year. What the coming year has in store the Lord alone can foresee. Our calls now take us far along toward the middle of the year. At the close of the conference, which was one of the best of the 35 which I have passed through, I took the grip, and was in bed most of the time for four days. I had arranged with Sister McClelland for a trip to Boise, Idaho, as she had some interested in the truth; so I received a telegram to come at once, as one party was moving always, so I almost got up out of bed to start. Sister Knowls, a very earnest and devoted member of the household of faith, had interested this particular person who wanted to be baptized, and insisted on her getting her man there to do the work, and when the time came, judge of her surprise, when she had left the same morning! I came in without any explanation. They secured the Grand Army Hall just across the street from the state capitol which, by the way, is a wonderful building for a young state. Sister Knowls certainly did a fine job looking for a place in which to hold the meeting. She had to keep track of where we were to meet each evening. First we had to meet upstairs, then that would be occupied and we would meet downstairs; but we got through with but few mistakes. Sister McClelland is always looking for someone who is interested, and she found a Hollander shoe maker, and invited him, and when he came he brought a whole bunch of his countrymen, some of whom had been Russellites, but had read themselves out, and were well versed in the truth. They all came regularly, were good singers, one played for us. They no doubt will be with us some time. Sister McClelland had interested a young man who lived on a ranch several miles out, who came often as possible, and brought his family, and the result was the mother, son and daughter were baptized. They will be a valuable addition to the church. I visited with them a couple of days, and such springs they have which are used for irrigating, and such vegetables and fruits! Mr. Turner, the father, is a genius: he built a cement fountain, and piped the water from a spring high up on the hill, and it throws the water 24 feet in the air, and is as complete as any fountain you will see in the parks. He also made a water wheel, and pipes the water from the same spring, and expects to run a dynamo, and have an electric light plant.

But his greatest achievement is a couple of pictures he has made of seeds. One is a picture of the state capitol, as perfect as any picture taken by the camera. The other is a picture of Arrow Rock dam, built by the government for irrigation purposes. It is hard to describe the beauty and skill of these pictures. The state is talking of making a special appropriation to buy the one of the capitol. It is, however, not the artist and his skill neither the beauty of the picture we are to look at, but remember that in those tiny seeds lie the foundation of every industry in the world. If they should become infertile, how soon would every industry be paralyzed! Man and every living thing die, and the whole world go into a state of chaos. The mines that bring the precious metals to the surface, the coal that is brought, that moves the machinery, keeps the wheels of commerce moving, is made possible by the fertility of these little seeds. Oh the mighty power God hath clothed up in these bits of earthly matter! How wonderful, and how little do we realize it all. We are constrained to say, "Oh the depth of the knowledge and wisdom of God," and stand in reverential awe. Jesus had this in mind when he said, "Except a corn of wheat fall in the earth and die, it abideth alone; but if it die, it brings forth much fruit." Jesus is the good seed and was planted, and we are the fruit. Paul had the two seeds in mind in 1 Cor. 15 (I mean Adam and Christ), and each seed gets its body. This we see in the little seeds we have been talking about. It was necessary for Adam to die, or he would have abode alone. There would have been no reproductive power. But we see the world filled with human beings from that planting, but after a while the ravages of disease, war and famine would wipe out the race. Jesus knew this when he said, "Except these days be shortened there would be no man left." And he shortened those days by dying and coming forth an immortal seed; and every seed planted in him will come forth with life in himself, and the danger of the earth being depopulated averted.

Well, I have drifted away from my report. We were nearing the time when we must say goodby to those faithful ones, and our hearts filled with anxiety to know if any visible results would be manifested. We are reminded these things are all in the hands of God. How good and trustful it sounded to hear Sister McClelland say, "Brother Adams, we have done our duty."

Sunday morning came, the last day of the meeting and we were still in doubt, when an auto stopped out in front, and we found three of the Turner family there, ready for baptism. When all were ready we were driven to the Natatorium where there is a large pool filled with natural warm water, and before the morning crowd had gathered, we planted these three in the likeness of Christ's death, and raised them up to walk in newness of life; then hastened away to the hall were a congregation was waiting. After the meeting we all went with our lunches to Brother Bromet's where we ate our dinner together, and hastened back to the hall, where by request I gave a talk on Christ's coming and the object. I showed them that we were taught to love his appearing, but if he was coming to destroy and make havoc of creation, we could not love such an appearing. At the close of the meeting we organized a Berean class, with Sister McClelland as leader, and Sister Edna Turner Secretary and Treasurer.

They think they will have a large class, and will be in good hands under the leadership of Sister McClelland. After those present had given their names to Sister Turner for membership, we were driven out to Sister McClelland's by her daughter and her husband where I packed my grip preparatory to taking the train for home to meet another call. While waiting for Brother Turner to come, Sister McClelland's little granddaughter Nadine Schriber, gave a few readings, which were wonderful. The time came to say goodby, and we were driven to Sister Knowls where we enjoyed a good supper after a hard day's work, and visited till train time with Sister Knowls and her niece, Florence Farney, daughter of Samuel Farney, well known to many of the household of faith. Bidding them goodby we were once more headed East. Arrived home Tuesday night only to say hello and goodby. I am now at Hector, Minn., which, the Lord willing, I will tell you about next month.

ALMUS ADAMS.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

GOLDEN TEXT: Psa 37:3

OUR WORK

Our tasks proclaim our inward souls
Far more than words and spoken creeds,
Unreached may be our fairest goals,
But greatness lies in all our deeds

The work we do our worth proclaims,
Far more than spoken praise can tell:
Indifferent toil the laborer shames,
But good is he who buildeth well.

The idler, though his speech be fair
Is but an idelr, glib of tongue:
By work alone can man declare
The faith to which his soul has clung.

Our tasks express us as we are,
Men judge as by the things we do:
Good works proclaim the man afar,
In bad work men our weakness view.

Forth from our hands must come our creeds
In substance must our lives be spun,
We are no better than our deeds,
No greater than the tasks we've done.

Who labors daily at his best,
Who does good work from day to day
Has all his dreams of joy expressed
And kept the faith, let come what may.

THE COMPETITION

In the edition of May 25th Sister Bessie Walker (Aunt Bess) offered certain prizes of her own making for the best composition on a Bible theme. She selected the conductor of this department as judge and he now awards the prizes to Miss Hazel B. Titus, of Letcher, South Dakota, a little miss of 12 years whose composition, "The Story of Daniel," appealed in the issue of July 6th. It was hard making this deceision, for most of the articles were extremaly good, and in making it he took into consideration the story, the moral, and the general neatness of the manuscript. We trust the decision will give satisfaction.

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A GLANCE INTO THE EPISTLE OF PETER

UNDER THE touch of God we look along the many directions of this epistle and we see it looming up as a thing of glory. "That your faith might be found unto glory at the appearing of Jesus Christ:" "Believing, ye rejoice with joy, full of glory;" "I, a partaker of the glory that shall be revealed:" "When the chief shepherd shall appear ye shall receive a crown of glory;" "The God of all grace who hath called us into his eternal glory."

Who of us even can begin to describe these promises of glory? Could you describe the sun so that a person who never had seen it would know of its grandeur, heat, power and glory? And no more can we, with our puny little minds, conceive of the glory God has in store for us, who come to him through faith in Jesus the Christ the Son of God.

In one direction we look and we catch a glimpse of a most promising inheritance. "Blessed be God, who according to his abundant mercy hath begotten us into a lively hope to an inhertance incorruptible and undefiled, and that fadeth not away reserved in heaven for you." Every once in a while we read of great earthly inheritances, but some are "defiled," while others corrupt and others fade away; but this inheritance will never fade. It is safe in the keeping of God who shall give it to all those who look for the appearing of his Christ at his coming.

In another direction we see a spirit quite rare, a spirit of happiness and rejoicing in suffering. We are taught that it is better to suffer for right doing than for wrong doing. "Because through the testing of our faith, being much more precious than gold that perisheth though it be tried with fire, we are to be found unto praise and honor and glory at the appearing of Jesus Christ." Because when we are reproached for the name of Christ the spirit of God will rest upon us. Therefore Peter urges, "Beloved, think it not strange concerning the fiery trial which is to try you: but rejoice, inasmcuh as ye are partakers of Christ's sufferings, that when his glory shall be revealed ye may be glad also with exceeding joy."

One of the most humane pictures in the life of our Lord is when he says to Peter, "Lovest thou me more than these?" and when Peter answered, "Yes," Jesus said, "Feed my sheep." This epistle is part of Peter's response to that command. We therefore can be assured that it contains much spiritual food. Food is that which fits into life to fill an absolute need and for which nothing else can be substituted. This is true of our physical life; it equally is true of the spiritual life. The same one who made the law that our physical life must be fed with nourishing food also made the law that our spiritual life must be fed on spiritual food. As this epistle then forms part of this most necessary spiritual food, in spending much time in the study of its matchless treasures, we can have the rich satisfaction of knowing that we are partaking of that which will add to the glory of God and our own eternal life.

"I have written briefly, exhorting that this is the true grace of God. Stand ye fast therein" (1 Pet. 5:12). Let us accept this admonition of Peter and reap the reward promised by God to all those who love and obey him.

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PRAYING WITH PERSEVERANCE

SOME PRAYERS like some plants mature slowly. At times the husbandman needs "long patience." The most precious fruits of intercession must often be attended "with perseverance."

In the Solomon Islands we have a class of native dogs that suffer from chronic starvation. As might be expected, they have but little spirit, so that when they take hold of anything, it does not take much to drive them off and discourage them. They have often afforded an apt illustration for our converts of the way many Christians take hold in prayer in the islands yes, and in the homelands! And I have told them how bull-dogs, when they take hold, will die almost before they let go. Many a time since then, a native, ever quick at parable, has prayed: "O Lord, make us bull-dogs in prayer!" Such, indeed, are the intercessors who are needed in the church today. Men who will cry with the patriarch, "Though he slay me, yet will I trust him." Men who will set their faces to pray on with what God has laid upon

in quiet confidence that what God has laid upon their hearts to ask, that, he is certain in the end to give, when patience has had her perfect work. For it is our privilege to serve a Master who can foresee the future, and who only inclines our hearts to ask that which he is prepared to give, to cheer and encourage us to ask and believe for greater things. Bull-dogs in prayer! How many of us could be described like that?—The Evangle.

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DAILY THOUGHTS

Christ hath given himself for us	Eph. 5:2
Take diligent heed to keep his commandments	Josh. 22:5
Walking in the fear of the Lord	Acts 9:31
Awake and sing, ye that dwell in dust	Isa. 26:19
Hearken unto me, ye that know righteousness	Isa. 51:7
We both labor and suffer reproach	1 Tim. 4:10
Ye became followers of us, and of the Lord	1 Thess. 1:6
Friendship of the world is enmity with God	James 4:4

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CHRISTIAN LIFE GUIDE

Growth in Grace

God's Command. "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3:18).

How to Grow in Grace

1. Confss Christ with the mouth before men every opportunity you get (Matt. 10:32, 33; Rom. 10:9).
2. Be baptized and partake regularly of the Lord's Supper (Acts 2:38-42: Luke 22:19; 1 Cor. 11:26).
3. Study the word daily (1 Pet. 2:2; Acts 26:32; Acts 17:11).
4. Pray daily and every time you are tempted (Luke 11:9-13; Luke 22:40; 1 Thess. 3:17).
5. Put away out of your life every sin and everything that you have doubts about and obey every word of Christ (1 John,1:7; Rom. 14:23; John 14:23).
6. Seek the society of Christians (Eph. 4:11-16; Acts 2:42-47: Heb. 10:24, 25).
7. Go to work for Christ (Matt. 25:14-20).
8. When you fall into sin don't be discouraged, but confess it at once, believe it forgiven and get up and go on (1 John 1:9: Phil. 3:13, 14).

Earnestly desiring to grow in grace, according to God's command, I purpose to openly confess Christ, to observe all his words, to study a portion of his word daily, to pray regularly, to seek the society of his people, and to seek each day some work that I can do for his sake.

TOMORROW

IF NOT today, tomorrow then,
  Will bring us blessings surely;
The hand that weaves the fate of men
  Holds every thread securely!
Our hands are frail and often fail
  But he is always thorough;
And right will win whate'er assail
  If not today, tomorrow!

If not today, tomorrow then,
  The dreams that have been dearest
Will come to pass; the fears will fade
  That have been darkest, nearest!
The kingdom will most surely come
  And therefore we can borrow:
What God hath promised shall be done
  If not today, tomorrow!

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DUTY OF PARENTHOOD

THE PARAMOUNT duty of parenthood is to lead out the childhren for Christ, and when we fail in this we break down the vital point in the home. The home loses its crown, the crown that vital religion always carries with it.

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Love is the fulfilling of the law.

---o---

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---o---

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This booklet is now being printed by The Restitution Publishing Co. It is the only posthumous work by Brother John L. Wince. Futurism is rife in these last days, and is blinding the eyes of many to the soon coming of the Lord. This voice from the dead, from an able and venerated Brother now sleeping, should sober and help to prepare us for "the great day of the Lord." Advanced [illegible] may now be sent to The Restitution.

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VOLUME 72 CLEVELAND, OHIO, NOVEMBER 9th, 1920. NUMBER 12

Curious Rhymes

WHAT IS earth, sexton
 A place to dig graves;
What is earth, rich man
 A place to work slaves;
What is earth, gray beard
 A place to grow old;
What is earth, miser
 A place to dig gold;
What is earth, school-boy
 A place for my play;
What is earth, maiden
 A place to be gay;
What is earth, seamstress
 A place where I weep;
What is earth, sluggard
 A good place to sleep;
What is earth, soldier
 A place for battle;
What is earth, herdsman
 A place to raise cattle;
What is earth, widow
 A place of true sorrow;
What is earth, tradesman
 I'll tell you tomorrow;
What is earth, sick man
 'Tis nothing to me;
What is earth, sailor
 My home is the sea;
What is earth, statesman
 A place to win fame;
What is earth, author
 I'll write there my name;
What is earth, monarch
 For my realm 'tis given;
What is earth, Christian
 The place of Christ's kingdom;

Selected by BROTHER DONALDSON.

God's Will

Just to be tender, just to be true,
Just to be glad the whole day through,
Just to be merciful, just to be mild,
Just to be trustful as a child;
Just to be gentle and kind and sweet,
Just to be helpful with willing feet;
Just to be cheery when things go wrong,
Just to drive sadness away with a song;
Whether the hour is dark or bright,
Just to be loyal to God and right;
Just to believe that God knows best,
Just in his promises ever to rest;
Just to let love be our daily key,
That is God's will for you and me.

Futurism Stated and Answered

Posthumous Work of Brother John L. Wince, of Pierceton, Indiana

6. WHEN DID the Roman Church sit in the temple of God?

THE QUSETION to accord with the language of Paul may be put thus: When did the Man of Sin sit in the temple of God? This is in shape to be answered by the historic expositor who understands by "Man of Sin," an official succession. The apostle speaks of an apostasy or a falling away, and the Man of Sin as the result of this operation. He also styles the apostasy the "Mystery of Iniquity," which began to work in his day. The mystery of Christ is the gospel; but here in this second chapter of the 2nd Thessalonian letter is a msytery which is the very opposite of the "mystery of godliness" (1 Tim. 3:16). The one was preached by honest men, such as Paul, who "renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God" (2 Cor. 4:2); the other proclaimed by "men

Oregon Bible College
Oregon, Illinois

of corrupt minds and destitute of truth" (1 Tim. 4:5); "grievous wolves" concerning which the apostle to the Gentiles gave the note of warning, saying, "Of your our selves shall men arise, speaking perverse things to draw away disciples after them" (Acts 20:29, 30). These perverters of the truth were to arise in the church or temple of God. "The mystery of iniquity" was to work in the body of believers, and the falling away was to be from the truth of the Christian system, and not from Judaism. It would be marvelous indeed if the false teaching and the working of the mystery in Paul's day have not yet resulted in the development of a man or succession of men to meet the requirements of Paul's prophetic description of the Man of Sin. Nothing in sight yet answering to it!

The fact is that the Man of Sin came on the theatre of this world centuries ago, and has played most consummately his part in the terrible drama of sin and shame and crime; in a word, has been chief actor. No seven years or three and a half years Antichrist, though he might be the embodiment of every satanic attribute, could match the long line of popes, scarcely any of which possessed a redeeming trait that would ally them with the human.

We have in this prophecy of Paul a man set over against the one exalting himself, as hindering him and standing in the way, for a time, of his full development. If the Man of Sin is one single actor, so is the other. If the first is not yet in sight, the age of the hindering man will have to be enormously prolonged in order that he shall be an actor at the proper time. Paul says of this latter one that he now hinders: using the present tense. So this places before us two historic men as actors: the one to continue until the time of our Lord's second coming to be destroyed: the other to be taken out of the way so as to allow the first to mount to the dizzy pinnacle of supremacy to which he aspired. So we have from these considerations a succession, as the Man of Sin. Our task as expositors is to identify the power that fills the measure of prophecy. The early Christian church understood that the hindering one was the Ceasars representing the secular power of Rome; and this information, according to Irenaeus, was imparted by Paul through word of mouth when present with the Thessalonian church. With this agree Paul's own words: "Remember ye not that, when I was with you, I told you these things?" (vs. 5). Irenaeus was a disciple of Polycarp who was a disciple of John the revelator. From Irenaeus [illegible] fathers are unanimous in this assertion. Paul says, "ye know"; the early church (though not the identical generation) tells us what they knew. There is a very strong presumption that they were right, for how should Irenaeus and the fathers invent such an improbable notion? They were far more likely to imagine the Roman Emperor to be the Antichrist than to imagine him to be the great hindering cause to Antichrist's development, for pagan Rome was a persecuting power. Now there can hardly be any question as touching the self-exalting utterances and the self-exalting practices of the popes. They are on record. All that Paul ascribes to the Man of Sin finds its counterpart in the history of the papacy.

"But," says one, "when did the Man of Sin sit in the temple of God?" The question is in part answered by the fact that the apostasy is in the church. There is where Paul places it. It can be easily traced in its gradual unfolding. It was in the church and at Rome that the bishops began to claim and exercise authority beyond what was assigned to them in the New Testament; which was that of overseers in a local assembly of Christians, and enjoying the right of franchise on questions touching the welfare of that particular body. The bishops gradually extended their power: first over the metropolitan churches; later over country churches of large districts; and later still came up the question of primacy between the Patriarch of Constantinople and the Bishop of Rome which by the help of the emperors of the East combined with certain circumstances, was settled in favor of the latter. This all the while was being carried forward in the church, styled by Paul the "temple of God," "a holy temple," "a spiritual house." In this temple and not in one of wood or stone, the Antichrist, the false christ, the Man of Sin, was to be seated and attain his prodigious exaltation.

The Futurist objects to this by saying that the church of Rome cannot possibly be meant by the temple of God; that it is most grotesquely absurd to so designate it. And it surely would be if the church was at the beginning what it is today, and has been for centuries. But it started pure and was gradually corrupted by the Romish bishops in order to their own aggrandizement. By virtue of what it was and what it was designed to be it is called in the prophecy the "temple of God." It is a Bible idiom that persons and things are spoken of according to what they once were or professed or are professedly thought to be though not really so either formerly or at present; e. g., 1 Cor. 1:21, "The world by wisdom knew not God." Jesus said, "The whole need not a physician." God called Israel "an holy people" when their [illegible] had culminated and the wrath of God had come upon them to the uttermost.

It must be remembered, too, that the Man of Sin had his period of youth and early manhood during which time he was at his iniquitous work while the church was yet in a comparative sense pure. What would the Futurist call a church in a given locality which had been pure in practice and faith, but in which a little later is discovered fraud and deceit, the elder claiming rights and privileges transcending those laid down in Paul's instructions touching the office of an elder? The membership might be partially corrupted in faith and morals by the false teachings of this self-exalted elder. He would very naturally and in harmony with a Bible idiom call it the temple of God in which the elder or Man of Sin was putting forth his boastful claims, and enforcing his authority beyond divine precedent and precept.

We are shut up to the fact that the apostle here means by the temple of God the church of God because the history of more than twelve centuries presents to our view the counterpart of Paul's description in every other particular and in this without unreasonably or unscripturally forcing the meaning of the word "temple." I feel quite safe in my conclusion from the fact that it is the very opposite of the theory put forth by high Roman authority and with the view to ward off the blows aimed with such deadly effect at the head of the Roman church by the Reformers, who, to a man, held the historic view of this and the parallel prophecies of Daniel and John. They showed that these prophecies as a mirror reflected the papacy in all its lineaments as face answers to face before the glass. This view ably and persistently was one great factor that helped to give Europe freedom, progress, civilization, prosperity, learning, and letters, and an open Bible. These Reformers held up the papacy as the deadly upas that had for long centuries blasted and blighted every thing wherever it came. Who gave the world the theory of a future Antichrist? Roman writers and theologians who smarted under the pains and wounds inflicted upon them by the leaders of the Reformation. They were obliged to make an effort to show that the Antichrist belongs to the future to exonerate themselves from the charge of being themselves the Antichrist.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in civilization, and to this we must look as our guide in the future. "Righteousness exalteth a nation, but sin is a reproach to any people." U. S. Grant.

The Parables of Christ

Number Seven

THE KINGDOM of heaven is like a net that was cast into the sea, and gathered of every kind which, when it was full, they drew to the shore and sat down and gathered the good into vessels but cast the bad away. So shall it be in the end of the world (the age): the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

THE ABOVE parable has some of its features like the parable of the wheat and the tares. We would make it co-ordinate with that parable with this difference that a drag net is introduced to show the means used in the gathering and the place from which they, the wicked and the just, are gathered. Note please that the use of a net introduces a force used in gathering: second that the use of the word "sea" implies that the gathering was from the people. The word sea as used in the Scriptures relates to all people. The four Gentile nations were seen by Daniel arising from the sea.

These two facts are positive proof that this parable does not occupy the same period or age as does the parable of the sower. In this parable the seed is sown broadcast and its growth depends upon the soil and necessary conditions. As we have before stated, the character of the judgments is distinctively different. The judgment brought to view in this parable and that of the tares is identical as to form and kind. The wicked in these two parables are visited with a retributive judgment. The time is not when Jesus comes but when the great white throne judgment occurs when a mixed judgment takes place.

When this judgment is rendered, sin will meet with its final destruction. There will remain nothing for judgment. Then will Jesus and the saints deliver up the kingdom to the Father who will be all in all. Then will the last enemy, death, be vanquished (1 Cor. 15:24-28).

In these two parables there is a slight difference. In the first the product of the good seed is the children of the kingdom; those of the tare seed the children of the wicked one. The product of the good seed and the tare seed is incident

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*From this statement it seems that Brother Nelson understands there will be no "retributive judgment" for to a specific time and condition. In the later parable there is no mention made of the growth or product of a seed, good or bad. The net therefore must be cast into the sea when God's longsuffering and patience has been brought to a close. The probationary period or the time when Jehovah will withdraw his protection will have ceased. During the "little season" sin will increase so rapidly that persuasive means will prove of no avail. There can be but one result—the uprooting of all evil and the introduction of everlasting righteousness which has been accomplished through the earth being filled with an immortalized race when there will be one God and one tongue to proclaim "The Lord reigneth: he sitteth between the cherubim; let the earth be moved. The Lord is great in Zion, he is high above all people." Then will the angels again rejoice and sing the song for the redeemed of every people, tongue and nation in the earth.

After this parable had been given to his disciples, Jesus said, "Have ye understood all these things? They said unto him, Yea, Lord. Then said Jesus unto them, Therefore every scribe which is instructed into the kingdom of heaven is like a man that is a householder which bringeth forth out of his treasure things new and old." The above is proof sufficiently conclusive that these parables were specially intended for the instruction of the apostles in the things concerning the kingdom of God and the name of Jesus Christ. If these parables are to be confined in their teaching as found in the parable of the sower they could not be instructed into the kingdom of heaven. This embraces the time and work of the coming age. Israel restored or the kingdom restored to Israel, and the manifestation of the sons of God through the power of the resurrection. Again will the morning stars sing together and sons of God shout for joy.

D. C. ROBISON

"Go–Preach the Gospel"

REPORTS FROM our ministers everywhere show that some good is done wherever the gospel is preached, and that there are more calls for meetings than our Evangelists can fill.

As we are all impressed by the signs of the times that the time for the gospel work is short, and as my heart is more in religious work than in any other work, I have decided to make an appeal for pledges, so that I may feel justified in giving up carpenter work at $6.00 per day for the gospel work. I am willing to sacrifice in salary as long as enough comes in to meet the needs of my family; but for three seasons that I preached, in all eighteen months, the free will offerings averaged less than $12.00 per month; yet my family were humiliated by letters from brethren asking why we "always seemed to be hard up," and "why we had to beg money from the church." I assure such inquirers that I do not need to either beg or be hard up if I will do like many of these professed disciples of Christ—stay at home and chase the dollars—while Kansas and a score of other states have no conference or evangelist to represent the truth we profess to love.

I need no money for myself above the free will offerings where I preach, but these will not support a family in the city in these times of high prices.

If $400.00 is pledged, I can drop worldly work and plan for five or six months preaching where little classes want meetings. If $1200.00 are pledged, I want to hire some building in a large city where I can start a mission work, where I can teach the Scriptures every night, and visit the people every day. I would calls it "The Truth-seeker's Non-sectarian Union Mission"—a place where every Bible subject could be investigated and discussed.

Send no money, but drop a post card with your pledge to be paid between December and March next. Address W. L. CROWE.
219 S. Wilson, Chanute, Kansas.

* * *

WHAT I have done is worthy of nothing but silence and forgetfulness, but what God has done for me is worthy of everlasting and thankful memory. God is always to be praised.

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the wicked when Jesus comes. In The Restitution of Sept. 7, 1920, page 356 he says: "He (Christ) will come with the reward due the faithful who have gone to sleep and those who are still living. These rewards are determined at the judgment seat of Christ (2 Cor. 5:10). None but the righteous have a standing in this judgment." 2 Cor. 5:10 states that some are to receive "bad," others "good." Surely some one other than the saints has a "standing" in the judgment of this verse. We can understand how the righteous will receive rewards good, better, and best; but none of them receive "bad," do they? As far back as Enoch, "the seventh from Adam," "retributive judgment" at the coming of Christ was taught in this explicit prophecy: "Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convict all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (Jude 14, 15).—Editor.

National Berean Society

Leota B. Hanson, Editor

106 South 2nd St., St. Louis, Mo.

Motto: Search the Scriptures Daily
Slogan: We Stand for Unity, Truth, and Righteousness

DEAR BEREANS:

WE ARE starting on a new year's work, and the time to get started is now. We were all much pleased over the report of the Berean Conference held in Indiana this year. People are just finding out the good this society is doing in its many departments. The lessons keep an interest up, and a subject before the class aids to their sociability, gives confidence to the young, gives cheer to the isolated, and so many other things that it has become a part of the church. The very beginning or foundation of the Bible study class is ORGANIZATION, the setting to order. There has been a new organization committee appointed for this coming year, and it is only through the co-operation of the members everywhere that we can accomplish anything.

We want you to help us by sending names and addresses of state officers, also congregations were there are two or more members, and also by beginning this year with a Berean Class. Even two can get a book and study the lesson and send either of us a report of it.

Let us all get to work and do our best this year to do our part. We ask God's blessing upon this work.

Fannie LeCrone, Helena, Okla.
Edna Anderson, 102 Spruce Ave., Aurora Ill.
C. A. Broberg, Moro, Minn.

* * *

A NEW DEPARTMENT

AT OUR annual meeting this summer the subject of a "Helping Fund" was brought up and discussed. Our committee in their work have found a great many places where a helping hand would mean so much. As there is no fund from which to draw the committees have been going down into their own pockets. Now in the matter of sharing we should all have a hand and not allow the committees to have all the pleasure. So it was decided to create such a fund. Then state societies, local societies, and individuals could all support it and be glad to know that they were sharing with those within the housthold of faith.

If you wish to contribute to this fund send your money to our treasurer, Mrs. Grace M. Marsh, 511 Park St. Mashalltown, Iowa, and mark it "Helping Fund."

LEILA E. WHITEHEAD, Pres.

* * *

BOOK-NOTICE

THE SUPPLY of 1919-1921 Berean books is exhausted. We have on hand a supply of books of two previous issues at ten cents each. Sample of each will be sent to those wishing books.

EVELYN K. HARSCH, Cor. Sec.

* * *

PESSIMISTS IN PRAYER

A PESSIMIST is one who habitually looks on the dark side of things, who counts the discouragements, and discounts the deliverances. applied to human affairs, it is excused that "if you expect little you will not be disappointed."

But such a state of mind, such an outlook and expectation applied to earthly things, is apt to become habitual, and unconsciously become our attitude towards spiritual things as well. Thus there is adopted a God-dishonoring attitude that undermines the expectations of faith and causes prayer with many of God's children to become a power unavailed of.

God has no use for pessimists in prayer.

"Ye have not because ye ask not" is the Spirit's explanation of the usual poverty of soul. "Expect great things from God and you will get them," is the sober triumphant verdict of George Muller, the latter day apostle of prevailing prayer. Surely, then, seeing we have the resources of the Savior on which to draw, we may safely be the most habitual optimists in prayer. For abiding in him, being led out by him, we shall not be confounded. To the ardent soul who would excel in prayer, pessimism is a state of mind which needs to be consciously and constantly guarded against, even as constantly we need to enlarge our expectations by recording and recalling God's deliverance in the past.

THE EVANGEL.

* * *

It is utterly impossible for you to be strong in the Lord so long as you fail to search his word. Therefore, read it carefully, search it diligently, and meditate upon it prayerfully.

The Restitution

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Editorial

We are pleased to have with us again Sister Miller, who has been on a visit to Washington, D. C.

—o—

Sister Heckman has passed through the ordeal of an operation successfully and has returned to her home in Salem, O.

—o—

Sister Aggie Smith is now in the hospital, having passed through an operation with the promise of speedy restoration to health.

—o—

"The Menace of Waterloo" is perhaps the best [illegible] of Mormonism extant. Chas. E. Crowe, St. Paul, Nebraska, has 40 or 50 copies of this excellent book which he will sell for 50 cents per copy. Address him at St. Paul, Nebraska.

—o—

Brother and Sister Sherman Kistler of Logansport, Indiana, [illegible] 25 S. [illegible] care of J. [illegible], [illegible] for help for funeral [illegible]. It would be [illegible] cure, if [illegible] accumulated [illegible] facts in the case would make the appeal. Will someone in the faith in Logansport or near there please look into the merits of this case.

—o—

The Young people's Society met at the home of Brother and Sister Giles, 2427 Woodhill Road, Friday evening, Oct. 22nd. An amendment to the constitution was proposed during the business meeting, and will be voted upon at the next meeting. After that Brother Griffiths took up the lesson and gave an interesting and instructive discussion on the Unconscious State of the Dead, viewed as a moral issue. A pleasant social hour followed.

—o—

Elsewhere we publish an appeal entitled "Go Preach the Gospel." In a lettter accompanying the article Elder Crowe says:

> I see no need for a miraculous, fleshly begettal to make the head of the Christ-body divine, any more than for the members of his body. And while Jesus is given pre-eminence as Captain and Leader and Head of the body, the church, neither is nor Paul nor any writer of the Epistles made any claim for the divinity of Jesus other than [illegible] of the Holy Spirit which every other member of his body could possess. Jesus was the Light of the world, the bread of life, the Son of God, divine, from above, God manifest in the flesh, one with the Father, [illegible] holy and the true temple of God; yet all the above terms are also applied to the Church or Christ-body.

As our readers know, Elder Crowe believes that Joseph was the father of Jesus. He was formerly also a Sabbatarian, but has lately rejected the bondage of the law for the liberty of the gospel. We were hoping that while he was investigating and discussing Bible subjects, and changing his views on the Sabbath, he would see that placing Christ to the level of humanity was a dangerous error. But it appears from his letter that he still sees [illegible] need for Christ to be anything other than a mere man. The same "terms" that are applied to Christ are also applied to the church, and mean [illegible] in the one case than the other. Christ as Captain, Leader, and Head [illegible] of "pre-eminence" is only one. Personally we love and [illegible] Elder Crowe and are glad to count him our brother [illegible] so long as he rejects the proper [illegible] of Christ he has no personal Savior and no Savior to preach to others. "The Truth-seeker's Non-Sectarian Union Mission" shows that [illegible] "Seek and ye shall find." When [illegible] [illegible] investigator and defender. Committed to Christ he is publicly identified with "the sect everywhere spoken against" (Acts 28:22), and is, therefore, a sectarian. A "non-sectarian" is nobody. "Union" with Christ and the people of Christ is what Jesus prayed for in John 17; but a "non-sectarian union" smells of orthodox confederation and compromise. The fervent prayer we breathe is that God may lead Elder Crowe to see that there is only "one faith, one Lord, and one baptism" (Eph. 4:4), and that nothing but a definite belief of the gospel and profession of faith in the Son of God crucified can give us any inheritance in the kingdom of God.

—o—

The Valley of Dry Bones

Skeleton Notes of the Editor's Sermon

THE HAND of the Lord was upon me and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about. (Ezek. 37:1, 2)

LAST SUNDAY evening we gave an address on what we called The Supreme Question found in Acts 16:30. In giving that discourse, we were led to see that the Bible was a book of questions. The questions are there to enlist interest and impart information. In keeping with the thoughts of last Sunday evening, you will notice in the third verse that Jehovah asked the "Son of man, can these bones live?" and the prophet in utmost modesty replied, "O Lord God, thou knowest." Jesus often asked questions to arouse attention and to lay before his disciples such matters as he wanted them to consider. He frequently put questions to them for the purpose of proving them. A case in point occurs in John 6:5, 6. Vast multitudes of people are in the desert cut off from access to the ordinary necessities of life. We read: "When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do." Here in the desert is a vast congregation of people. Supper time arrives and Jesus [illegible] the question of how they are going to [illegible]. We [illegible] told that [illegible] Philip "to prove" [illegible] knew all the time what he was going to do.

[illegible] and helplessness in the matter replied, "O Lord God, thou knowest." After the prophet had felt the touch of God's hand he was carried out in the midst of the valley which was full of bones, and was caused to pass round about, and lo there were many in the open valley, and they were very dry. This exhibition of inanimation called attention to the greatness of the work to be done. The question and observation humbled Ezekiel and glorified God.

One more prefatory thought. In the 11th verse Ezekiel is told, that the valley full of bones represents "the whole house of Israel." "Behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts." Such is the picture we are invited to look at in the 37th chapter of Ezekiel.

THE WORLD IN THE VALLEY OF DEATH

The first thought in the consideration of this Scripture is the lifelessness and helplessness of Israel. In verse 11 the prophet is told specifically that the valley of dry bones represents the whole house of Israel, so taking this narrow view of the matter, the prophet's attention is directed towards the house of Israel. He sees that they were very dry.

We are now ready to discuss a delicate question: Will false religion save? If a person is honest and sincere; if a person is doing the best that he can, he is sure to be saved, says the world. The world is filled with good religious people; and now don't you think these are Christians? Rejectors of Christ Christians? Are Mohammedans Christians? Are Pagans Christians? There are many sincere Jews; Pagans are just as devout as we are. Will false religion save? I will answer that question presently by the Scriptures themselves. Pope's universal prayer, universally admired, is that the same infinite being under different names is adored in every age and clime, and therefore it makes no difference what God is adored, whether Christ [illegible] or not. Pope's idea was that the same infinite mind and the same infinite being under different names is worshipped, yet it is the same God that is adored. Then you find sentimental people coming around saying, "Don't you think that sincerity is a substitute for the [illegible] of the Almighty?" Well they are just hearing for [illegible]. Without having any "race prejudice" let us see what is the condition of the house of Israel today. From the mouth of Jesus [illegible] [illegible] [illegible] Father's sake.

and ye receive me not; another will come in his own name, and him ye will receive." Now Jesus was a Jew. He had no national prejudice whatever, yet his estimate of the Jews is that they would not come to him that they might have life. They did not seek for the honor that comes from God. They did not believe Moses or else they would have believed him. They rejected Christ. They said away with this man; we will not have him reign over us. "Let his blood be upon us and our children forever" (Matt. 27:25). Now look back for twenty centuries: we see the nation of Israel as dry bones. They invoked upon themselves the blood of Christ and it is resting upon them today. Rejecting Christ they are not Christians. I repeat the assertion, the Jewish nation is not Christian. They are just a bundle of dry bones. This is the condition of the Israelitish nation today.

But suppose we enlarge our vision a little. Suppose we look away from the borders of Israel, what do we see? Of Israel God says: "The Lord hath chosen thee to be a special people unto himself above all people upon the face of the earth (Deut. 7:6). Remember that they are the very best people upon the face of the earth, and that they are a special people above every other people on the earth. After proper scrutiny God selected the Israelitish nation as the very best. Then if the best nation is bad, are not the rest worse. Let us open our eyes a little wider, and we see millions of Mohammedans. In Rev. 9 they are said to issue out of the abyss and fill the air with smoke. They were the chief instruments which caused the downfall of Rome. But are they Christians?

We look again and see millions more called Pagans. Think of China: of Asia; of the serpent and sun worshippers and multiplied millions of others who are pagans; but all of whom are not Christians. Just a question or two: Are the Jews Christians? Are pagans Christians? Are Mohammedans Christians?

"Christian Rome"—is that not a misnomer? Referring to this system in 2 Thess. 2 Paul says there was a mystery of iniquity working then. Because they receive not the love of the truth that they might be saved, God will send them a strong delusion, an intoxication, that they might believe a lie and be damned.

We have now had a survey of the world in the valley of death. Jews, Pagans, Mohammedans, "Christian" Rome—all are outside of Christianity. A little body of protestants only are left. Are they Christians? Without discussing that point now, remember that all protestants came from Rome. You will find differences of discipline and church government between them, but you will not find one vital difference of a doctrinal nature. They are all members of the same family. They are six of one and a half dozen of the other.

WHAT SAVES?

The world, then, is a valley of death. Turning again to Ezekiel 37, beginning with the 4th verse, we read, "Son of man, prophesy upon these bones and say to them, O dry bones, hear the word of the Lord." Why "prophesy?" The word "prophesy" means to proclaim publicly, publish, preach (Young). "Son of man, prophesy the word of the Lord. So I prophesied, and as I prophesied there was a noise, a shaking, and bones came," etc. Israel lying prostrate in the valley were made alive by prophesy and prophesy is a proclaiming, and the thing proclaimed is "the word of the Lord." Christ sent me not to baptize, but to preach the gospel, says Paul (1 Cor 1:17). He sent me to prophesy, just as Ezekiel says, "not with the wisdom of words lest the cross of Christ should be made of none effect."

What is the power God uses to save? From my boyhood up, from the time that I wore knee pants to the present day, I have been told that the cross of Christ is the thing that saves. But listen to 1 Cor. 1:18: "The preaching of the cross is to them that perish foolishness, but unto us who are saved it is the power of God." Not the cross, but "the preaching of the cross." Son of man prophesy! He sent me to preach, to prophesy, and the very essence of the proclamation is the preaching of the cross. What does that do? Why it saves. "Unto us who believe it is the power of God." "Where is the wise, where is the scribe, where is the disputer of this world?" Preaching the cross, preaching the gospel in the sense of prophesy or of proclaiming, is the very power that reanimates the dead. The Jews wanted a sign, the Greeks sought after wisdom; but we preach Christ crucified, unto them that are called, both Jews and Gentiles, "Christ the power of God and the wisdom of God." Jews and Greeks are alike dead in trespasses and sins. The whole world is a valley of death. God's word for it, if life from the dead eventually comes; if the dead in trespasses and sins are ever quickened it will be through the instrumentality of the gospel preached.

MINNIE McILRATH.

◆

God remains the same whether we believe him or not.

Communications

They spake often one to another: and the Lord hearkened, and heard it.—Mal. 3:16.

DEAR RESTITUTION:

Recently we have had an able man from Little Rock, Ark., who holds many things in common with the Church of God. While he tried to disabuse their minds of the idea that dead folks do not become angels, and quoted how we used to sing, "I want to be an angel, and with the angels stand," etc., but he went so far as to say that angels did not occupy space any more than a thought, and that our Lord was a Baptist—proof: John baptized him! Thus he comes to us wearing John's title instead of the Father's name as our Savior did (John 5:32-47). So we had the privilege at the close of an eight day's meeting to call attention to John's mission and his last recorded words (John 3:25-30). He left an appointment to come again. We would like to know soon when Brother Almus Adams can come and preach the gospel of Christ here? Like Paul, we do not know what will befall him (Acts 20:17-24). We feel our need of encouragement. Our neighbors and children need help!

Yours in hope,

R. A. HUMPHREYS.

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DEAR BROTHER HUGGINS:

BROTHER T. A. Drinkard arrived from Kennard Monday, Oct. 25th.

We had a Bible lesson that evening and also Tuesday evening. The attendance was quite good, a number of the Kennard brothers and sisters being present.

The lessons were very instructive and were enjoyed by all. We look forward to having him with us again next month. In the meantime we will try to carry on the work to the best of our ability. The lessons were held at our home on the edge of town.

Your sister in Christ,

BIRDIE KROGH.

◆

DEAR BROTHERS AND SISTERS:

JUST A few lines of thanks for all the help we received in our hour of need. Pen cannot describe the gratefulness of our hearts towards you all for your loving words of encouragement and kind deeds.

Thanks be to God and his dear Son, for we know he is watching us and taking care of us during these perilous times. He commanded that we love each other as he loves us and to come out from the world and be a separate people. He is the head, and the body must be perfect as the head. Being members of his body we must strive to be perfect. When one member suffers all other members suffer too. We hope we may be able to help others some day, as it is more blessed to give than to receive.

How comforting to know we are all brothers and sisters with our hearts open and our hands extended to all good work while here looking for the Savior's coming. I have asked you all to write to us, as we are isolated and need your loving words to comfort us. Please let us know what is going on in the churches.

Pray for us, as the prayers of the righteous are always heard. May we meet meet when Jesus comes, and so ever be with him. Then we will meet face to face, partakers of the same honor and glory. May your reward be great, is the prayer of us both. Hold fast: do not go back to walk with the world. When Jesus comes he will not look for his saints in orthodox churches. They do not believe in the Jesus we do, and no doubt are the ones to whom he will say, "I never knew you; depart."

I will write again to you all through our dear Restitution. Love and prayers for all.

Your brother and sister in Christ,

A. ASHUTE.

◆

DEAR BROTHER HUGGINS:

ARRIVED AT Kennard, Neb. and began a few days meeting last night.

I wish to take a little time to offer a few words of commendation on "Orthodox Sunday Schools."

This is a question which I have had before the brotherhood for a number of years, and one upon which you have to argue much to convince some of the faith that they are absolutely wrong. Sometimes we are found wondering what the sectarian world thinks of the Church of God. I know what I would think if I were them. I would very quickly conclude that there was something wrong somewhere. I do not object to going to the so-called churches to hear and consider what may be said; but I do object to the advice that we should unionize with them and use Cook's works instead of God's word.

Sister Lapp says: "I believe if we should ever get one of our preachers to come here and hold meetings, there will be a better chance of getting those people to come to our meeting than if I had not been to their." I would like to see Sister Lapp try this plan and see how it will work. I have seen brethren go through just exactly the same thing and finally come out so disappointed and discouraged as to indicate failure. And I have in mind several places, one where some are working with that kind of people who turn a scoffing ear to God's word, and another where they are using union literature to persuade (?) and convince the unbelieves of their ungodly deeds. It is enough to cause us to weep, as did Jeremiah when thinking of Israel's plight. If Sister Lapp believes much good can be done in her community, suppose each state contribute enough to send someone there for a series of meetings. Perhaps I can arrange to go there for expenses. I have seen so many efforts to unionize come to nought that really I would be surprised to see it otherwise.

As a people we have been wondering why the majority of people who are religious are so absolutely ignorant of Bible themes, when we can see the reason very clearly if we will look. They have used union literature, which is made up by un-Christian men, until their vision is darkened and obscured. With these facts before them, some go right along teaching their children the same things, and even today there are some who are of the opinion that it makes but very little difference just so you are honest and sincere. I often wonder how a man can really be honest and sincere and do those things that they know are not right. Often times in the past I have meditated on Paul's words regarding a departure from the faith, and wondered really would the time come when brethren would actually depart from the faith.

I am of the opinion that this departure will be a gradual work. And as I look around me I see first the idea taking hold of some, let us work among them, use their weapons; we might do some good, it is all right. Let me offer a little warning, you stand a chance of losing out, of being wholly engulfed in the meshes of entanglement. Stay out of them. I do not favor sending my children to union Sunday schools, neither will I send them there. I will teach them at home. If people do not like the procedure they will have to do the best they know.

When our brethren teach union literature instead of God's word, in that way, and to that extent they are compromising the truth. To pay out money for the same and to teach it among themselves just to please outsiders is a pity and a shame. I shall oppose until Jesus comes.

I speak from experience. I have seen it tried. I am out among the people daily, and they hardly like to see a men try to please all sides. I appreciate seeing your stand on the question, and pray that others who are carried away with the idea of union will yet see the error of their way.

Yours for the truth,

T. A. DRINKARD.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13 14

GOLDEN TEXT: John 5:39

MY BIBLE AND I

WE'VE TRAVELED together, my Bible and I
Through all kinds of weather, with smile and with sigh.
In sorrow and sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and psalm.

We've traveled together, my Bible and I,
When life had grown weary and death e'en was nigh.
But all throught the darkness of mist and of wrong
I found thee a solace, a prayer or a song.

So now who shall part us, my Bible and I?
Shall ism or schism or new lights who try?
Shall shadow for sunshine or stone for good bread
Supplant its sound wisdom, give fully of life?

Oh, no my dear Bible, revealer of light,
Thou sword of the spirit, put error to flight,
And still through life's journey, until my last sigh,
We'll travel together, my Bible and I.

CHRIST IS BOTH WILLING AND ABLE

THAT WAS an eventful day on the western shores of Galilee two thousand years ago: for it was the day Jesus came down from the mountain after delivering his memorable sermon, and the multitudes were waiting for the great Healer. The first to meet him was the leper who said, "Lord, if thou wilt thou canst make me clean." That was the day the centurion of Capernaum asked healing for his servant, at whose faith Jesus marveled, saying, "I have not found so great faith, no not in Israel." That day Jesus went to the house of Peter to eat a simple meal and take a few moments of quiet from the ever increasing throng. But finding Peter's wife's moter laid, and sick with a fever, forgot his own needs and by his healing touch the fever left her and she arose and ministered unto them.

After casting out evil spirits and healing all that were sick, Jesus seeing the great multitudes about him entered into a ship with his disciples and departed for the other side. He now left those trusty seamen in charge and sought a place to rest, finding a pillow in the hinder part of the ship he rested his head upon it and was soon rocked into peaceful slumber. As the disciples watched the sails and guided the ship, they talked of the events of the day and conjectured of what awaited them on the morrow when suddenly a cloud of inky blackness swept down upon them.

Before skilled hands could lower the sails the tempest struck the boat and in spite of their efforts it was soon filled with water. But it was not until they had exhausted their own strength and ability and their lives were in jeopardy, that they remembered the presence of one in the boat whose saving power they had evidenced in their own lives, and seen in the lives of others, that they hastened to look for him, and awoke him saying, "Lord save us; we perish." The cry for help was no sooner made than Jesus rose and rebuked the wind, and a great calm followed.

How many of us sailing on life's stormy sea are trying in our own strength to keep our frail bark from being engulfed by waves of temptation, trial, suffering and sorrow, until our hearts grow faint and the billows have well nigh gone over our heads, forgetting that Jesus embarked with us and is near enough to hear the faintest cry for help, and he will rebuke the tempest and give peace.

CHRISTIAN LIFE GUIDE

Part Three

How to Use the Bible

1. Own a good print, well bound Bible, a Concordance and the "Topical Text Book."

2. Set a portion of each day sacredly apart for Bible study. Let your body go unfed rather than the inward man go unnourished (Acts 12:11).

3. Choose an hour for study when your mind is clearest.

4. Study with a humble, teachable mind, not to see what you can make it teach, but what God meant it to teach (Matt. 11:25).

5. Pray for the guidance of the Author of the book (Psa. 119:18; John 14:26; 1 John 2:27).

6. Read the whole Bible through consecutively, again and again (Luke 24:27).

7. Study, not skim, weigh each word; look up all references and read them carefully; search the Scriptures with Text Book and Concordance to see how God handles such words and subjects as Sin, Salvation, The Cross, The Blood, Repentance, Faith, etc. Analyze books of the Bible verse by verse, writing down all the teachings of each verse (Joshua 2:8).

8. Read it as the word of God (1 Thess. 2:13), submit your judgment unhesitatingly to its teachings, believe all its promises, heed all its warnings, obey all its commands, always and at once. Remember it is God's message to you.

9. Study and accept not only what you like, but all God has to say (John 7:17).

10. Commit to memory at least one verse each day (Psa. 119:11).

11. Carry a Bible or Testament with you for the improvement of spare minutes (Eph. 5:16; Acts 8:28).

DAILY THOUGHTS

Hold fast the form of sound words	2 Tim. 1:13
Let none that wait on thee be ashamed	Psa. 25:3
Take pleasure in reproaches for Christ's sake	2 Cor. 12:10
Whosoever shall exalt himself shall be abased	Matt. 23:12
Serving the Lord, rejoicing in hope	Rom. 12:11, 12
Little children it is the last time	1 John 2:18
According to thy mercy remember thou me	Psa. 25:7

FULFILLING THE LAW OF CHRIST

WE ARE told to "Bear ye one another's burdens, and so fulfill the law of Christ." To do this as God would have us do it we must shake ourselves out of ourselves and put ourselves into the other person, which is no easy thing to do; but until we learn how to do this we cannot help others, even a little, to live their lives.

Prejudices, timidity, selfishness, unfeelingness all stand up within us, and the wheels of good purpose move so slowly, and the least little thing, such as want of time, or "what's the use," so checks our enthusiasm that we forget to make allowance for the difference in education and mode of living between the other person and ourselves; and so more often condemn than help them bear their burdens. Therefore let us put ourselves in the other persons's place, helping to bear his burdens and so fulfill God's golden rule.

GOOD ENDS REQUIRE GOOD MEANS

LET NO man turn aside, ever so slightly, from the narrow path of honor, on the plausible pretense that he is justified by the goodness of his end. All good ends can be worked out by good means. Those that cannot, are bad; and may be counted so at once, and left alone. CHARLES DICKENS.

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VOLUME 72 CLEVELAND, OHIO, NOVEMBER 10th, 1920. NUMBER 43

Good Company

A Collection of Friendly Talks on Bible Subjects: By Brother S. H. Thomas

Jesus and his saints will then rule and govern all the nations and peoples and compel them to serve and obey him.

And the seventh angel sounded, and there were great voices in heaven, saying: The kingdoms of this world are become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever (Rev. 11:15)

He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents, and the kings of Sheba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him (Psa. 72:8, 11).

And judgment was given to the saints of the Most High and the time came that the saints possesed the kingdom (Dan. 7:22).

Do ye not know that the saints shall judge (rule or govern) the world? (1 Cor. 6:2).

To execute vengeance upon the heathen (Gentile nations), and punishments upon the people (who rebel, and refuse to recognize the authority of Christ), to bind their kings with chains, and their nobles with fetters of iron, to execute upon them the judgments written: this honor have all the saints (Psa. 149:7, 9).

And he that overcometh, and keepeth my works to the end, to him will I give power over the nations, and he shall rule them with a rod of iron (Rev. 2:26, 27).

The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever (Dan. 7:18).

And the kingdom and dominion, and the greatness of the kingdom, under the whole heaven (not up in heaven) shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him (Dan. 7:17).

In the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also (the twelve apostles) shall sit upon twelve thrones, judging (ruling) the twelve tribes of Israel (Matt. 19:29).

To accomplish this, the Lord Jesus Christ will, in the near future, return to the earth in power and great glory, awaken the sleeping saints, and change the living from mortality to immortality, and associate them with himself as their glorious head, the future rulers of the world, Jesus himself being their visible head and king.

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead (saints) shall be raised incorruptible, and we (the saints who are alive) shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality (1 Cor. 15:51, 53).

For the Lord himself shall descend from heaven with a shout, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up, together with them in the clouds, to meet the Lord in the air (2 Thess. 4:16, 17).

And I saw thrones, and they sat upon them, and judgment was given unto them . . . . and they lived and reigned a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection. On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years (Rev. 20:4-6)

When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (Mat. 25:31).

Jerusalem will then be the capital city of the world.

At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered into it, to the name of the Lord to Jerusalem (Jer. 3:17).

For out of Zion shall go forth the law, and the word of the Lord from Jerusalem (Isa. 2:3).

Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem gloriously (Isa. 24:23).

So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain; then shall Jerusalem be holy (Jer. 3:17).

Oregon Bible College
Oregon, Illinois

Then, and not until then, will bloody wars and savage murders cease, and universal peace prevail from pole to pole. God speed the day!

> And he shall judge among the people, and rebuke strong nations, afar off, and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit, every one under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it (Mic. 4:3-6).
>
> And I will rejoice in Jerusalem and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying . . . . and they shall build houses and inhabit them: and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit: they shall not plant and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands (Isa. 19:22).

Even the savage beasts of the forest and field will then partake of the spirit of universal peace, and become gentle and harmless and rend, tear, and destroy each other no more.

> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow, and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea (Isa. 11:6-9).

This dear reader, is a brief picture, copied from God's word, of the kingdom of God to be set up on the earth, doubtless during the life of this generation. Consider how beautiful, reasonable, satisfying, and scriptural is the God-given gospel plan of salvation for a sin-cursed earth, and a death stricken race. It promises to restore the Edenic state, remove the curse from man, beast, and land, banish forever sickness, sorrow, pain, and death; and give to his ransomed ones a perpetual title to, and an endless inheritance of, this same old mother earth which gave us birth, and on which we live.

Lift up your eyes and behold yon mountains, capped with perpetual snows, those grass covered hills and fertile valleys. God offers all these, a free gift, a perpetual inheritance, to his people. Those rippling streams, and rushing, waring, rivers, flowing into mighty lakes and oceans – they have been ours from infancy, and even under the curse we love them still; therefore, with what joy and rapture, with what profound gratitude and thankfulness, do we contemplate God's promise of a resurrection of the dead, and everlasting life to his people, and a perpetual inheritance of this earth which gave us birth.

Now compare this grand substantial gospel with the foolish fables and heathen traditions of popular theology: it is like comparing a mountain with a mole hill. Think, if you can, dear reader, of an immortal soul, as described by theologians, both Protestant and Catholic. The soul (they say) is the real man; the body is merely the house in which the house lives. The real man, or soul, is immortal and therefore cannot die; it is only the body, or house that dies. When that event occurs the house is bedecked with flowers and sorrowfully buried; but the man himself is, in some mysterious way, transported to either heaven or hell. An immortal soul is described by priests and clergy as follows: It has neither size, odor, nor shape, and occupies no space; it cannot be seen, felt, heard, or smelled, and God himself who made it, cannot destroy it; for it is immortal and therefore indestructible. The whole fabric of Christian religion is built upon this fable of the immortality of the soul. The chief effort of all Christian (so called) denominations is to save immortal souls from eternal torments in hell, and find for them a home in heaven.

But the word declares that "God only hath immortality" (1 Tim. 6:16). Also, "The soul that sinneth it shall die" (Eze. 18:6). That "the day that cometh shall burn them up, and leave them neither root nor branch" (Mal. 4:1). And the same God-given word declares that "the heaven, even the heavens are the Lord's, but the earth hath he given to the children of men" (Psa. 115:16). If therefore, God only hath immortality, how can the souls of men possess it? And, if "the soul that sinneth must die," be burned up root and branch, and become "as though it had not been," how can it be tormented forever? And if we believe God's word, that "he has given the earth to the children of men," and that "the meek shall inherit it and dwell therein for ever," and that "the righteous shall never be removed," but that "they shall be recompensed in the earth," we surely must abandon the pagan dream of a home in heaven when we die. Truly he who can be lulled to sleep with such a flat and tasteless thing, knows but little of the glories that God has promised in the ages to come to those of his creatures who by faith and obedience prove themselves worthy.

Dear reader, are you an alien from the commonwealth of Israel? are you a stranger from the covenants of promise? If so, you are like the Ephesians were before their obedience (Eph. 2:12), "having no hope and without God in the world." If this is your deplorable condition, my heart goes out to you in earnest pleading; I stretch eager hands across the gulf toward you. Salvation is free; why will ye die? The door is yet ajar, but the time is short; just how short, God only knows. I offer you the only gospel given under heaven, whereby you may be saved. There is none other; it is God's message to you. We ask you to believe and obey it, and so have a part in the glories of the ages to come. It is your glorious birthright, purchased for you by the precious blood of Jesus. O cast it not away as a worthless thing! Exchange it not for a mess of pottage. There is no other way given under heaven. There is but one God, one Lord and Savior, Jesus Christ; and but one gospel message, which I hand to you. Reject it and you die.

S. H. THOMAS.

Futurism Answered

Rome's Continuous Existence

6. AS THE fourth member of Daniel's vision (chap. 7) is to found in full power when Christ appears for his saints, how can the Roman kingdom fulfill this prophecy when it has ceased to have an existence?

ROME HAS not ceased to have an existence in some form, for according to Nebuchadnezzar's image of empire it was to continue to the end of this dispensation. The fourth section of this image corresponds to the fourth or nondescript and terrible beast of the 7th chapter and the little horn that waxed exceeding great toward the south and toward the east and toward the pleasant land (Palestine) of the 8th chapter, called in the brief explanation in the closing verses of this chapter, "the king (kingdom) of fierce countenance." Up to the fourth section of the image all expositors are agreed; believing that the third or Grecian kingdom was continued in the four divisions under Alexander's generals. But when the point in the vision is reached where the little horn is seen to rise out of one of these divisions, diversity of opinion begins: and yet, it seems to me that the easy and natural conclusion to be reached is that Rome is denoted by these various symbols. On the pages of history the next great kingdom succeeding Greece is Rome, for this kingdom acquired by conquest all that was embraced in the former under its four divisions. In the same year that Antiochus, by the command of the Romans retired out of Egypt and set up the worship of the Greeks in Judea; the Romans conquered Macedon, the fundamental empire of the Greek empire and reduced it to a Roman province, and thereby began to put an end to Daniel's third beast. Following the fall of Macedon, Illyricum, and Epirus were conquered; thirty-five years after by the last will and testament of Attalus, the last king of Pergamos, they inherited that rich and flourishing kingdom that is all Asia west of Mount Taurus; sixty-nine years after they conquered the kingdom of Syria and reduced it into a province; and thirty-four years after they did the like to Egypt. By all these steps Roman arms stood up over the Greeks; and after ninety-five years more, by making war upon the Jews, they "polluted the sanctuary of strength and took away the daily sacrifice and cast down the place of his sanctuary." As truly as history represents Rome as doing this and following closely the third great kingdom, so we find the power symbolized by Daniel's fourth beast represented by the prophet as doing the like things and following without a break the third or Grecian kingdom. The parts of the image are as consecutively and closely joined as are the corresponding parts in the human figure. After getting hold of the key to the meaning of the symbol the first thought that strikes us is the consecutiveness of the prophecy as shown by the several parts, not only down to the division of the Grecian kingdom (which no one has found reason to dispute), but on till the stone kingdom smites the feet of the colossal figure of empire and lays it in ruins. The whole history of Gentile times is covered, and no room left for a break in the chain of events nor pause by the clock of time.

So we have Rome before us in these marvelous visions as truly as we have Babylon, Medo-Persia, and Greece; and it becomes us as honest and prudent expositors to not guess what Rome has not done or what she has done; what she is and what she is not. Mighty Rome is voiced in universal history and is embalmed in song and sculptured in marble. Milman says the Romans conquered like savages and ruled like philosophic statesmen. There can be no question as to Rome's greatness. The iron in the image and the nondescript beast are not inappropriate symbols as applied to Rome.

The fourth member of the vision does not go down to the end in full power, if division means weakness, and it surely does, as denoted by the language, "partly strong and partly brittle." The little horn of the 7th chapter and contemporaneous with the other horns is Roman. The government denoted by it is in existence down to the end of the age. Though its utter destruction is at the coming of the Lord, its judgment precedes its destruction, the sentence against it being the taking away of its dominion to consume and destroy it unto the end" (Dan. 7:26). In John's vision (Rev. 17) there is brought to view a woman sitting upon a scarlet colored beast: and from the description given we identify her as the Roman church, supported by the Roman secular power as symbolized by the scarlet colored beast. Though mighty Rome was shivered to pieces by the shock of northern arms, the head or form of government existing in John's day and later wounded, as it were to death by the Gothic sword, yet Rome was destined to live (for the deadly wound was healed) to play her part of what remained of the prophetic program down to the end to meet her final doom at the brightness of Christ's coming.

Minor Questions--Conclusion

7. DID ROME not make conquests of the kingdom she subdued ?

THIS QUESTION seems to be tautological. Conquest is a noun and means the act of conquering; the act of overcoming or vanquishing opposition; in war by force of arms. As applied to persons, territory and the like, it usually implies or includes a taking possession of. Subdue means to conquer by force, to bring or subdue under permanent subjection or dominion. Rome did this when she broke in pieces the kingdoms into whose territory she marched her conquering legions.

8. DID ROME not utilize the nations she subdued for her own aggrandizement instead of exterminating them ?

Yes; but what if she did ? To break in pieces a nation does not mean the extermination of every individual.

(Thus ends "the last words" of our beloved Brother John L. Wince. In memory of him The Restitution Pub. Co., has published "Futurism Answered" in booklet form, and readers may now order it at 5 cents per copy. Its publication now is very opportune, and we bespeak for it a large circulation.--Editor.

ISAIAH 49:22, 23

"THUS SAID the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard by the people: and they shall bring thy sons in their arms, and their daughters shall be carried upon their shoulders, and kings shall be thy nursing fathers, and their queens thy nursing mothers. They shall bow down to thee with their face toward the earth and lick up the dust of thy feet; and thou shalt know that I am the Lord; for they shall not be ashamed that wait far me."

Report of Work in Nebraska

SERMONS

Oct. 2, 3 Mulberry Ridge	1
Oct. 3. Mulberry Ridge, Bible Lesson	1
Oct. 3-5. Pleasant Ridge	3
Oct. 10-15. Pleasant Hill	6
Oct. 17. Holbrook	1
Oct. 22-24 Kennard	3
Oct. 24. Kennard, Bible Lesson	1
Oct. 25, 26, Blair, Bible Lessons	2
Oct. 27. Arlington, Bible Lesson	1
Total services	19
Baptized	2
Total expenses during month	$17.25

MONEY RECEIVED

Sister Alta King	$ 3.00
Brother Jas. T. Fox	10.00
Sister May Todd	5.00
Sister Jane Stephenson	5.00
Brother Jim Stedman	1.00
Church at Kennard	23.00
Brother C. O. Krogh	15.00
Total amount received	$ 62.00
Salary and expenses	$132.25
Received	$ 62.00
Balance due	$ 70.25

I AM pleased to give herewith a report of the work done in Nebraska by me during the month of October. During the month of September I began work in Mulberry Ridge, thence to Pleasant Ridge which together with Mulberry Ridge are near Moorfield. It is indeed a pleasure and consolation to meet with the brethren and sisters at these two places, and talk of the things that pertain to life beyond the vail where sin and sorrow will never be permitted. After we closed our few days work there I came home on the 6th, going to Cambridge on the 9th where Brother Jim Stedman met me. I began a meeting at Pleasant Hill near where he lives, continuing there until the night of the 15th. We missed having service on Thursday evening, however, on account of rainy weather. The truth was sown in that part of the world, and as to whether it will do any good, God knows. Brother Stedman and fomily are doing all they can to hold up the banner of truth there, and our prayer is that they will be rewarded for their devotion and service of love.

I came home on Saturday night, and preached here the following day. On Thursday I left home for the eastern part of the state. On the way to Kennard I stopped off and took dinner with Brother and Sister Newell on Friday. They live at Arlington. After having an enjoyable visit with

them for a few hours I took the afternoon train for Kennard where we had service that night. We had a very nice attendance during this month's work there. At the Sunday morning service our hearts were made glad to see two young people take a stand for our Master. I baptized them in the afternoon One of them was Miss Josephine Mead, daughter of Sister Mead, of Blair. The other was Miss Clarabella Mehrens, the daughter of Brother John Mehrens who lives near Little Sioux, Iowa. They came some 40 miles on Sunday at attend service. Our prayer is that these young people will hold out faithfully, and finally be given a home in God's kingdom. On the following Monday and Tuesday nights we conducted Bible Lessons at the home of Brother and Sister Krogh at Blair. A number of the faith at Kennard attended these services. On Wednesday I left for home, but stopped over for one night with Brother Newell at Arlington, where a number of us enjoyed a study on an important Bible question.

T. A. DRINKARD.

Obituary

Precious in the sight of the Lord is the death of his saints.--Psa. 116:15.

MARTHA J. KNODLE

AT THE close of a lingering illness Mrs. Martha J. Knodle passed from her sufferings at the family home on North Sixth St., Oregon, Ill., on Wednesday morning April 21st. Martha J. Wagner was born in Oregon township, May 2nd, 1839, and at the age of two years, with her perents' family, located on a farm home in the town of Rockvale, where she was educated in the public schools and continued to reside until 1865, when she was united in marriage with William Knodle and with him went out and establised a home for themselves in the same town, in the Silver Creek neighborhood.

To this union were born six children. A son, Walter preceded her in death. The surviving children are Miss Mina, and Fred and Roy, who have remained in the home with the mother; Merritt, of Oregon, and George, whose home is in Texas, also three grandchildren.

Mrs. Knodle was the youngest of a family of eight children born to a pioneer family of this vicinity- Jacob and Mary Wagner, and the last member of the family. Had she been spared a few days more, until May 2nd, she would have reached the age of 81 years. Her husband passed away 21 years ago.

When a young lady of 18 years she united with the Church of God, her baptism being administered by Dr. Samuel I. Jacobs, one of the pioneers of the faith in northern Illinois. During her long life, Mrs. Knodle has remained faithful to all of her life's duties. Her faith and her home were her objects of worship. Her desire was to have her children close to her and have them espouse the faith that had so long sustained her in every time of need. Her home was a place not only for the entertainment of ministers, but for large numbers of members and friends of the church who came sometimes long distances to be at the meetings.

At the time of the organization of the Church of God in Oregon some twenty years ago, it was she who suggested that the organization be effected and she also furnished the means to make possible the transaction that made the stone church property the property of the organization and in which building for twenty-one years the gospel has been heard and embraced by many. After moving to Oregon her home was always a popular retreat for many of the attendants at the conferences held from year to year, her sincerity in the handshake and smile being satisfactory evidence that the welcome was from the heart.

In time of sickness she was always on hand to give any attention that she was able to give and her qualifications were such on occasions of this kind that her presence was very desirable and always appreciated. Her sunny disposition made for her a character that need only to be known to be loved.

Farewell, dear mother, sweet thy rest,
  Weary with years and worn with pain.
Farewell, till in a heavenly place
  We shall behold thy face again.
'Tis ours to miss thee, all our years,
  And tender memories of thee to keep.
Thine in the Lord to rest, for so,
  He giveth his beloved sleep.

A FRIEND.

DAILY THOUGHTS

Keep the sayings of this Book: worship God	Rev. 22:9
This is the victory that overcometh, even our faith	1 John 5:4
The saints . . . in whom is all my delight	Psa 16:3
Make mention of the Lord; keep not silence	Isa. 62:6
I slept; I awakened; for the Lord sustained me	Psa. 3:5
I hate vain thoughts; but thy law do I love	Psa. 119:113
Righteous lips is the delight of kings	Psa. 16:13

The Restitution

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Editorial

Copy is so abundant and pressing we are compelled to condense reports, weddings, and funerals. Probably heretofore these have been unnecessarily long anyway.

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We thank many readers for words of commendation regarding recent editorials on Sunday Schools One brother writes that the Sunday School in his community has so far eclipsed the church that the church has been given up while the Sunday School is maintained. The Lord's supper is never observed; the brethren are strangers to the Lord's ordinances in the Lord's house; they never meet to praise and worship God "The question here," says the brother, "is not, 'Do you belong to the church? but 'Do you belong to the Sunday School?'" What a shame! Is it true that Bible Lesson XII has been written in vain? Or have they never read it?

—o—

A republican landslide exceeding all precedent in plurality marked president-elect Harding's election over Mr. Cox. Political landslides show that after people have selected men to serve them the elect consider themselves dictators and not servants. Mr. Wilson was elected under the promise of keeping a neutral nation out of war; immediately after election he began to flirt with the crowned heads of Europe, and hastily plunged this country into the greatest war in its history. After pouring out the blood of unnumbered American boys, he has, since the war closed, incessantly plotted by means fair and foul, to force the rest of the people into a league that would make us active participants in all wars that may henceforth arise in the world. So long as republican forms of government continue the people who boast of freedom will continue the foolishness of putting a man in office and then, within a short while, of repudiating him. For several years we have been restrained from publishing a book entitled, "Should Christians Fight?" After Harding occupies the White House in March we shall no doubt have the liberty to go ahead with our proposed work. War is not far off, and we want to take advantage of the present precarious spell of peace to educate our young brethren in non-combatantacy that they may keep themselves separate from the ungodly militarism of the last days.

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1260 Prophetic Years

Skeleton Notes of the Editor's Sermon

INTRODUCTION

IN PROPHECY there is a period of persecution called indifferently "a time, times, and the dividing of time" (Dan. 7:25), "forty and two months" (Rev. 11:2), "a time, times, and half a time" (Rev. 12:14), and "a thousand two hundred and three score days" (vs. 6). A year in prophecy is sometimes used in a literal sense (Isa. 7:8; Jer. 25:11, 12; Dan. 4:25); but the famous prophecy of the seventy weeks in Dan. 9 shows that ordinarily in prophecy weeks of years are used instead of weeks of days. Three years and a half obviously mean years of years, so the time variously expressed in prophecy during which the church would be delivered into the persecuting power of the Little Horn equals 1260 years. If any one questions this fact we refer him to Num. 14:34 and Ezek. 4:4-6, where it is distinctly said that days in prophetic language mean years.

THE 1260 YEARS NOT PAGAN PERSECUTION

It is not our purpose in this address, however, to vindicate the year for a day theory. We shall presume upon your intelligence in that matter, and invite you to consider the commencement and termination of this time period. Pagan persecution may have been worse and more continuous than the Christian, but it forms no part of the 1260 years in the prophecies of Daniel and John. Chronologically pagan persecution is an impossibility. The famous edict of Constantine in which he abolished all persecution was in A. D. 313. The primitive believers therefore were only subject to the persecution of pagan Rome for the space of 313 years, while the Little Horn was to persecute them 1260 years.

Clearly, then, it seems to me, the pagan Roman Empire had no connection whatever with the 1260 years of persecution marked off in prophecy. Of course the persecutor lived within the territory of the old Roman Empire. The Little Horn, the Ten Horns, and the last head of the Fourth Beast all arose out of that beast; the Roman Empire therefore comprehends all of these powers. But observe, pagan Rome was undivided; Christian Rome was divided. It is important to notice, as fixing the commencement of the 1260 years, that the Roman Empire had embraced the gospel before its division into Eastern and Western Rome (Dan. 2), and later into ten horns or ten kingdoms (Dan. 7). Daniel says the Eleventh Horn was contemporary with the Ten, and all these were converted to Christianity soon after they were founded. The Eleventh or Little Horn, then, was at least nominally Christian.

THE 1260 YEARS A CHRISTIAN PERSECUTION

The Little Horn is a type for some Christian power. The ten horned beast described by Daniel appears in Rev. 17:3, 6, 9, 18 as standing in "the wilderness." John's description of him omits his Little Horn; instead of it John sees the beast supporting a harlot who, precisely as the Little Horn is said to be the persecutor of the faithful; "drunken," says John, "with the blood of the saints, and with the blood of the martyrs of Jesus." Now an adulterous woman is the type of an apostate and idolatrous church (Isa. 57:3-10; Jer. 2:20; 3:1-20) The apocalyptic harlot, then, must represent an apostate church. What church? John answers that the harlot was the "great city" that in his day reigned over the kings of the earth, and whose seat of empire, combining beast and woman, state and church, was founded upon seven hills. Rome, the "eternal city"; Rome, the seven-hilled city; apostate in all its parts; Christian Rome was to persecute the saints 1260 years.

COMMENCEMENT AND EXPIRATION OF THE 1260 YEARS

Having now learned that the 1260 years do not belong to pagan Rome but that they pertain to the Eleventh Horn of the divided empire, we are prepared to understand their commencement and expiration. In prophecies which are not definitely chronological, no dates are given. No date can be fixed to individual criminality. This is why no date is given for the rise of the man of sin in 2 Thess. 2. Dates are not based upon insulated and unauthorized acts of individuals. Apostasy is first of all an individual condition, then national. Paul describes apostasy in its individual character, hence he gives no dates; but Daniel and John give its national and triumphant commencement and duration, and this is why both of them give dates. To illustrate my meaning: you cannot say precisely when monkish celibacy and veneration of angels and saints began. These superstitions started first with individuals and began to manifest themselves in the fourth, fifth, and sixth centuries. It is impossible to date precisely the date of their commencement as to individuals; but after complete manifestation definite dates begin to be possible. Daniel and John give chronological prophecies, so they date, not from individual apostasy and persecution, but when these become public and authorized. Their 1260 years is the period of apostasy in the sense of public dominance of the apostasy

So far all seems clear. Now both Daniel and John say with exactness and reiteration from what era these particular years are to be counted. Daniel says we are to date them from the time when, by a public act of the state, the saints were delivered into the hand of the Little Horn. "They (the saints) shall be given into his hand until a time and times and the dividing of times" (Dan. 7:25). In as definite a manner John teaches us to date them from the period indicated in the words, "It (the holy city, the church) is given to the Gentiles, and they shall tread it under foot forty and two month" (Rev. 11:2). They measure the time during which the two witnesses prophesy in sackcloth and ashes (vs. 3); when the woman, the true church, "fled into the wilderness from the face of the serpent" (Rev. 12:6). Now to locate the exact date when the 1260 years began we have only to recall when the Bishop of Rome became supreme head of the church. The proud title of "Universal Bishop" began in A. D. 606. Individual apostasy before culminated officially when Emperor Phocas, representing the sixth head of the beast, declared pope Boniface III to be Universal Bishop.

The apostasy, understand, in its individual capacity, was in existence from the days of Ananias (Acts 5), but as soon as the conception of sin in the bride of Christ had time to mature and come to birth, that is in A. D. 606,[*] then commenced the 1260 years of the apostasy in its matured, public and dominant capacity.

1260 YEARS PLUS 75 YEARS

The 1260 years began in A. D. 606; they expired in 1866. The loss of temporal power by the pope marked the expiration of the prophetic date. Dan. 7:26 says that after the 1260 years expire, "the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." The 1260 measure the time of Romish dominance, after which its dominion is to be "consumed" a gradual work. "The end" is quite distinct and separate from the 1260 years. But when the end arrives "the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High" "the end of the matter" (vss. 27, 28).

Is there any indication of how long it will be from the expiration of the 1260 years to "the end" the coming of Christ? We think so. Answering the question, "How long shall it be to the end of these wonders?" the response is, "It shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished" (vss. 6, 7). By the "end of these wonders" is meant, not the continuance, but the termination of the 1260 years. The "holy people" were to be restored after the 1260 years. How long after? The question is repeated, "O my Lord, what shall be the end of these things?" The answer is definite: "From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (vss. 8, 11). 1290 years adds to the 1260 thirty years. At the expiration of the 1260 years, in 1866, the pope lost his temporal power; at the termination of 1290 years, in 1896, the "holy people" began to revive. But "the end" is not yet. What next? "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days"—forty-five years more. This makes a total of seventy-five years for "the time of the end"; adding this to the 1260 will bring us to 1941. Beloved, God says to us as he said to Daniel, "Go thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (vss. 12, 13). Twenty-one years at the longest and Michael will "stand up" for the deliverance of his people! The watchers and waiters will then be "blessed" with Daniel, and stand in their lot by the side and on the throne of the Prince of Peace.

Communications

They spake often one to another: and the Lord hearkened, and heard it—Mal. 3:16.

DEAR BROTHER HUGGINS:

THINKING IT might be of interest to some of the readers, I am sending a report of the meeting just held in Kennard.

Brother T. A. Drinkard came Friday evening and held meetings over Sunday, with good attendance at every service. Sunday morning he gave a lesson on "The Day of Vengeance" which was very interesting, after which two young ladies expressed a desire for baptism. In the afternoon we met at the home of Brother Wm. Nelson, where they were planted in the likeness of Christ's death.

Sunday evening Brother Drinkard spoke on "Zion." It was a very interesting and instructive discourse. He left Monday morning for Blair, where he expects to spend a few days.

Your sister in Christ,

LAURA BATES.

* * *

DEAR BRETHREN AND FRIENDS OF JESUS:

SOME TIME ago a stern rebuke came out in The Restitution which we hope did no harm (Titus 1:9-14; 2 Tim. 4:2-5). "Rebuke not an elder" is God's word (1 Tim. 5:1-20). James leaves word how to deal with one astray (James 5:16-20).

Joseph knew that Jesus, Mary's first born, was not begotten by him (Matt. 1:18-25). Hear the testimony of another in Acts 13:33, 34. "Thou art my Son; this day have I begotten thee" (Psa. 2:6).

See how an able man was taught the way of salvation more perfectly in Acts 18:24-28; 19:1-5. So some of our writers may need correction or conversion as the case may be (Prov. 23:7; Acts 3:19). Our Savior knew that Joseph was not his father (Luke 2:48-52), and we should not be led by the fleshly mind (Col. 2:16-19; Rom. 8:5-8).

Your "contending for the faith" (Jude 3) is good: who among us could equal it? Methinks not one. With heart-felt thanks to God for your past favors, and asking an interest in your prayers that we may hold out faithful to the end (2 Tim. 4:1-8).

Yours in hope of life when Jesus comes,

R. A. HUMPHREYS.

* * *

October 12, Elder F. L. Austin began a week's meeting at Dry Run, Shenandoah Co., Va. The attendance and interest were good. However, no one obeyed. At the close of the meeting at Dry Run he began a week's meeting at Maurertown, Va., our home church. The attendance and interest were very good in this meeting. On the last night of the meeting the wife of Brother Hugh McInterff and Miss Ruth Mae Bauserman requested baptism. On Thursday Oct 28, Brother Austin left for his home in Canada. Brother Austin's daughter Mary was with him during his meeting in Va.

On Sunday, Oct. 31, we preached in the Mauerertown Church on the subject of baptism, and at the close of sermon three young ladies requested baptism. In the afternoon we went to the water and another young lady requested baptism. So we had the pleasure of baptizing Mrs. McInterff, Miss Bauserman, Ella and Gladys O' Neal, Sadie and Maggie Anderson, our own daughters. May God bless and keep these young people in the narrow way that leads to eternal life, is our prayer.

While we were rejoicing that God's word had fallen on good ground and some had obeyed at Maurertown, our oldest daughter (Millie) who had been complaining for some time with her side, was taken worse and the doctor said she must be taken to the hospital for an operation. She was taken yesterday and stood the trip well. The operation will be performed this morning. Her mother is with her and we trust the Lord is too. Will say to those interested in the work in N. C. that my last visit was postponed till the second Sunday in March because of special meetings in Va. Should our daughter's complaint be such that we cannot get there for the second Sunday, we will, the Lord willing, go for the fourth Sunday in March.

J. H. ANDERSON.

Fallen Asleep

JACOB REED was born in Stark County, Ohio, Dec. 16th, 1840, died Oct. 20th, in Arkansas City aged 79 years 10 months, and 4 days.

At the age of 14 he moved with his parents to Stark County, Indiana, where he grew to manhood. He served in the Civil War during the year of 1864-1865.

He was united in marriage with Harriett Anderson, March 27, 1861. To this union were born seven children. Mrs. A. J. Chaplin, Mrs. I. U. Vickery, and Andrew Reed of this vicinity; Clarence Reed, of Yeiser, Colo.; Edward Reed of Holly, Colo.; Mandas Reed, of Attica, Kans. One daughter, Olive, preceded him in death.

He with his wife and children, located in Kansas in 1884. Later they proved on a homestead in Oklahoma where they resided until 12 years ago, when they came to Arkansas City, which has since been their home.

He united with the Church of God at Eagle Creek, Ind., in 1881, and has ever been a devoted Christian. His time and his means were the Lord's; all were consecrated to his service.

Beside his wife, children, grandchildren and 6 great grandchildren, he leaves to mourn his loss, one Sister Mrs. James Eaton, of Newkirk, Okla., and one brother, Thomas Reed, of Wisconsin, besides numerous other relations and friends.

Brother J. J. Heckman, of Komalty, Okla., conducted the funeral service, and on Sunday Oct. 25th he was laid to rest in the Mercer Cemetery. Like Paul of old, it can be truly said of father dear, that he fought the good fight and kept the faith, and will receive a crown of righteousness when Jesus comes.

He was loved and respected by all who know him. Words cannot express how we are going to miss him in the home, in the church, and in all the walks of life. But God's sustaining grace will help us, for underneath all our trials and griefs are the everlasting arms. Soon Jesus will come and unlock the prison house, and set the captives free. For that we wait.

* * *

Are you a better Christian today than you were yesterday? If not, why not?

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[*] It is a curious and interesting fact that the time of gestation from conception to birth is 280 days. Believers are now "espoused to one husband" and will be presented as a "chaste virgin to Christ" at his coming (2 Cor. 11:2), if they do not play the harlot while he is absent. Three thousand were betrothed to Christ on the day of pentecost. The first sin of which we have any record was by Ananias and Sapphira (Acts 5), which was in A. D. 33. The second Eve was now impregnated with sin; the germ of "the man of sin" was now in the womb of the virgin bride. "The mystery of iniquity" began to work (2 Thess. 2:7), and in 280 years, the woman, having given birth to Constantine, the "man child" (Rev. 12), he published his edict which ended all persecution of Christians in A. D. 313 exactly 280 years from the sin of Ananias. The woman was then delivered from the sanguinary oppressions of paganism, but had to flee into the wilderness from the "devil and satan" of Christian Rome and remain there for 1260 years.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

GOLDEN TEXT: Isaiah 40:29

NOW IS THE ACCEPTED TIME

THE SPIRIT came in childhood,
  And pleaded "Let me in."
But, ah! the door was bolted
  By thoughtlessness and sin.
The child said "I'm too young yet,
  There's time enough; today
I can not open." Sadly
  The Spirit went his way.

Again he came and pleaded
  In youth's bright happy hour:
He called, but heard no answer,
  For, lured by satan's power
The youth lay dreaming idly,
  And saying "Not today;
Not till I've tried earth's treasures."
  Again he turned away.

Again he came in mercy
  In manhood's vigorous prime,
But still he found no welcome:
  The merchant had no time
And so, repulsed and saddened,
  The Spirit turned away.

Once more he called, and waited;
  The man was old and ill:
He scarcely heard the whisper.
  His heart was cold and chill.
"Go; leave me; when I need thee,
  I'll call for thee" he cried:
Then sinking on his pillow,
  Without a hope he died.

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HONEY AND WAFFLES

And the Daily Study of the Word of God

"And the taste of it was like wafers made with honey." Read Exod. 13-31.

After their wonderful deliverance at the Red Sea, one would supose that the people of Israel never would murmur again; but hardly were they finished singing their song of deliverance before they began to complain of their privations, and long for the flesh pots of Egypt.

What was God's answer? Honey and waffles. "The manna was round and white and the taste of it was like waffles made with honey."

This story illuminates, like a powerful searchlight the duty of daily Bible reading, for while the manna answered their objections and assured them of God's protecting care, it also was to be a test of their obedience.

First, It must be gathered freshly each day. It would not keep till morning, much less could one gather a week's supply on a single day. Neither will half a dozen chapters read on Sunday suffice for our spiritual needs all the week.

Secondly, each person must gather the manna for himself. No foraging squad could gather for the whole tribe any more than your pastor, elder, or leader can gather for the whole congregation. There is a blessing in the gathering which the individual cannot afford to miss.

Thirdly, the manna was suited to the needs of all. The strong and the weak, the aged and the young, the male and the female alike found it suited to their tastes and needs. And this manna diet was furnished by God during all the forty years of their wandering in the wilderness. No wonder they called it "bread from heaven" and "angel's food"; for so it was.

Fourthly, one peculiarity of their supernatural food was this, that when they came to measure what they had gathered, the most eager and industrious had nothing over, and the feeble had no lack. This certainly was miraculous. But no more so than the way in which God illumines the word and applies it to our daily needs.

For devotional uses the Psalms are always appropriate, because they cover so wide a range of experience. As a morning lesson read Psalm 19, and then in the evening Psalm 8. Others will suggest themselves to you as you proceed. What a blessed thought we take with us when going on a journey we read Psalm 127.

The gospels also are excellent for devotional reading, because in them we come in contact with the works, words, and thoughts of the Master. We see how he lived in the home and by the way side, in the carpenter's shop, and by the open grave. We see him in private life and in his public ministry, always the same, never hurried, never worried, always thinking of others but never of himself. We see him playing with the children, watching the hens in the door-yard and the birds in the trees, the growing grain and the fading flowers, and in everything he saw the power and the love of God.

In studying the Bible read until your heart burns. You may read a book, a chapter or only a single verse, but read, if you can, until you are consciously in touch with God; then feeling that you have actually talked with the Father and the Father with you you are fit to meet the outside world.

Some people feel that they cannot spare time for the morning watch, but I question whether any child of God can afford to do without it. Our "inner man" needs to be fed daily as well as the "outer man," and the Bible is our spiritual food.

When one has read a Bible lesson it is a good thing to ask yourself

1. What is the subject of the lesson?
2. Is there any example in it for me to follow?
3. Any error in it for me to avoid?
4. Any duty for me to perform?
5. Any promise for me to claim?
6. Any prayer for me to offer?

Remember that one verse of Scripture committed to memory and really believed and obeyed, is worth more than the whole book read hastily and without thought.

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THE VALUE OF TROUBLE

THE EMOTION of pity is quite generally possessed, but unfortunately it so frequently takes the form of self pity. Always to be genuinely sympathetic is not an easy achievement. We are so prone to think our own troubles are about the worst than can exist.

In the great East Side of New York City we have the home of the poor. Here can be seen every form of sorrow and trouble the mind can conceive. We presume every community has a like settlement. If you are feeling particularly sorry for yourself, get in close touch with someone of this class, those so much worse off than you that you will notice the difference yourself. Keep on mingling with them, and administering to their needs until you can accept your own troubles with courage, and by this means learn to be genuniely sympathetic to others.

We can capitalize on our troubles as profitably as on our joys, and sometimes more so, if we will but learn the lesosns they teach and will apply them.

Patience, fortitude, courage, mental strength, tolerance, all are taught us in the Golden Rule. If we will but follow the teachings of the humble and sympathetic Master, genuine sympathy will be ours, and trouble will be accepted in the proper spirit.

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THE BIBLE THE GREATEST TEACHER

THE BIBLE is the most up-to-date book in the world. No statesman or philosopher, apart from the Bible, can tell what is going to happen within the next few years, or the next few months, or the next few days. But the Bible tells us not only what has happened, but what is happening and what is going to happen. When the great War began none of the world's military leaders saw the British capture of Jerusalem; but it is there, in the Bible, and those who knew their Bible were wiser than all their teachers. In the same way the Bible tells us what is the present religious and moral condition of the world. It says "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." The time to which these times refer has now arrived. Since the war, spiritualism or doctrines of demons has advanced by great strides, and is still advancing. There is therefore more need than ever for the testimony of this church regarding the scriptural doctrine of the state of the dead.

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CHRISTIAN LIFE GUIDE

Part Four

Hints on the True Christian Living

1. All promptings of duty are leadings of the Spirit. Follow them always and at any cost (Eph. 4:30; 1 Thess. 5:10).

2. Never go where you cannot take Christ with you (Matt. 28:20; Psa. 139:7).

3. Never go where you would not be glad to have Christ find you if he should come; never do what you would not be glad to have Christ find you doing (Matt. 24:44-51; Luke 21:34, 35; 1 Thess. 5:2-4).

4. Do nothing that you are not confident that you can do to the glory of God (Col. 3:17; 1 Cor. 20:31).

5. When in doubt as to any proposed act, do not do it, if it is clear that loyalty to Christ does not positively demand it (Rom. 14:22, 23; 1 John 3:21).

6. Seek the blessing of God upon all you do (Psa. 127:1; Phil. 1:6, 7).

7. Do not try to discover how little Christ will accept of you, but how much you can do for him (2 Cor. 5:14, 15; 1 Chron. 4:10).

8. The best man is an unsafe example, so follow Jesus only (Jer. 17:5; Gal. 2:11-13; John 8:12).

9. Seek at once and continually an enduement of "power from on high" (Luke 24:40; Acts 2:39; 4:31).

10. Take all your doubts and troubles and burdens to Jesus and leave them with him (Matt. 11: 28; 29; Psa. 55:22; Isa. 50:10).

11. Trust your salvation wholly to God (Eph. 2:8; 2 Cor. 1:9, 10; 1 Pet. 1:5; Jude 14).

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, OHIO, NOVEMBER 24th, 1920. NUMBER 44

Desire

"Thou shepherd of Israel and mine,
  Thou hope and desire of my heart;"
I long for to be wholly thine,
  And forever be where thou art.

Earth's joys are fast fleeting away;
  They are empty, and vain, and cold;
They please but an hour or a day,
  Thus soon we grow weary and old.

Oh, we long for that haven of rest,
  Where peace shall ever remain;
There the righteous shall be blest,
  When Jesus our Lord comes again.

Can finite mind ever picture,
  Can finite tongue ever tell,
The joys of that final meeting,
  When with Jesus we ever shall dwell?

J. E. HOGARTH

A thirst for knowledge never develops water on the brain.

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DID JOSEPH BEGET JESUS?

I ANSWER emphatically, he did not. I write thus positively, for the reason that in my opinion satan has never advanced an error so seductive and fatal, and at the same time so easy to refute as is this one. I consider it the solemn duty of the church of God, and also of each one of its members, to make no uncertain sound when dealing with this subject. He who believes this false doctrine rejects one of the first principles concerning the name of Jesus Christ, therefore he rejects the gospel. To such we have no right to extend the right hand of fellowship, nor wish them Godspeed. For he who holds and teaches this doctrine "maketh God a liar, because he believes not the record that God gave of his Son."

There is perhaps no error advanced by satan which has so little ground upon which to stand as this one. Jesus himself never once referred to Joseph as his father, and there is not a single passage in the entire Bible which will bear such a construction. Not one passage which says that Joseph begat Jesus, or that Jesus was begotten by Joseph; but there are hundreds which assert that Jesus is the "Son of God," that he is the "begotten, Son of God," and that he is the "only (thus) begotten Son of God." And yet, most strange to say, there are men reckless enough to reject God's word and accept this doctrine of men, thereby exchanging their precious birthright for a mess of pottage.

The prophet foretold our Lord's divine nature and miraculous conception by plain and unmistakable language, by inference and by type (Isa. 7:14; 9:6). Take for an example of type, the miraculous conception of Isaac, which is admitted by all to have been a true type of Christ. Both Sarah and Abraham were past age, and, so far as generation was concerned, "as good as dead." Nothing short of a miracle could cause her to conceive under such circumstances. Therefore Isaac, the type of Christ, was called "the child of promise."

Now, Mr. Josephite, if Isaac was a type of Christ, will you kindly tell us what in your opinion his extraordinary conception prefigured? If not the miraculous conception of Christ by the power of God, as recorded in the first chapter of Matthew and Luke, then what?

There is also another question, I would like to ask. In Luke 3:23 the genealogy of Christ begins as follows: "And Jesus himself began to be about

Oregon Bible College
Oregon, Illinois

thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli," etc. If Jesus was the son of Joseph, why does not the spirit so state it? Why record that Jesus was only "supposed" to be the son of Joseph?

A multitude of such unanswerable questions might be asked, but space forbids. The Scriptures so clearly teach the miraculous conception of Jesus, that in order to maintain even a semblance of authority the Josephite is compelled to cut out whole chapters of Scripture as spurious; many of them even going so far as to discredit the four gospels entirely. The first two chapters of Matthew and Luke alone, leave the Joseph not even the fragment of an argument, therefore he is compelled to destroy them or surrender his position. No combination of words could be selected from the English language to more clearly and positively assert the miraculous conception of Jesus than does the statements found in these Scriptures. Therefore it is only necessary to establish the genuineness of these chapters in order to deprive Mr. Josephite of even the fragment of an argument. The following are a few of many reasons for our belief that the first two chapters of Matthew and Luke are genuine:

The Authorized Version of the Bible, being a translation by the ablest Greek, Latin, and Hebrew scholars of the world at that time contains them.

The Revised Version both English and American editions, being a translation by the world's ablest scholars of modren times, contain them.

The whole world's Biblical scholars, both ancient and modern, and without any exception whatever, recognize and pronounce them genuine; and yet you, Mr. Josephite, in the face of the scholarship of the entire civilized world, both ancient and modern, have the assurance to lift your comparatively feeble voice in opposition!

But to continue the evidence: It is a fact which no scholar of note will deny that the first two chapters of Matthew and Luke are found in all except one of the ancient manuscripts now extant which are entire; they are also found in a genuine epistle of Ignatius, the only apostolic father who had occasion to refer to them. Justin Martyr, Hegesippus and Clement of Alexandria, all of whom lived and wrote in the second century, have referred to them. Also Irenaeus and the fathers who succeeded him; Porphry and Julian, enemies of Christ and the Christian faith, and who wrote and labored to destroy it, mention these chapters. Thus we have an unbroken chain of evidence reaching back to the apostolic days. No room is left for doubt.

Mr. Josephite, you contend that the Bible, as originally written, did not contain these chapters, but that at some time since they have been added to the original text and that this corrupt Bible was palmed off upon he world, instead of the original, genuine text, and that you have just discovered, in these last days, this inconceivable deception and fraud. Now please tell me, do you think it possible today to add several chapters to the Bible, and the fraud not be discovered? No, of course you don't! Do you think that there has ever been a time since the Bible was written when such a fraud was possible? If you will consider a moment I think you will see that such an act would be absolutely impossible, either now, or at any other period in the history of mankind. Therefore, the bare fact that they are there—with no existing record of their having been added to the original text—is proof positive of their genuineness.

God, who cannot lie, hath caused to be written in a book his will and purpose concerning this planet and its people, and therein make careful detail of how earth's children may become his people and share in the glories of the age to come. This book he placed in the hands of the children of men, to guide them in all things while time lasts. Mr. Josephite, do you really ask us to believe that Almighty God is so feeble, that he has been unable to protect his word form corruption, and has permitted satan, or some other agent of evil to engraft into his holy book several chapters of lies and falsehoods? Or has he merely been careless, or heedless in the matter, and so permitted the corruption of his word, thereby giving his people for their guidance in these last days a corrupt Bible, containing a mixture of truth and lies? Can it be possible that he who cannot lie, calmly sits upon his throne above and permits this monstrous deception, bearing the stamp of his divine approval, to deceive his people? Or has be deputized you, Mr. Josephite, to go through his holy word, scissors in hand, to revise, reconstruct, and restore the same to what you conceive to be its original purity?

Again, Mr. Josephite, don't you honestly think it would be more in harmony with faith in, and duty to God, as his trusting and obedient children, to thankfully accept the book which he hands us as his word, believing that it comes to us exactly as he intended it should from the beginning? If we believe this, then who will dare to tamper with it or attempt to discredit, or destroy any portion of it?

Mr. Josephite, did it ever occur to you that your sect is not confined to these last days? I find that you were quite numerous, even as far back as Jesus' time. As evidence I submit the following Scripture: "The high priest asked him and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. Then the high priest rent his clothes and saith, What need we any more witnesses? Ye have heard the blasphemy. What think ye? And they all condemned him to be guilty of death" (Mark 14:61-64). "Pilate saith unto them, Take ye him and crucify him, for I find no fault in him. The Jews (Josephites) answered him, We have a law, and by our law he ought to die, because he made himself the Son of God" (John 19:6, 7). Poor silly fools! They thought he was the son of Joseph!

"And the high priest answered and said unto him, I adjure thee by the living God that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto them, Thou hast said. . . . Then the high priest rent his clothes, saying, He hath spoken blasphemy. What think ye? . . . They answered, He is guilty of death. Then did they (the Josephites) spit in his face, and smote him with the palms of their hands" (Matt. 26:62-67). They said, "Is not this Jesus the son of Joseph, whose father and mother we know?" Your ancient brothers and ye modern Josephites are as near alike as two peas. They were "offended at him," and cruelly tortured and murdered him, because he dared to proclaim the grand old truth of which he was so justly proud. "I am the only begotten Son of God," not the natural son of Joseph, as the Jews ignorantly believe.

Oh my Josephite friend, are you safe and satisfied in such company? Are you willing, when he comes, to be numbered with those who cruelly murdered the Lord? Surely you stand on dangerour ground! And why? What possible advantage is gained by such a position? Granting for argument's sake, that God has done so unaccountable thing as to cause to be written in a book for the salvation of the world his will and purpose, and then permitted false doctrine, by human agency, to get into this book, and so allowed it to reach us in these last days corrupted, and mixed with error and false doctrines, but bearing the stamp and authority of his holy word, and also his command for us to accept, believe and obey it and we do obediently believe what we find plainly stated therein. Will God hold us responsible if what we find and believe be error? Nay, verily, Mr. Josephite; the ground you occupy is surely unsound. We stretch friendly hands across the chasm and invite you to come, but you must leave your hobby behind.

S. H THOMAS.

The Bagdad Railroad

AMONG THE many signs of the near approach of the kingdom of God there is none more wonderful than the so-called Bagdad Railroad. To the casual newspaper reader it means nothing more than the building of any other railroad; to the watcher who is "posted" biblically, and who reads between the rails, it means a lot. Bible students are familiar with the many passages in prophecy, particularly in Isaiah, that refer to the highway that "shall be there" then. When "the way of the Lord" is prepared, of the "highways of the people,' the way "made in the desert for our God." Many people treat these texts as spiritual, and no doubt they have an important significance, even when they refer to "the highway out of Egypt to Assyria;" but one must be warped mentally that can see no geographical significance in them.

Indeed, the present civilization depends largely on the intermingling and communion of the various peoples by rail and telegraph. Railways have made the United States a nation although composed of the chips and scraps of the peoples of disintegrated Europe, and the more advanced of the European nations are so by reason of the iron bands and copper wires that tie them. So also in the greater civilization of the coming era, righteousness and peace will be expedited by the "highways.' So important is this matter in the divine word that we read in the Revelation to John that one of the vials poured out on the River Euphrates dried it up 'to prepare a way for the kings of the east.'' Many symbolize this passage altogether and refer it to conditions in the Turkish Empire—so far so good—but then the River Euphrates has dried up, and is now so in actual fact. This great river is not navigable except to small crafts and row boats, and in the dry season not even to them it seems. I have seen a photograph of it at a certain place where a good jumper could have cleared it, I think. By some peculiar geographical alteration the vast quantity of water that still comes down from the high land seeps into great wide marshes and absorbs it while the summer heat evaporates it in its shallow and spread out condition. With such a remarkable condition in connection with such a remarkable and specific prophecy, it is not worth while looking for further "interpretation," although there may be a secondary significance in its application to the empire of Turkey, for it may have gone the way of the Euphrates too.

Now that we have these facts in regard to this well known river, so often spoken of in sacred as well as profane history, what can be the connection with this new "way ?" Simply that the water was being obstructed, another and more perfect way had to be prepared for connecting up the nations, for as Bible readers know, in the good time coming the nations of mankind will freely meet and mingle at Mount Zion when they go up to the house of the Lord to be taught of his way, from whence also the law will go forth; so the next question will be the linking of this "highway of the nations" with Mount Zion. We will come to that later on.

In connection with the subject I have before me a book entitled, "The War and the Bagdad Railway" by Professor Morris Jastrow, of the Penn. University, in which he treats of the strange manner in which this "highway of the nations," as he calls it, has come to be constructed, and the intense political excitement that it caused in the "chancelleries of Europe. "All the great nations looking on with jealous eyes, England, France, Russia, Germany and the others made a powder magazine where a spark flew and we all know the result of the explosion.' The professor claims and I think he proves his point, that the main underlying cause of the great "world war" was this railway. He says in this connection, "The railway has been a nightmare resting heavily on all Europe for eighteen years— ever since the announcement in 1899 of the concession granted to the Anatolian Railway Co., no step ever taken by any European power anywhere has caused so much trouble, given rise to so many complications, and has been such a constant menace to the peace of the world. No European statesman, to whom the destinies of his country has been committed, has rested easily in the presence of this spectre of the twentieth century . In the last analysis the Bagdad Railway will be found to be the largest contributing factor in bringing in the war, because through it more than any other cause the mutual distrust among European powers has been nurcured until the entire atmosphere of the international diplomacy became vitiated. The explanation for this remarkable phenomenon, transforming what appears on the surface to be a magnificent commercial enterprise into a veritable curse . . . . is to be sought in the history of the highway through which the railway passes. The control of the highway is a key to the East, the near East and the further East as well."

The most interesting part of the professor's book to me, however, is the map that accompanies it showing the ramifications and connections of this road, completed as well as proposed up to its publication.

In conclusion, we may consider now those points in connection with this wonderful era: when completed it will be 1875 miles long, extending from Constantinople to the Persian Gulf. All Asia Minor will be connected by branches. Southward through Syria from Aleppo it runs by connections on the east of the Dead Sea to Arabia, west of the Dead Sea. It runs to Jerusalem and through Palestine to Egypt, connecting all Africa. It touches seven Mediterranean ports, three of which are in Palestine—Joppa, Haifa, and Acre. During the war it was completed to Bagdad, and now is being carried down the western shore of the Euphrates. At the present writing it is complete past Babylon (Hillah) where, during the war, it is said that a "wireless" was erected on one of the high mounds there reputed as the remains of the tower of Babel. At present, the British, who are completing the road to the Gulf, are having difficulty with the wild Arabs of the desert and are constructing it, as the Jews of old did Jerusalem, with the sword in one hand and the spade in the other.

Hoping these lines may interest the watchers as well as cheer them,

J. F. GELLETLY.

The Parables of Christ

Number Eight

THE TALENTS AND THE FOUNDS

WITH THESE two parables we take up a second grouping of the parables. They relate to the kingdom, but have a slightly different application to the seven found recorded in Matt. 13th chapter. They are as follows: The Talents and the Pounds; The Two Sons; The Vineyard let out to Husbandmen; The Marriage Feast; The Wise and Foolish Virgins; The Sheep and Goats.

In the study of these parables care should be exercised as to whom Jesus was talking, and about what he was speaking. Some parables may be understood by what precedes; others by what follows. We should avoid being influenced by present day theology. The nominal churches interpret their meaning in harmony with their doctrine formulated in their schools of theology. The two parables at the head of this article should be considered together, as both relate to the same subject, although recorded by different writers

and occurring at different times. Luke records the parable of the pounds in the 19th chapter when Jesus and his apostles were on their way to Jerusalem. The parable of the talents is recorded by Matthew 25th chapter after they had arrived in Jerusalem.' Both writers record the same event of a person going into a far country to secure kingly authority. He gave his goods to his servants and directed them to occupy till he returned. Luke uses the word Nobleman; Matthew, "a man." Luke assigns the reason for the utterance of the parable, "because the apostles believed that the kingdom of God should immediately appear" Matthew records this parable in connection with the two parables of the ten virgins and the sheep and the goats which we think affords the key to their application. These being kingdom parables they must be interpreted in harmony with the prophetic utterances regarding the work of that age. The purpose for which these parables were given was to teach that the kingdom would not immediately appear, but that Christ must go into a far country for an indefinite period. After his return he would reckon with those to whom he had entrusted his good. The judgment that follows his return reveals the reason why he left his goods. They evidently were instructed to add to what was to them a gift. See the judgment applied to the servant to whom he left the one pound or talent. This parable, as were all, was spoken to Israel. and must be so applied. It has no reference to the judgment of the saints because this judgment is for those living when Jesus returns. Those subject to this judgment are still in their mortal state. No saint, possessing the character of the one having the one pound, can appear before the judgment seat of Christ. It is a well astablished truth that the resurrection gives the beneficiary immortality, which can not be destroyed; whereas the one who possesed the one talent was bound and cast into outer darkness, where there is weeping and gnashing of teeth. To each of the others was given commensurate with the use made of the pounds or talents. One was made to rule over ten cities, another five cities.

The question may now be answered, to whom do you apply this parable, and under what conditions ? When Jesus returns from the Father's right hand he will immortalize the saints and distribute their rewards according as their works have been. They will then relieve the Jews from the toils of "Jacob's trouble," at which time a remnant will be saved and acknowledge Jesus as their Messiah. Then will begin the judgments alluded to in the parables. Through the prophetic utterances some will have accumulated the knowledge which will entitle them to greater trust than others. A certain class will be entitled to rule over ten cities when the kingdom is set up. Some may object to having more rulers in the kingdom than the apostles. You should remember that each of the apostles will reign over one tribe. The territory assigned to the tribes will extend from the Mediterranean Sea eastward to the Persian Gulf and the Euphrates River; a much greater extent of territory than was allotted to the tribes under the law. States will need governors; cities will need mayors; and each class will need helpers. In that day there will be a just system of civil service reform. It will not be simply how much they know about arithmetic. grammar, civil government and the international laws; but their ability to act as an executive officer and administer justice to all. This government will be true and a just democracy under kingly authority. Under these conditions Israel will become a peculiar treasure, above all nations, a kingdom of priests, a holy nation. The subjects in the kingdom will be subject to the laws enacted in Zion and Jerusalem.

A new traslation of Isa. 65:20 gives us light on this subject: "No more shall there be an infant short lived. not an old man who hath not fulfilled his days: for he that dieth at an hundred years shall be deemed accuresd." Thus we see that probation is extended to individual Israel in the work of establishing the kingdom. Sinners will die at the age of one hundred years, and will receive a retributive judgment. Under these environments the kingdom will naturally become a holy nation. Each century will find righteousness increased by the destruction of sinners. Thus will Jehovah's name be magnified and glorified in Judah and Israel. The leaven of righteousness will therefore leaven the whole lump.

In the discussion of this subject little has been said of the work which Jesus has assigned to the saints. If we read aright the testimony concerning their assignment will be the disciplining of the nations. Those who have been deemed worthy will be given a trust equivalent to their knowledge of statesmanship. The rulers will be graded. Each political power will have assigned an executor who will judge righteously. The incorrigible exner will not have the hundred year probation extended to him, as the saints will be able to determine their moral and mental calibre, and their judgment will be rendered, which is extinction. Thus the nations will be gradually leavened with the unleavened bread of sincerity and truth (1 Cor. 5:8).

D. C. ROBISON.

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Editorial

As to ridicule, my brother, be thou like a tin-roofed building, in regard to hail: let all that hits you rattle off without a stone going through.

---o---

Selfish ambition is certain death to the principles which give men immortality. Love to God, or love to man, or both of these, must lie at the foundation of all permanent fame.

---o---

There are men (and women, too, sorry to say) who delight to see evil in those professing godliness. They doubt, they sneer, they jeer. Turkey buzzards always find carrion. Let us not be Turkey buzzards.

---o---

The Young People's Society met at the home of Kathryn Kieffer the evening of Nov. 12th. During a short business meeting the Constitution was amended. The leader for the evening was Florence Linsenmeir who talked on the friendship of David and Jonathan. As the characters of these two men were discussed, the society was not only impressed by the beauty of their friendship, but also gained much interesting information concerning the kingdom of David.—Alice Chappelle.

---o---

A brother writes in a mood of disappointment because he tried to arrange a debate on Larger Hope between a competent brother and "our friend," a champion of that theory. "I tried very hard," the brother writes, "to have him debate with Brother Heckman on the Larger Hope theory, but failed. Brother Heckman was willing, very much so, but our friend was not, for various reasons. I finally challenged him myself, but got no satisfaction." Of course not. Larger Hope theorists are not looking for competent opponents.

---o---

Parabolic Chronology

BROTHER ROBISON is giving us a very interesting series of articles on the parables of Christ. He deals with them in an expository form and sometimes in an original way. Parables may illustrate a truth already proved, but they cannot be legitimately used to prove it. Chronologically they are often misapplied. As Brother Robison expounds them topically and also applies them chronologically, he naturally provokes thought, criticism, and commendation; but for his encouragement we wish to say that the majority of correspondents that have remarked upon his parabolic elucidations have only written words of appreciation.

Parabolic chronology is not a dogmatic science, and Brother Robison has not enlarged upon it indulging the idea that all of our readers would agree with him in the details of his interpretation. In the rebound from "mortal emergence" we think he has perhaps been forced into untenable positions in applying some parts of the parables. No doctrine, not even "mortal emergence," can be proved by parables; so the battlefield for this dogma lies elsewhere. As illustrating what we consider a mistake, with Brother Robison's permission, we quote the following extract from his article this week:

> Sinners will die at the age of one hundred years, and will receive retributive judgment. Under these environments the kingdom will naturally become a holy nation. Each century will find righteousness increased by the destruction of sinners. . . . The leaven of righteousness will therefore leaven the whole lump.

"A new translation" of Isa.65:20 is said to sustain this theory, but there is no better translation of the Old Testament than Leeser's and he translates the passage: "There shall no more come thence an infant of days, nor an old man that shall not have the full length of his days; for as a lad shall one die a hundred years old; and as a sinner shall be accursed he who (dieth) at a hundred years old." The lad dying stands opposed to the sinner accursed. The lad in contrast to the sinner must represent the righteous, yet the lad dies! "Retributive judgment" upon sinners when they have reached their hundredth birthday is not in the text, and were it there it would play havoc with many other parts of holy Scripture. For instance, if all sinners were executed when they reached the age of one hundred years, "the kingdom would naturally become a holy nation." But does it? "Each century would find righteousness increased by the destruction of sinners." Till finally there would be none? "The leaven of righteousness would therefore leaven the whole lump." And then you would have nothing left but righteousness! Just the reverse of all this is the truth. One-sixth of Gog and Magog left at the coming of Christ (Ezek. 39:2) so "leavens" the kingdom with wickedness, flourishes with such rapidity that at the end of the millennium they are in number like the sand of the sea (Rev. 20:8). The devil, only bound temporarily, is loosed and leagued with this mighty host of rebels at the end of the thousand years. "Executive judgment" during the millennium would kill off the sinners and preserve the saints; and in that case "each century would find righteousness increased" until at the end there would be no sinners at all. A theory that leads to just the opposite conclusion to that stated in the Bible is probably wrong. If the reader is interested in the discussion of this subject he will find it elaborated in Bible Lesson VI, pages 79-83.

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Communications

They spake often one to another: and the Lord hearkened, and heard it--Mal. 3:16.

DEAR BROTHER HUGGINS:

THE TIME is at hand for me to renew my subscription for the dear Restitution that has been my weekly visitor for over forty years. Many good lessons have I learned from it. How it cheers me to read the letters from the brothers and sisters of the one faith, especially from Brother Adams who has made us so many visits to help us on the way to the kingdom. I send greetings to the household of faith, and expect to spend the winter in California. I will start soon, so please change the address of my paper.

Yours in hope,

Mrs. M. CALKINS.

---o---

DEAR BRETHREN:

I AM sending money to renew my subscription to The Restitution for another year. Two dollars for the paper and one dollar for the Helping Fund. We prize The Restitution; it is a feast of good things all the year. Hoping this finds you all well, as we are, and with love to all the brothers and sisters, your loving sister in the faith,

ESTHER BURTON.

---o---

DEAR BROTHER HUGGINS:

In regard to Brother and Sister Kistler, of Logansport, Ind., Rt. No. 3: I was over there today. They are in very poor circumstances. I think they are worthy and should have help. If you could see the place they live in you would be convinced. I will do all I can to help them. Perhaps some of the brethren and sisters will help them. I am poor myself.

Yours in hope of the soon coming of the Lord,

A. M. SPENCER.
Logansport, Ind., Rt. 10

---o---

Baptisms

SUNDAY, NOVEMBER 14th Mrs. James L. Banning and Anna and Martha Hammond after a confession of their faith in the things concerning the kingdom of God and the name of Jesus Christ, were buried in the likeness of Christ's death by the writer. Sister Banning has wrested with the truth for some time, and now voluntarily comes out from mystery Babylon and is to be commended for her open and frank confession of Christ. Brother Banning accepted the truth some three years ago and the patient but firm manner in which he holds forth the words of life to his household is worthy of emulation. Anna and Martha, our daughters, have had instruction in the manner of Brother Donaldson's recent suggestions on "Sunday Schools" with the exception that we did not always wait for Sunday to have our school. Three more stones have been taken from the quarry to be chiselled and fitted for the Father's house. May they always willingly yield themselves to the hand of the Master Workman.

J. E. HAMMOND.

Christadelphian, Wrong Name

I HAVE felt quite satisfied for some time that the name Christadelphian is not scriptural. In the "instructor," in trying to establish the scripturalness of the name, the writer propounds the question: "Who is it that has given the name 'Christadelphian' to the followers of Christ ?" (or words to that effect). He then gives the answer, "It is Christ himself who has done so." Then the passage is quoted in which it is said, "He is not ashamed to call them brethren" (Heb. 2:11). This is poor reasoning; for the question of a name was not being considered, and it is obvious that our names always come from our Father, not from our brethren, whether in the natural or spiritual world. I have six brethren in the flesh whom I am not ashamed to call "brethren," but both they and I received our name from our father. And so with Christ and his brethren: both he and they receive their name from the Father. Again, while it is pleasing to know that Christ is not ashamed to call us brethren, it is hardly in keeping with a godly humility for us to tag ourselves as "his brethren," especially as his exclusive brethren, as Christadelphians believe themselves to be.

Wm. BROWN.

Obsessed with Militarism

WASHINGTON, D. C.—(Special Cor.)—According to the United States Bureau of Standards, 93 cents out of every dollar of Uncle Sam's money this year goes for war, past, present, or to come.

Only one cent out of every dollar goes for education and the improvement of the public health.

Copies of this remarkable analysis of our national budget may be secured on application of D. E. B. Rosa, United States Bureau of Standards, Washington, D. C.

Whereas the cities spend an average of $6 per capita for education per year, and the States and private agencies about $3 per year per capita for education, Uncle Sam, with his huge billions, only spends 6 cents per capita for education, and some of that goes to the "land grant" colleges for military drill.

Without anybody in the country realizing it, your Uncle seems to have become obsessed with militarism to the exclusion of the normal, balance interests of government. Of course the truth is merely that the army and navy have developed a "technique" for extracting from Congress huge appropriations whereas the other departments have not.

According to the analysis quoted above, the national government is levying a tax of $50 this year upon every man, woman and child in the United States, and of this amount $46.50 goes for war and militarism.

Now on top of it, that ex-actor Congressman Julius Kahn, of California, genially proposes a system of universal military training which will cost the country, according to Congressman Mondell, the Republican floor leader and watch dog of the treasury, in the neighborhood of one billion dollars ($1,000,000,000) a year.—Selected by Brother Jesse Titman.

Corrupt Christianity

THE TIME will come when they will not endure sound doctrine (2 Tim. 4:3). In the latter days some shall depart from the faith (1 Tim. 4:1-3). In the last days perilous times shall come (2 Tim. 3:1). Evil men and seducers shall wax worse and worse (2 Tim. 3:13). Ever learning, and never able to come to the knowledge of the truth . . . . men of corrupt minds (2 Tim. 3:7, 8). Which some professing have erred concerning the faith (1 Tim. 6:21). Of your own selves shall men arise, speaking perverse things (Acts 20:28, 30). Shall be false teachers among you . . . . which have forsaken the right way (2 Pet. 2:1, 15). Another Jesus (2 Cor. 11:4). Another gospel (Gal. 1:6). If any man preach any other gospel let him be accursed (Gal. 1:8, 9). Which corrupt the words of God (2 Cor. 2:17). Men of corrupt minds and destitute of the truth (1 Tim. 6:5). They shall turn away from the truth and shall be turned unto fables (2 Tim. 4:4). Beware lest any man spoil you through philosophy . . . . after the traditions of men (Col. 2:8).

E. W. KNAPP.

Separation: Its Need

SHOULD WE do as worldly people or come out from among them and be separate ? "What agreement hath the temple of God with idols ? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. 6:16-18). "Depart ye, depart ye; go ye out from thence, touch no unclean thing, go ye out of the midst of her; be ye clean that bear the vessels of the Lord" (Isa. 52:11). "And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts" (1 Pet. 2:11). "For we are strangers before thee and sojourners as were all our fathers; our days on the earth are as a shadow, and there is none abiding" (1 Chron. 29:15).

We are told to separate ourselves from the world in this life; and the Lord will separate us from the world when he comes. "When the Son of Man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations, and he shall separate them one from another as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left" (Matt. 25:31-33). "So shall it be at the end of the world: the angels shall come forth and sever the wicked from the just" (Matt. 13:49).

If we do not separate ourselves from the wicked in our daily life he will not separate us when he comes to gather his elect. Should we be ashamed to be a separate people ? "Whosoever shall be ashamed of me and of my words, of him shall the Son of Man be ashamed when he shall come in his own glory, and in his Father's and of the holy angels" (Luke 9:26). "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). "He that denieth me before men shall be denied before the angels of God" (Luke 12:9).

We must not be ashamed to let our light shine before men that they may see your good works and glorify your Father which is in heaven" (Matt. 5:16). "Ye are the light of the world" (Matt. 5:14).

If we are light of the world, how should we walk ? "Be ye therefore followers of God as dear children, and have no fellowship with unfruitful works of darkness, but rather reprove them. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:1, 11, 7, 8). We should live soberly, righteously, and godly in this present world, looking for the blessed hope and glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works (Titus 2:12-14).

Your sister in Christ.

ELSIE MARIE BRADLEY.

National Berean Society

Creta B. Hanson, Editor

108 South 2nd St., St. Louis, Mo.

MOTTO: SEARCH THE SCRIPTURES DAILY

SLOGAN: WE STAND FOR UNITY, TRUTH, AND RIGHTEOUSNESS

THE BEREANS will be interested to know Brother Clyde Randall, of Mora, Minnnesota, was united in marriarge on October 7th to Sister Ruby Broberg, of Mora, Minn. We extend our best wishes to this happy couple, and may their lot be a happy one.

October 17th Catherine Maylow came to live with Mr. and Mrs. Leland Roose, Charter Oak, Iowa. October was set aside as self-denial month for the Bereans of Illinois, and any Berean out of the state who felt like helping. Some of the locals have failed to send in their self-denial money. Please send your money to Anna E. Drew, 629 North Galena Ave., Dixon, Illinois. We plan to help some of our people who are needy, and in past years much cheer has been our lot.

GRATITUDE

A recent news item stated, "A dear old woman on leaving one of the city hospitals turned around, and as she looked back said, "I could kiss every brick in that building, it has been so good to me." Of course the building had not done anything; it was the doctors and the nurses she referred to; and if the "dear old woman" felt such deep gratitude for being relieved of bodily pain, what should our attitude be to our God and his Christ for all they have done for us ? God in his love furnished a Redeemer. Christ willingly gave us his life. To repay a debt ? No; while we were enemies this was done. Such depths of love ! Surely the least we can do is to show our gratitude by telling others of this love that they too may glorify, honor, and praise our Lord.

A. D. DONALDSON.

"Love your neighbor as yourself."

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

GOLDEN TEXT: Psalm 32:8

ONE OF OUR BLESSINGS

I REFER to solitude,
A day off every now and then
Apart from all the human brood,
In the heart of some deep glen,
Where only winds and shade intrude,
Beyond the thought of worldly gain
Or streets where pallid faces haunt,
Beyond the reach of greed and pain,
Of trickery and fear and want —
Where one can sit and dream a bit
Unravelling some mental twist,
Where no white flame of fame is lit
That lures to disappointment's tryst,
Close to the mother of the clan,
The earth, that madmen still defile
With blood and tears through life's brief span,
Where each one has so short a while
To dream of something better than
The endless strife of man and man.

"THE END OF THE LORD"

ARE YOU critical in your reading? Have you ever noticed James 5:11, where the above passage occurs? In full the verse reads: "Behold, we count them happy which endure. Ye have heard ofthe patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

In this passage "Lord" refers to God, Jehovah, the Creator, who has no end; for concerning him we read, "From everlasting to everlasting thou art God" (Psa. 90:1-4). If God has no end, it does not mean what is written, and if it does not mean this, what does it mean?

With seven different translations of the Scriptures before me I find that five, King James, Revised, Douay, Literal Reading, and Emphatic Diaglott translate as above; then is it really a fact that the people who lived nineteen hundred years ago saw the end of the Lord? Has the universe had no God in all these years? I, for one say that God is still existent, and we see the fruit of his love and the glory of his power every moment of the day.

One of the other translations, Farrer Fenton's, puts the word "object" in place of "end," making the passage read: "Ye have heard of the patience of Job, and have seen the object of the Lord." "Object" in this case has the meaning of aim, design, intent, intention, purpose. When we read the passage with either of these words in place of "end," we get a much clearer idea of its meaning. For instance, "And have seen the intention of the Lord." That makes it very plain, does it not?

But we still have have the other translation (Syriac) which puts it still clearer. "Ye have heard of the patience of Job, and have seen the result which the Lord wrought for him." Now we have it, and O so clear! Still all the translations agree perfectly; for the result is the end; and the "object" we have in doing a thing is to gain a certain end or "result."

Then again, the word "end" has many meanings, one of which is "conclusion," which again has different meanings, only one of which has any interest to us at this time. I refer to that one which we will define as "having made up your mind;" as "I have come to the conclusion to buy an automobile in place of a horse and wagon." If in reading James 5:11 we give it this thought, we have, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the conclusion of the Lord—or, the conclusion at which the Lord has arrived—that the Lord is very pitiful, and of tender mercy." In so reading it you have the meaning the apostle wishes you to have.

At no time, nor under any circumstances would it be possible for our God to have an ending; for "he liveth and abideth forever." So does his pity, patience, and tender mercy; and it is this thought —the exact opposite of end—that the text would have us know, understand and believe.

"LET YOUR LIGHT SO SHINE BEFORE MEN"

"THE ABOVE is a quotation from the words of the Master. It is a part of what is known as the sermon on the mount. It is well worth reading. It may be found in the fifth chapter of Matthew. For my sake—if not for your own—kindly turn to this great discourse and read every word, meditating on it, and when finished say to yourself, "As far as in me lies, I will follow my Lord's advice. I will do his will, I will strive to let my light shine, for many people judge my Lord by my acts and sayings."

Light is the symbol of knowledge and good deeds. In using the above words the Lord told his apostles to do unto others what he had done to them, to tell others what he had told them, to give unto others what he had given unto them, for by so doing the Father would be glorified. If we have one dollar and give half of it away, we have but fifty cents left, and so with all material things. But not so with the spiritual gifts the Lord has blessed us with. If we have love, the more we give to others the more remains with us. The more of God's truth we impart to others the more we retain. It is like a certain spring on one of the Eastern roads that bears this sign:

> I have given myself away day and night through all the years to all who came, and I never have been a loser thereby.

An old English writer once wrote: "Is thy light less for lighting mine?" No; there are some things we gain by giving away. Some things we increase by parting with them. So let us "share the light we have with others," for it is a most horrible thing for man or boy, woman or girl, to be a dark lantern.

DEEDS AND WORDS

WHY COMPLAIN of ingratitude? Do you want to be paid twice for a kindness rendered, a service performed? Were you not amply paid for your generosity, your thought, your action by the pleasure you experienced in doing good?

The receiver of any kindness should acknowledge the gift, but gratitude is a false sentiment when it is expressed by too many "thank you's," when it is indiscriminately proclaimed abroad.

If the heart of the giver is in the right place he wants the grateful to show their appreciation by passing on a kindness to another, by making good use of the gratuitous thing they have received.

Deeds, not words, best express gratitude.

DAILY THOUGHTS

Put not your trust in princes	Psa. 146:3
God hath from the beginning chosen you	2 John 2:13
Call unto me, and I will answer thee	Jer. 33:3
Seek ye the Lord while he may be found	Isa. 55:6
He knoweth them that trust in him	Nahum 1:7
The eternal God is thy refuge	Deut. 33:27
Underneath are the everlasting arms	Deut. 33:27

A BIG LESSON

TRANQUILITY IS to our heart what the warm spring sunshine is to the earth.

The peaceful calm, the hopeful, brave submission to things we cannot control, keeps our hearts from shrivelling up and our minds from getting clouded.

Unresentful resignation helps us to act well the part in life assigned us. When we learn to accept chastenings and leave the measure of our rewards to the eternal God—whose judgment is so far superior to the best of human's that the two cannot be compared—we have learned a big lesson in the book of life.

CHRISTIANITY

THE SHORTEST, safest way to convince the world you are a Christian, is to be a Christian.

Do you realize what this means? To be Christian is to follow Christ in all his ways. Christ came into the world to do his Father's will; and he did it.

Are you ready, are you willing to give up your own idea of things and strictly live according to the Father's will? Your answer to this question settles whether or not you are a Christian.

JOHN WESLEY'S RULE

DO ALL the good you can,
  By all the means you can,
In all the ways you can,
  In all the places you can,
At all the times you can,
  To all the people you can,
As long as ever you can.

And let us add that while we are doing all this let us keep smiling.

* * *

Every man is my friend until he proves he is not, and even then he hurts himself more than he can harm me when he tries to convince others that he is absolutely right and I am altogether wrong.

* * *

Not by the way one acts in the times of prosperity can real strength be measured. The conduct when adversity spreads her dark mantle over the path is what tells the story (Prov. 24:10).

* * *

The best and in fact the only way to overcome sin in the life, whether secret or open, is to deny self, shoulder the cross, and follow Jesus.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 72 CLEVELAND, OHIO, ~~NOVEMBER~~ 24th, 1920. NUMBER 44

"Don't Stop My Restitution!"

Don't stop my Restitution brother;
  Don't strike my name off yet;
You know the times are stringent,
  And dollars hard to get;
But tug a little harder
  Is what I mean to do,
And scrape the dimes together,
  Enough for me and you.

I can't afford to drop it,
  I find it does not pay
To do without my paper,
  However others may.
I hate to ask my neighbor
  To give me his or loan,
He don't just say, but means it,
  "Why don't you have your own?"

You can't tell how we miss it,
  If it by any fate
Should happen not to reach us,
  Or come a little late:
Then all is in a hubbub,
  And things go all awry;
Ah, brother, if you're married
  You know the reason why.

I cannot do without it,
  It is no use to try;
For other brethren take it,
  And so of course must I.
I, too, must keep well posted,
  And know what's going on,
Or feel among the others,
  Like any simpleton.

Then kindly keep it coming,
  If pay be somewhat slow,
For cash is not so plenty,
  And wants not few, you know,
But I must have my paper,
  Cost what it may to me;
I'd rather dock my sugar,
  Or do without my tea.

So, don't you stop it, brother,
  Unless you want my frown,
For here's the year's subscription,
  Be sure you put it down,
And send my paper promptly
  And regularly on
Its weekly tour of blessing
  To your sincerely,

-Selected and revised. JOHN

Wise is the man who, knowing little, says less.

The Subjects of the Kingdom

Are They Inferior to the Bride of Christ? The Question Answered Biblically

BRETHREN HAVE written me recently concerning certain phrases of the gospel, the greater number of whom we judge to be after the truth, whatever the cost may be to them. Such inquiry is always gladly received. God knows those who are his, their every need, and amply provides for it. If we can be used even in a small way by our heavenly Father in the building of his eternal temple, which shall be filled with his glory, how willingly we should work! It has been our experience, however that long, drawn-out discussions through personal correspondence or heated verbal encounters are of little value. We do not believe it is God's way to force the truth on anyone. Our advice to brethren who realize that error in many places is being advocated, is to apply themselves to a constant daily searching of the Scriptures themselves, and not depend too much upon another to search these things out for them. Everyone, from the least unto the greatest who will thus apply themselves as is well pleasing in the all-seeing eyes of God, will not lack the assistance needed. There is no slackness in God's work, but it is characterized by thoroughness and completeness. For every Eunuch there is a Philip, and for every Cornelius there is provided a Peter.

Oregon Bible College
Oregon, Ill.

DISCUSSION OF DOCTRINAL SUBJECTS PROFITABLE

We do believe in the discussion of Bible themes, but nothing of a personal nature should enter into them. No thought of any person should be in our mind, no effort to condemn or pull down, nor exalt in a personal way. But if in hewing to the line of truth, chips, falling here and there, cause a sensation, let us remember that ruffling winds many times precede a down-pour of refreshing rain to nourish and bless the famished earth. Neither let us forget that a workman is known by his chips. Coming into general favor with the brotherhood by advocating doctrine that may be pleasant to the eye and apparently good for food, as a rule, proves a snare, the works of satan. We could name a number of writers to The Restitution whose discussions we have followed with great profit. While we have met very few of these writers yet we know them as friends, for the light they have given. We find that plain speaking characterizes those who spake the oracles of God. John the baptist rather gruffly spoke to the multitude coming to him for baptism, in straight forward language without a vestige of deception: "Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruits worthy of repentance," etc. (Luke 3:7, 8). Those who believe a perverted gospel, or a gospel altogether foreign to the gospel Christ preached, seek to discourage discussion of doctrine for the reason that the truth is always accompanied with fire. Nevertheless God sanctifies by the truth. An occasional word of encougarement extended to those who flinch not from speaking the truth is not altogether out of order, instead of camping on their trail looking for something to advertise in a personal way derogatory, and placing them in disfavor with the body of believers.

A brother writes me in a commendable spirit, saying that many things are not clear to him and asks, among other things, this very searching question: "Will the subjects in the kingdom of God be inferior to the bride of Christ?" This question suggests an array of food for thought, and we are replying through The Restitution in the hope that others more able to answer it may have something to offer. We think we guess the brother's difficulty and to be definite and able to go straight to the root of his trouble we will state the question in this form:

IS THE WORLD JUSTIFIED IN REJECTING THE GOSPEL?

This may seem rather a startling question, but if the past and present world constitute material from which subjects are to be selected in the next, rejection of the gospel by them, is justified. If this be true, the world never has had, and does not now have, any effective operative remedy to stay or right the wicked condition into which it has drifted. Yet God has ordained the gospel, a power which can regenerate and cause men and women to think and act more godly, but who decrees that the mass of these wordly creatures cannot now know anything about it for the reason begotten of wisdom that they are not good enough to be a part of Christ's bride. Looking at it from this viewpoint, we ask with all candour and reverence, who then is responsible for the wicked condition of the world in these last days, God or man? The notion that a man or woman is accounted worthy to be a subject in the kingdom of God and at the same time unworthy to reign with Christ, is conspicuously absent in the teaching of Bible writers. Listen while Peter speaks, Acts 10:34, 35: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable with him." Notice the qualifications. God takes care of the fitting for service. Let us preach that whosoever will may come, and make it plain that dispensational salvation or the apparent lack of natural, judicial or kingly ability excuses or disqualifies anyone from immediate compliance with the terms of salvation. God knows the unbelieving as well as those who will believe the gospel. Preachers of the truth everywhere find generous samples of the first class. It is discouraging enough to preach the gospel two or three weeks in a place where only one or two will believe it; but how would we feel to be sent to the hundreds of thousands of places destitute of a single soul that will believe? Many times brethren and sisters go through hardships and privations to get the truth to one person called of God, but that one is precious in God's sight for reasons known to him, and everyone of these is gathered into the fold. The Lord is a shepherd that searches to the uttermost. To him one of his lost lambs is as precious as ninety and nine safe within the fold. According to the wisdom of Solomon it is evil that stands in the way of right judgment, for says he, "Evil men understand not judgment, but they that seek the Lord understand all things" (Prov. 28:5). The Lord declares, Exod. 33:19: "I will be gracious to whom I

will be gracious, and will show mercy upon whom I will show mercy." Let us once get fixed in our minds the truth that Paul declared to the Grecians, that God is not far from anyone, if haply they only will reach out after him (Acts 17:27). Bear in mind that Paul was not here speaking to the church but to the heathen (the world), those who are without God because they feel not after him, with the result that they are without hope. If it is not in a man or woman to feel after God in this life, what reason have we to preach that they would if they did have a second chance.

Our answer to the question, then, is that the nature of the service rendered to God, whether it be menial or of a higher order, does not determine his estimate of the individual, but rather the spirit of obedience, whether it be willingly and cheerfully performed or otherwise. We believe that when the thousand years reign of Christ is finished, completing the work of restituion, that every one of God's children will be on an equal footing. The big thing to work for is salvation, eternal life, immortality. David's hope: "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness" (Psa. 17:15). Contrary to the view that the nations of them that are saved during the times of restitution, constituting the subjects of the kingdom, are to be inferior to the bride of Christ, one would naturally conclude that a people living under the beneficent reign of Christ would develop characteristics at least equal to those who have lived in other ages.

J. E. HAMMOND.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

I HAVE a friend who is a Seventh Day Adventist: and in talking with him on various Bible topics, there came up for discussion, the return of the Jews to Palestine. When we had parted there immediately came to my mind this question, Do not many who look for the second coming of Christ walk in darkness? Then as quickly came the answer, Yes, they surely do in midnight darkness.

As a sample of those who have gone forth to meet the Bridegroom, who are destitute of gospel light are the Seventh Day Adventists and the Second Adventists. What is the light they need? They need the light concerning the essential features which constitute the gospel of the kingdom, as preached by Jesus and his disciples, as the message of life. What is it that alienates from the life of God? Eph. 4:18 reads: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them." What is one of the teachings that will alienate from the life of God? Let me direct special attention to a passage of Scripture which enumerates doctrines, which if not believed, will alienate such a disbeliever from Christ, and as far as the future is concerned, such an one is in the sad and lamentable condition of being without hope (Eph. 2:11, 12). "Wherefore remember that ye being in times past Gentiles in the flesh, that at that time ye were without Christ, (on account of) being alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.

There are many who believe in the second coming of Jesus who are ignorant concerning the restoration of the commondealth of Israel. Those known as Second Adventists and Seventh Day Adventists teach that Israel will never again exist as an independent commonwealth. They say that Israel as a nation will never return to the land covenanted to their fathers, but must ever remain as a scattered and hopeless ruin. Now how about the covenants of promise? As far as they relate to the land covenanted to Abraham, Isaac, Jacob and their seed, the Christ, is concerned, their teaching would render such covenants null and void, by affirming its destruction by fire prior to its being possesed by those to whom it was covenanted. Tell me, what personal interest can any people have in a commonwealth, they would consign to a hopeless ruin? It is certain they can have none. They are in need of gospel light. See 2 Cor. 4:4: "The light of the glorious gospel of Christ, who is the image of God, should shine unto them." Without it they will be unable to see clear enough to find the "narrow way" which leads to the kingdom of God. Nothing but gospel light will guide anyone through midnight darkness unto the coming Bridegroom.

Now are the Scriptures clear in their statements about the future restoration of the commonwealth of Israel? Yes, indeed; they are very clear, very explicit. Listen: "Thus saith the Lord God: Behold I will take the children of Israel from among the heathen (nations) whither they be gone, and I will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations; neither shall they be divided into two kingdoms any more at all" (Ezek. 37:21, 22). Now we know there once was a commonwealth of Israel. But did not God suspend this commonwealth? Yes, he did, but not forever. "It shall be no more, until he comes whose right it is; and I will give it him" (Ezek. 21:27). Is it possible for the gospel of the kingdom to be preached independent of the commonwealth of Israel? No, it is not, see Matt. 27:37: "This is Jesus, the King of the Jews." Jesus could never reign as "king of the Jews," should the Jews forever remain a dispersed people, and not reorganized as a commonwealth. Now the Adventists boldly affirm that God will not "bring them into their own land," and will not "make them one nation in the land." They strongly affirm that Jesus will never reign over restored Israel, as "King of the Jews." They do not hesitate in declaring that the exiled sons of Jacob will never, in a national capacity, occupy their fatherland. Is not such teaching contradictory to the angel's message to Mary, the mother of Christ? Certainly. See Luke 1:32, 33: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

What does God tell us to teach concerning the Jews who have been led away captive into all nations? Listen to him: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 31:10). This is the grand truth the Lord wants us to preach. Yes, he tells us to tell it. Why? Because the restoration of Israel is of exceeding great importance. And why so important? Because should you eliminate the restoration of the seed of Abraham as involved in the covenanats of promise, you invalidate the gospel message. When there was no one else to preach it, the cross thundered forth in three languages, "This is Jesus of Nazareth the King of the Jews." Christ the great King, the little flock on the throne with him, the twelve apostles upon "twelve thrones judging the twelve tribes of Israel" (Luke 22:30); and all principalities and powers being subject unto him. It was for this hope Paul was bound with a chain. "For the hope of Israel I am bound with this chain" (Acts 28:20).

"When the Lord builds up Zion, he will appear in his glory," says David. He is sure to build her up. His words cannot fail. There is a set time to favor Zion, we are told. Paul knew what he was talking about when he said, "As touching the gospel, they are enemies for your (Gentile's) sake: but as touching the election, they are beloved for the fathers' (Abraham, Isaac, Jacob and all the old faithful worthies) sake."

What instruction did the Lord leave us recorded in Matt. 24:42? "Watch therefore, for ye know not what hour your Lord doth come." Now in watching we should watch the national movements of Israel. Why? Because Israel is the great sign nation of the world. They are a sign around which all other signs must cluster. Is watchfulness along this line absolutely necessary? It is. Unless we do so we may find ourselves walking in darkness. Indeed, no better watchwords could the church of God have than these, "Watch Israel." Have you, dear reader, a citizen's interest in the commonwealth of Israel? If you have, then zealously watch and preserve your rights. The benefits that citizens will possess over aliens are simply immense, and so we cannot afford to trifle with that interest. It is said of the Ephesian Gentiles: "Now therefore ye are no more strangers (from the covenants of promise) and foreigners (from the commonwealth of Israel), but fellow citizens with the saints, and of the household of God." None but citizens belong to the commonwealth of Israel and the household of God. Let those, who, through divine grace are members of the spiritual Jerusalem, rejoice in that name and say —

Glorious things of thee are spoken,
Zion, city of our God.
He, whose word cannot be broken,
Formed thee for his own abode.
On the rock of ages founded,
What can shake thy sure repose?
With salvation walls surrounded,
Thou mayest smile at all thy foes.

Savior, if of Zion city
I through grace a member am;
Let the world deride or pity,
I will glory in thy name:
Fading is the worldling's pleasure,
All his boasted pomp and show;
Solid joys and lasting treasure,
None but Zion's children know.

STERLING GROVES.

Items of Interest

BIBLE SEARCHERS is the name suggested by Sister Icel Stedman, who is one out of eight of our young people that belong to a circular letter club, and that name will no doubt be adopted permanently by the members of the letter route. As these letters consist mostly of Bible questions, answers, discussions on the signs of the times, much good is expected to be conveyed from them. That others of the church may also enjoy and perhaps benefit by them, I am attempting to select from these letters and other sources, the most intresting and instructive extracts, and sending in, at least once a month, "Items of Interest."

Brother Melville Lyon writes concerning circuit letter writing: "Remember this circuit plan does not prevent special correspondence in case any member wants to write a private letter to another member; it enlarges the circle of acquaintances. But nearly always what we write to one will be of interest to all. We must keep in mind also that one of the objects of this circuit is mutual help and uplift, to bind us closer together in the church. Many of us are isolated, and this gives opportunity for broader reasoning through knowledge of others ideas."

"We are evidently approaching some great crisis," writes Sister Ruth Spencer, "but just what, no two seem to be of the same opinion. Apparently there are perilous times just ahead. The darkest hour is just before day. We will truly have many things to test our faith, loyalty to God and love to each other, before the end. Have you ever pictured in your mind for a moment what it would mean to us to be safely housed in the kingdom of God, free from the turmoils of this life? There to live a life that would measure with the life of Deity; to enjoy the society of the good of all ages and never more to whisper 'farewell' to friends and loved ones. We are commanded to earnestly contend for the faith once delivered to the saints. When I read of the faith of father Abraham, Job, and other ancient worthies, I am led to wonder if we really love the faith once delivered. Christ said, 'if we had faith as a grain of mustard seed (which is a very small seed) we could remove mountains.'"

The subject of milking machines comes up. Sister Rhoda Hanson lives on a dairy ranch in Michigan, and wrote an interesting description of those useful articles called milking machines. By the time our circuit letter made its round trip, we discovered that there were more than one kind of milking machine. Sister Ruth Spencer wrote the following concerning the model she uses: "I run a machine known as the Armstrong Brand. It is the only kind I have ever seen. This machine is very simple, consisting of four fingers and a thumb." To help the fun along, Aunt Bess contributes this: "I think the model is better than any yet described, as it not only milks the cows but takes them to and from the pasture. In fact, girls, I liked the model so well I married it."

Sister Rhoda Hanson wrote on April April 19th: "Sister Woodward preached a fine sermon here last Sunday, her subject being Social Responsibility. She impressed upon our minds the duty of the Christian toward his fellow men. How often we shun the duties set before us; but we should stop and consider that no one was too lowly for our Master to stoop and help them. Why, then, should we walk past on the other side of the road, as we find in the story related in Luke 10:28-37? I believe that sermon sunk in every heart in the church, and no tellin' how many, many people may be benefited just by that one sermon."

The apostle Paul wrote in Corinthians: "Now I beseech you, brother, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." Do we do this? Are we of the same mind, without divisions among us? Let us examine ourselves closely lest we be found "wanting" in this very essential point.

AUNT BESS.

Good Company

THANK GOD

THE PSALMIST says, "The earth is the Lord's, and the fulness thereof" (Psa. 24:1). Have we life? It is loaned to us, for we belong to God. Have we loved ones around us? They are loaned to us for a short time. They belong to God, and very soon we must breathe a sad farewell, and return them to God. Have we riches? Do silver and gold flow into our coffers? It is not ours, but belongs to God; and he will require us to render a strict account of the use made of the blessings which he has heaped upon us. This being so, to daily give grateful thanks to God for life and its blessings, is surely our reasonable service. What do you suppose God thinks of the man or woman who prays to him for some rich blessing, greatly desired, and when he receives it, proudly tells his friend what a lucky man he is, and forgets to thank God to whom he prayed.

Again what do you suppose God thinks of the man who, when stricken with mortal pain, prayed to him for relief, and at the same time sends for the nearest doctor; and on the morrow, when the pain is gone, greatly praises and richly rewards the doctor, but forgets to give thanks to God, who answered his prayer?

S. H. THOMAS.

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Editorial

The next issue of The Restitution will be dated Dec. 7th.

They are not reformers who simply abhor evil. Such men become in the end abhorent themselves.

Great powers and natural gifts do not bring privileges to their possessors, so much as they bring duties.

For every Eunuch there is a Phiilip, and for every Cornelius there is provided a Peter.—Brother J. E. Hammond.

We extend warmest welcome to Brother and Sister Cantwell Drabenstott, of Hartford City, Ind., rho have come to the city to locate permanently.

When flowers are saturated with heaven-descended dews, they always hang their heads; but vain men hold theirs the higher the more they receive, getting proud as they get full.

A man in the right, with God on his side, is in the majority, though he be alone; for "if God be for us, who can be against us?" God is multitudinous above all populations of the earth.

November 14th, the following young people were baptized into Christ after witnessing a good confession of faith: Barbara Bremner, formerly Presbyterian; and Robert Giles, formerly neutral, son of Brother Samuel Giles.

Sowing in Tears

I WOULD like to say that on Saturday, October 23, I left Pueblo for Rocky Ford, where Brother J. W. Grimsley met me and took me to his home, which is fifteen miles from there. I had never met these dear brethren, but they did not seem like strangers, as we who are in Christ are of one family. We are all brethren. How good it was to be with these who are letting their light shine in the locality where they live.

I saw the result of their labor in the Lord. Brother and Sister Grimeley were the only ones in the truth when they located there, and through their efforts and the meeting held by Brother Almus Adams a year ago, a number were baptized, and other are favorable to the truth. I trust that these will put on Christ by baptism when Brother Adams goes back. What a glorious thing to be in the ark, Christ Jesus! Storms may rage without, but they cannot harm us.

On Sunday we went to the church, which is about two miles from Brother Grimsley's Brother Grimsley teaches the older ones, and Sister Grimsley has charge of the children. She has a very systematic way of preparing the lessons, and I was sorry I could not hear them recite; but I am quite sure that under her teaching they will learn the truth fast. She has three of her own boys, and it seemed good to see them all anxious to get ready for Sunday School.

On Monday we went to Rocky Ford. There I had to say goodby to these dear brethren. May the Lord continue to bless them in their good work.

While in Rocky Ford I distrubuted some tracts and papers. If any one doubts that we are living in the times spoken of in the Bible which reads, "In the last days shall come scoffers walking after their own lusts and saying, Where is the promise of his coming? For since the fathers fell asleep all things continue as they were from the beginning," just let them go from house to house giving tracts and talking with the people. They will surely find that this Scripture is being fulfilled. One lady said, "O these things have been preached for years and years, and I don't think Christ's kingdom will come very soon." In fact I don't think she is looking for it to come at all. I said, "The Lord said to watch the Jews as that was a sign," ands he said, "Yes, they have preached that for years, too." So we see scoffers on every hand. I would certainly get discouraged if I did not know that the Bible says only a few will lay hold on these precious truths. I found one lady who seemed very much interested, and I felt that I was repaid for my work by finding her.

May the Lord help us to preach the news that the kingdom is at hand, yes even at the door. The time is short. Let us work.

Yours in Christ,

HANNA BARBER.

The Second Death

IT IS very generally thought that the second death is only once referred to in the entire Bible. Indeed, I have seen it so stated by at least one Bible commentator. But Revelation 20:14 is far from being the only mention of it in Scripture (see Rev. 2:11; 20:16; 2:8). There are quite a number of passages that have unmistakable reference to it. The importance of this is not sufficiently recognized; for if the doctrine of the second death can be shown to be one of the teachings of the Old Testament, it cannot be denied that there, resurrection from the dead is taught also, both of the just and the unjust.

It is indisputable that before a second death can take place a second life must have been lived. No honest reader of the Bible will dispute that a second life, which is to be everlasting in its nature, is promised to the righteous, therefore if the second death is proved, the conclusion is irristible that there is to be a resurrection of the dead both of the just and the unjust.

PSALM 9:17

Perhaps the most noticable instance in the Old Testament is in Psa. 9:17, R. V.: "The wicked shall return to sheol." The use of the word "return" necessarily implies that they were formerly there, otherwise language would be meaningless. That sheol in Scripture signifies the grave in its general sense, as being comprehensive of all forms and places of burial, is amply verified by the translators in the Revised Version in spite of their avowal to the contrary in their preface. The fact that "nations" are said to go there is strong evidence that the "hell" of the theologians (so-called) is "not in God's thoughts," nor did it "come into the mind" of Jehovah to consign whole nations to such an unmerciful fate.

JOB 21:30-32.

This passage seems to be of precisely the same import as that of Psa. 9:17. The evil man is "reserved," then "brought forth," and again (vs. 32) he is brought to the grave when he is to "remain in the tomb."

JOB 24: 19, 20.

The finality of the language used here seems to cover more than the first death.

PROV. 10:2; 11:4.

Perhaps these verses are generally understood in the sense of Dan. 12:4. where evidently a lengthening of the present life is implied; but surely here, as in other Scriptures, a further fulfilment is part of the burden of the message.

PROV. 11:18, 19, R. V.

"He that is steadfast in righteousness shall attain unto life, and he that pursueth evil doeth it to his own death." This passage as it reads in the Revised Version, is a most remarkable instance: for the promise of that "life which is to come" could scarcely be more explicitly stated even in the New Testament; and as "it is appointed unto men once to die," the reference to death would be without signification if the second death is not the death spoken of. Neither could it be said that a living man was appointed (or to attain) unto life after his "appointed" death. It is interesting to note that the Septuagint reads "is appointed unto life." Ezek. 18:26; Matt. 10:22; 24:13; Mark 13:13; Heb. 3:6, 14 should be read in connection with the Revised Version of this passage.

EZEK. 18:23.

"Have I any pleasure in the death of the wicked, and not rather that he should turn from his wickedness and live?" Much the same remarks apply here as to Prov. 10:22; 11:4. The reference, however, seems a little more pointed to the life and death which are to come.

EZEK. 18:26.

"When a righteous man turneth away from his righteousness, and committeth iniquity and dieth therein; for his iniquity that he hath done (after being righteous) shall (future) he die" (the second death). See Psa. 69:28; Exod. 32:32; Rev. 2:5.

DANIEL 12:2.

"And many (not all) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (margin, abhorance). Here, clearly enough, resurrection to eternal life is predicated, and by antithesis the second death is as distinctly foretold.

MATT. 25:40.

This passage might well be called Dan. 12:2 in the New Testament. The same remarks apply here, for "everlasting destruction" or death is the rational and natural antithesis to the everlasing life which is promised and when our God-given reason is allowed to rule the mind, there will be no quarreling with the fact that death is the only punishment that can be everlasting for every other punishment when carried to excess invariably ends in death. If everlasting life is eternal the "punishment" is eternal also. Therefore it is further evident that the second death is here referred to.

MATT. 10:28; LUKE 12:4.

These two passages are reports of same message by Christ to the people. Man truly has power to kill souls as Scripture repeatedly testifies, but none can only send his fellow to hades (the first death), the grave, from which a resurrection both of the just and the unjust is divinely foretold, and though because of this prophetic promise they need not fear man, yet they are warned whom they should fear. They are warned to fear him, whom, after he has killed, is to destroy both soul and body in Gehenna, the second death. See Isaiah 8: 12, 13. Man is called a soul because he has a soul or life, but what life is still remains a mystery; hence the impossibility of man being able to destroy it utterly, though he severs its connection with any created being.

MARK 9: 43-48.

Here Gehenna, the lake of fire which is the second death, is referred to in the previous passage.

LUKE 13:5.

"On those eighteen upon whom the tower of Siloam fell and killed them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you Nay: but except ye repent ye shall likewise perish." How? By being killed or slain (see Luke 19:27), "sudden destruction." The threat would be meaningless if the Adamic death were here alluded to, as the "all" of whom Christ spoke would most of them at least lie a natural death in the ordinary course of events. Again, the death referred to by Christ could be averted by repentance ("except ye repent"), the natural or first death could not, for none can save alive his own soul. It is appointed unto men once to die.

LUKE 19:27.

"But these mine enemies which would not that I should reign over them, bring hither and slay them before me." Here were Jews living at the first advent of Christ who were to be slain after his return (see verse 15). Hence they must have been resurrected to be slain at the second advent by the second death. It would seem that the second death is almost invariably an inflicted death in contradistinction to the natural death. Some other passages which seem clearly to have reference to the second death are: Rom. 6:23; 8:6; James 1:15; 5:20; 2 Pet. 2:9; 3:7; Heb. 9:27; 2 Thess. 1:7-9; Rev. 2:11; 20:6, 13, 14; 21:8.

SPECIAL NOTE

Throughout the Bible life and death

1. Are always in contrast.
2. Both words are elementary.
3. They have 20 synonyms.

They cannot therefore be replaced by other words.

Nor can they be supplied by any attempt at definition.

Even when used in a secondary sense the primary meaning is always involved.

Sin and death, righteousness and life

are the themes of this Book. Hence to deny the reality of death amounts to a denial of the gospel of Christ, the Son of God, who came that he might redeem us from death.

It is repeatedly asserted in the New Testament that Jesus Christ died and was buried and that God raised him from the dead; an assured fact that differentiates Christianity from every other religious system. Has it occurred to you what tremendous issues would be involved had God not raised him from the dead? Paul says faith would be in vain! The question is a reasonable one—it deserves consideration—it requires an answer. Every doctrine of the Christian religion is affected thereby. For instance, in how many ways would it affect the doctrine of the Trinity? Test every item of belief by this searching question and the inevitable result is that he would have remained dead.

R. H. JUDD.

Revenge is usually suggestive of evil but not all revenge is wrong. There is a godly kind that is perfectly legitimate for a Christian (Prov. 25: 21, 22).

The Peace League

THE PRESENT peace league of the nations is different from anything going before it that is revealed in the history of the world. "The alliances of the greatest historical importance are the Triple Alliance (1688) of Great Britain, Sweden and the Netherlands against France; The Grand Alliance (1689) of the Emperor Leopold I, and Holland subsequently joined by England, Spain and Saxony, against Louis XIV; the Quadruple Alliance (1718) of Great Britain, France, Austria and Holland, against Spain; the Holy Alliance (1815) of Russia, Austria, and Prussia, for the maintenance of peace and the establishment of the existing dynasties; and the alliance (1851) of Great Britain, France and Turkey against Russia" (Ency. Brit.)

The nearest approach to the present peace league is the Holy Alliance of Austria, Russia, and Prussia (1815) after the wars of Napoleon; but it is small when compared with the present peace league.

They were only three nations, while the present league is composed of about forty nations, and is only in its formative condition. The material of which it is made is hard to control; but after the United States, Russia, and Germany join it, it will be strong, and will function all right for some time.

Only big things are noted in the book of the Revelation, and the peace league is one of the things noted therein. The future dispensation is to be ruled by Christ and his brethren; but the present is ruled by the angels; and in Rev. 7:1 four angels are seen by John holding the four winds, and another angel ascending from the sun-rising (R. V.) having the seal of the living God: and he cried with a great voice saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God on their foreheads." Here is a work to be done while the winds are being held, and that work is sealing God's servants in their foreheads, twelve thousand out of each of the tribes of Israel. The Jews were very ungodly in rejecting the Son of God, their Messiah, who gave full proof of his mission.

But Paul says, "I would not, brethren, that ye should be ignorant of this mystery, ... that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sake; but as touching the election they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance" (Rom. 11: 25-29).

This doctrine of God's calling, and gifts without repentance is being badly neglected by professing Christians in our days. See Paul for an instance. He madly persecuted the poor saints unto death. But what says God? "He is a chosen vessel to carry my name to the Gentiles." God was able and did convert Paul; he is able and will convert the Jews. He will turn away ungodliness from Jacob. The Jews have the knowledge of the one living and true God; and the sealing work in their foreheads will reveal to them Jesus Christ, God's Son as their Messiah.

Before the sealing they had the Father's name written in their foreheads, and in chapter 14 they stand with the Lamb on the Mount Zion "having his name and the name of his Father written in their foreheads" (R. V.). God's faithfulness is pledged by covenant to turn away ungodliness from Jacob, and here in the sealing of the 144 000 out of the twelve tribes, is the only place in the Revelation where such a work is revealed in fulfilment of God's covenant with Israel.

It should not be forgotten that the book of the Revelation was given to "shew unto his servants things to come" (Rev. 1:1). Israel was ungodly in refusing the evidence of Christ's mission; they are still in ignorance, and need to be enlightened, and what objection can be urged against this sealing work being for their enlightenment according to God's covenant? The signs of the times indicate the approaching end of this dispensation.

The hand of God is seen among the nations favoring the return of the Jews to their promised land. Big bodies move slowly; therefore, patience brethren. God's word is sure to be fulfilled.

GEO. FRANCIS.

A PRAYER

Based on Col. 3:12-17, showing Christian conduct.

OUR HEAVENLY FATHER:

IN THE name of thy Son and as thy elect we ask thy guidance and aid so we may be filled with and practice mercy and kindness, humbleness and meekness, together with longsuffering and forbearance. And O Father, give us the spirit of forgiveness even as thou and thy Christ hath forgiven us. But, above all else, O Father, may we practice charity, which is thy bond of perfection; and as we are called in one body may thy grace rule us and at all times and under all circumstances may we be thankful. Let the word of Christ, which is wisdom, dwell in us richly; and whatsoever we do, in word or deed, may we do it in the name of thy Son, through and in whom we thank thee giving thee praise and honor and glory. Amen.

Amen. A. D. DONALDSON.

The Young People's Page

A Department for the Edification and Entertainment of Youth

A. D. DONALDSON .... EDITOR
37 South Twelfth Ave., Mount Vernon, N. Y.

Memory Verses: Micah 6:8; Titus 2:13, 14

GOLDEN TEXT: 1 Timothy 6:11, 12.

A PRAYER

By Dorothy Lyon

GIVE ME the pure, sweet love that will repay
The love thou hast for me, in some small way,
That I may seem more thankful, Lord, I pray,
For thy beloved Son.

Help me in friend and foe alike to see
Something that's nobler far than aught in me,
That I may more like my dear Savior be,
That meek and lowly One.

And O, from every word and action take
All thought of self, and my whole lifetime make
An offering for thine and other's sake,
To thee, dear Lord, above.

And grant that sweet humility may lend
Its quiet influence to gain this end—
That e'en the least may count me as his friend,
A messenger of love.

From every stain of sin, Lord, cleanse thou me,
Let my whole soul be filled with love for thee
That in my heart, with sacred purity,
May shine thy word.

While others, day by day and week by week,
For joy and pleasure, fame and fortune seek,
Just make me ever kind and pure and meek,
And make me loving, Lord!

AN OPEN LETTER TO THE YOUNG PEOPLE OF THE RESTITUTION

"Wherefore come out from among them and be ye separate saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Some four or five years since I, Mrs. Charles H. Thomas, wrote a few articles asking certain questions regarding dancing. I did not uphold the spending of money nor the wasting of our time in such amusement, but I was a musician and as such thought that to play at a public dance was not wrong. Then after consideration I was in doubt and wishing to be on the safe side I stopped studied the matter from the Bible standpoint and took it to the Lord in prayer. Now I regret that I ever engaged in such an undertaking, for I would be very sorry to think that my influence caused one of God's dear ones to stumble.

Can a Christian go to dances and still be a warm, live Christian? My answer is, No.

Can a person of good morals go to dances? To this question my answer is yes. But what has the question of morals to do with those to whom are given the command, "Come out from among them, and be ye separate."

The dance craze has almost the same hold on some of the younger element that the thirst for alcohol has on some older people.

After my marriage I lived for some years beside a dear relative who had heard the truth and obeyed in baptism. I then was a Methodist and never before had met one in the truth. I had been taught to obey the "law of the Sabbath." This relative would make light of my belief but never during my stay of three years was I shown what the truth was, neither in example nor precept. I never saw a Bible in the house, but that dear girl was an attendant at all dances. Did she go morally wrong? No. Today, she as then, is too strong minded to lose herself; but in the same town many young girls have fallen, helped by the dance. But, as before said, we are not interested in the morals of the question. As for myself, after years of fighting I am firmly convinced that we can not be of the family of God—real live Christians—and be a seeker after, nor a partaker of the pleasures and allurements of the world. We must be separate: we must daily feed on God's word. Four years ago, when I was trying to decide this matter, this relative came to my mind, and the thought that lodged there was, If from the time of her baptism, this dear girl had kept herself separate, daily studying God's word, could I have lived with her for three years without finding out she was one of God's children? I do not condemn her. I have done worse. My desire is to pass to others the lesson I learned. Brethren and sisters, pray the heavenly Father to give me strength to guide my own little ones in the way of truth and grace, and make me strong so I can be separate from the gloss and glitter of the world, working for him. Then I will always be your sister in Christ.

In Paul's epistle to the Colossians there are but foud chapters. Suppose we read them, especially chapter three, asking God for strength and guidance so we can understand, believe and practice. We will be better Christians for so doing.

WRITE ME A LETTER

TO DAY, in another column, we print "An Open Letter to the Young People of The Restitution," written by a sister, herself a mother, desirous of bringing up her children "in the nurture and admonition of the Lord."

We imagine that in the term "dance" Sister Thomas refers to public dancing, such as balls, etc. We would like our readers to take up this question in a serious way and let us have their views on the matter, not for controversy, nor yet as opinions; but as conclusions based on Bible study. As Christians we have an exceeding high calling; we have many privileges but we also have many duties, duties that cannot be put aside, if we are children of God. Then we must obey our Father, we must honor and love him as Paul, in Colossians says, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father in him;" and again in 1 Corinthians, "Whether therefore ye eat, or drink, or whatsover ye do, do all to the glory of God." Let us hear from you.

"NOT SLOTHFUL IN BUSINESS"

A GREAT thinker once said, "Not as little as we can, but as much as we dare," or words to that effect. How true this is as pertaining to our works that cometh through faith that we read about in James 2:14 to end. We know that works cannot save us. Our salvation comes through faith in Jesus, who was holy, just and good, and obedience to the commands of God. Through our faith and obedience we partake of the perfection of Jesus Christ who covers us with his righteousness. This in turn forces us to do our duty which is to honor and glorify God in all our ways. God demands this and it is very little for us to do when we consider all that God has done for us. We can neither honor nor glorify God by shutting ourselves in a closet, but we can both honor and glorify him by telling men, who know him not, of his love, his mercy, his grace. We can honor him by doing his will, we can glorify him by accepting his plan of salvation which is through his Son our Lord. We can have works without having faith, but we can no more have faith without works than we could be in the dark while the sun was shining upon us. When we pray God to increase our faith let us also ask him for strength to work in his vineyard so we can receive the pay of "well done thou faithful servant, enter into the joy of thy Lord."

TO THE GRUMBLER AND THE FAULT FINDER

THE FOLLOWING little talk was overheard one morning recently by the writer as he was on his way to the station going to business. Immediately in front of me, was a man who by his dress we know was a laborer, and by his tongue it was no guess to tell he was of celtic origin. Some distance away was a milkman who addersing the laborer said, "Hello, Jim, good morning"; to which Jim replied, "Good morning."

Then in a few moments the milkman again said, "Jim, its a rotten morning." There had been a heavy fog, and now a fine drizzle was falling. I wish it were possible for me to give you that rich, sweet sounding Irish brogue Jim used as he replied, "No, its a good morning." Then after a moments thought, "I've learned that in things I can neither cause nor cure, never to find fault with them."

O, noble Jim! I wish I had reached your philosophic height. For many years I have tried to, but I most always fail, and especially so on damp, foggy mornings. Yet why should we? If we as Christians, believe that "all things work together for good," why should not the fog be as welcome as sunshine? I imagine it's a case of "O, ye of little faith"; and if the repeating of this little incident will do you as much good as the hearing of it did me, it has not been written in vain.

DAILY THOUGHTS

Men ought always to pray and not to faint	Luke 18:1
The joy of the Lord is your strength	Neh. 8:10
He that humbleth himself shall be exalted	Luke 18:14
I have prayed for thee that thy faith fail not	Luke 22:32
The words of the Lord are pure words	Psa. 12:6
How great is thy goodness	Psa. 31:19
Come . . . apart into a desert place and rest awhile	Mark 6:31

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A Paper Representing The Church of God
Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12
VOLUME 72 CLEVELAND, OHIO, DECEMBER 14th, 1920. ● NUMBER 46

The Christian Watchman

Watchman, tell me does the morning
Of fair Zion's glory dawn?
Has the signs that mark his coming
Yet upon my pathway shone?
Pilgrim, arise! look around thee,
Light is breaking in the skies!
Gird the bridal robe around thee,
Morning dawns! arise! arise!

Watchman, see the light is beaming
Brightly still upon the way,
Signs through all the earth are gleaming,
Omens of the coming day,
When the Jubal trumpet sounding
Shall awake from land and sea,
All the saints of God now sleeping,
Clad in immortality.

Watchman, hail the light attending
Of the grand sabbatic year,
And with voices loud proclaiming
That the kingdom's very near;
Pilgrim, yes, arise! look round thee,
Canaan's glorious lights arise,
Salem, too, appears in grandeur,
Towering 'neath the cloudless skies.

Watchman, in that golden city
Seated on that jasper throne,
Zion's King arrayed in beauty,
Reigns in peace from zone to zone.
There on sunlit hills and mountains
Golden beams serenely glow,
Pearly streams and crystal fountains
On whose banks sweet floweretts grow.

Watchman, see the land is nearing,
With its vernal fruits and flowers;
Oh! just yonder, oh how cheering!
Bloom forever Eden's bowers
Hark! the choral strains are swelling,
Wafted on the balmy air,
See the millions, hear the singing,
Soon the pilgrims will be there.—Selected by
Sister CASSIE L. HICKLIN.

John 5:28, 29 and Russellism

Universal Resurrection Shown to be Fallacious and Unscriptural: John R. Fiske

IT IS contended by Russellites that John 5:28, 29 teaches universal resurrection and probation for the dead. We believe them to be wrong. To our mind John 5:28, 29, together with other passages, plainly refutes both theories. If one will notice verse 29 carefully he will doubtless see that the "all" that "comes forth" is limited by the Master to a certain class. Who is the "all" of whom he speaks? It is "they" who are good or evil doers under the law which gives its servants either a resurrection of life or of condemnation. What is that "law" which gives its obedient servants a "resurrection of life" and its disobedient ones a "resurrection of condemnation"? Is it not the "law of faith" (Rom. 3:27)? If so, then those not under that "law" can not receive either resurrection promised. As there are none other promised the dead but these two, it follows that John 5:28, 29 teaches the non-resurrection of those not in the "resurrection of life" or of "condemnation."

THE GOOD AND EVIL DEFINED

Merely being "a man righteous" and "devout" (Acts 10:22, Rotherham) will not put one in the "resurrection of life" if ignorant of the faith (Acts 11:14). Likewise mere wickedness will not put one in the "resurrection of condemnation" if ignorant of the law of faith. Since "they who have done good" means strictly they who have known and obeyed the "law of faith"—not the righteous who are ignorant of it; then "they that have done evil" does not mean the uninstructed wicked, but strictly those who have known and disobeyed the "law of faith."

Oregon Bible College
Oregon, Ill.

SUMMARY OF PROOF TEXTS

This is (what is?) that light is come into the world, and men love darkness rather than light.

2. Where there is no law (of faith or any other kind) sin is not imputed.

3. Where there is no law (of faith or any other) there is no transgression.

4. Times of this ignorance God winked at.

5. He that knoweth to do good and doeth it not, to him it is a sin.

6. If I had not come and spoken unto them they had not sin; but now they have no cloak for their sin.

7. He that believeth not is condemned.

8. He that believeth and is baptized shall be saved. He that believeth not shall be condemned.

LIGHT CREATES RESPONSIBILITY

Surely these are sufficient. Here we are taught that light precedes responsibility; that though men sin without law yet it is not imputed against them: that if they hear not the words of Christ "they have a cloak for their sin." That in "times of ignorance" God "winks" at the acts of men whether good or bad as far as future responsibility is concerned.

THE WICKED RAISED—WHO?

That the evil doers of John 5:28, 29 is restricted to them who have known the truth but have disobeyed it is a clearly revealed doctrine. Are not the good and evil doers of John 5:28, 29 the "just" and "unjust" that are to be raised (Acts 24:15)? Are not the risen "just" and "unjust," the "righteous" and the "wicked"? If so, then who are the wicked that are to be raised? "The wicked shall return to sheol, even all the nations—people—that forget God" (Psa. 9:17, Revised Ver.). Since we cannot "forget" anything unless we have first known it, so these "people" who "forget" God have once known him, but have failed to "keep in memory" (1 Cor. 15:1) the things of God. These are they who are the wicked that arise from sheol and must return to sheol even all the people that forget God. Since the ignorant have not known him, they cannot forget God; hence are not among the risen "wicked" that "return to sheol."

THE WICKED FURTHER DEFINED

"Flee from the wrath to come:" "Wrath against the day of wrath." "The wrath of God cometh on (whom?) the children of the disobedient." "Jesus who delivered us from the wrath to come." "The great day of wrath is come." "They (the wicked) shall be brought forth to the day of wrath." Whom is this "wrath" treasured up against? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." Hence they who hold the "truth in unrighteousness" are the ones who get the "resurrection of condemnation." These alone are the recipients of "the wrath of God" which will be executed against them in the day of wrath and destruction (Job 21:30). The ignorant, not "holding the truth in righteousness," though they may sin, it is not "imputed" against them. Therefore the evil doers of John 5:28, 29 refers to them alone who "hold the truth in unrighteousness," even "all the people who forget God."

A LIMITED RESURRECTION

Notwithstanding the foregoing arguments there may be certain ones who will still contend that John 5:28, 29 teaches an unlimited resurrection. Well, we believe firmly it teaches a limited one: which is right? Let inspiration settle the question. Does John 5:28, 29 mean all that are in the dust, or simply "many of" the all? That is the question to be settled. Well, which does it mean? Here is the answer; pray accept it: "Many of them that sleep in the dust of the earth shall awake." "Many of" never means all of. So inspiration has settled the question in the favor of a limited resurrection.

RESURRECTIONAL PROBATION ABSURD

"They have done evil:" are they not "evil doers"? If so, will not the evil doers be "cut off" (Psa. 37:9). Since these are the risen wicked, will they return to sheol as David said they would? Since the day of wrath is a day of destruction to the wicked (Job 21:30) will they not be destroyed? Since they awake to shame and everlasting contempt to see it always (Douay Version), will this always ever end? Since the life and the concontempt are both everlasting will this everlesting ever end? Is it thinkable that from those experiencing everlasting contempt will be evolved a race of immortals? Since they will experience it always, will they as immortals be viewed with contempt by those who awake to everlasting life? "They who have done evil:" what will they receive? Let Paul answer.

POST-RESURRECTIONAL DESTINY

"Wrath, woe, anguish, tribulation upon every soul of man that doeth evil." Will the heathen, since the Russellites say they will be in the "resurrection of condemnation," receive wrath! woe! anguish!!! Will they be brought forth to the day of destruction? Will they experience shame and contempt and see it always? Will they as a part of the risen wicked return to sheol? Are not they who sow to the spirit doers of good? Will not they reap life everlasting? Are not they who sow to the flesh, doers of evil? Will they not reap corruption in the second death? If so, will the heathen reap this punishment too?

WILL JUDAS BE "LOST" OR SAVED?

Judas is lost. Will he be in the resurrection of condemnation? If there is salvation in the resurrection of condemnation he will certainly get it, as all who have done evil under the law of faith get the same fate—a resurrection of damnation.

"DAY OF WRATH"—NOT SALVATION

Since those that have done evil are unjust, they are to be punished (2 Pet. 2:9) with everlasting destruction (2 Thess. 1:9). Once more allow us to refer the reader to Rom. 2:6, 7. Here it says that in the day of judgment, if the heathen emerge as a part of the wicked, that every soul of man that doeth evil will get wrath, woe, and anguish. Why should the heathen experience such? Notice, "every soul of man that doeth evil" certainly means they that have done evil of John 5:28, 29. Well what will they receive? Wrath. The reader may think if he wishes that wrath, woe, and anguish may turn the day of wrath into a day of salvation for the risen wicked who experience such, but for ourselves we believe it will be a day of destruction for them.

MEANING OF THE WORD "CONDEMNATION"

The reader may think condemnation a wrong rendering of "krisis," in John 5:29. We frankly admit "krisis" sometimes means judgment; but at other times it is used in the sense of condemnation, and here is a case for these reasons:

1. They that have done evil have either failed to believe on Christ or else disobeyed him hence they are condemned already. Therefore theirs is a life of condemnation, theirs is a death of condemnation, and theirs must be a resurrection of condemnation.

2. To maintain the antithesis, resurrection of condemnation and resurrection of life are striking opposites. This contrast is largely destroyed by rendering "krisis" judgment.

3. Resurrection of judgment would imply that those who have done good as well as bad are to be judged. But since the good as well as the bad are to be judged, it follows that judgment is the wrong rendering.

4. Judgment does not always stand for "krisis" exactly. Here is an example: "God sent not his Son into the world to condemn (krisis) but that the world through him might be saved." Render "krisis" judge and the impressive contrast is lost. But render it condemn and the balance is complete. So it must be with John 5:28, 29.

Judgment and Resurrection

Number One

A WORTHY young brother has requested several times that your humble scribe write a series of articles giving some reasons why we reject the theory of "mortal emergence" for the righteous dead. The word "emergence" is defined, "The process or result of emerging; a rising or coming forth; a coming into view; as the emergence of the moon from an eclipse; the emergence of a race from barbarism" (Standard Dictionary). The definition of the word spoils the idea of mortal emergence; for it includes the thought of "a rising or coming forth," and makes the emergence equivalent to the words "come forth" and "rise," so often used in the Bible. Then why not use the biblical words? Because that would make the dead rise immortal. "The dead shall be raised incorruptible." The words being synonymous makes the Bible teach the truth; the dead shall emerge incorruptible. The theory of mortal rising, coming forth, or emergence is based on the false premise that trial or decisive judgment takes place after the resurrection. The following facts show the fallacy of this premise.

DECISIVE JUDGMENT OF RIGHTEOUS NOW

(1) "He that shall endure unto the end, the same shall be saved" (Matt. 24:13). How did Jesus know that the person who endures unto the end shall be saved, if his destiny is not decided till after resurrection? He could not; hence the theory that makes decisive judgment follow resurrection is false.

(2) To the church in Smyrna Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." If this church filled the requirements, is not their destiny a settled fact? And if their being faithful is essential to the obtaining of the crown of life, the fact that others were not faithful would make it evident that they could not obtain that crown.

(3) The righteous judgment of God "will render to every man according to his deeds: to them who by patient continuance in well doing, seek for glory, honor, and immortality, eternal life" (Rom. 2:6, 7). To render is to "bestow, furnish, provide, or give" (Stand. Dic.). Then if one con-

tinues faithful throughout the present life, the fact is settled that he will in future be given eternal life. His destiny is sealed; decisive judgment has been rendered; only executive judgment is necessary in the future.

(4) "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is (no doubt here) laid up for me a crown of righteousness, which the Lord the righteous judge, will give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7, 8). Here Paul not only knows his own destiny, but that of all who love Christ's appearing. Does he know more than God and his glorified Son? No. This passage alone is positive evidence that we are passing now through decisive judgment.

(5) "The Lord knoweth those that are his" (2 Tim. 2:1). This is the truth, and hence makes future decisive judgment in the case of the righteous unnecessary.

DECISIVE JUDGMENT OF THE WICKED ALSO NOW

(1) "For this ye know (that is, the Ephesian church knows) that no whoremonger, nor unclean person, nor coveteous man, who is an idolater hath any inheritance in the kingdom of Christ and God" (Eph. 5:5). Were the saints of Ephesus wiser than the judge of all the earth? If not, then the destiny of the persons here spoken of by Paul is settled. If settled a decisive judgment in their case is not necessary.

(2) "Except a man be born again he cannot see the kingdom of God" (John 3:2). The original word here for "born" implies begettal as well as birth. As one is begotten before birth we conclude it would be correct to understand begettal is included in this assertion. Now begettal takes place in this life. Does not God know those who are begotten from those who are not begotten? If those not begotten are not to even see the kingdom of God why should he wish in the future any other judgment to decide their destiny? The fact of their not being begotten leaves no room in his kingdom for them, and therefore leaves them without a future home.

(3) "He that believeth not is condemned already" (John 3:18). The word "krisis" here means to judge as well as to condemn. In this place it shows that the unbeliever is already under judgment unto condemnation. His case is settled so long as he remains in unbelief. If he wastes his probationary life in unbelief he remains under sentence to condemnation. The wrath of God abideth on him; he shall not see life (John3:36).

(4) Of apostate Christians we read, "For it is impossible, ... to renew them unto repentance" (Heb. 6:4-6). Is not their destiny sealed, then? God reveals that much to us; what more is needed but his execution? A decision concerning apostates has already been revealed without a doubt.

(5) "For if we sin wilfully after that we have received the knowledg of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:26, 27). Is not the destiny of such people sealed? God knows as much about them as Paul, and no doubt revealed their destiny to him. So far as this people is concerned, no room is left for future decisive judgment. The "krisis" here is executive, and in connection with the "fiery indignation which devours," instead of tries, the people spoken of.

(6) If one convert an erring Christian from his error, God says, "Let him know that he . . . shall save a soul from death" (Jas. 5:20). If God does not know as much he could not reveal to us the matter; and hence the life and death question is decided here and now.

We might continue to quote texts to the same effect, but we believe the reader, if a biblical scholar, will mentally see many equivalent passages after reading these given. There is a mighty heap of evidence against a future decisive judgment. "He that hath the Son" hath the "future" life by promise; others cannot see that life, because they are now under God's wrath.

J. J. HECKMAN.

Inspiration of Scripture

INASMUCH AS some have denied that the entire Bible was given by divine inspiration, I thought it might not be altogether unprofitable to write briefly concerning the matter. It appears the great difficulty is found in the word Scripture. "Scripture" is a word derived from the Latin (Scriptura). and in its original sense is of the same import with writing, signifying "anything written" (Buck's Theological Dictionary). Therefore, some have supposed that the word in 2 Tim. 3:16 must of necessity include everything written since the discovery of the art of writing; taking the verse as it would read with the two verbs in italics; consequently they leave out the first verb, and read "all Scripture given." But this cannot be done and make sense, without leaving out the conjunction "and," which is in the original, from the fact that conjunctions are to connect sentences; and if the first verb is kept out, the sentence must of necessity extend to the word "profitable," and the verse would read, "All Scripture given by inspiration of God (is) profitable." etc. But this I claim, that if they have any right to exclude the first verb, they have no right to retain the latter. But as it is impossible to make any sense whatever without the verb, as there is nothing said or affirmed without a verb, neither indeed can be; wherefore, after having kept out the two verbs and the conjunction, which is in the original, they take the remaining part of the verse, add one verb, and declare it right!

Now, how it is men come into possession of the power to do these things I cannot tell; or whether they have any such right. Who, I ask, admitting the plenary inspiration of the Bible, can with propriety question the perfection of the verse as it now reads and was left by the translators. Reading it, together with verse 15, there is a perfect harmony, and easy to be understood, inasmuch as Paul declares what manner of Scripture it is. He says it is that Scripture which is able to make one wise unto salvation through faith which is in Christ Jesus. That it was the book now called the Old Testament to which he referred Timothy, no one will deny. Consequently it is evident the adjective "all" includes no more nor less than the thirty-nine different books, written by different authors, at different times and in different languages—the very Scriptures of which Paul spoke to Timothy, as being all given by inspiration.

So doubtless, Timothy understood it. Suppose I say to an individual, "take this fifty dollar note and get it cashed;" and on his return I say, "did you get all the money?": would it not be proper? Indeed it would, and perfectly understood by the man. But who would suppose I meant all the money in the world? Nobody having common sense; they would know that I meant all the money due me. So doubtless it was understood by Timothy that Paul meant only all the holy Scriptures included in the Old Testament.

Again, if the prophets and apostles were permitted to "mix their own production with the dictates of the Spirit, and to have passed the unhallowed compound on the world as genuine," how can we know what part to believe? "In fact by denying that they were constantly under infallible guidance, it leaves us utterly at a loss to know when we should or should not believe them. How can I be certain that they have not, on some occasions, published, in the name of God, sentiments of their own, to which they were desirous to gain credit or authority? Who will assure me of their perfect fidelity in drawing a line of distinction between the divine and the human parts of their writings? The denial of the plenary inspiration of the Scriptures tends to unsettle the foundations of our faith, involves us in doubt and perplexity, and leaves us no other method of ascertaining how much we should believe but by an appeal to reason. But when reason is invested with the authority of judge, not only is revelation dishonored and its author insulted, but the end for which it was given is completely defeated.—J. Steadman.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

H. E. Russell	$ 5.00
Esther Burton	1.00
A Sister	10.00

To be overcome of pride, jealousy, vain ambition or any other carnal self-seeking, in any stage or form, is to be the meanest and lowest kind of a slave.

Be not afraid of showing sentiment; only the weak, the selfish, and the cruel are uninspired by the emotions classified under the word "sentimental.".

A steady and patient beholding of the risen, living, glorified Christ will forever remove all fears and comfort and satisfy the aching heart.

Pride can be made a virtue as well as a vice, as humbleness can be made a vice as well as a virtue. Some of us are actually proud of our humbleness.

The Restitution

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Editorial

Tears are sometimes the telescope by which men see into the kingdom of God.

—o—

Men are not put into this world to be perpetually fiddled on by the fingers of joy.

—o—

Suffering rightly borne weakens that part of us that should be weak, and strengthens what should be strong.

—o—

The divine statement that "the common people" heard Christ gladly, seems to imply that the higher classes cared but little for him.

—o—

What a man has thought and felt bears intimate relation to what he now thinks and feels. There is no such thing as divesting one's self entirely of the influences of former living.

—o—

Farmers have learned a lesson which many moralists have not learned; namely, that when seed is sown grain must be looked for at the latter end of the harvest, and not all at the beginning.

"Judgment and Resurrection," the caption of an article this week by Brother Heckman, may be objectional to some of our readers who believe in "mortal emergence." They have habituated themselves to say "resurrection and judgment," because the only judgment they seem to know about is after the resurrection. Resurrection and judgment is a correct form of words when "eternal judgment" is under consideration, for that is executed at the resurrection (Heb. 6:2); but Brother Heckman is writing about judgment that takes place pre-resurrectionally. The title of his article is both appropriate and scriptural.

—o—

Christmas Gifts for God

WE WISH to remind our readers that many subscriptions are now due, and that they are coming in very slowly. Our Helping Fund also has received but little notice lately.

Our paper bills this year have been so great that if we had not had a source of income apart from the subscription list we could not have continued to publish The Restitution. We hope at this season of the year, when the spirit of Christ leads you to bestow generosity and benefactions upon friends, you will not forget to make gifts to our heavenly Father, that his word may be kept continually before the world. By contributing to our Helping Fund you will be giving to God, that he may be glorified before men. You will also contribute to the edification of poor brethren and the enlightenment of friends who are now ignorant of the gospel. We trust our plea will receive a hearty response.

ARTHUR E. GRIFFITHS, Mgr.

—o—

A Conference of Workers

PURSUANT TO church notices sent to over 75 members of the church of God twenty-six persons answered the call and were present in consultation at Oregon, Ill., from November 9th to 12th.

The purpose of the gathering was for considering the state of the church, its needs and the conditions that confront us. Two days were spent in study of the scriptural injunctions and examples of church organizations and government, with the idea of conforming in every detail to scriptural pattern in every plan for organization we might effect, approve, or recommend.

In all the matters for discussion there was entire unanimity of decision. A spirit of love and deference was manifested by all in attendance. A great many papers on various subjects were read. No note of these will be made here since a complete report of the meeting will be sent to every member of the church of God whose name can be secured. Those who read this will confer a favor on the committee if they will forward their names and addresses to the secretary, F. L. Austin, Fonthill, Ontario.

J. S. LYON.

—o—

The Restoration of Israel

Zionism a Fulfilment of Prophecy

I PRESUME it will be admitted by all that the Israelites were once God's chosen people, his peculiar people, "because unto them were committed the oracles of God" (Rom. 3:2). The land of Canaan was promised them for an everlasting possession. The Lord made a covenant with Abraham in which he said, "Unto thy seed I have given this land, from the river of Egypt unto the great river, the River Euphrates" (Gen. 15:18). All who read the Bible know the beautiful story of the children of Israel's sojourn in Egypt, and their return to the land of Canaan over four hundred years after God made the covenant with Abraham. After they returned to the land of Canaan, God established his kingdom upon the earth. David was the King, the land of Canaan was the territory, and the children of Israel were the subjects.

While David was reigning upon the throne of the Lord, God made a covenant with him that his (David's) son should reign upon his throne forever (Psa. 89:132). After David's death, Solomon his son, ascended the throne of the Lord and built a magnificent temple for the Lord. When it was completed he fell upon his knees and prayer to God. God heard his prayer and made unto him the following covenant: "And the Lord said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually, and if thou wilt walk before me as David thy father walked, in integrity of heart, and in righteousness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: then will I establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them; then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, I will cast out of my sight; and Israel shall be a proverb and a by-word among all people: and at this house which is high, everyone that passeth by it shall be astonished, and shall hiss: and they shall say, Why hath the Lord done thus unto this land and to this house? And they shall answer, Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them and served them; therefore hath the Lord brought upon them all this evil" (1 Kings 9:3-6).

After Moses had given the law to the children of Israel he told them if they did not keep it, that they should "become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead them" (Deut. 28.37). "And the Lord shall scatter thee among the people, from the one end of the earth even unto the other; and there thou shalt serve other gods which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shalt the soul of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and a sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life" (Deut. 28:64-66).

All of these threats have come literally true. Now if the threats have come literally true, if we can find a positive promise that the twelve tribes of the children of Israel shall be restored to their own land and gathered from all the countries whereto they have been sent, are we not forced to believe that such a promies will be literally fulfilled? Most assuredly we are. As we all know, Solomon soon became disobedient to the Lord, and married strange wives, and served other gods. So the Lord said to him: "Forasmuch as this is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant" (1 Kings 11:11). Soon after this the ten tribes of the children of Israel were carried away captive by the king of Assyria and scattered among all the nations. The remaining tribes were also carried away captive by Nebuchadnezzar into Babylon. Many years after this captivity, some of them were permitted to return, but not all.

The chief glory of Israel ended with the reign of Solomon. The kingdom was thenceforth dismembered. Ten tribes of which Ephraim was chief, separated and formed the kingdom of Israel. Judah and Benjamin alone remained faithful to the house of David. Most of the Levites, and many out of the other tribes who feared God (2 Chron. 11:13-36) adherred to Judah. Jeroboam, the first king of Israel, knew why Solomon had been rejected, and yet he established a system of idolatry at Dan and Bethel. The people shared his feelings, and ever afterwards idolatry became a part of the national religion. All the kings of Israel were depraved and the nation copied the conduct of their kings, refusing all reproof. At the captivity, the land was settled by people from the region of the Tigris and Euphrates Rivers. A cloud of mystery has ever since hung over the fate of the ten tribes. Very different was the destiny of Judah. Of twenty kings, all descendants of David, who for 388 years held the throne, six are mentioned with great praise, while others are commended. Four were fearfully wicked, introducing idolatrous worship into the temple itself, and filling Jerusalem with blood. After the captivity of Judah, the country was not colonized, thus leaving the land free for the people to return.

We must not forget that the ten tribes of Israel were carried away captive by three or four successive kings of Assyria 740 B. C. (1 Chron. 5:26; 2 Kings 15:29), and 721 B. C. (2 Kings 17:6), and 713 B. C. (2 Kings 18:13), from which they have never returned, and are often referred to as the lost tribes of Israel, but Anglo-Israelism, as this theory is called, is contrary to the Scriptures, and antogonistic to Ezekiel's plain prophecies concerning Israel. The ten tribes are alluded to by the prophets, as Ephraim, Israel, the house of Israel. "Judah" or the Jews, were carried away captive by Nebuchadnezzar into but one country, Babylon, in repeated invasions of Judea B. C. 606-562 (2 Kings 2:14; 25:11; 2 Chron. 36:20; Jer. 52:28-30; Dan. 1:2). Their captivity lasted seventy years, when all that desired were permitted to return. A large part did return. But Israel, or the ten tribes, were never in Babylon, and did not, as we have any account of, return with the Jews from the Babylonian captivity. The fact is, many of the Jews even did not return. Only the tribes of Judah and Benjamin with the Levites scattered among them, inhabited Palestine in the days of the first advent. We must not forget that the prophets foretold their restoration from Babylon, as well as their restoration from all countries. We must be careful not to confound the two predictions.

STERLING P. GROVES.

Evangelist Report, October

SERMONS

Hector, Minn. 6th to 10th	7
Beeman, Ia. 17th	2
Gifford, Ia. 26th to 27th	10
New Providence, Ia. 29th	1
Total	20

EXPENSE

Omaha to Hector, Minn.	$ 12.86
Hector to Minneapolis	1.26
Minneapolis to Union, Ia.	5.45
Lunch	.40
Gifford, Ia., to Omaha	3.50
Total	$ 23.45
Number baptized	7

MONEY RECEIVED

Carried over from last month	$ 30.21
From brethren at Hector	75.00
Gifford church	35.60
Total	$ 140.81
Salary	166.00
Expense	35.60
Total amout of order	189.45
Due on order	48.64

Remarks

AFTER RETURNING from Idaho, my next point was Hector, Minn. Here a little history is necessary to make this visit understood. A good while ago a man by the name of Griffith chanced to go to Hector, Minn. This man was a firm believer in the truth, and like all others, he could not keep still, and in his conversation a family by name of Johnson became interested, and five or six of the family were baptized. After a few years they wanted a meeting and not knowing who to call upon, they wrote the Editor of The Restitution, and he referred them to the writer. In due time I received a letter from Brother A. R. Johnson, requesting me to come and hold a meeting; but it seemed that the time and opportunity never came. In the meantime Brother Johnson made a couple of trips to Omaha on business, and called on us, and in this

way we became acquainted. Brother Johnson's daughter was to be married on the sixth. They asked me to officiate, which I did. I arrived on the noon train, and after dinner the young lady who was to be married, said, "I want to go to the lake and be baptized." So we got in her father's car and were driven twelve miles to the beautiful Lake Ellie, where we performed the ceremony that made Sister Johnson a member of the Bride of Christ. The next day she became an earthly bride. I was requested to preach to the guests, who seemed to be quite interested.

The next day I was called to instruct a young lady whom Brother Johnson had succeeded in interesting in the truth. After a couple of lessons she phoned and said she was ready to be baptized. Again we went to the Lake, where we planted Sister Esther Peterson in the likeness of Christ's death. In the evening after preaching service we organized a Berean Society, and we predict a lively class. One week's stay with Brother Johnson was pleasant. The weather being fine during the day he drove us over the country, and showed us the fine farms of Minnesota. We found these people well posted, and fully decided to themselves from the world. Old Sister Johnson is above the average in ability, and has a wonderful knowledge of the truth. I was much impressed by the knowledge of the two young ladies baptized, and am persuaded that they will be a valuable acquisition to the church, and how much we need such characters' When in their presence we feel the very air laden with the perfume of spirituality, and in these days of indifference the life of the church depends upon this.

Just now I am at Laird, Colorado, where in August I baptized a few; and I am truly gratified as I find them refusing to take part in the things of the world. What do you think of the courage of these young people when asked by their teacher to join certain worldly societies? They refused, and when asked the reason said, it is against our belief. This aroused the curiosity of the teacher who asked, "What church do you belong to?" I suppose they thought when the churches were filled with worldly people, that for anyone to stand out was a new thing. When I found my children walking in the truth, and refusing to take part in worldly things, my heart was so filled with gratitude it was hard to suppress the tears. But this is what the church needs and must have if she is ready to meet the Bridegroom.

The time came to bid these people good by, which we did, after promising to return at a convenient season.

We went to Minneapolis to visit our nieces who just a year ago I visited and baptized. A Miss Olson, who was the bride's maid at the wedding, lives there; and my niece called her up and invited her to take lunch with us. We hope they will become companions, and that Miss Olson will sometime be in the faith. For the present my work being finished, I took the train and was soon speeding south.

Our next point was Gifford, Iowa, where lives Brother Anderson who was baptized some three years ago; he is a young man of sterling worth who has employed his time in the study of God's word and is a valuable aid to the class at that place. All knotty questions are referred to him for solution, and he generally solves them in a very efficient manner. A year ago I held a meeting at Beeman, twenty miles east, where his parents live, and on Thanksgivng Day baptized his mother, brother and sister. Gifford is my old home. The town site was at one time my grandfather's farm. When Brother Anderson wrote me to come, another brother and sister had deceided to come into the fold. We came at once. Mrs. Adams' mother also lives there: she deceided to visit her at the same time I was there. Here we visited old friends, travelled the same roads crossed the same streams where we had lived in our youth. While in a sense this was all pleasant, yet accompanied with sadness for many familiar faces were gone. Just across the road from the cemetery, where so many of Mrs. Adams' people are sleeping, stands what is known as the Old Shepherd Church. Here we preached each evening to a good audience.

Just here I must digress a little. As mentioned before one of those baptized a year ago was Brother Anderson's sister, who was a Red Cross nurse in France; and after her return was employed in the Deaconess hospital of Marshaltown. She had interested another nurse, Miss Hattie Hunt. When the day was set for baptism, she phoned that she would be there in time, and would be among the number buried in baptism. While this was good news, the greatest surprise was yet to come. Sister Campbell came to me and said, Do you know that your mother-in-law has gone to get her clothes, and expects to be baptized with the rest? When I told my wife her mother's intention, she broke down and wept for joy. I have had the satisfaction of baptizing a good many people, but this was the most impressive scene of my life work. She is the oldest one I ever led into the water, lacking just a little of 82 years. As I led her into the water, taking each step with caution, as her eyes are dim with age, it was truly impressive. There were not many dry eyes among those who stood on the banks of the river. As we stood in the water Brother Anderson took a picture which, if time lasts, will be prized as an heirloom.

Yet another surprise awaited us. Brother Anderson longed and prayed that his father and one remaining brother, the only two of the family out of the fold, might also come in; so on the last day of my stay there, Brother Anderson called me and said his father had told him he would be there in the afternoon. We had to again go to the Iowa River, and baptized Brother Anderson in the clear water. That evening we all drove to New Providence, an old quaker town, where they had granted us the use of their commodius church to talk on the league of nations from a Bible standpoint. We had a fair sized audience, and splendid attention. At the close of this service the pastor told us that be believed every word of it.

The following morning after having said good by to the household of faith and friends, Wife and I turned our backs upon the scenes of our childhood and were soon homeward bound, arriving a few minutes before five in the evening. Here we remained two days at home when in response to a telegram I hastened away to Laird, Colo., to engage in a twelve day's discussion, and here we are now defending truth against error. The verdict of the outside world already is that my opponent is badly worsted. Again we say to the brethren who are waiting, to be patient. Some one must wait, but your turn will come in the due course of events.

ALMUS ADAMS.

* * *

It is all well enough to be sure that you are right, but it is just as well not to jump to the conclusion that every one else is wrong.

* * *

Sacrifice and service is the portion of all who follow the Lord now. Glory and reward will be their portion hereafter.

* * *

In order to be crowned, you must conquor. Listen! Through him—Jesus—you shall be more than conqueror.

* * *

Remember, no matter how important you are, some day the world will be going right along without you.

* * *

Be generous where you can afford to be. You always can afford to be just.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Isiah 9:6, 7.

YOU BE A SANTA CLAUS

WHEN CHRISTMASTIDE with its joy returns
  And the great yule log on the hearthstone burns,
Think of the little folk Santa forgot,
  Who toys and goodies and playthings have not.
Think of the tears and eyes held wide,
  With disappointment they fail to hide;
The lips that tremble and murmur, too,
  "What use are dreams if they don't come true?"

Why can't we answer some childish prayer,
  By playing we're Santa and giving a share
Of our own good cheer and Christmas toys
  To gladden the hearts of girls and boys.
Let's dry the tears and make them smile,
  If only just for a little while;
It's the kindliest thing that we can do,
  To make their poor little dreams come true.

What if some day you, too, were poor,
  And the wolf came howling at your door,
At Christmas time, and your little ones cried
  For things you knew must be denied.
Wouldn't you feel the world should know
  And comfort the babies whom you loved so;
Wouldn't you thank someone who knew
  And who cared to help make dreams come true?

CHRISTMAS GREETINGS

DEAR YOUNG READERS OF THE RESTITUTION:

FIRST, I must wish all readers—young, aged, or middle aged—a Merry, Merry Christmas. May it be the happiest you ever have known! I feel quite sure you all are going to be happy—extremely happy— for long ago you learned the great lesson that happiness comes only to those who strive to bring happiness to others.

Here we are almost on the eve of Christmas Day, that day which spells gladness to many children and sadness to many others.

Our boys and girls no doubt find it hard to realize that such a day as Christmas could possibly be a sad day for any one, but still it is true that to many Christmas brings neither gifts nor joys. I know, however, what warm hearts your all possess and how sincere you are in your desire to spread the real Christmas spirit.

Of course we all know who "Santa Claus" is. Our education has been of the class to drive out all superstition, "Santa Claus" with the rest; so when in our poem at the head of the page ("You Be Santa Claus"), we ask you to be the Christmas saint. We simply suggest that you enter the home of some poor family and make the children—parents, too, if possible—happy by presenting them in the name of Jesus whose birth we this day celebrate, with some gift; some Christmassy thing they could not buy for themselves.

If you but knew what was in my heart and mind at this moment, were it possible to call you together and have a real heart to heart talk with you and get you to act on the sentiment I would suggest, your fathers and your mothers would be wearing a broad, happy smile on account of your good deeds and Christian acts. They have given you according to their means, of the things you wanted and worked for, and why? To make you happy. You may not realize it now, but it is true that of all worldly gladness which later years may hold for you, there will be few more real than this.

Do you want to know the secret of your now great happiness? It is, as we before said, because you have learned the lesson taught us by him whose birth we celebrate in the keeping of Christmas Day. The only way to be happy is to make others happy; and we want you to so act that the happiest boys and girls in all of this great country of ours will be the boys and girls who read The Restitution.

Once more I wish you all a Merry, Joyful Christmas, and Sister Donaldson joins me in this.

ALEXANDER D. DONALDSON.

THE FIRST CHRISTMAS DAY

Listen, dear friends, and I will tell you about the very first Christmas Day.

It was in a country across the sea, far away from here, that some shepherds were watching their flocks one night. The sheep were resting on the grass, the little lambs were fast asleep beside their mothers, but the good shepherds were not asleep: they were watching that no harm should happen to the sheep.

Perhaps they were looking up at the stars and the beautiful moon, when suddely there appeared a wonderful light in the sky, much brighter than either the moon or the stars, as if the sky had opened and they saw the glory beyond.

While the shepherds wondered what was the cause of that strange light an angel said unto them. "Fear not: behold I bring you good tidings of great joy, which shall be all people." "This day is born a Savior, and ye shall find the babe lying in a manger." And suddenly the angel was joined by a multitude of the heavenly host singing praises to God, and this is what they sang: "Glory to God in the highest, and on earth peace, goodwill toward men."

When the angels had returned to heaven the shepherds went to Bethlehem to see this Savior of whom the angels sang, and found him, a little baby, in a stable, with no cradle to lie in; only a manger for his bed. That little baby was Jesus, and although his birth was so humble some day he shall be King of kings and Lord of lords. It was he, who when grown up said, "Let the little children come unto me, and forbid them not; for of such is the kingdom of heaven." His birthday was the first Christmas Day and each year since we celebrate one day each year in honor of his glorious birth.

AGNES LINDSAY.

* * *

DEAR YOUNG PEOPLE:

DID YOU ever stop to count up God's Christmas gifts to you? Begin now, and as you live through every day you will find new gifts added to your store of blessings. But the Father's gifts are not always to be seen with mortal eyes nor heard with mortal ears; neither can they be tasted or felt or smelled, for they are spiritual gifts of truth, faith, love, life, joy, and every good that we ever thought of. And these heavenly gifts in turn, give us the power to receive and understand and know all the good things that really come into our lives every day. Without our spiritual gifts we never would be able to enjoy all the good we experience. So we can thank the Father best by using his gifts to us as he wishes us to.

Lovingly your friend,

ETTA (Mrs. A. D.) DONALDSON.

TO THE YOUNG PEOPLE:

O wondrous Babe of Galilee!
Pure milk of love divine brought he
To feed the striving world of old,
And cleanse all men from greed of gold.
Today we need this message: pure
As little children we must be
To catch the cord of love divine
And feed again humanity.

KITTY CHEATHAM.

BROTHER AND SISTER A. D. DONALDSON

Wish thee that which thou canst not take thyself;
Long life, the grace of God, and perfect health,
If thou hast these thou canst wish for nought beside.
Give God the thanks, for 'twas he who did provide.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, OHIO, DECEMBER 21st, 1920. NUMBER 17

Flowers to the Living

Let us strew flowers in the pathway
  Of the living, not after they're gone,
When their eyes are closed to their beauty
  And they are resting in the silent tomb.

Let them be wet with the dew of love,
  As pure as the dew at morn;
Let them be sprinkled with kindness,
  The kind without a thorn.

And to come from within their petals,
  A picture fragrant with hope,
That will give us a clearer vision
  When we look through life's telescope.

So many are heaped upon caskets,
  Could we see the joy and the smile
If given in life with a blessing,
  It would then be so well worth while. Selected by Sister Groves.

Two persons will not long be friends if they cannot forgive each other's little failings.

The Man of Sin Identified

The Crimnal Definitely Identified by Prophetic Marks: By Brother John Parker

TO THE EDITOR OF THE RESTITUTION:

SOME ONE has written me: "Do you believe that the pope of Rome or catholicism is the man of sin of 2 Thessalonians 2:3?" Thinking that the subject may be of general interest I propose to give my views on the question.

When we turn detective and wish to identify a criminal we must follow the proper methods. First we must have his picture, a photo, if possible; if not, then as good a word picture as we can get. We must learn what he looks like and how he acts. His name is very important. Here there is a difficulty, as a criminal generally has many names

In this letter I can only deal with a few. In 2 Thess. 2:3 Paul calls him "the man of sin." In verse 7 Paul calls him the mystery of iniquity and tells us that he was already at work in his day. Turning to John first epistle we find that he is called the antichrist; and that Christians had already heard that he shall come.

But John goes still farther when he tells us that already there are many antichrists. This is very important, for from what John tells us we learn that what we wish to identify may be one individual or it may be many. Paul and John agree on one point, that is, that he was at work in their day.

The theory that holds the antichrist is one single individual that is to appear in the end of this age, must be set aside, for if he was at work in Paul's day, he would now be about two thousand years old.

A good detective not only gets all the information possible, but he generally has a "theory." Few theories are sometimes wrong, still they serve useful purpose as they help to give system and method to our inquiry. Now in my effort to locate the man of sin, I have a theory, and I intend to follow it until I learn of a better one.

MY THEORY

My theory is very simple and may be stated thus: There are only two men in this world: the Man of Righteousness, and the Man of Sin.

All the brethren are familiar with the individual Christ, and also with the Christ body with its many members. Now I apply the same thought to the man of sin: there is an individual man of sin; there is also a sin-body with many members.

Oregon Bi
Oreg

The members of the Christ body begin with Abel and continue on down through the ages until the manifestation of the sons of God at the end of this age. The members of the sin-body begin with Adam and continue on down through the ages till destruction is reaped prior to the reign of Christ.

Now following this thought we find that many members of Christ appeared before the Head was revealed in the individual Christ Jesus. Our theory requires the same to be true of the man of sin. Sin was in the world long before it was reduced to an organized system under a recognized head. Especially is this true of sin under its name antichrist (opposed to Christ). Christ himself must first appear before the opposing forces can be organized against him.

APPLICATION OF THE THEORY

The man of righteousness (the individual Christ) was betrayed by one whom he had intrusted with the truth. Judas was a chosen apostle; he worked miracles, healed the sick, raised the dead, and cast out devils (Matt. 10:8). Yet the love of gold so disgraced the man that he sold his Master for thirty pieces of silver.

Christ intrusted the truth to the Christ-body (the collective man of righteousness) for a time. These did well, but in the course of time evil men crept in; men who supposed that gain was godliness. They betrayed the true Christ-body for gold. I charge the church of Rome with being the greatest money collecting organization in the world. They not only bleed their victims while living, but follow them after death, and rob them in the grave.

Again, the individual Christ was murdered in the house of his friends.

The church of Rome claims to be the house of God, the pillar and ground of truth. And yet the collective Christ-body has been murdered in the house of Rome. I charge the church of Rome with being drunk with the blood of the saints. Those who have read of the methods followed by Rome in her dealings with heretics, will see the similarity to the manner in which the Jews treated Jesus. Rome's method always was to subject the saints to a mockery of a trial and then hand them over to the evil authorities for execution. Just as the Jews handed Christ over to the Romans.

Again, the individual Christ-body was buried in the tomb, but rose again the third day very early in the morning. The collective Christ-body has lain for two (thousand year days) in the tomb. We are looking for a resurrection on the third day very early in the morning.

Again, the Jewish church was intrusted with the Scriptures that are able to make wise unto salvation. They made them void through their traditions. The church of Rome was intrusted with the Old and New Testaments, yet they make them void through their traditions. I charge thee church of Rome with having sinned against the light; they have always had the Bible. "To him that knoweth to do good and doeth it not, to him it is sin."

MOTHERHOOD

Speaking of a neighbor, my wife said to me, "I gave the baby the doll I had bought for her. Well, she was crying when I went in, but when she saw the doll she stopped crying, dropped her rattle, and just grabbed that doll, hugging and kissing it!"

I replied: "You do not mean to say that a little girl one year and a half old knows anything about the meaning of a doll?"

But my wife maintained that it did, though I doubted it.

The following evening I went in to get our usual supply of milk. The lady of the house asked me if I would like to see the baby. She led me to the little crib and there lay the baby fast asleep, the little arms clasped tight around the doll, and the waxed head pressed close to the little rosy lips. As I looked I marvelled. Truly God has made motherhood instinctive in every woman's heart.

Why then does Rome shut up thousands of our young womenhood in prison houses called "convents," forbidding them to marry and commanding them to abstain from meats which God has created to be received with thanksgiving by them that believe and know the truth? When our Lord was born of a woman God sanctified motherhood. Why then does Rome teach that it is the greatest virtue to renounce motherhood for ever?

BLASPHEMY

I am on friendly terms with our local blacksmith who is a Frenchman and a devout Catholic. My curiosity was roused by a peculiar looking pan lying among a lot of old iron on the floor. It was a flat casting with a number of small depressions all over its surface. I enquired what it was used for. The man replied that it belonged to the sisters. Then seeing that I still looked puzzled he added, "the nuns you know."

"Oh," I said, not much enlightened, "but what use do they make of it?" He replied that it was used to make cakes for the priest. Still I was dense and he explained further, "for the priest to make the Mass, you know."

It then dawned on my mind that this was for making the wafers used in celebrateing the mass. This rusty old pan lying on a heap of rubbish in a dirty shop where it was sent for repairs was used to cook the little bits of dough which the priest turns into God by muttering a few words in Latin over them.

HOW ROME DECEIVES

I can understand and sympathize with a man when he reads Christ's words and is told they must be understood in the literal sense: "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you."

Why then does Rome refuse to give the people the blood? They give the flesh, but the priest drinks the blood himself, thus according to their own reasoning, shutting out the people from life, for the blood is as necessary as the flesh.

ADDRESSING THE JURY

Dear Brethren. I do not claim that only those who belong to the church of Rome are members of the collective sin-body, but I do claim that in the Roman church sin is organized and systemized as in no other body on earth. No other body has sinned against the light as Rome has. She started with the truth and sold it for gold.She has never been without the Bible, and yet she has reduced blasphemy to a science. As a church she was feminine, but when she grasped political power the gender changed: she then became the sin-body with the head the individual man of sin. In so doing she cut herself off from Christ, for a man can never become a bride. The true Christ will never unite with any other political party. Rome is blind; she cannot see afar off to the glory to be revealed to the sons of God. She grasped political power, and thus insured her own destruction.

AN EXHORTATION

Brethren, when you were buried with Christ it was that the body of sin might be destroyed, that henceforth ye should not serve sin. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness?

RELATIONSHIP ACCORDING TO WORKS

The Jews claimed to be the seed of Abraham, but Christ rejects their claim in these words: "If ye were Abraham's seed ye would do the works of Abraham. Now ye seek to kill me, a man that has told you the truth. Such things did not Abraham." If we are to maintain our relationship to Christ we must do the works of Christ. If we serve the lusts of the flesh we belong to the man of sin no matter what we call ourselves. Therefore I beseech you to receive the word of exhortation which is given in love.

JOHN PARKER.

The State of the Dead

An Open Letter to Thos. Edison

MR. THOMAS EDISON—DEAR SIR:

I HAVE read with great interest (mingled with regret) of your efforts to produce an instrument by which you may communicate with the dead. I have for many years, regarded you, sir, as one of the greatest and wisest of living men; one who seldom, if ever, fails to accomplish that which he undertakes; and the mingling or regret is due to the fact that at last you are doomed to failure. You will never succeed in communicating with the dead!

How do I know this? Because the word of God tells us in terms so plain that there is no possibility of misunderstanding that when a man dies, he is dead! absolutely and entirely dead! It is contrary to Scripture, reason and experience that a person may be dead and alive at the same time; hence your efforts are, and will surely continue to be, fruitless. Perhaps in your active and superlatively eventful life, the achievements of which all Americas are justly proud, you may have failed to notice what God has said concerning the state of the dead. Please pardon the liberty I take, in calling your attention to the Scriptures, a careful consideration of which may save you much further labor, and final bitter disappointment.

"Man dieth and returneth to his earth; in that very day his thoughts perish" (Psa. 146:4).

"His sons come to honor, and he knoweth it not; they are brought low, but he percieveth it not of them" (Job 14:21).

"In death there is no remembrance of thee: in the grave who shall give thee thanks?" (Psa. 6:5).

"For the living know that they shall die, but the dead know not anything; also their love, and their hatred, and their envy, is now perished" (Eccl. 9:5, 6).

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest" (Eccl. 9:10).

"They shall be as though they had not been" (Obad. 16).

If, therefore, man's thoughts perish in the day of his death; if his sons come to honor and he knoweth it not; if in death there is no remembrance of God, or giving of thanks; if the dead praise not the Lord, but go down into silence; if the dead know not anything; if their love and hatred, and envy, be now perished; if in the death state there is no device, nor knowledge, nor wisdom; and it be a fact that in the day of death our thoughts perish, and we become as though we had not been; I fail to see Mr. Edison, how you can expect or hope to receive a message from the dead; for even you, sir, must bow to the impossible, and a message from the dead is as impossible as two mountains without a valley between..

Shall we therefore conclude that death ends all? that there is no hope for the dead of Adam's race? that, like the beast, they return not again to their former estate? God forbid! Listen to that triumphant shout of our great leader, the Lord Jesus Christ, as he holds aloft the keys of hades: "I am he that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell (hades) and of death" (Rev. 1:18). "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live" (IJohn 11:25). May God in heaven accept the grateful thanks of a sin-cursed and death-sticken race for this promise. It almost robs death of his terrors as we contemplate the unspeakable joys of that meeting of loved ones on the resurrection morn. Thank God for the glorious promise of a resurrection, and seek not a message from the dead.

We shall sleep, but not forever,
There will be a glorious dawn!
We shall meet to part, no never,
On the resurrection morn!
From the deepest caves of ocean,
From the desert and the plain,
From the valley and the mountain,
Countless throngs shall rise again.

S. H. THOMAS.

The Parables of Christ

Number Nine

IT SEEMS necessary that we again call the attention of the reader to the fact before stated, that these parables were spoken to the Jews and not to the Gentiles. We must, in order to rightly interpret them, apply them to the same people. We do not do this when we apply this parable to Christ's coming to raise the dead and quicken the living, but the time when he will appear to his own brethren. This parable has a place immediately following his answer to the question, "When shall these things be?" The answer to this question may be found in Matt. 24th chapter. In the close of this chapter we find Jesus admonishing his apostles to watch, for the Son of Man cometh in an hour in which ye are not looking. He who is faithfully looking will be accepted as a faithful servant. The parable rightfully and logically emphasizes these conditions.

The parabe brings to our minds the same kind of a judgment as we find in the parable of the talents and the pounds, as we have heretofore stated implies the judgment of mortal men. See the one talent servant (Matt. 25:30). This interpretation suits the doctrine of mortal emergence. It ignores Israel's judgment and place in the kingdom of God. It is our purpose to so interpret this parable that it will exactly fill the place designed by the divine teacher.

We observe that this parable is introduced by the same statemnet as many others: "The kingdom of heaven shall be likened unto ten virgins who took their lamps and went forth to meet the bridegroom." This clause is introduced by the adverb "then," which points to a future appearance of some distinguished person in the character of a bridegroom. This is proof to our mind that it must have a place among the exciting scenes of the coming age. The clause prompts us to give it a place in the kingdom of heaven while it is being set up. This forbids our right to apply it to the close of the gospel age. In brief, we wish to state that this parable has a special application to Isreal's judgment. The number of virgins, we think, has no application except that they were assumed to have a part in marriage feasts that were fashionable in that day. All the virgins were represented to be asleep until awakened by the cry, "Behold, the bridegroom cometh!" Five of these virgins took time to trim and fill their lamps with oil. Five had their lamps but no oil, which had been exhausted while asleep. The five who carried oil with them that supplied the oil burned up while asleep, represent the servant whom the Lord called a faithful servant. The others are regarded as unfaithful, and were refused a place among the marriage guests. They became subject to the judemnet of the wicked and slothful servant, which was, "Cast ye the unprofitable servant into outer darkness. There shall be weeping and gnashing of teeth."

If we attempt to apply this parable to the resurrection we find much out of joint. Those who make this application teach that the resurrection is merely an emergence from the grave, clothed in our mortality; also that at the judgment seat we are immortalized and rewarded for our faithfulness while in the flesh To such the resurrection is a feature of the judgment of Christ, at which time we are immortalized. The form of the parable as a marriage feast forces us to reject such an application of the parable. The coming of Christ to raise the dead and quicken the living is wholly wanting in the form or make-up of the parable. However, it is logically suited or fitted to Jehovah's purpose concerning his people Israel. Their judgment will be rendered while in the flesh. Ezekiel states, in the 20th chapter, that they will pass under the rod and into the bond of the covenant (margin, "into a delivering of the covenant"). In reading this whole chapter we find that this event takes place after they have been gathered from among the people or nations. In passing under the rod and into the bond of the covenant the rebels will be purged out. After these events the remnant will be fit subjects in the kingdom of heaven. The five wise virgins and the cleansed ones to our mind are identical. The two classes of virgins, wise and foolish, may be identified in the two schools now in existence, the orthodox and reformed Jews. The orthodox Jew is a firmer believer in the personality of the Messiah, but still rejects him as the son of Mary. The reformed Jew rejects a personal Messiah and believes that national Israel will do the work of Jesus and the saints. All will be rebels until they will say, "Blessed is he who cometh in the name of the Lord." The cry now being sounded, "Behold, the bridegroom cometh," has awakened all Israel, and some are now filling their lamps with oil preparatory to their acceptance as wedding guests. It is observable that many are indifferent and satisfied with present environments. Jesus has provided a time and place to meet his national brethren (Jer. 30:7-9; Zech. 12:7-11).

D. C. ROBISON.

YULETIDE

Heap the holly! Wreathe the pine!
Train the dainty Christmas vine;
Let the breath of fir and bay
Mingle on this festive day;
Let the cedar fill the air,
With its spicy sweetness rare,
Wake the carol, sound the chime,
Welcome, Merry Christmas time!

Report of Work in Nebraska

SERMONS

Kennard, Nov. 6, 7	2
Oregon, Ill., Nov. 10	1
Holbrook, Nov. 14	1
Marathon, Iowa, Nov. 19-28	13
Sac City, Iowa, Nov. 30	1
Total	18

EXPENSES

Expensse during the month	$ 50.05
Salary	115.90
Expenses	30.65
Amount due	$ 145.05

Remarks

I AM giving herewith a report of the work done during the month of November. The 6th and 7th I had the pleasure of again meeting with the brethren and sisters of Kennard in a study of those things that pertain to life beyond the vail of sin and death.

In the afternoon of the 7th, it being on Sunday, I left Kennard for Oregon, Ill., to attend the meeting previously called. This meeting was profitable in a number of ways. Our work during this month has not been confined to Nebraska and Illinois, but to Iowa as well. At this meetng I am still in Iowa. It is a pleasure to have the privilege of working for the Master.

Let us renew our efforts toward better and more efficient service for our Lord who is now making intercession for us. Let us study our needs and problems and see if they cannot be remedied somewhat. They can be supplied, and remedied if we will only allow our absent Lord to have charge by and through his word of truth. It seems to me that we as a peope should rejoice and be exceedingly glad that we have attained to the favor of God. Let us lay aside the weight that so easily besets us. And let me say this, brethren, the greatest of all weights among brethren is carnality. It proudly stalks among us. Cannot all of us unify our efforts and capture and restrain carnality. The Master comes! I pray that we may study and see that it is to our interest to do so.

T. A. DRINKARD.

Learn these two things: Never be discouraged because good things get on so slowly here; and never fail daily to do that good which lies next to your hand.

The Restitution

FOUNDED A.D. 1852

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Editorial

Mirth is the sweet wine of life. Offer yourself to God sparkling with zestful life. He wants no emasculated offerings.

* * *

For several weeks, on account of indifferent health, Brother Robt. G. Pate has been at Battle Creek, Michigan, recuperating.

* * *

We regret to report that Brother Eugene Miller is in the hospital. A successful operation has been performed and apparently our prayers for his recovery are being answered speedily.

* * *

When God means to make a man useful in the world, he generally sends him first through fire—he puts him into the forge and onto the anvil. Often he chastens most whom he loves best.

* * *

Sunday morning, Dec. 5th, Mr. Francis Sykora was baptized into the Father's name. Brother Sykora was formerly a Methodist, but has been a diligent student of the gospel for several months.

The Young Peoples' Society met at the home of Brother Lester Bliss on the evening of Dec. 3rd. There were ten visitors present while twenty-five members responded to the roll call. During the business meeting the Corresponding Secretary read a letter from Sister Wince. The meeting was then turned over to the leader, Brother Harry Titman, whose subject was, "Why the Truth is Unpopular." He brought out many of the reasons why few people are willing to obey God. Song and prayer closed the meeting.

* * *

Communications

"They Spake Often One to Another"

TO THE HOUSEHOLD OF FAITH SCATTERED ABROAD:

THE CONFERENCE of the Church of God of South Texas met at Kingsville, Texas, Nov. 7th and agreed to put an evangelist in the field beginning Jan. 1, 1921; all agreeing to give $50 per family to get the work started. Now we want to ask all we can to help us in the good work. We are few in number, and poor in this world's goods. We need your help and will appreciate any assistance no matter how small. Send all donations to John Whitley, Kingsville, Texas, and it will be applied on the Evangelist Fund.

We had good meetings, Brother Bradley doing the preaching. Attendance very good, also interest good. Brother Bradley is a workman that needeth not to be ashamed, rightly dividing the word of truth. He will soon be seventy years old, but he can present the truth with as much vigor as a young man. His best sermon on the duty of the church to the individual member and of the individual member to the church was very impresssive, and should cause every one to do their full duty.

Your sister in the one faith,

MRS. W. L. ROBBINS.

* * *

"LOVE NOT the world, neither the things in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

With Sister Thomas I want to say, by no means can one be a live, useful Christian and dance. When we understand the truths of the gospel and in baptism put on Christ as our Savior, we also take him as our example or pattern. Can you imagine Christ attending dances, picture shows, and other places of worldly amusements? I am afraid if he had not been truer to his trust than that, you and I would still be without hope and without a Savior.

In thinking back over the life of Christ I can picture him in boyhood, youth, and manhood having a nature like our own, tempted in all things like as we are, yet without sin, always with one thought and one purpose to do the will of the Father. And his sinless life and his cruel death and glorious resurrection has made it possible for you and me to have life eternal.

O let us be true to him! He is our example. Do we want to bring disgrace upon the name we have taken by clinging to the things of the world, or do we want the love of God to abide in us that others seeing our good works may glorify our Father which is in heaven?

Let us pray like David, "Wash me thoroughly from mine iniquities, and cleanse me from my sins. Then may I teach transgressors the way, and sinners shall be converted unto thee."

ADDIE LASLEY.

* * *

TO MY MANY FRIENDS AND BROTHERS IN THE ONE FAITH:

I WISH to tell you all that I am firm in the faith, not carried away by any wind of doctrine. I am trusting in the King of righteousness and believe that he will soon come back from that far country where he has gone to receive for himself a kingdom and return. I am trying in my weak manner to live so I will hear the "well done."

And when through rivers of sorrow I have been called to go I have trusted him, and his grace has been sufficient for me. Those that live godly in Christ Jesus shall suffer persecution. While from here and there we behold bright spots on the canvas of the ages, we ever dread impending darkness which enshrouds the sun as it sets behind the cloud in the night of forgotten glories. But beyond this there is a new morning, a day of fulness and peace. The rising star gives assurance of coming glory and the age of immortality and blessedness of companionship. We are told that it was needful that the Messiah should suffer so that he might enter into his glory. He foresaw the scene of Gethsemane, but beyond that he saw the paradise and the tree of life in the Crystal City. He heard the moan of the old creation, and sent forth the glad tidings of a new heaven and a new earth beyond. The rivers of death shall cease to flow, while the river of life shall come from underneath the throne with waters of immortality. The voice of sorrow will give way to the songs of gladness. Indeed the world itself shall rejoice amid the prophetic visions of the seers of Israel when fulfilled "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:21).

As ever your sister in Christ,

CASSIE L. HICKLIN.

* * *

EDITOR OF RESTITUTION:

IN LAST issue of The Restitution I find an article which I think opens up a new way for discussing an old question. The writer says the question propounded to him was, "Will the subjects in the kingdom of God be inferior to the bride of Christ?" The answer is yes. The bride in the kingdom age has reached the perfect state; the subjects are the nations still subject to death. Christ and his bride are to rule over the nations and bring them into subjection to the kingdom of God and all who will comply with the conditions will become the children of the kingdom and will be made perfect just as those who comply now will be made perfect in the next age. Adam, "who was a figure of him that was to come," and Eve, who was a figure of the bride of Christ, filled the earth with a race of their kind, mortal; so Christ and his bride must and will fill the earth with a people of their kind immortals. This is the answer in plain words. Type and antitype must agree as well as plain Scriptures. Whether these nations who from their inferior state are finally brought to a higher condition than the nations of past ages as well as this age, is a question of itself. They are inferior at least until they are brought through a probationary state. About this we are all agreed, and this is the fundamental issue. Submitted in brotherly love.

ALMUS ADAMS.

* * *

Southern Texas Conference

DEAR RESTITUTION:

THE FIRST annual meeting of the Southern Texas Conference of the church of God in Kingsville, Texas, Oct. 30th, 1920. Preaching at 11 A. M. by Brother A. S. Bradley.

A business meeting was held at 3 P. M. Prayer by Brother E. W. Moses (President) of Houston, Texas. On account of our secretary, Sister Bertie Davis not being present, J. T. Whitley was appointed to act as secretary.

Moved and seconded that the conference ask Brother L. A. Warren, of Jonesborro, Texas, route

2. to become Texas editor for the brethren of Texas to the Gospel Trumpet. Carried.

On account of the attendance being small, and the Riveria brethren not being represented, the meeting adjourned subject to call of preseident.

Preaching Sunday night by Brother Bradley. Our tent arrived on Monday and was erected in time for services Monday night, and preaching continued throughout the week each night at 7:30, and Sunday at 11 A. M. Brother Bradley did all the preaching.

A letter received by Brother Moses from our secretary-treasurer, Sister Bertie Davis, stating that her business was so arranged that she could not attend the conference, and assuring him that if the conference thought best to elect another secretary-treasurer, that it would be agreeable to her.

Moved and seconded that inasmuch as Sister Davis could not be present, and the necessity of the secretary being present, and with all regards for her, the conference elect a secretary-treasurer. Carried. J. T. Whitley was elected secretary-treasurer, for balance of the year. Moved and seconded that brethren of Kingsville and Riveria pledge $50 each to be paid into the treasury as follows: $25 to be paid January 1st; $25 to be paid not later than July 1st, 1921, for the purpose of financing an evangelist in the South Texts field. Carried.

Moved and seconded that the conference instruct Brother Rural Robbins, of Riveria, corresponding secretary, to write the brethren of Gonzales, Texas, in regard to the move we have taken toward financing an evangelist, asking them to contribute whatever amount they see fit; also Brother C. E. Weaver, of Havana, Ark.

No other business, conference adjourned subject to call of brethren.

It was the decision that the preaching should continue over to the next Sunday, however the weather turned cold on Thursday evening followed by rain the balance of the week, there was no preaching after Wednesday night. There were two added to the faith.

J. T. WHITLEY.

The Second Death

IN THE Restitution of Nov. 24th, under the above heading, Brother R. H. Judd presents some ideas to which I must offer some objection. What is meant by the second death? Does it mean that an individual dies twice? If so, what did Paul mean when he said it is appointed unto men once to die (Heb. 9:27)? Paul says he did not shun to declare all the counsel of God (Acts 20:27). Surely Paul would have mentioned the fact if some are to die twice, and especially so since it would be the majority, as we are taught there will be more lost than saved. His not mentioning it must mean there was no such fact to mention.

We will examine a few of the texts referred to by Brother Judd, that to some may seem to prove his theory. He quotes Psa. 9:17, "The wicked shall return to sheol," and goes on to remark that sheol in Scripture signifies grave in its general sense, and that the use of the word "return" implies that they were formerly there. Now I agree with that in a way. Man is of the dust. "Dust thou art, and unto dust shalt thou return" (Gen. 3:19). When man dies he returns to his former state. It does not necessarily mean that he had the form of a man the first time he was in the ground.

Job 21:30-32. Verse 30 and the verses preceding simply teach the wicked are not punished during their lifetime, but are allowed to prosper and enjoy life until their death. Then at the day of judgment they are punished by being left to "remain in the tomb" (verse 32).

Dan. 12:2. In considering this text it is necessary to begin with the first verse. There it will be readily seen, that the Jews are the people meant, since Daniel's people were Jews. The first verse says every one that shall be found written in the book shall be delivered. These are the righteous dead. Continuing the second verse says, "and (also, beside this) many of them that sleep in the dust of the earth (the living Jews who are the children of the people of Daniel, but who are asleep in their knowledge of Christ) shall awake; some to everlasting life (those who accept Christ), and some (who will continue to do evil) to shame and everlasting contempt." Read Rom. 11:26 in connection with this. The same thought is expressed in John 5:28, 29. First read verses 24 and 25. Verse 24 says, "He that heareth my word, and believeth on him that sent me, hath everlasting life" (present tense). The opposite would be true of those who do not believe. Therefore those who heard and did not believe were dead. Now read verse 25: "Verily, verily I say unto you. The hour is coming, and now is (present tense), when the dead shall hear the voice of the Son of God, and they that hear shall live." The dead referred to here are the Jews listening to him at that time. The ones in their graves who will hear his voice in the hour that is coming (verse 28) are living Jews (buried among the other nations) who will be regathered at Christ's coming.

I could see nothing in any of the other references given by Brother Judd that I could in any way construe to mean a second dying for any one. All that is necessary is to take each passage in connection with all that pertains to it and it can be easily understood.

Now to answer the question, what is meant by the second death? Read Rev. 20:14, "And death and hell were cast into the lake of fire. This is the second death." In other words, this is the second time the earth is cleansed from sin. The first time it was cleansed by water. Every sinner who has died unrepentant since the flood has died the second death, but has not died twice, and never will. His death is a part of the second death because the earth is cleansed of that much sin the second time. Luke 20:35, 36 says they which are accounted worthy to obtain resurrection from the dead, cannot die any more, but are children of God, because they are the children of the resurrection. Also Rev. 20:6 says, "Blessed and holy is he that has part in the first resurrection: on such the second death hath no power." There are many places that plainly teach the wicked will never see life a second time.

I wish to add that these thoughts which I have attempted to express are not all original with me, but were gained by reading an article written by R. V. Lyon many years age. As he was considered by many to be a deep thinker and a good reasoner, I think they are worthy of consideration.

MRS. A. ORR

Probably we shall have a reply to this criticism from Brother Judd. Further discussion of the subject would be both interesting and profitable.—Editor.

Heresy

RELIGIOUS OPINION OPPOSED TO SCRIPTURE

ANY RELIGIOUS doctrine invented by man that cannot be supported by the word of God, as given by inspiration (2 Tim. 3:16; 2 Pet. 1-20). Among the various heretical doctrines invented by man are the following: That the Bible is not wholly written by inspiration of God; that God has allowed errors to be written in his book: that God is three persons; that Joseph was the father of Christ; that the "Son of God" personally existed before he was born of the Virgin Mary; that the Holy Spirit is a person distinct from God; that man has an immortal soul; that man is conscious in death; that the righteous go to heaven when they die, and live with God forever; that the wicked go to hell when they die, and live in endless torment of fire forever; that the devil is an immortal being; that the kingdom of God is the church; that the gospel is merely the death, burial, and resurrection of Christ; that Christ will not come until the end of the thousand years; that all mankind that ever died will be raised again; that the seventh day sabbath is the gospel; that sprinkling is scriptural baptism; that those that have never heard nor believed the gospel will have another chance in the future; that it makes no difference what we believe if we are sincere in it; that all mankind will be saved; that all out of Christ, the earth, and everything that God created on the earth, will be burned up when Christ comes.

All these doctrines are not scriptural; therefore they are heresies.

E. W. KNAPP.

Marriage

"Marriage is Honorable in All"

MR. HOMER A. SNYDER and Miss Tressie McChesney were united in wedlock at one o'clock November 24th, 1920, at our home in Argos.

Mr. Snyder is a prosperous young farmer of the Hillisburg neighborhood, and the bride is the daughter of Brother and Sister Nace McChesney of the North Salem church, where she is also a member. These worthy young people start out in wedded life with the best wishes of their many friends. They will live on a farm near Hillisburg. May God bless them in their every laudable undertaking.

D. E. VAN VACTOR.

Our Glorious Savior

HE WHO redeemed us or bought us with the sacrifice of his own life gives us as our prophet or teacher, wisdom by his gospel, and himself as our helper and priest. He first justifies us and then sanctifies or consecrates us as his under priesthood; and finally as King he will further deliver the faithful from the dominion of sin and death to the glory, honor, and immortality of the divine nature; for God will raise us from the dead also by Jesus. Praise God for such a Savior! Truly he is able and willing to save to the uttermost all that come unto God by him.

2 COR. 6:17

Those who conscientiously live separate from the world in spiritual matters and recognize as brethren only those who confess to circumcision of the heart and adoption by baptism in Christ and in God's family, will find themselves opposed by moralists, liberalists, and higher critics as well as by the masses who hate the light because it condemns their darkness, doctrinal and otherwise; nevertheless this is the only safe course to pursue. Better far is it that only true Israelites should be recognized as brethren, and thus the true wheat separated from the tares.

BROTHER ROCKER.

Obituary

Death in Adam; Life in Christ

EMELINE C. WAGONER, daughter of William and Mary Wagoner, was born November 17th, 1830. She was married in 1858 to Thomas Moore, and to them were born three children, Ira Oliver, Ida, and Bruce. These have all been dead for several years.

She was baptized some fifty years ago by Brother Shaffer. She was a sister of the late Brother J. F. Wgaoner, well known to the church of God in Indiana and throughout the country.

After years of suffering she passed away at the home of her sister, Lucinda Cook, near Rochester, Ind., December 7th, 1920. She leaves three sisters, Mary A. Russell, Elizabeth Richter, and Lucinda Cook, and one brother, Samuel Wagoner, and other relatives to mourn her loss.

Funeral services were held in Athens at 10:30 December 9th, 1920, and Sister Moore was laid away in the near cemetery to await the coming of Jesus and his resurrection to incorruptibility.

D. E. VAN VACTOR

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Proverbs 21:13

TOMORROW

God would not have us think about tomorrow
  As of some cloud that lies
  Before our anxious eyes
And fills our hearts with dread of coming sorrow.

How can we tell? The sun may shine more brightly
  Than it has shone before—
  I know life holds in store
More good than ill for those who view it rightly.

And he, whose hand is always wisely guiding,
  Can only give his best
  To those who wait and rest—
Through all life's need in his great love confiding.

"I AM MEEK AND LOWLY IN HEART"

AN EMINENT politician recently travelling through the country was telling his audience his sympathy for and interest in the poor working man when one of his hearers asked, "Is there a single man whom you meet as an equal or as a friend, who wears overalls, and has callouses on his hands?" The query was puncturing but entirely fair.

Too many of our so-called church leaders of today are of the same sort as the above named politician. They have theories, but that is all they do have. They talk a lot, but they seldom act. Right here is where Jesus parts company with all such leaders. He was not a Buddha, sitting apart from and repudiating life's actualities; on the contrary, he had all the experiences common to the lot of the ordinary individual. He shared them all. "He was tempted in all points like as we are," but different from us: "he had no sin." Every one of man's infirmities touched his understanding heart: lonliness, weariness, hunger, thirst, misunderstanding. It was a heavy yoke his shoulders bore. In his work on earth we find Jesus subject to all the rebuffs and burdens, as well as the pleasures and joys of the life of a true minister to flesh and blood folk.

The fellowship of the Master with the common, every-day run of humanity places him in a class peculiar to himself. He was a mechanic. We find him debating with the leaders in the temple; he was accused of associating with publicans and sinners, and "as a lamb he was led to the slaughter, yet he opened not his mouth."

To be great is to be misunderstood. Every age has demonstrated this. Even the prophet who previously had shown such strong faith in Jesus now began to doubt and wonder as to whether he might not have been mistaken. So John—the cousin of Jesus—sent representatives to ask whether the man from Galilee was the "one who was to come," or whether they should look for another.

When his authority was questioned—and here is a suggesion of value to the rest of us—Jesus did not enter into a long, heated defence of himself. He simply pointed to his life and his work. If his character and conduct did not vindicate him, nothing else would. "Go and tell John what you see and hear," replied the Master: "blind eyes receive sight; criples walk; lepers are cleansed; deaf ears hear: the dead are rasied to life; and the poor have the gospel preached to them."

A certain degree of disregard of public opinion is necessary for either peace of mind or power in service. Jesus learned that no one can satisfy the ever changing mind of the crowd. "Crucify him!" followed close on the echoed shouts of "Hosannah!" The only safe rule to follow is to do as Jesus did. He lived only for the eye of "the Father who seeth in secret." There is no compass for life's voyage like the determination to follow the will of God, whichever way the wind of popularity may blow.

When on earth Jesus appeared to the humble, the poor, the oppressed. His invitation was, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and you will find rest for your souls."

Misunderstood by the mighty, scorned by the selfish and the sophisticated, disdained by the intellectually proud, Jesus yet finds himself in sympathetic fellowship with the poor and needy, the sympathy seekers, the burden bearers, and all who aspire after heavenly mindedness. These are the "babes" to whom the precious truths of Christ are revealed.

THE RESTITUTION

The Lord is my Shepherd	Psa. 23:1
Have no confidence in the flesh	Phil. 3:3
Even a child is known by his doings	Psa. 20:11
Rejoice in the Lord alway	Phil. 4:4
Examine me, O Lord	Psa. 26:2
Seek the Lord: seek his face continually	1 Chron. 16:11
Thou hase been a refuge from the storm	Isa. 25:4
I will rejoice in thy salvation	Psa. 9:14
Take not thy holy spirit from me	Psa. 51:11
Unto you . . . he is precious	1 Pet. 2:7
The entrance of thy words giveth light	Psa. 119:130
I will lead them	Isa. 42:16
O death, where is thy sting?	1 Cor. 15:55
Never man s[illegible]e like this man	John 7:46

JAMES WRITES A LETTER

Dear Brother Donaldson:

I TAKE great delight in reading the Young Peop Page of The Restitution. It is as its heading states "a department for the edification and entertainment of youth." I have committed to memory the memory verses (Micah 6:8; Titus 2:13), and find them very helpful. I also look up and read the "golden text" each week. I am enclosing an acrostic "The Restitution," which I would like to have printed should you think it worth while, and if you want me to I will send others from time to time.

Your loving friend,

JAMES WRIGHT.

Well, James, we are pleased to receive such an encouraging letter, and thank you for it. We consider the acrostic well worth printing, and you will find it in today's page. We hope to receive many more; we also trust that our young friends when reading it will look up the passages and read them in full. We wonder how many others of our readers have committed to memory verses and read the golden text each week.

A. D. D.

AN ACKNOWLEDGEMENT

DEAR BROTHER DONALDSON:

I was very much surprised when I came home from school and picked up The Restitution and turned to the Young People's Page to find you had awarded the prize for the best composition on a Bible theme to me. Thank you. When I read the other good stories I did not think of winning.

I live in the country five miles from the nearest town. There is no one of our faith here. I go to the Iowa conference some years, but can not stay all through. I like the Bible lessons and preaching very much there.

Sincerely yours,

HAZEL B. TITUS.

DEAR LITTLE FOLK:

A WOMAN who felt too poor to give anything at Christmas to those she loved told a friend about it. This friend, who was quite wise and thoughtful, answered: 'You have much to give, no matter how poor you seem to be: you can always give love and truth. No one is poor who is rich in loving thoughts and kindly acts.'

So dear children, you can have every day a Christmas Day if you keep your thoughts stored full of love.

Lovingly your friend,

M. A. HILLYER.

DAILY THOUGHTS

A lamb without blemish and without spot	1 Pet. 1:19
He is the saving strength of his anointed	Psa. 28:8
What wilt thou that I shall do unto thee?	Luke 18:41
My strength is made perfect in weakness	2 Cor. 12:9
Thy loving kindness is better than life	Psa. 63:3
Thou art my hiding place, thou shalt preserve me	Ps.32:7
The God of hope fill you with all joy	Rom. 15:13

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 72 CLEVELAND, OHIO, DECEMBER 28th, 1920. NUMBER 48

Christmas

Christmas Day, so they say,
Is the Son of God's birthday;
By the oxen meek and mild,
In the manger lay the child.

And the angels God did send
To tell it to the shepherd men,
And the angelic host did sing,
"Peace on earth, good will to men."

And the wise men from afar,
Lo and behold, the glorious star,
And followed it o'er hill and dell,
And lo it stopped o'er Bethlehem.

There they saw the infant King,
And their presents they did bring;
Gold and frankensence and myrrh
To the babe on his bed of straw.

Soon again that star will rise,
And behold them from the skies;
We shall see the glorious King,
Who will then salvation bring.

He shall reign on David's throne,
For God said it should be his own,
He shall reign on Zion's hill,
And all the earth with glory fill.

His word shall paradise restore,
And sin and death afflict no more,
Glorious day! soon may it come,
Then God's will on earth be done.

CASSIE L. HICKLIN.

* * *

To live a lesson is infinitely better than to give a lesson.

The Punishment of the Nations

A Sermon by the Editor of "The Restitution," and Reported for Publication

THE ESTABLISHMENT of a republic or a kingdom always means war. There are two principal reasons why this is so. First, those who establish a kingdom on the territory of a country to which they belong are called seceders and rebels, and for this offence war is waged upon them. Second, if they establish a kingdom on the territory of another they are called invaders, and for this trespass war is declared. The history of Germany, England, and the United States shows that the founding of a government usually means war. Obviously, then, if God ever establishes a kingdom on the earth, it will cause war. The territory of the earth is already occupied by some government which claims the right of possession. All parts of the earth are already "owned" by some existing government. There is no room for the kingdom of God on earth without infringing upon the rights of "the powers that be." As these powers educate the people to fight for their "territory," setting up the kingdom of God must cause war inevitably.

THE SUBJECT ILLUSTRATED TYPICALLY

The establishment of the kingdom of God under Joshua illustrates the point. From the day that Joshua received the commission to establish it in the land of Israel, it was war, war, and nothing but war. What adds to the interest of this historical fact is that the word "Joshua" is Hebrew for Savior, and that Jesus is the Greek of the same word. "If Jesus (Joshua is meant) had given them rest, then he would not afterward have spoken of another day" (Heb. 4:8). In this text Jesus means Joshua. He was a type of Christ. The antitypical Joshua, Jesus, is to be a warrior. Now if Jesus is to be a warrior, the saints who are to be "like him" (1 John 3:2), will likewise be warriors. Jesus, in jointure with his saints and Israel, is to destroy the nations. As the idea that Jesus will be a mili-

Oregon Bible College
Oregon, Illinois

tary chief is to some probably a new idea I will read from Luke 1:69: "And hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy propheta since the world began: that we should be saved from our enemies, and from the hand of all that hate us . . . . that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear."

In this Scripture it is said twice that Jesus is the horn of David to save the Israelites "out of the hand of their enemies." Now you are aware of the fact that Jesus at his first coming did not fulfil the requirements of this prophecy. Instead of him saving Israel from their enemies, and from the hand of all that hated them, their enemies cast a trench about the Holy City (Luke 19;43, 44), and there was great distress in the land, and wrath upon the people (Luke 21:23). All the sins of the past were harvested in that generation (Luke 11: 51). The military work of Christ will be accomplished by him at his second coming.

JESUS AS A WARRIOR

"The Lord is a man of war: the Lord is his name" (Exod. 15:3). To fulfill this prediction Christ must do a military work; and if he does a military work he will interfere with the nations. Yes, Jesus is the "Lion of the tribe of Judah" (Rev. 5:5). Here we have militarism in a symbol. "Out of his mouth goeth a sharp sword, and with it he should smite the nations." In righteousness "he doth judge and make war" (Rev. 19:11, 15).

But the military career of Christ is indicated sometimes in plain predictions of the word of God. For instance: "In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt. . . . . And he shall set up an ensign for the nations, and shall assemble the outcast of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:10-12). The restoration of Israel under Moses was from Egypt only, but the one under Christ is to be "from the four corners of the earth." Such a restoration has never happened, but it will be accomplished at the second coming of Christ (Acts 3:20-24). Then he will "set up an ensign for the nations." The word "ensign" means a flag. "Shall set up a flag for the nations"! When he does this he will deliver Israel from all his enemies, and the Gentiles shall seek his rest. When God sets his hand "the second time," and restores Israel from the "four corners of the earth," establishes once more the kingdom of Israel, and has lifted up an ensign to the nations, then he will fulfill the prediction of Luke 1:69.

THE SAINTS AS WARRIORS

The saints at the second coming of Christ, following "the Lamb whithersoever he goeth,' will also become active in militarism. Forbidden now to take the sword, then saints will be "given power over the nations" (Rev. 2:26). This means that they then will be commissioned to fight. So Christ himself says in John 18:36. "My kingdom is not of this world. If my kingdom were of this world then would my servants fight." Let us pause and realize this fact fully. "The whole armor of God," for the present, is "the sword of the spirit, which is the word of God" (Eph. 6:3). Many people think this is the only sword the saints will ever wield. We are non-combatant now, rounding out a perfect character. But Paul says in 2 Cor. 10:4, 5 that after we have fulfilled our obedience, we shall be "ready to revenge all disobedience." Paul looked away from the sins of the present to the avengement of all wrongs in the future. Judgment will then be administered in righteousness. Psa. 149:5 does not read like the gentle wooings of the gospel; it means political interference. "We shall bind their kings with chains, and nobles with fetters of iron, and execute upon them the judgment written: this honor have all the saints." "To him that overcometh will I give power over the nations," is the promise of Christ in Rev. 2:26, if we overcome. Submissive as a lamb, Christ was crucified on Calvary; he is coming back as "the Lion of the tribe of Judah." The saints, innocent as lambs, have been martyred by thousands. These beheaded souls John saw raised from the dead; he also saw "thrones, and they sat upon them, and judgment was given unto them" (Rev. 20:4).

ISRAEL ALSO WARRIORS

As to the instrument by which Christ and the saints will carry on their military operations, we read in Micah 4:11-14: "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt break in pieces many people." This statement is made concerning the Jews. Evidently we are not through with despised Israel yet. Israel after the flesh is to be the military power of the last days. Jesus Christ will be the commander-in-chief; the saints subordinate officers; Israel after the flesh compose the army. "The remnant of Judah shall be among the Gentiles in the midst of many people as a lion among the beast of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down and teareth in pieces, and none can deliver" (Mic. 5:8, 9). The Jews are to play an important part in militarism at the end of this age. Listen to Isa. 60:12: "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Israel is coming up; Gentiles are going down. "Judah shall fight at Jerusalem, and all the wealth of the nations round about shall be gathered to Jerusalem" (Zech. 14:14). The Gentiles will be robbed of their wealth by the Jews when God sets his hand "the second time" to restore them, just as the Egyptians were robbed by them in the first exodus. With all the world's wealth in their hands "Judah shall also fight at Jerusalem." Then will Jer. 51:20 find fulfilment: "Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

WHY GOD DESTROYS THE NATIONS

From the testimony of the word now before us we see that it is the purpose of God to destroy the nations through Israel. Christ is to assume a military attitude towards the powers that be; the saints are to become combatants; Israel will become soldiers. But why does God destroy the nations? Well, demerit goes before destruction. God predicts a military alliance among the nations in the latter days, and warns his people to keep clear of international leagues (Isa. 8:9-11). He says the spirit of frogs, that is, of France, will gather all the kings of the earth for war (Rev. 16: 13, 14). The large standing armies of the nations show how their hearts are failing them, and with what anxious anticipation they look into the future. As these anxieties multiply, alliances and leagues and confederations will become more and more the fashion, nursing the hope of protection from these "scraps of paper." Confederation concedes fear of a threatening opponent and at the same time deludes with the idea of strength. The result is, confederate opposition of present governments to the establishment of the kingdom of God. Ezek. 38 shows that the king of the north comes down against the king of the south and against Israel peacefully occupying Canaan; and in the later part of the chapter the prophet shows how God destroys all these earthly governments, and sets up his own kingdom on his own land. For arrogance and presumption he "smites the nations." Their interests are diametrically opposed to the interests of Christ and his kingdom. "The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed" (Psa. 2:2). Confederate opposition to the King which God sets on the Holy Hill of Zion results in this decree: "Ask of me and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." The nations have corrupted God's word, enslaved Israel, and martyred his people. God will soon break his long silence in the heavens, and come forth to "punish the host of the high ones that are on high, and the kings of the earth upon the earth." He will abolish the nations from the earth like unclean beasts, be glorified in his people, confound the moon, put the sun to shame, and be glorified before his ancients on mount Zion (Isa. 24:21-23).

MINNIE McILRATH.

Good Company: a Serial Article

A Collection of Friendly Talks on Bible Subjects: By Brother S. H. Thomas

WORLDLY LOVE—MARTHA

SISTER MARTHA says: "I certainly love Mrs. Jones; she is so good to me; she praises me and says such nice things about me, and gives me such nice presents, and in fact seems to think more of me than any other of her numerous friends. Then, too, she is so jolly and full of fun. There is always something doing when she is around. I know she does not believe the Bible is really the word of God. She thinks it just a good old fashioned book, out of date, consisting largely of old time fables and fish stories, and not to be taken seriously by modern enlightened people. She admits that she does not know much about God, or his purpose, and thinks that the chief aim of this life is just to have a jolly good time, and not worry about the hereafter. She says that the great majority of mankind are after a good time and are content to let God run things as he pleases, just so he does not bother us; and she says she will take a chance with the crowd, and then whatever happens she will have lots of company, and she thinks she can stand it if the crowd can.

"Of course I cannot agree with her on these points, but I never knew anything very bad in her, and she is so good to me that I just cannot help but love her more than other friends I have. Of course I am careful not to broach these unpleasant questions, and I always avoid argument, as I do not want to offend her. Some day, perhaps, I may have a Bible talk with her, but really there seems to be no suitable time for such dry subjects as God and his truth. There are always so many pleasant and more interesting things to talk about. I tell you it never gets dull when Mrs. Jones is about, and she always finds time to give some little attention to me, and seems to prefer me to any other of her friends. She is the very dearest friend I have and so jolly and full of fun —just keeps everybody laughing all the time."

This, dear ones, is worldly love. Its roots are planted deep in the flesh. Its foundation is selfishness and vanity. This kind of love is carnal, and belongs to sinful flesh. It comes not because the subject is noble or worthy, but because "she is so good to me," and because she is full of fun, and able to make people giggle and laugh.

SCRIPTURAL LOVE—MARY

Mary says: "I love Mrs. Berea. We have never been very intimate, but whenever in her presence, I cannot but admire her pure language and noble sentiment. She seems always to be on the side of right, and always proud to acknowledge in any company that she believes and reverences the Bible as the word of God. If this confession brings, as it usually does, ridicule from the giddy and foolish, she replies gently and kindly. I have been present on several such occasions, when she spoke of her belief in the soon coming of Christ, to raise the righteous dead incorruptible, and give to those who live a crown of endless life, to break in pieces and subdue all earthly rule and authority, and upon the ruins of man-made kingdoms of fleshly greed, bloodshed, and injustice to set up a glorious and righteous government, which will fill the whole earth, and last throughout the countless years of eternity; and as she stood meekly and alone, yet so fearlessly before the scoffers, and so gently and bravely proclaimed these grand old Bible truths, so dear to God and our Lord Jesus Christ, I could not but admire and love her, not because 'she was good to me,' but because she loved, honored, and publicly acknowledged the same God that I love and honor and the Bible as his word. Not because she is a good entertainer, and able to make the giddy and foolish worldling giggle and laugh, but because she ever stands ready with wise counsel and wholesome advice, to aid and strengthen the weak and wavering and with words of sympathy, faith, and hope comfort the sad and sorrowful." This is Christian love. Such an affection is pure, true, unselfish, and lasting, for the foundation rests with God.

In conclusion, dear ones, I would ask, How do you love? As Martha, or as Mary? Are your dearest friends chosen as such because they are good to you, or because they are true to God, and the Bible as his word? Your dearest friends are those whose company you most keenly enjoy, those whom you most delight to welcome to your home. Are they of the Martha or Mary class? Do not think this is a matter of little moment. The company we keep, and the friends we choose, matters much to God, and seriously affect our chances of life in the ages to come.

S. H. THOMAS.

Love for Those Out of Christ

A DEARLY beloved sister, notwithstanding the fact that she is constantly laboring to bring others into the truth, is sending out papers and tracts and is ever ready to give of her means, that the cause of truth may be upheld, says in a recent letter: "I have prayed and prayed that my heart might be filled with that love; filled so that it would overflow, both in words and deeds to those that are about me, but it does not come. Something is lacking. I am not the stuff a Daniel is made of."

I want to help her solve the problem as to how she is to attain to this love, without which all else is but "sounding brass and a tinkling cymbal." Can she get it by praying for it? That has not been my experience, though I am sure it has been one of the factors whereby my heart has been and is being filled with pity and love for the lost. But the prime factor in the case is love of God. We cannot love others as he wants us to love them unless we first love him. To love him is the first and greatest of all commands. On this command all other commands are made to hang. It is the beginning, the foundation, the centre of all spiritual life.

And this love must not be a mere sentiment, expressed only in words. We must love God in deed, as well as in word; must love him with all our heart, might, mind, and strength; and to love him in this way means that we must make his interests in the world supreme; must devote all the faculties of our being to his service; feet must go and hands and brain must work for him. Whether we eat or drink all must be done for the glory of God. Our health must be carefully conserved that we may the better serve him. The gluttonous person, made drowsy and stupid by autoin-toxic poison, cannot fill the high and responsible positions to which "the mighty the great and terrible God" has called him, nor can he who eats improper food, or drinks beverages that derange all the vital organs of the body and put the mind out of commission. Such a person cannot love God supremely, because appetite is more to him than God. Hence the impossibility of the glutton or the drunkard attaining an entrance to the kingdom, unless there is sincere and thorough repentance. There is more truth in the saying that we dig our graves with our teeth, than people are aware, for does not he who does this commit suicide? Is he not a self-murderer, though he may not kill himself intentionally?

God asks for offerings in which there is no blemish. If we truly love him we will give him such. We will not dwarf our physical or mental powers by any wilful, sinful act.

But how are we to have our hearts filled with love for God is as much a problem as to how we are to have them overflow with love for our fellowmen. We cannot until we first get acquainted with him and understand how great is his goodness and love as manifested to usward in the giving of his Son to die on our behalf, that Son loving us while yet sinners and dying for us while we were yet ungodly. It is thinking of this wondrous love and of our own utter helplessness and need, that begets love in our hearts. Were we drowning and some one would risk his life to save us, we would never cease to love him. Jesus has done more: when we could not get rid of our sin, could not escape from the penalty, he took the sin away, washed us in his own blood and presented us to his Father, justified and clothed and saved. Those about us are just as needy as we were, just as ignorant, just as blind. They will die in their sins, if we do not take thought for their need, do not bring them to a saving knowledge, do not open their blind eyes; and this very fact and the thankful remembrance of our own rescue ought to set our hearts aflame; ought to kindle in us a perfect passion for saving souls.

But that dear sister certainly does love her fellow men, or she would not be found working in every possible way to alleviate their suffering and better their condition both temporarily and spiritually. She would not be giving "proof of the sincerity of her love for God," in her bountiful ministrations to the needs of the saints, be earnestly contending for the faith, that others too may rejoice in it and may share with her in the coming glory. Though the lion's den or the fiery furnace confronted her she would not give up her faith. She "knows God's program" and there are no things in this life of great enough value to tempt her to recant. She may doubt her own strength, and may question her love, but her strength is not her own: she stands in the power of God, she loves the stranger as he loves him, in giving food and raiment; she would have all men to be saved if they would but come to God. Her heart aches when she sees them going astray just as mine aches, and before she is scarcely aware she is praying for them, studying how to reach them, pitying them. This love is the love that God requires of us toward the strangers.

S. ROXANA WINCE.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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BLESS-BLESSING

Bless at its deepest root, means to consecrate by the sprinkling of blood. The "blessed" are the consecrated; the blood sprinkled; the ones whom God has accepted as in an act of worship. The lintels of this doorway into the kingdom of God are blood sprinkled. The "blessed" therefore are the recipients of heavenly favor, the partakers of divine love. Jesus calls them happy and favored by God. They come under the sacrificial blood. They do not need any other reward. To be approved by God is supreme compensation. Whosoever orders his life by the law of God is blessed: he has won earth's supreme boon.

Many a self-made man worships his Creator.

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Editorial

The sweetest and most generous natures are the ones in greatest danger of becoming soured through the ingratitude of the world.

* * *

In families where the truth is fruitful of speculations and barren of good behavior, the children are generally found in intimate fellowship with the world.

* * *

Serve faithfully, say little, keep on the job; and at last you will be recognized as a man. A workman not ashamed is "approved of God" even, and that of itself is enough.

* * *

As the old year dies and the new one is born, we wish our readers the greetings of the season, and above all else we wish them stability, progress, and happiness in the service of God during the new year. Cowper has written some beautiful lines which we commend heartily as an appropriate maxim in this season:

> Hear the just law the judgment of the skies;
> He who hates truth shall be the dupe of lies;
> And he that will be cheated, to the last
> Delusions strong as hell shall bind him fast.

Judgment and Resurrection

Number Two

JUDE TELLS us, quoting from Enoch, "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince (or convict) all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him" (verses 14, 1g).

This is explicit and positive as to the kind of judgment that takes place when the Lord comes. There is no way to misunderstand the language if we believe it as penned down by Jude. He comes "to execute judgment." "To execute;" to carry through so as to effect; pursue to the end; accomplish; put in force; make operative; as to carry out one's plans" (Standard Dictionary). Paul makes all clear in this language: "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent(more properly precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:13-17). "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinking of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (1 Cor. 15:51, 42). The first quotation declares "the dead in Christ shall rise"; the second, the same "dead shall be raised incorruptible." The first makes their meeting of the Lord take place after their being raised, and hence they meet the Lord incorruptible, and not in mortal bodies as mortal emergenists say. Both quotations make the rising take place at the sounding of a trumpet, or "the trumpet." and hence both apply to one and the same time. Both declare it is "the dead" who are raised, hence, no room is left in the last quotation for a change of living men, who were in the past dead, to be changed to incorruptibility. It is "the dead" who arise first, that is, before the living are caught up to meet the Lord, and it is "the dead who are raised incorruptible." Not any more living men in one instance than the other. Jesus explains that it is for the dead to be raised; to John he sent word, "The dead are raised up." To whom was Jesus here alluding? Those dead whom he raised, or made alive while on earth. All agree here that to raise the dead is to bring them back to life, so Paul is made to say, "The dead shall be brought back to life incorruptible"—if Jesus is correct.

"Thy brother shall rise again." When he arose, what was it? Was it not bringing him again to life? Most assuredly; then again is Paul very lucidly explained. Paul puts it, "that he rose again the third day." Rose from what, Paul? "Christ died for our sins according to the Scriptures, and . . . was buried." Then follows the above quoted words, making his rising from death and the grave, and not from mortality to immortality, as our friends try to make Paul state in this same chapter, and in the verse under consideration. There is not a text in holy writ that makes rising, raised, rose, or rise, when used in connection with the word "dead" to mean changing from a mortal, living condition to immortality. Even this one under consideration makes the change o f the living distinct from the raising of the dead. "The dead shall be raised incorruptible, and" (something else takes place: what is it?) "We shall be changed:" who are the "we?" We that are alive at his coming, Paul puts it. One class changed in resurrection; the other while alive, minus death.

But some play much on other passages of this chapter (1 Cor. 15), and we must follow them in their arguments. "So also is the resurrection of the dead: it is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness; it is raised in power; it is sown a natural body, it is raised a spiritual body" (verses 42-44). What is sown? Not resurrection, for it is not cast away, or out, to use the language of mortal emergenists. Then what? "The dead," as that is all the pronoun "it" has to fall back on. Then it is the dead that are sown, and the same "it" (dead) that is raised. When are the dead sown cast out? Not before their death, or they would not be "the dead." Then if the dead are to be raised it must be from death, or it could not be said "it" is raised. The "it" makes the one to be raised as dead as the one sown; hence the mortal emergence theory falls to the ground. "It is sown a natural body; it is raised a spiritual body." The "it" then is the dead body. To sow a body is not to make it alive. Such a thought is as foreign to the Bible as the doctrine of the trinity or the immortality of the soul. If the reader thinks otherwise let him find a single instance of such usage in the Old Book. Then why do advocates of mortal emergence use the word here? Because they must have decisive judgment after resurrection! The future judgment being executive does away with all such twisting of the word. As we have shown that one who is living after having been dead is said to be "raised," we know that when Paul says of the dead body "it is raised a spiritual body," it is made alive just that kind of body and no other kind. Thus both the words "sown" and "raised" are opposed to mortal resurrection.

But we are told Paul makes mortal resurrection necessary in this Scripture: "But if the spirit of him that raised up Jesus crom the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11). They contend that there is no mortal body from the time the body is decayed till another is made, and that would not be mortal or deathful if it had no life; hence with them our mortal bodies that we now have will never be made alive quickened. But is not this contradictory to what they contend concerning emergence? They say, "The dead emerge in mortal bodies." Who are the "dead?" Are they not those bodies that once lived? If not, then they are no body; then no body will emerge! No body has died if there are no bodies dead. Mortal emergenists agree that man is made of dust, and is only so far as the material of his make up is concerned flesh, blood, bones. If these be all of him then when they are no more, his mortal body is no more. He being the mortal body can no more be than it, and if it can no more be quickened, neither can be; and if a new body is created, a new man also is created Conclusion: our deathful bodies are never quickened; made alive, nor can we ever live again! Then what is it that is said to be "asleep in Jesus," if God considers us out of existence? Do we who go into death go so far out of existence that we cannot be resurrected immortal? If so, then are we not so far gone that we cannot emerge mortal? That is about where mortal emergence would land us. Our mortal bodies cannot be quickened, with them; a new one must be made, and given life to be mortal. Then it is a new body that emerges, and not our mortal body at all that is quickened. What was our mortal bodies when Paul penned those words to the Roman church? Was it not the bodies of the members of that church? Did he not promise them that even though they must die their mortal bodies would be made alive, or live again? It so seems to me. He was answering the old question, "If a man die shall he live again?" To quicken is to make alive, hence those bodies now mortal will be made alive. They may crumble into dust, but God can make them alive, and we can live again. These deathful bodies can be quickened, and the person who dies is he that will be quickened, not another. I could never let the mortal emergent theory drive that blessed hope from me. "Even God who quickeneth the dead," quickeneth whom? some living person? No, no, but the dead. Who of the Roman church are dead? The members who were bodily beings. Th■ they are a part of those whom God quickens—makes alive. And such hope is too good to exchange for a theory that hath not one Bible statement in its favor.

J. J. HECKMAN.

The Parables of Christ

Number Ten

WHEN THE Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory (Matt. 25:31).

THERE SEEMS to be a difference of opinion in the interpretation of this Scripture. One class applies it to this age; another to the closing scenes of the coming age. All agree that a judgment of two classes is brought to view It is claimed that the word "nations" must not be taken to mean political organizations but individual persons out of all nations. It is not claimed that nations will be converted at any time, but individuals representing natio... The application of this Scripture must be in harmony with the prophetic utterances and the teaching of Jesus and the apostles.

We desire to notice carefully the statement. "When the Son of Man shall come in his glory, then shall he sit upon the throne of his glory." The adverb 'then" marks a time alluded to in the mind of the one speaking. It is evident from the Scriptures that this scene did not take place immediately after his coming to raise the dead saints and change the living ones. This judgment is after he has set up his kingdom. It is evident that he can not sit upon his throne when the saints are judged. It is a tribunal judgment. The judgment alluded to in 2 Cor. 5:10 is presided over by Jesus alone: the judgment alluded to in Matt. 25th chapter is when Jesus will sit on the throne of his glory aided by the saints who will accompany him. 1 Cor. 6:2, 3: "Know ye not that the saints shall judge the world?" The following proofs are submitted in support of the above statements: "When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:16). The time alluded to in this Psalm is when he builds up Zion. It is evident that the kingdom has been set up and Jesus and the saints are dealing with the nations. Israel has been released from "Jacob's trouble" and judged and purified and become subjects of the kingdom.

As further proof we submit Matt. 19:28. In answer to Peter's question Jesus said, "Ye, who have followed me, in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This places the time alluded to in Matt. 25:31 after the judgment of the saints. This is after the kingdom proper has been given to the people of the saints of the Most High. This scene is gaining dominion when the kingdoms of this world are becoming the kingdom of our Lord and of his Christ: and he shall reign forever and ever. The kingdom has now reached its greatness under the whole heavens (Dan. 7:27).

Thus far we have tried to be brief in our statements and proofs that the reader may not be burdened with statements and proofs which have a tendency to darken his understanding. Matt. 25th chapter is a judgment of sheep and goats of the classes living when Jesus shall come in his glory sitting on the throne of his glory accompanied by the holy angels, the resurrected saints. No goat can have a standing in the resurrection of the dead saints. Jesus and the apostles apply the resurrection to the saints only. Those who emerge in their mortal state are subject to the second death. The judgment alluded to in 2 Cor. 5:10 distributes rewards to the saints. The resurrection immortalizes them. These two classes are identical with the children of the kingdom and the children of the wicked one, spoken of in the parable of the wheat and the tares (Mat. 13) "His brethren" must belong to the sheep class, as he pronounces a blessing upon them and invites them to a place in his kingdom. This invitation would have no meaning if applied to this age. Mortality still exists when Jesus comes in his glory and gathers before him all nations for judgment. It is not necessary to believe that the nations will be gathered into one general assembly, but that the law has gone out from Zion and the word of the Lord from Jerusalem. The purpose of this law is to judge among the nations, and rebuke many people. The effect will be that they shall beat their swords into powshares, and their spears into pruning hooks. Under these laws they will

not lift up sword against each other. It is not supposable that all will become obedient, but that that age will close with the judgment spoken of in Matt. 25th chapter. It is argued by a class that the language here used in giving to the sheep the kingdom is contrary to Dan. 7:27, as the kingdom had been given to the people of the saints of the Most High. We do not so regard it, as the invitation simply implies an inheritance in the kingdom as subjects, and not as rulers. The doctrine of probation in the coming age is based upon the principle of selecting a class who will become subjects of the dominion while Israel has previously become subjects of the kingdom (Dan 7:27). In this judgment the goats have been destroyed by everlasting fire prepared for this class.

D. C. ROBISON.

Items of Interest

"I SO often notice," writes Sister Rhorda Hanson, "that the isolated members of our church are more ready to fight for the faith which is so dear to them, than those who have church advantages. Why? Please explain it for me if you can."

Sister Ruth Spencer gives the following explanation of Sister Hanson's question: "The Bible, or Waybill is truly a wonderful book; one cannot study too much. Faith cometh by hearing, and hearing by the word of God. The more we study the word, the stronger our faith grows, and Rhoda asks why the isolated ones are more ready to fight for the faith than those with church privileges. I think it due to one fact: we isolated ones study the Bible for ourselves, while those with regular services learn to let the preacher express their faith, which fact tends to release them from study. Then when the enemy attacks them they cannot make much of a fight for lack of having on the helmet, especially the sword, the word of God (Eph. 6:17).

Brother Melville Lyon writes: "Anyone who reads the papers cannot help but notice the growing discontent everywhere. People seem to get more greedy and regardless of the interest of others all the time. I try to feel a sense of satisfaction in all this, knowing that all these things must come to pass. Since the war crime seems to be tolerated and even expected and applauded. Spiritist literature seems to be on the increase and gaining as converts some of the most educated men of our time. But since the wisdom of this world is foolishness with God, we need not be alarmed at the array of great carnal minds on the devil's side. Yesterday the question was asked, who are the ones called "blessed" in Rev. 19:9. This is a difficult question and perhaps not suited to our discussion, but is interesting to think about."

The answer to Brother Melville's question is taken from Aunt Bess' letter: "'Who are the 'blessed' in Rev. 19:9? Let us take our Bible and read the context for our answer. Rev. 19:7: 'Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb (Jesus) is come and his wife (we who are the saints and are found ready and waiting) hath made herself ready' (for the marriage supper). 8th verse: 'And to her (this wife) was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.' 9th verse: 'And he saith unto me, Write: blessed are they (the wife who is arrayed in white linen, or the saints) which are called unto the marriage supper of the Lamb.' To some of our letter writers the above was not enough to convince them that those who were called 'blessed' are the saints or bride. To prove this beyond a doubt let us turn to the account of the marriage supper in Matt. 22. In verse 9 we read, 'Go ye therefore into the highways, and as many as ye shall find bid to the marriage.' It is generally understood that those who were bid or called to the marriage, are the saints. So in Rev. 19:9 we are told, 'blessed are they which are called.'"

"Will someone explain John 6:50," writes Sister Ruth Spencer. "What is the bread that we may eat and not die?" This is answered very ably by Sister Ieel Steadman: "The 47th verse says, 'Verily, verily, I say unto you, He that believeth on me hath everlasting life.' The 48th says, 'I am that bread of life,' the 54th: 'Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.' This last verse means as I understand it, the communion (Matt. 26:28). But first we must be baptized into Christ, then we put on Christ (Gal. 3:27) before we can partake of this communion. Also we must be in the right spirit to take communion."

These questions and answers should be as interesting to the elder as they are to the younger members, for it must be a source of great pleasure to them to know that the youth of our church are giving such serious thought and study to those things concerning the kingdom.

AUNT BESS.

It is safe to leave in God's hands the oppressors of his people.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: James 4:13-15.

NEW YEAR GREETINGS

Be strong: for in this world of toil are loads to bear
And hourly tasks which take the strength of brain and arm,
With days of cloud and foes to fight, for all who dare;
While sheltering love alone can shield the weak from harm.

Be true: for through God's world a law of truth holds sway,
And e'en the flaming stars will light the life that lies,
While to the soul that's true, a joyous peaceful way
Leads forward into night, and life which never dies.

Be kind: for on life's road are brothers wounded sore,
Stripped by the robber hands of sharp adversity,
Who need the smile of friends, the words of cheer and more
The helping hand which lifts the load in sympathy.

Be brave: for to the child of fear come spectres dread,
Crowding the paths which climb the heights of joy and love,
But vanish, when is heard the conquering fearless tread
Of one who knows the fear alone, of God above.

Be calm: for anxious thought and fev'rish haste will blight
With withering breath, the buds of joy and power;
While peace and poise and calm repose will gird with might
And lead to highest gain, with joy for every hour.

Be pure: for Christian faith is mortal at the core,
And only he whose thought is pure, and every deed
Can clearly see, with knowledge growing more and more,
The God who dwells with man, fulfilling every need

PROMISE YOURSELF A HAPPY NEW YEAR

MOST YOUNG people come to think that the future is full of surprises for them. It is supposed to be a sort of Wonder Box, out of which may hop all sorts of pleasant or unpleasant events.

Just how these unattached and irresponsible happenings could have been stored up by some mysterious hand nobody seems to know. The fact is, of course, that the future is empty, waiting to be filled with the products of our time, our energy, our work,

Tomorrows merely are drawn our todays, and are necessary only because today needs more time to complete the work in hand than it can supply. So tomorrow, with its empty, obliging hours, gives the worker another chance to finish the work already begun. But this much must be perfectly plain: the added hours do not, nor can they change in the least the established character of your work. There is no transforming or regenerating power in another day nor another year. Only the builder transforms.

The only possible surprise tomorrow can have in store is this: that the result of our faith and hope, the coming of our Lord and Savior, may be faith and hope no longer; it may be turned into an accomplished fact; or that overwork, or our planning, or even our very characters, may come to their fruit-bearing time during the added hours of another day.

But this fruit must always be of its kind. There is no plucking of figs from thistles, nor grapes from thorns: neither will we be in the kingdom tomorrow if we fail to spend our time and energy in the service of the Master today. There can be no profit from wasted hours.

Whatever tomorrow holds is being determined today, for every tomorrow is cast in today's mold Every desire, every word, every display of temper good or bad every kindly act, every high impulse these are the positive unerring tools that shape the wonderful mold of today; and from this mold every tomorrow must get its form, its color, and its character.

Next year, with its certain, inevitable fruit bearing, is no more of a speculation than is the rule of addition or the law of gravitation; for "whatsover a man soweth, that shall he reap." You have the power to determine what the tomorrow me call "New Year" shall bring to you, and through you to those who look to you as examples and who fashion their daily molds after your actions.

The closing year with its triumphs and its defeats, its joys and its tears, has been, just as the new one will be, almost wholly of our own making. Promise yourself a Happy New Year.

A HAPPY NEW YEAR

DEAR FRIENDS:

IN SAYING a Happy New Year we are wishing you something that is entirely in the future. At this writing the old year has still three weeks of life: but many things can happen in that space of time! We trust that whatever happens to you will be for your benefit to the glory of the Father. Happiness is relative. What makes me extremely happy might not have any effect on you, and the

same the other way round. But in a few words I am going to tell you what would cause me the greatest joy I can imagine, and I feel that it would also cause joy to you, and that is, the coming of our Lord and Savior. My prayer, my wish, my hope is that before the close of 1921 we all shall be privileged to see the Master in power and glory, and that we shall be with him for evenmore. That my hope may be realized is my thought when I say, I wish you all a Happy New Year.

ETTA (Mrs. A. D.) DONALDSON.

THE YEAR

January brings the pure white snow,
February brings the rain;
In March the rough winds howl and blow,
April brings showers again.

May brings blossoms and leafy trees
June brings roses fair;
July brings days without a breeze,
And August heat and care.

September brings us back to school,
October makes the tree leaves shine;
In November we have the Thanksgiving rule,
And December ends my rhyme.

Aged 10. MARY SYLVESTER.

DEAR COMPANIONS:

SOON WE will say goodby to 1920. Soon the new year will be before us. There will be new things all the time, and my earnest wish is that we all will progress with the times. How often have we succeeded in finishing some task that in the beginning seemed almost too difficult to commence, and yet when we did commence it was pleasant work. Just follow the same rule during 1921.

Let us resolve to have fewer worries and less troubles. The old year was good, and worthy the regret we bestow upon it; but it has served its purpose and cannot longer remain.

But the new year! its secrets are as yet unknown, but of course, you all have made resolutions you intend keeping. Be sure that all mistakes leave with the old year; gone never to return. Each day thank God that he thus far has kept you and pray that he will guide you protect and comfort you and in the end that we all may meet with his Christ in the kingdom.

THOMAS THROCKMORTON.

We thank all those who remembered us with holiday cards of greeting.

DEAR BROTHER DONALDSON:

MY LETTER will be short. How is this for a new year resolution? "I promise to be kind, to be unselfish and considerate; I will try to perform some good act each day." May God help us all to so live.

Aged 12. JOHN T. ENNIS.

Brother and Sister
ALEXANDER D. DONALDSON

wish every reader of this department, of whatever age, or condition, an increase of joy each day throughout the coming year.

A NEW YEAR RHYME

Today a new year is begun,
And new resolves makes everyone.
Our mother says she'll be more coreful
To make the children good and prayerful!
Our dear old dad says he'll work harder
To fill the wordrobe and the larder!
Grandma says she will knit away
And pray for us each night and day!
Our biggest brother says he'll be
More considerate of little me!
Big sister Kate wont be so vain
But romp with us wee folk again!
And all of us small children say
We'll grow much better day by day,
And never fret, nor sulk, nor tease,
But act as nicely as you please.

AMY SMITH.

A BLESSING

ON NOVEMBER 4th, 1920, there was born to Sister Irene Houghton (nee Forman) a little baby girl now bearing the name of Elenor Forman Houghton. Should the little miss in womanhood be as sweet as her mother she shall be sweet indeed.

There are blessings from God all around us,
We must thank him for gifts large and small,
But the gift of a dear little baby,
Needs the very best "thank you" of all.
Mark 10:13-16.

A HAPPY NEW YEAR

The year is closed, the record made,
The last deed done, the last word said;
The memory alone remains,
Of all its joys, its griefs, its gains:
And now with purpose full and clear,
I turn to meet another year.

WHITTIER.

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Christmas

Christmas time comes once a year,
With snow and frost and much good cheer;
With kindly wishes for each friend,
May sorrows past all have an end.

The children romp, and laugh, and play,
On each gay, happy Christmas day;
Their stockings hung behind the door,
By Santa filled, each running o'er.

Thus may they spend their youthful life,
Free from care and sin and strife;
And learn from Jesus, "meek and mild,"
The friend and lover of each child.

Yet joys far greater are in store,
When each shall reach that happy shore;
When Christ shall reign in peace and love,
All pure and sweet like heaven above.

J. E. HOGARTH.

DAILY THOUGHTS

If we suffer, we shall also reign with him	2 Tim. 2:12
Count it all joy when ye fall into . . temptations	Jas 1:2
My words shall not pass away	Luke 21:33
Having an high priest . . . let us draw near	Heb.210:21, 22
God hath power to help and to cast down	2 Chron. 25:8
I will counsel thee, with mine eye upon thee	Psa. 38:2
The Lord is gracious and full of compassion	Psa. 145:8

A. D. DONALDSON.

The Book of Job Analized

A Biographical, Doctrinal, Astronomic, and Prophetic Exegesis: By Christabel

IN ANALYSING the book of Job, the first requisite is to read it connectedly; at one sitting if possible, when its full beauty and significance will be apparent. In thus doing, we discover at once that it is written as a poem, the imagery and expression being altogether poetical even in the traslation. The two introductory chapters and the concluding portion of the last, alone are prose. It is an unusual poem, one of grandeur and sublimity equalled only by one other, similar in the exalted character of the subject matter, the inimitable Song of Moses; and we are impressed again, as so often before, with the fact that the Spirit frequently employs poetical form to more impressively express the unapproachable majesty, the lofty thought and unsearchable wisdom which are his. For it is the Eternal Spirit himself, "the Inspirer of the ancient seers" who is the real author of this wonderful book, even though the identity of the vehicle through whom he worked has been the subject of much dispute. Adam Clarke inclines to the opinion that this vehicle was Solomon, while another commentator argues for Moses. Still others think the book may have been written by Isaiah, Elihu, or Job himself. Personally, I like to think of it as the composition of the great Law-Giver of Israel, the dignity and beauty of style in so many passages being so like to the majestic verses in the Song of Moses which so exalt Jehovah and abase man. Then too, so general an air of antiquity pervades the whole that it would seem to belong to a time near the beginnings of things rather than to the later period of the kings and prophets. And it may well be that this book was produced during that period of exile in Midian while Moses was preparing himself by study and meditation for his life work as the deliverer of Israel.

The contemplation of such a character as the hero of this poem, and the familiarization of himself with the character and attributes of the great Jehovah as revealed in this work could not fail to leave its impress on the mind of any author, and if this author be of the type of Moses, what an influence it would exert on his whole after life,

Oregon [illegible]
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in his realization of the greatness of God's underived and creative energy, his purity and absolute holiness, his omnipotence and infinite majesty. This book exhibits the relation of Deity to man as that of the potter to the clay, rather than in the more intimate relationship of a Father to his beloved sons, such as the later manifestation of himself at the burning bush prophesied, when as Yahweh Elohim he revealed himself to Moses as the One who would one day be gloriously apocalypsed in a multitude of sons of God, "Morning Stars" which will sing for joy at the consummation of the new creation, even as those others did when the foundations of the material earth were laid.

The identity of one of Job's friends, Eliphaz the Temanite, helps to establish the age in which Job lived, as well as the location of his dwelling place in the land of Uz; for this Eliphaz the Temanite was either the son of Esau or a grandson. Job too, has been thought to be a descendant of Esau and a generation or two before Moses, with whom he may, because of his great age have even been contemporary, since he survived one hundred and forty years after his misfortunes, and must therefore have easily lived through two centuries, an "old inhabitant" in the land of Uz which must have been near to Edom and the Jordan, probably east of the Sea of Galilee in modern Hauran. Of the reality of the hero there can be no doubt since Noah, Daniel, and Job are mentioned together by the inspired Ezekiel as three literal men (Ezek. 14:14), and James refers us to Job as an example of patience worthy of our emulation.

Job is introduced to us in the narrative as a perfect and an upright man, one who feared God and eschewed evil, and in addition to this enviable reputation blessed beyond most in this world's goods, so that he was greatest of all the men of the east, a sort of tribal chief or emir. But notwithstanding this apparently ideal condition Job was not altogether without anxiety, this anxiety being caused by the evidently heedless characters of his sons and daughters who, nevertheless seem to have been an unusually affectionate and united family. This is shown by their birthday gatherings; for each in his turn held such a feast on his day, eating and drinking with the levity usually attendant on such occasions. To what extent this light-hearted gaitey permeated these young people is not revealed, but we may gather from Job's solicitude that they gave more time to pleasure than to the service of God; and this deficiency Job did his best to supply or overcome, for he sent and sanctified them, offering burnt offerings for every one in the morning after each day of their festive gatherings, "For," said he, "it may be that my sons have sinned, and cursed God in their hearts." But alas for a father's prayers, too often unavailing, the children continue in their heedless way until that awful day when their father's heart was broken by the catastrophe which deprived him of them all in an hour.

With this introduction to a good man, we are next given a picture of the council of heaven very evidently allegorical, since we are told in no uncertain words that Jehovah takes counsel with none. So here the character of Job is presented as coming before the angelic host for inspection, with general approval from all but one whose opinion is adverse to the others (hence satan) in that he feels that Job's service to God is a matter of policy purely as would be quickly shown if adversity should overtake him. This conflicting estimate of Job's character was doubtless a true reflection of popular opinion, and is brought before the reader in the poetical form which has been the cause of so much confusion of interpretation. Job's proving is determined upon for his vindication in the eyes of his neighbors: adoring friend or envious or critical adversary. Thus have trials come upon God's children always, for they must be proved for their final perfecting.

And so trials fall upon the earnest servant of God like lightning out of a clear sky, on the occasion of one of the birthday feasts of Job's children. Taking advantage of the confusion caused by a storm of unusual severity, bands of nomadic robbers carried away his oxen and cattle, slaying such of his servants as resisted, a very few only escaped to carry the dreadful tidings to Job, who has barely been informed of this calamity when another lone servant arrives breathless to tell of the fall in the same storm of the house in which his sons and daughters were feasting, and of their death in the ruins. Disaster indeed, but nobly borne by this wonderful man who proves his integrity by uttering those immortal words which have been quoted by bereaved children of God in all ages since: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." In all this Job sinned not nor charged God foolishly, so that this first trial resulted in a complete refutation of his critics who were not, however, entirely satisfied. Yet one might think that with such a triumph over calamity as Job had manifested he would have been sufficiently vindicated to have required no further proof of what a true child of God may be able to bear in faith. But Job's was to be an example of patience, the radiance of which was to shine down through the ages for the strengthening of those who should come after; and so we read that "again there was a day" when the council of heaven sat. How long after the events just recorded, there is no suggestion; maybe a year or more. In the allegory Job's holding fast to his integrity comes up for approval, but the critical angel still maintains his adverse judgment, arguing that Job was afraid to do otherwise than manifest a beautiful resignation to his misfortunes else something worse come upon him. He seems unable to attribute disinterested motives to Job, insisting that policy underlies all his humility. And so a further trial of this already sorely tried man is decreed, this time taking the form of physical suffering; for patience under physical torture is usually acknowledged to be the final and supreme test of integrity.

An aggravating dermititis was undoubtedly the form which Job's malady took, a torturing skin disease which gave him no rest day nor night. In his extremity he sits down among the ashes, suffering agonies of mental as well as physical pain. His wife instead of helping with comforting words and tender ministrations, exhorts him to "curse God and die." Job's answer is a rebuke to everyone inclined to complain at the hardness of his lot: "What ? shall we receive good at the hand of God, and shall we not receive evil ?" In all this Job sinned not with his lips. If he rebelled in his heart no one ever knew; if his spirit was bitter within him he showed it not, but bravely bore the anguish for many a long day. Weeks and months went by, and friends and neighbors began to comment on his persistent misfortunes. Job was a great man in the east, and far and wide the news travelled, coming at length to the ears of his three friends. Eliphaz,the Temanite, Bildad, the Shuhite, and Zophar the Naamathite, neighboring chieftains, who made an appointment to mourn with him and to comfort him; but when they saw him so altered by disease as to be almost unrecognizable, though they manifested great distress yet they held back and addressed not a word to him for seven days and seven nights, during which time they probably conferred among themselves, speculating upon the probable cause of his reverses, finally concluding that they were the just reward of some secret unrepentant sin, and resolving to admonish their friend for his good. We may picture Job meantime cast from the heights of joyous anticipation of comfort by this visit of his friends, to the lowest depths of distress and anguish by their aloofness and their suspicious glances. At last he can bear no more and breaks his silence with a wail of grief, bemoaning his birth and longing for the quiet of the grave, "where the wicked cease from troubling and the weary are at rest." "Wherefore," cries he, "is light given to him that is in misery, and life unto the bitter in soul ?" His good friends are horrified at this outburst, and Eliphaz coldly reminds him that in past days he has instructed and comforted many, but now that trouble has come to himself he is ready to faint, his courage has forsaken him. And in words of accusation asks, "Remember I pray thee, who ever perished being innocent ? or where were the righteous cut off ? even as I have seen, they that plough iniquity and sow wickedness reap the same" (ch. 4:7). He argues at length on the power and majesty of the Almighty and the insignificance of man, and exhorts Job to despise not the chastening of the Almighty; "for he maketh sore and bindeth up; he woundeth and his hands make whole" (ch. 5:18); beautiful and helpful words rightly applied, but to Job, conscious of his integrity, they are as wounds and he feels more keenly than ever that he has been forsaken of God and longs more earnestly that he might be cut off, for life holds no more hope for him. He pathetically laments the hardness of his friends, from whom he had hoped for comfort. "To him that is afflicted," he says, "pity should be showed from his friends; but my friends have dealt deceitfully as a brook, and as a stream of brooks they pass away; which, what time they wax warm they vanish, when it is hot they are consumed out of their place." The anticipated refreshing from the noontide heat is turned to bitter disappointment when the brook is found to have vanishd. Even so had Job's friends disappointed him and this adds to his bitterness and causes yet further outbursts of distress and complaint, quite justifiable from a human standpoint; but let it be observed that it is no more said that "Job sinned not with his lips." In fact, though he justifies himself from the charges of hypocrisy brought by his friends, he acknowledges himself a sinner in God's sight and prays for pardon, in the closing words of the seventh chapter.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

I HAVE taken the time and space to show that God promised Abraham's seed the land of Canaan, and to show his threat of scattering them among all nations. They disobeyed, and we are agreed, and the truth stares us in the face, that they have been and are now, scattered among all nations. Not simply

Babylon, but all nations. Will they be restored? Let the Bible answer. I will now lay down a rule. Since it is admitted by all that the prophecies, which foretold their scattering and dispersion among all nations, have been literally fulfilled, therefore, all the prophecies which predict their restoration must likewise be fulfilled. Now listen to the Lord: "Therefore say, Thus saith the Lord God: although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come.Therefore say,Thus saith the Lord God: I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them a heart of flesh; that they may walk in my statutes, and mine ordainances, and do them; and they shall be my people and I will be their God" (Ezek. 11:16-20). Surely no one will contend that this has been fulfilled, if so, when? When did he gather them from the countries? When did he give them one heart? When did he take away their stony heart, and give them a heart of flesh? Never; and if he never does, then his word has failed—something which we know cannot happen. Heaven and earth may pass away, but the Lord's word never.

Again: "Behold, I will gather them out of all countries whither I have driven them in my anger, and in my fury, and in great wrath: and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I shall be their God. And I will give them one heart and one way, that they may fear me for ever, for the good of them and their children after them: and I will make an everlasting covenant with them, that I will not turn away from them; but will put my fear in their hearts that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them" (Jer. 32:37-42).

All Israel, except a remnant, is now blinded, while they are scattered and dispersed, and will remain so "until the fulness of the Gentiles be come in" (Rom. 11:25). Hence they cannot now either reject or accept the Lord. But this blindness is going to be removed; and when the Lord comes, they will say, "Blessed is he that cometh in the name of the Lord." The Lord's great prophecy is in harmany with this: "And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down, until the times of the Gentiles be fulfilled" (Luke 21:21). How literally this has been fulfilled, so far as falling by the sword, and being led away captive into all nations, and Jerusalem being trodden down of the Gentiles are concerned. In another place he says: "Behold, your house is left unto you desolate: and verily I say unto you Ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord" (Luke 13:35). When that time comes, their eyes will be opened, and if they abide not in unbelief, they will be grafted in again. We know that God has always shown great solicitude as to the fate of his people Israel, and has "loved them with an everlasting love" that follows them wherever they go. The apostle Paul says: "God hath not cast away his people which he foreknew. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (according as it was written, God hath given them the spirit of slumber. eyes that they should not see, and ears that they should not hear) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always. I say then. Have they stumbled that they shoud fall?"

What does Paul answer? "God forbid: but rather through their fall salvation is come unto the Gentiles (no wonder Christ said, "salvation is of the Jews") for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what will the receiving of them be, but life from the dead? For if the first fruits be holy, the lump is also holy; and if the root be holy, so are the branches." Paul closes the chapter by saying: "For I would not brethren, that ye should be ignorant of this mystery. lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles is come in. And so all Israel shall be saved: (that is, saved from the nations whereunto they have been scattered, and restored into their own land, and then if they "abide not still in unbelief they shall be grafted in: for God is able to graft them in again"). And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant with them, when I shall take away their sins. As corcerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' saks. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief. that he might have mercy upon all" (Rom. 11:2, 7-12, 15, 16. 25-32).

You notice Paul says. "Blindness in part is happened to Israel." We know that there was a remnant that was not blinded, who could become part of the family of saints, if they would. They could accept or reject, and will be dealt with accordingly. But the "rest are blinded" and, as said before, can neither reject nor accept Christ, and will remain blinded, until the "times of the Gentiles be come in."

God tells us plainly why he is going to restore them. It is not for their sakes, but for his holy name's sake. Listen to what he says, "Therefore say unto the house of Israel, Thus saith the Lord God: I do not this for your sakes, O house of Israel, but for mine holy name's sake which ye have profaned among the heathen, whither ye went. For I will take you from among the heathen, and gather you out of all nations and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean: from all your filthiness, and from all your idols,will I cleanse you." It seems to me that there is nothing taught clearer in all the Bible than the future restoration of Israel. Listen further: "Thus saith the Lord God: In the day that I shall have cleansed you from all oyur iniquities. I will also cause you to dwell in the cities, and the wastes shall be builded, and the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say,This land that was desolate has become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited." When did they ever say. "This land is become like the garden of Eden?" Never But God says they will say it, when they are restored (Ezek. 36:4-39).

Moreover, the land is to be divided according to the twelve tribes of Israel by lot for an inheritance unto them. and the strangers also among them (Ezek. 47:21, 22). This was never done. God even told them how to divide it, and named the portion of each tribe (Ezek. 48). Moreover, they were to have a temple and a city, the like of which has never been known. The name of the city is to be "The Lord is there" (Ezek. 48:35). Such a city and such a temple has never been, therefore the prophesy has never been fulfilled.

STERLING P. GROVES.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

E. F. Randolph Fund	$ 5.00
E. W. Groat	3.50
M. Gilfillian	1.00
Leanora Thompson	5.00
C. H. Reese	3.00

PSALM 126:2

Some birds and beasts can sing and talk,
Many can run and leap and walk,
Insects, reptiles fishes too,
Live in some ways as we all do.
Each one in his own small niche:
But man above them all is rich
For nature gave him as his own
The power to smile—'tis his alone.
Let us all use this gift divine
And with our smiles bring sweet sunshine
To brighter nineteen-twenty one year
War-scarred with trouble, sorrow, fear.

W. S. STONER.

A CHILD'S PRAYER

Dear God, my Father, while it is night.
Keep me continually in thy sight,
Help me to live quite close to thee.
So that to others a guide I'll be.

Let young men make themselves ready for positions of trust and they will be called to the position at the right time. God's clock is never slow.

The Restitution

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While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

It ought to grow more and more easy to believers of the gospel to do right, until at last the acts that were sore self-denial become a pleasure.

———o———

The truth should not be used as calking, something to stuff into cracks and crevices of a man's life; but it should be regarded and used as the very warp and woof of life.

———o———

A man who makes calculation and provision for this life only (like the rich fool in Luke 12:16-21), is like a sea captain who, starting on a voyage to Europe, lays in provision sufficient to last him only until he gets safe past the lighthouse, and out into the open sea.

———o———

Fighting faults is the most discouraging thing in the world. When corn reaches a certain height, no more weeds can grow among it. The corn overshadows and shades them to death. Let the reader fill himself with good things. Let him grow—grow up like corn, that every evil and noxious thing within him may be overshadowed and die.

"Little Less than God"

DEAR BROTHER:

I WOULD be pleased if you would give an exegesis of Psalm 8:4-6. The Revised Version reads, "Thou hast made him (man) a little lower than God." This must be a mistake. Please write an article on this subject.

Editorial Comments

CONTROVERSY ABOUT this translation has been waged for many years. "Thou madest him only a little lower than Elohim," is the original; Elohim is by some translated God, by others, angels. Authority is about equally divided between the two translations. "Thou madest him little less than God" (Wordsworth). "Thou, hast made him to want little of God" (Perowne). "And hast made him little less than divine" (Delitzsch). "And madest him lack but little of God" (Kay). "Yet thou hast made him but a little less than angels" (Leeser).

The discrepancy in these translations cannot distress any one when the facts in the case are understood. Elohim is translated both angels and God, which fact accounts for above variant renderings. Angels are called God as name bearers (Ex. 23:20, 21). They are deathless like God (Luke 20:36). and therefore are identical with God in nature. To say that man is made a "little less than God" or a "little less than angels" is to say the same thing. David is showing that originally man was endowed with God-like or angelic dignity; he was made in God's image and likeness (Gen. 1:26); but marred by sin, "what is the mortal, that thou remembrest him? and the son of man, that thou thinkest of him?" (Psa. 8:5). Dignity and dishonor are impressively put in sharp contrast. A mountain is bigger than a man, but a man is greater. His rounded brow speaks more than the arched sky, his eyes shine out deeper things than stars, and in his lips there is music beyond that of wind and wave. Less bright than the sun, less bulky than the planet, less abiding than the stars, he is greater, even in his apostasy and degradation, than them all! Man is runied greatness. Christ shared in this ruin "for the suffering of death," but is now "crowned with glory and honor" (Heb. 2:9). We may recover our crown and glory through him.

———o———

It is possible by taking refuge in God and his grace to become strong where our greatest weakness lay, with the blessed sense of his presence and power.

Our New Editor

Brother William Brown, of 527 Morris Ave., Elizabeth, New Jersey, will occupy the Editor's chair beginning February 1, 1921. Special contributors and readers who may write for publication should send their contributions direct to Brother Brown.

———o———

Antichrist: Past, Present, and Future

FUTURE FROM the time of Daniel and John; but past, present, and future from our time. Paul speaking of him as "that man of sin, the son of perdition," says: "And now ye know what withholdeth that he might be revealed in his time" (2 Thess. 2:6).

By this testimony we learn that in the prophecy there is a specified time for the appearing or manifestation of antichrist, and we find it in Dan. 7:8: "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and behold in this horn were eyes like the eyes of a man, and a mouth speaking great things."

Further along in this chapter this little horn makes war with the saints, and prevails against them, until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.

This horn that persecutes the saints is the antichrist, for Daniel here speaks of no other such persecutor.

In process of time the Roman empire is divided into ten kingdoms, in the fifth century; and next in order is the rise of antichrist, the horn that comes up after and among the ten. The rise of this horn on the fourth beast proves that he is a part of the Roman Empire and the last part or phase of the empire.

The papacy answers every requirement of the prophecy. Constantine by the removal of the seat of the empire from Rome to Constantinople was favorable to the rise of the bishop of Rome, and after that, when the imperial succession ceased in Rome in A. D. 467, the last hindrance to the rise of "the man of sin" was "taken out of the way" (2 Thess. 2:7). "The temporal power insensibly rose from the calamities of the times: and the Roman bishops, who had deluged Europe and Asia with blood, were compelled to reign as the ministers of charity and peace . . . . The misfortunes of Rome involved the apostolic pastor in the business of peace and war; and it might be doubtful to himself, whether piety or ambition prompted him to supply the place of his absent sovereign. Gregory awakened the emperor from a long slumber; exposed the guilt or incapacity of the exarch and his inferior ministers; complained that the veterans were withdrawn from Rome for the defence of Spoleto; encouraged the Italians to guard their cities and altars; and condescended in the crisis of danger, to name the tribunes, and to direct the operations of the troops" (Gibbon, chap. 45 p. 424).

Rome was suffering from the deadly wound by the sword of the northern invaders, and the self-exalting spirit of the papacy took advantage of these conditions, and acted the part of her doctor, and for its pay took the estate of its sick empire.

But what about the three horns that the papacy plucked up by the roots? These were the Heruli; the Ostagoths, and the Lombards; three Arian kings who were opposed to the doctrine of the trinity; therefore the papal opposition to them. We have learned by the rise of the "little" horn of Dan. 7:8 after and among the ten, that he rose in the 5th century; and do we find anything in the Revelation that marks his rise? Yes, we do.

The reader will remember that in Dan. 7:8 he has a "mouth speaking great things and blasphemies," and in Rev. 13:5 we read concerning the beast, "And there was given to him a mouth speaking great things and blasphemies." And as evidence that he received "the mouth," "he," the beast, opens his mouth in blasphemy against God. This beast here and Daniel's fourth beast are the same beast; in both places he has "the" seven heads and ten horns." The rise of the horn in Daniel, and the giving of the mouth here to the beast, are the same event. The chronology of both events is the same.

In Daniel the horn prevails against the saints until the saints possess the kingdom; and having risen in the fifth century, he cannot be one individual, but a succession of individuals—a dynasty, a kingdom. The papacy being the last phase of the Roman Empire, we should study Rome in its different phases. In Dan. 7:7 we read that the fourth beast "was diverse from all the beasts that were before it." Its seven heads are seven different forms of government; and in John's day Rome was pagan; but in the time of Constantine she became Christian; and after the rise of the papal horn she became papal. What is there now left of the Roman Empire but the papacy? The papacy was a "little" horn as a civil power, but mighty as an ecclesiastical power. In Rev. 13:8 we read, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

This power is entirely too large for a seven year's wonder worker in the end of this dispensation. The theory of a future antichrist is all moonshine. The idea that ancient Babylon is to be restored is on a par with a future antichrist. When the fourth beast is destroyed and his body given to the burning flame, we read: "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time' (Dan. 7:12). They lived in the kingdom of their conquerors.

In Rev. 13:1, 2 we have a description of the Roman seven headed and ten horned beast, "And the beast was like unto a leopard." Why like a leopard? Because Rome had lately conquered Greece, and had incorporated the people and territory into the Roman Empire; so the beast was like unto a leopard: they (the Greeks) were represented in that Roman beast: the feet like a bear, and the mouth like a lion, included Medo-Persia, and Babylon to representation in the Roman beast on the same principle as it did Grecia. On the same principle the image will be broken to pieces. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote them became a great mountain, and filled the whole earth.

GEO. FRANCIS.

Nebraska Evangelist Report

November, 1920

SERMONS

Laird, Col. 2nd to 15th	16
Bartley, Neb. 17th to 21st	6
Pleasant Hill 22nd to 28th	8
Bartley 29th	1
Total	31

MONEY RECEIVED

Brother Halley	$ 10.00
Brother Hammit	2.00
Brother W.D. Minton	1.00
Sister Edna Minton	1.00
Sister Lasure	1.00
Brother Dimmick and Family	40.00
Brother Brush and Family	11.50
A Sister	5.00
Sister Jones	22.00
Brother Loux	6.50
Sister Loux	5.50
Mrs. Clouse	.50
Brother Gamble	16.00
Brother Steadman	10.00
Zoia Steadman	.25
Icel Steadman	5.00
T. E. Gearhart	20.00
A Friend	1.00
Sister Lenna Hammond	5.00
Brother S. A. Story	20.00
Brother Harry Barnett	5.00
Carried over	3.80
Total	$192.05

EXPENSE

Omaha to Laird, Col.	$ 7.13
Laird to Bartley, Neb.	1.97
Bartley to Holbrook	.53
Dinner	.60
Total	$10.23
Salary	166.00
Expense	10.23
Total amount of order	176.23
Total amount received	192.05
To be carreid over	15.82

Remarks

WE LEFT Iowa Saturday morning, Oct. 30th, and left home again Nov. 1st, for Laird, Col., in response to a telegram from Brother Dimmick, to begin a twelve day's discussion with a Latter Day Saint. My opponent requested me to furnish him with a history of the church of God, which I agreed to do, and as he affirmed he spoke first, and gave us a history of the Reorganized Church of Jesus Christ of Latter Day Saints. His history proved it began with one Joseph Smith mostly under a tree in New York, and how he did piece the Scriptures together to prove the name! I proved to him, and to the satisfaction of all present, except Saints, that their name was out of harmony with the Bible.

Then he gave a list of the offices, as Paul gives them, and had on his chart the 70 I asked him what Jesus said about adding to, and to read to us where Paul ever mentioned the 70. He said Jesus mentioned them I asked him if the church was organized then, and if so, his 70 were preaching to the wrong people, as Jesus forbid them to go to the Gentiles. This worried him. I then asked him to turn and read the instruction to the 70 and to the 12, and compare with their so-called 70 and 12 apostles and see if they were obeying orders. One of the apostles was present, and they had to have an inferior officer to debate, and defend their faith.

I told him they would have to show me before I would believe in their apostles, and cited him to 2 Cor. 12:12 to prove that apostleship rested on the signs and deeds mentioned there; and further, if every one could have done these things they would not have been a sign. As he could not give the proof, we decided his apostles were false apostles, and cited him to Rev. 2:2. He said his history showed his church was organized in April, 1830. I said the Catholics, Lutherans, Methodist, and Baptists, and in fact all the churches, gave dates and names of men that started them, and defied him to prove his claim any better than theirs. I told him it was all man-made and besides, false prophets were to come; and have they come? Where are they? We must look for them among those who make the claim.

When I came to affirm I gave the history of the church of God and handed him a Bible and told him he would find it all in there, names of officers, and all, and what they did. I showed him that Jesus set some in the church, first apostles, and they were chosen as witnesses, and Jesus said we were to believe on him, through their word, not so-called apostles of this day, who could make no claim of having been with Jesus. These apostles proved they were what they claimed to be, and the church of God was proud to have them as members. He said we were following dead apostles. I told him their word lived and still spoke; but when their apostles died their word died with them, and they had to appoint some more. I cited him to the prophets, who had spoke and their words were proved true; we also proved them to belong to the church of God. I showed him that in the selection of officers, we had the form all given in the Scripture and read it, and asked what more we needed. The apostles had been very careful to mention what kind of men they were to be. Then I asked if we follow those instructions, have we not done all required of us?

He was put to straits when we came to discuss that man was mortal, and had no conscious exsitence between death and the resurrection. I showed him how God made man. He did not make just a part of man: he made man, and to say more is to add to the Scriptures. Then he said he breathed more than the breath in man. I asked him to read where it says so. It says God breathed into his nostrils the breath of life. Now read where it says he breathed anything more. He said he found something in the first chapter of Genesis I had not read. This, he said, was the likeness of God or the immortal spirit. I said you claim the spirit is a part of God, and can live separate from the body. Now please tell us how it is that this likeness you have found in Gen. 1, that you claim is the spirit, had to be given herbs for meat and live on the same diet the body did. Then he showed by his countnance that he was sorry he had found it, and never said it again. He said he would admit the body was mortal and had no conscious existence between death and the resurrection. I said this is all I claim, and we might as well close this part of the discussion. I said the body is the man, and the man is mortal; when he dies he knows nothing. So I have proved my position and he has admitted it.

Then he undertook to prove that man possessed something that did not die, and knew all things after death, and cited us to the rich man and Lazarus. I asked him to show us where it said these men's spirits were talking. The narrative says it was the rich man and the poor man talking - nothing is said about their spirits. You are doing some more adding. He was good in addition. I said, to prove it was the two men talking, the poor man still had his fingers, and the rich man had his tongue and eyes. He dropped that as it did not prove what he thought it would, and went to Eccl. 12:7, "The spirit shall return to God who gave it." I told him if it was a conscious entity, as he claimed, and to return meant to go back again, I would give him my half hour to tell us what he knew when he was there before. Then I asked him to explain how it was when people went on the operating table they knew nothing of what had transpired, if the spirit had been chloroformed. He said while the spirit was in the body it was hampered and afflicted by the conditions of the body. I asked him how he knew it, as nothing of the kind was mentioned in the Scriptures. This he could not tell, only assumed it. I told him I had the positive proof that the spirit could not think one thought without the brain, and asked him to prove it could think in another world without it. This he failed to do, and lost the discussion from every point of view.

Well, we do not know as it did anybody any good. except the brethren were strengthened in their belief. At the conclusion we gave a couple of talks to the brethren. and got them started to meet in Bible study. One thing that impressed me here, was that the young people take no part in worldly things, and they were thought very peculiar, but the nominal churches have become so worldly; we must declare against it, or be swept away just as they have been. Brethren, will we keep pure from these alluring things, or try to argue no harm in them? If little by little the nominal churches have been swept away by the world, till they retain hardly a semblance of their past, could not the same thing happen to us? They sat down to eat and drink and rose up to play. Let us stand against these worldly things, then we will have no regrets nor amends to make.

The time had come once more to say goodby and "God bless you," and we boarded the train for Bentley, Neb. Here the brethren had arranged to have meeting in Sister Jones' commodious dining room. We had good interest from the first. Some outsiders came and were so interested we are certain they will be with us before long. Our heart goes out to these who seem to understand and we believe feel their need of accepting. We know some time some such are going to put it off too long. Sister Gamble being quite feeble, Sister Jones took her home with her and kept her through the meeting. One day her daughter came and took us all out to the farm, and Sister Gamble went along. How she did enjoy it! And we all enjoyed Sister Calloway's good country dinner. She took Sister Gamble on her arm and took her out to see the pigs and chickens. How kind it looked to see her trying to make her old sister feel at home, and enjoy herself. Many heart aches could be healed by a little effort on our part. I don't suppose Sister Gamble had walked as far for months, may be years. Let us all learn from these little lessons, and do more in the way of kindness. Such opportunities come at least once to us all, and if neglected. are gone.

Monday morning Brother Steadman came for me and took me to his hospitable home, and in the evening we began meetings at the Pleasant Hill school house. I had held meetings here twice before. Kuite a number came the first night, and increased every night for several nights. The interest was fine, and when we closed the people seemed interested and asked us back, which we promised to do. It seemed like old times to hear Brother and Sister Steadman, the girls and Sister Sellick (Sister Steadman's mother) sing the old songs we used to sing when they were first members of the church; but there are some voices that used to join in those songs that are silent. We will hear them no more until we hear them join in the new song (Rev. 5:9, 10).

Monday morning Brother Steadman took us back to Bentley, where we gave the brethren a special talk on the Lord's prayer, after which we arranged for them to meet once a week for Bible study, then the hand shake, and we were off on the morrow to meet other calls.

So closes a busy month. When I report again, a new year will have been ushered in, and another year's record closed. I wonder how it will stand? ALMUS ADAMS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Psalm 37:4.

A MAN'S ALPHABET FOR THE NEW YEAR

I will be--
Ambitious to live up to the best in me.
Brave in adversity.
Consistent in theory and practice.
Determined and daring in doing right.
Eager to correct my faults.
Faithful to my convictions.
Good to everyone, friend or foe.
Happy to work with God, through faith in Christ.
Intense in my efforts at self development.
Just in my dealings with others.
Kind to all created things: and kind accordingly.
Loving and lovable to those near me.
Mighty in faith.
Notable for my optimism.
Open-hearted.
Patient while waiting for the return of my Lord.
Quiet in the midst of confusion and turmoil.
Righteous as I can be.
Strong in my principles.
Trusting in God like a child.
Unswerving in efforts at improvement.
Versatile in my methods of being entertaining.
Watchful of my own actions.
X-asperating never.
Yielding in small things.
Zealous in fulfilling the will of God.

Any man may commit a mistake, but none but a fool will continue in it.- Cicero.

THE NEW YEAR

WHAT A difference New Year's Day seems to make in everything! The old year is now no more. You can expect nothing further from it. Whether to you the old year has been kind or unkind. it is past, and no other year can be just like it. But what a difference you hope for in the year just opening!

From 1921 you expect happiness and plenty. You expect it will be a kind year. You make resolutions to make yourself morally better, nobler, finer in the days to come. You have promised yourself to exercise more faith in the promises of our Lord and Savior. You have agreed to make your hope of seeing God and his Christ stronger and firmer. You have asked your God to make your love to him more abundant, to make your love for his creatures more sincere and lasting. You, no doubt. brought in the new year in the good old fashioned Christian way with prayer. It is the gate through which you see the beautiful fields of what may be. and hear the music of happiness and joy.

May you not be disappointed in your hopes. May it be the happiest, the gladest you ever have lived through; and what is much more, may you make others happy too.

If in the providence of God our Lord should tarry, it is not likely that the new year will otherwise fulfill all your hopes. Should 1921 give you all you long for you would be poor indeed, for then all incentive to hope would be gone. You also would lose your spirit of thankfulness for joy and bliss. How sad that would be.

For Christmas we wished you such gifts as would make you glad. We particularly expressed a wish and a hope that always the spirit of Christmas would remain fresh and bright in your hearts.

For New Year we told you could make 1921 what you would, that it entirely depends on yourself the flowers you would pluck from the seeds that you planted.

But we are going to extend to you a New Year wish, and our wish is hope—the hope for what is better. For months you have desired a gift, and no doubt but that you received it at Christmas, and in its possession you think you are happy. Are you? Perhaps; but do you know you can be happier? You ask how? By making someone else happy. And you can always hope for greater joy. With hope you can overcome all obstacles; as the saying is, "you can pierce the sky." In sorrow and grief hope is a balm; in pleasure and happiness it is a joy. Hope is your guide to the kingdom of God.

Think of this just a little. It is our thought to you for the coming year, which we hope will be happier than those which have gone before.

A NEW YEAR'S PRAYER

OUR FATHER IN HEAVEN.

Grant unto us at this time a sufficiency of thy grace so we will be anxious to do thy will. May we be obedient to thy commands, growing in grace and in the knowledge of our Lord. May we during this new year have our faith increased, our hope renewed. and our love, both to thee and to thy creatures. made more abundant. May our walk and conversation be such that in our very lives we will show unto the world thy love, thy power and thy glory. While we constantly watch for the coming of the Lord may we do so in patience, knowing that all things are in thy hand. Father, we do not ask the fulfilment of these things through our own perfection and righteousness, but through the obedience. perfection and righteousness of Jesus our Lord. We ask that thou grant thy blessing upon all mankind, but especially upon those who love, honor, and serve thee. And Father, forget not the old. the sick, the infirm, but be unto them a friend, a helper, a comforter. Make us lovable and forgiving; make us conscientious co-workers with thee, so while we teach others we ourselves should not be castaways. In Jesus name. Amen.

A MAN IS POOR

If he is without friends.
If he has low-flying ideals.
If he has a guilty conscience.
If he has lost his self-respect.
If his morals are questionable.
If he has lost his grip upon himself.
If he lacks education and refinement.
If he is selfish, uncharitable, or cruel.
If he has forfeited his health for wealth.
If he has traded away his character for money.
If his mind or soul has been neglected.
If his wife and family do not love and respect him.
If he has a disagreeable disposition that makes enemies or repels people.
If making money has crowded out the cultivation of other faculties.
If he knows not God and has not accepted the Christ as his Savior and Redeemer.
If he lives for this life alone, not knowing nor caring for that life which is to come.

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12
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Reflections on Christmas

The shepherds watching by their flocks,
  Upon the peaceful plain,
Saw the heavenly vision,
  And heard the glad refrain,
"Peace and good will to man."
  The heavenly host proclaim:
"A babe is born in Bethlehem,
  Jesus is his name."

He, the one that was promised
  To Abraham long ago,
The heir with him in righteousness,
  As the Scriptures show;
He, the King of Israel,
  On his father David's throne,
To rule the world forever,
  The sceptre is his own.

Have you told the story?
  Have you sung the song?
Have you proclaimed the message,
  Have you passed it along?

There will be room in the kingdom
  For all who will come,
And a reward for the workers
  Who have called them home.

Light breaking o'er the hill-top,
  Proclaims the coming day,
The chariot that bears him
  Is speeding on the way;
The angels are with him,
  They sing the new song;
We have caught the refrain,
  Are passing it along.

Jesus Lord, we are longing
  For the last grand jubilee,
The righteous all awakened,
  Shall sing due praise to thee;
Eden in perpetual bloom,
  Shall never know of blight;
And saints shall live forever
  In that age of light

J. E. HOGARTH.

* * *

The gospel is a fact, therefore tell it simply.

Good Company: a Serial Article

A Collection of Friendly Talks on Bible Subjects: By Brother S. H. Thomas

The Bursting Buds

HOW OLD are you, reader? Sixty-five years? Not a very long time, is it; and yet I wonder if we fully realize how much that is wonderful and marvellous has happened in that short space! In our Lord's day men lighted their houses with a tallow dip, or candle. When you were born they did the same. No progression through all these centuries in the art of light, but in the space of one generation we have leaped from candle to kerosene, from kerosene to gas, from gas to acetyline, and from acetyline to electricity! We now turn night into day, and our lights illuminate an object at twenty-five miles, and may be seen for one hundred miles!

In our Savior's time the farmer reaped his grain with a sickle, gathering the grain in his hand and cutting it off a handful at a time, and placing it on the ground at his side in bundles to be bound. When you were born they did the same. No change or advance. Generation after generation used the same old sickle, until worn out, and it was then replaced by another exactly like it. Then came a wonderful instrument called a "cradle," with which one man could do the work of ten with sickels. Then, close upon the heels of the cradle came the old Johnson reaper, a machine drawn by horses, which cut the grain in a wide swath, laying it straight and true on a level surface called a "table," and a man riding behind raked it off in suitable bundles for binding. This was supposed to be the limit. Absolutely no room for

Oregon Bible College
Oregon, [illegible]

improvement in harvesting. But, wonder of wonders, another machine quickly followed which raked off its own bundles, thus doing away with the rake off man and requiring but one man, the driver, to operate it. When the first 'self-raker" came to our neighborhood the farmers all turned out on a cetain day to see it in operation, and after gazing in wonder for a time one old farmer said: 'Well, by gum! Seems like they can do most anything these days. I wouldn't be a mite surprised to see a machine yet that will do the binding." And his neighbors laughed long and loud at such a foolish idea! Today not only that dream has been realized, but a modren harvester cuts, threshes and sacks the grain, leaving the sacks in piles on the field, ready to be hauled to market. All this in one short lifetime.

When you and I were boys, if we wanted to send a letter or message from New York to San Francisco it would require several weeks to accomplish it. Now we step up to the wall and say, "Hello," and immediately the answer comes back "Hello!" Three thousand miles this little word has leaped—under sewers, over mountains, through the blistering heat of the alkali plains and the snow-capped peaks of the mighty Rockies; through tunnels and aceross beautiful and fertile valleys, this little word has travelled, and the answer returned, in less than one second! Was there ever a greater miracle?

When you and I were boys, if we wished to cross the continent we must needs travel by stagecoach and other animal conveyances at great hardship and risk of life; only the most robust, and strong could accomplish it. Today we step into a palace on wheels, don loose and comfortable clothing. lounge in easy and luxuriant chairs, and couches, and with all the comforts of the richest home, servants to supply our every want, and in less than four days we are on the Pacifiic coast!

But space forbids mention in detail of modern wonders, of ocean ships so vast, that one may carry in comfort the entire population of a large town and during the voyage provide them with all the comforts and even the luxuries of home, even to its printing office and daily papers taking the new of the world fresh from the air every morning as they speed across the ocean one thousand miles from land. If trouble or disaster overtakes them a call for help is sent out, and instantly sister ships for hundreds of miles in all directions are rushing to give aid. If the threatened disaster is averted the message is sent out and the sister ships return congratulation, and proceed on their way.

Nor may we more than mention the leaps and bounds of knowledge and discovery in the sciences and professions, of the increase of knowledge in the art of war, and the manufacture and use of engines of destruction. We sail and fight beneath the surface of the mighty deep; we walk upon its bottom and explore its secret places; we leap from its silent depths and launch sudden terror, death and destruction to out enemies; we mount on the wings of the wind and far above the clouds of heaven armies wage wars of selfish hate and extermination. We savagely tear and mangle our fellow-man, and our surgeons assemble the broken fragments of two, and of them make one living man; we rush here and there, swifter than the winds. Our "chariots" are mounted with flaming torches in this the day of preparation, and as they run the fir trees are terribly shaken. They rage and rush in the streets, "and jostle against one another," and in the fearful wrecks many men are killed and mangled.

We turn our great glasses skyward and search out the mysteries of the heavens. We make maps of them and all their mountains, valleys, and water courses by name, while we dream of communications with their possible inhabitants. And yet today, with all this vast knowledge, which has come to us in the short span of one generation, instead of bringing with it peace and happiness, we wrestle in bitter war, every man's fangs in the throat of a fellow-man, savagely tearing and rending each other as beasts of prey, plunging the world into depths of debt, famine, disease, sorrows and troubles beyond the mind of man to fathom or power of human arm to extricate. For six thousand years man has striven in vain to govern himself; and this war is the grand climax of all his efforts at self-governmet. Surely, the "buds are bursting,' the day is dawning! Courage, my brother, my sister! The Lord is surely at hand! None so old or feeble but may hope to welcome in this life our dear Lord, and receive from him the promised crown of life and so never see death any more!

New Year Thoughts

IN THE morning of each "first day" of the week, finds a happy, bright, and loving gathering convening in our Sunday School. The exercises begin by singing, followed by prayer and the reading together of a Psalm. Immediately following is the roll call. As each teacher or scholar's name is called he or she responds by quoting a Scripture text which has been memorized during the past week.

This exercise is enjoyed by all, especially the texts quoted by the infant class, to which we all

give close attention. Recently there has been an addition to this class in the person of Catherine Huggins, aged 3½ years. Her name being called everybody became quiet, a hush seemed to prevail. For a moment she was slightly embarrassed. Her brother Russell tried to assist her, but somehow the text failed to be quoted. At last in desperation, Russell said, "say, 'God is love.'" I shall never forget the bright look wheh came over her face, for this text to her mind apparently was familiar. Instantly all embarrassment left her and in a clear, audible voice she said, "God is love."

What a wonderful text, we thought, and as we looked into the eyes of this sweet child, we thought in this child's simple faith and trust, love was personified. We quote the text in full: "He that loveth not, knoweth not God: for God is love. . . . . and we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4: 8, 16).

Brother Huggins quoted in his sermon on "The Fulness of Christ," the 133rd Psalm, emphasizing the thought that only unity and harmony can be maintained in the church when the spirit of Christ prevails. I asked myself this question, How can this be? 1 John 4:12 answered my question: "If we love one another, God dwelleth in us." And then a companion thought presented itself: "If a man say, I love God and hateth his brother, he is a liar" (1 John 4:20). What a terrible indictment! Can it be possible that any brother or sister in the church of God is guilty of hating his brother? Paul reveals to us the secret (if there be any such) in Heb. 12:15: "Lest any root of bitterness springing up trouble you, and thereby many be defiled." I wonder if this is what Paul had in mind when he wrote Eph. 4:31: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice." Beloved, this spirit is characteristic of the nominal churches in whom there is neither light, life, nor knowledge from God's view point. Ought we then to find it in the church of God, who is so dear to him, of whom God says, "He found us in a desert land, in the waste howling wilderness; he leads us about, he instructs us, he keeps us as the apple of his eye" (Deut. 32:10).

Dear old Peter after all his experiences in the church and with the brethren says when he is an old man, "Be pitiful, be courteous, love as brethren." One of my Christmas presents (to me the most valuable) is a copy of "Farrer Fenton's Complete Bible in Modern English." I was anxious to know just how Gal. 5:20 was translated. I find it reads, "Idolatry, poisoning, hatred, strife, rage, lusts, contentions, discussions." Here it is then: these unwise contentions and discussions, which get us nowhere, and leave us stranded in the "gall of bitterness."

Beloved, what can lift us up out of this mire? Simple love. It is this principle which God exercises in the plan of redemption. By it God lifts us up out of sin and uncleaness into the spirit and atmosphere of the kingdom of God.

Paul says, "And now abideth faith, hope, love, these three, but the greatest if these is love." God is love. To be like God is and should be the only desire rooted in the heart. To have this desire rooted and grounded means that we daily become more loving, kind, and pure (1 John 3:1-4). If this is not our daily experience, then beloved, we have or are not keeping his commandments. If, then, we do not love the brethren, note the language—we are simply liars! Brethren, I would dread the task of telling a brother "you are a liar"; but God does, and he makes no mistakes.

Beloved, "God is love." There is no question about this. Everywhere we see its evidence. What man with all his wealth and power, with all his deeds of philanthropy it could be said of him, he loves his enemies; he blesses them that curse him; he does good to them that hate him, and prays for them that dispitefully use him, and persecute him. God makes the sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5:44, 45). Brethren, we surely love them which love us, but sinners do this much. The hard thing is to love a brother or sister whose backbiting tongue may vilify or malign us. We sang hymn 132 this morning. These lines touched in me the spot:

Thy foes might hate, despise, revile,
Thy friends unfaithful prove;
Unwearied in forgiveness still,
Thy heart could only love.

O give us hearts to love like thee,
Like thee, O Lord, to grieve
Far more than other's sin than all
The wrongs that we receive.

During this year, I am going, God helping me, to live a life in harmony with the spirit of Psalm 15 as translated by Farrer Fenton: "Lord, who in your halls shall dwell? who live on your holy hill? He waking straight, and doing right, and who speaks truth from his heart, from whose tongue no slander comes, who does not his neighbor wrong, who carries no hate in his breast, whose eyes will despise what is base, and respect those who reverence the Lord; who swears to his loss, nor complains who lends not his money to cheat; who takes not a bribe against right: who does this, is unshaken forever."

After all, talking without doing these things amounts to but little. Peter gives us a good thought for the New Year, and with this I close:

"Therefore be prudent, and watchful in prayer, above all else having earnest affection among yourselves, because love hides a multitude of sins. Be friendly one to another, without grumbling. Let everyone, according to the gift which he has received, employ it for the good of others, as faithful stewards of the manifold gift of God. If any one can speak, let it be of the thought of God; if any one can minister, let it be with the power which God has bestowed; so that in all God may be honored through Jesus Christ, whose is the rectification and the dominion throughout the eternal ages. Amen" (1 Pet. 4:8-11, Fenton's translation).

GEO. B. ALLDRIDGE.

The Parables of Christ

Number Eleven

TO UNDERSTAND a parable we should seek to find the reason why it was spoken. Care should be exercised to determine the incidents that called it forth. This parable was spoken to the pharisees in Jerusalem a few days previous to the crucifixion. They were inveterate enemies of Jesus, and on several occasions sought to lay hands on him. At this time the pharisees were greatly incensed against him. Nothing enraged them so much as his entrance into Jerusalem riding on an ass and a colt, the foal of an ass, the multitude crying, "Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass." These words were prophetic and applied to the one who would redeem Israel. To the pharisees this was mockery, and the one accepting these honors was worthy of death. It is related that all Jeruslaem was moved, saying, "Who is this?" The multitude said, "This is Jesus the prophet of Nazareth of Galilee."

The prophecy used may be found in Zech 9:9. The pharisees professed to believe the prophet, but the stumbling block to them was to have it applied to the meek Galilean. It is observable that the hearts of the multitude were greatly influenced as every honor was bestowed upon Jesus that rightly belonged to a conquering king. This seems to be the last incident that greatly incensed them against him. With their minds full of hatred and envy Jesus spoke the parable of the "two sons." He no doubt put forth this parable to confuse them, when they answered his question, whether of them twain did the will of the father? They discovered that he alluded to them as he answered, "Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before you. They believed John and ye repented not, afterward, that ye might believe him." To be compared to publicans and harlots was more than they could bear. To compass them about with Scripture testimony Jesus spake the parable of the vineyard.

This parable was not spoken with the view that the words of the Master had any hidden meaning, or with a thought that the pharisees could not understand its meaning. The words were borrowed from Isaiah 5th chapter in which is defined the meaning of a vineyard. The one alluded to by the prophet was the house of Israel, and the men of Judah his pleasant plant. This vineyard was planted with the view that it would bring forth grapes, but it brought forth wild grapes. It failed to fulfil God's purpose. Jesus in using this parable finished the history in charging them with putting to death his prophets, and to finish the work, they would put to death the Son of God, the rightful heir of the kingdom. Then Jesus asked them the question, "When the Lord of the vineyard comes, what will he do with these?" They answered him, "He will miserably destroy these wicked men, and will let out his vineyard to other husbandmen who will render him the fruits in due season."

The pharisees could see the justness in their answer, but were incensed when Jesus quoted from Isa. 28:16 and applied it to himself as being the stone which the builders rejected, the same is become the head of the corner.

Then Jesus reveals his purpose in the use of this parable. "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth fruits thereof. Whosoever shall fall on this stone shall be broken; but upon whomsoever it shall fall it will grind him to powder." When the chief priests and pharisees had heard this parable they perceived that he spake of them. They then sought to lay hands on him, but they feared the multitude because they took him to be a prophet. Out of their mouths they were condemned. One of the lessons to be gleaned from such parables is the hypocrisy of those religious teachers. On another occasion Jesus said to these self-righteous pharisees, "Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves." The vineyard of the Lord is identical with the kingdom of God, not the church.

In every parable there is a frame work which contains a valuable lesson that the student is liable to overlook. In this parable we find the following characters introduced, viz: The householder, the servant, the son, and the husbandman and his servants. These characters may be placed in two groups, the first three and the two following. A householder is a person who is the owner of the property; the husbandman is the person to whom the vineyard is leased. The householder is Jehovah, his servants, the prophets. The son is Jesus the Christ. The husbandmen constitute the ruling class in the kingdom. The chief priests and pharisees were successors to those whose wickedness was responsible for the judgment that overturned the kingdom and destroyed and scattered the people. The important lesson taught is that the pharisaic element will as surely receive a just retribution. The ruling class was the responsible class. In the parable we have Jesus and the common people in opposition to the pharisees and the chief priests, and scribes. With all their pretensions they will not possess the kingdom with Abraham, Isaac and Jacob.

D. C. ROBISON.

If You Want Folks to Like You

1. DON'T ARGUE.

No one was ever convinced of the error of his ways by means of an argument. This is particularly true of the "gentler" sex. Persuade, suggest advise, but avoid arguing.

2. CULTIVATE THE ART OF LISTENING.

It is one of the surest ways to win other people's regard, while strengthening your own mental powers. Blessed are the listeners, for they shall inherit wisdom.

Remember that ancient rhyme:

A wise old owl sat in an oak,
The more he saw the less he spoke,
The less he spoke the more he heard.
Why can't we all be like that bird?"

3. SHARPEN YOUR SENSE OF HUMOR.

Quayle says, "A sense of humor is the ability to see the point the same summer." Another writer defines it as the rarest gift of the gods, and somewhere it is declared to be the sixth sense. However that may be, we know it is the alchemy which makes comedies of the would-be tragedies of life. To see the humor in a baffling situation, an inane absurdity, a thoughtless slight, is to walk tranquilly through the labyrinth of life.

4. LOOK PLEASANT

A cheerful countenance is an indication of the truest culture. It betokens a high minded attitude toward the petty annoyances and injustices that one meets in every-day life.

5. TAKE A PERSONAL INTEREST IN FOLKS.

By this I mean a sincere interest in their activities, their joys and difficulties, and in fact, all that they hold most important in their lives. I do not mean an inquisitive interest of the petty kind that is offensive. Let your interest be affectionate, the affection that emanates from a loyal, loving heart, and includes the whole of humanity in its scope. Folks are sure to like you if your interest in them is sincere and abiding.

6. AVOID GOSSIP AND SLANDER.

People do not like one who peddles personal stories of others' mistakes. They may lend a ready ear to your tale, but they will mistrust you. Moreover, you can never be a loyal, loving friend if you sow the seeds of dissension and slander. Think of kind and pleasant things to tell about others, and if none of these things you can say, be silent. The Golden Rule.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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The Restitution

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J. E. Hammond, South Side Station, R. F. D. 5, Omaha, Nebraska.

Editorial

We thank brethren and sisters in different states for kind remembrance during the holidays.

—o—

Remember and send all matter intended for publication to Brother William Brown, 527 Morris Ave., Elizabeth, New Jersey.

—o—

Please take notice that all remittances in future must be made out to The Restitution Publishing Co., 10623 Lee Ave., Cleveland, Ohio, and not to Editor or Treasurer.

—o—

1920, with its high cost of living, has been a hard year financially for The Restitution. Sister Eidemiller's letter in this issue is most opportune. 1921 will probably be the only year before the Lord comes. With a new editor The Restitution will be unusually good. Read Sister Eidemiller's exhortation and act upon it immediately.

—o—

Alexander D. Donaldson writes.

"Recently we received a very fine letter full of encouragement and good wishes from Sister W. H. Eidemiller, of Troy, Ohio. Judging by the letters received we have a host of friends among the good brothers and sisters whom we have never seen. Some time when we take that long promised western trip we will meet so many whom we know though never have seen that no matter where we go we will feel very much at home. Well! friends, we have the same feeling toward you, and pray that the everlasting blessings of God be yours, both here and in the age to come. Amen."

—o—

Sodomites and Resurrection

There remains one Scripture proof for Larger Hope that you have not explained. The following points are found in Ezek. 16.53, 55, 62, 63, and I want you to explain them fully.

I. The Sodomites are to be restored to their "former estate"; and

II. Then, says God, "I will be pacified toward thee." Pacified means he will be reconciled. Both restoration and pacification happen at and after the resurrection.

Editorial Comments

WE HAVE followed the arguments of Larger Hope as they were submitted to us. If Ezekiel 16 has not been answered it is because it has not been quoted as evidence. It has now been used as proof, and it shall be answered now. The verses in Ezekiel 16 referred to as proof for Larger Hope are here quoted in full:

> When I shall bring again the captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring the captivity of thy captives in the midst of them; when thy sisters Sodom and her daughters shall return to their former estate; and Samaria and her daughters shall return to their former estate; then thou and thy daughters shall return to your former estate. And I will establish my covenant with thee, and thou shalt know that I am the Lord: that thou mayst remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee, for all that thou hast done, saith the Lord.

We have quoted the verses entire so the reader may have before him in full the evidence upon which our correspondent bases his questions. As Ezekiel has been quoted we shall follow thither, as we wish to ferret out the system of Larger Hope to its most obscure hiding places, and search it as with a lighted candle.

"THEIR FORMER ESTATE"

Our writer assumes that the portion of Ezekiel 16 quoted by him is a literal narrative; but there are as many reasons for its being figurative as for any other prediction in the Bible. Waiving this point, however, we proceed to take the literal sense of Ezekiel's prophecy, and remark that as "Sodom and her daughters shall return to their former estate," at the resurrection as he understands it, they will be as sinful and miserable after the resurrection as they were before! A dull mind can see that if the people who lived in Sodom had no chance when they lived, when they are raised from the dead and put back into "their former estate" they will be no better off than they were formerly"! This reasoning would be amusing were it not so serious.

SODOMITES "CONFOUNDED"

Again, the text reads, "That thou mayst remember, and be confounded." Are they "confounded" after they are raised from the dead? Then they are unbelievers still! Peter says, "He that believeth on him (Christ) shall not be confounded" (1 Pet. 2:6). They were unbelievers when they lived in Sodom; they will be unbelievers after they are raised from the dead consequently they are still condemned: for "he that believeth not is condemned already" (John 3:18). What good comes of giving them a chance now or then? Truly, they stick to "their former estate" with the grip of death!

"ASHAMED"

Now look again at the text, and mark the words, "Because of thy shame." Here is proof that the Sodomites, even if they are raised from the dead, are not God's people; for God says, "My people shall never be ashamed" (Joel 2:26). Verily these Sodomites are waxing worse and worse!

"NEVER OPEN THY MOUTH ANY MORE"

Back to the text again, please: "That thou mayst remember and be confounded, and never open thy mouth any more." Is this the way the Sodomites are going to sing love's sweet song? Are thy going to sing the song of redemption by never opening their mouth "any more"? How long is "any more"? "Neither shall they die any more" (Luke 20:36). That is, the saints shall not die to all eternity. During eternity, then, through which limitless circle the saints live, the Sodomites are not so much as to open their mouths! They are to be "ashamed" and suffer "everlasting contempt" (Dan. 12:2); they are to be confounded in utter disgrace; and they must keep their mouth shut eternally! The beauty, the glory, and the sublimity of Sodom's "fair chance" after the resurrection can you see it?

"WHEN I AM PACIFIED"

Lastly, "When I am pacified toward thee." Resurrection first happens, says our correspondent, then restoration follows, and pacification is reconciliation! But does the word "pacify" mean reconciliation? Let us see. The word only occurs in one other place in the Bible, "So they hanged Haman on the gallows that he prepared for Mordecai. Then was the king's wrath pacified" (Esther 7:10). Knowing, then, that the Sodomites are raised from the dead, instead of getting a fair chance at a Larger Hope than ours, we find they are first "confounded," then they are "ashamed," and then the "king's wrath is pacified" in a sentence that seals their lips in death and silence to all eternity! "Even so Father: for so it seemed good in thy sight" (Matt. 11:26).

—o—

Communications

"They Spake Often One to Another"

DEAR EDITOR RESTITUTION:

WE THANK the brothers and sisters who have sent us a helping hand. May God bless and comfort them, is our prayer. We are out here alone, none but our Lord and Savior Jesus Christ is with us, and we do appreciate the help you have sent us. We are as ever in the blessed hope of eternal life when Jesus comes. Mr. and Mrs. Sherman Kistler, Logansport, Ind., R. R. 3.

—o—

DEAR RESTITUTION:

A FEW lines to the loved ones of the one faith and hope, wishing all a Merry Christmas and a Happy New Year. Our pencil has been idle for some time. We have been moving and there has been plenty of work. Husband has been laid off from work. Oct 31 husband baptized Mrs. Bertha Daily, of 512 Lime St., Topeka Kansas, and her daughter, Mrs. Goldia Johnson, of 1722 S. 22 St., Argentine, Kansas. Oct 19th husband addressed small audience on the resurrection at the funeral of Mr. Daily, Mrs. Daily's husband.

Mrs. L. J. SWEET.

—o—

DEAR ONES OF THE CHURCH OF GOD:

We notice in The Restitution that the manager is calling the attention of those whose time is up, to renew their subscriptions. Now dear ones, I hope you can make some arrangements to renew at once. You can do it if you will just make up your mind that it must be done, and must not be put off, as it is a work that is of far more importance than the giving of gifts to please the eye for a short time. Yes, dear ones, it is to spread and carry the message of our soon coming Lord; and now as the signs indicate the time is near at hand, it seems there is no time to be wasted. Each and every one of us should do our part willingly, and at the time our opportunity comes. There is work for all of us, and we must do it ourselves, as no one can do it for us. As I heard a minister brother say once, "We do not need to do anything bad, to miss an entrance into God's kingdom just do nothing. No work, no reward."

Faith without works is dead, I just feel we are all going to do better than that. There are so many ways in which we can do work none need say there is nothing I can do.

God who knew all things, from the beginning to the end, has made it possible for the weak as well as the strong to enter his kingdom; but he has left us a place in the vineyard to work; and at present I suggest that we all take up the work to increase the subscription list of our valuable paper, The Restitution. Let each one of us get a new subscriber, or more, and if we cannot find anyone that is just willing to pay for it themselves, if they will accept it if we send it to them, let us send it to one or more. By so doing we can double the subscription list and thereby help support our paper. It needs help at present. Let us sow the good seed and God will give the increase. We will send The Restitution to two families. Love to all. You will find money order enclosed.

Mrs. W. H. EIDEMILLER.

Obituary

Death in Adam; Life in Christ

MRS. JOSEPHENE WARNER, widow of the late Norman Warner, one of the pioneer citizens and business men of Rensselaer, died December 21, 1920, at 9:30 A. M., at the home of her son Hale, on Front Street, aged 84 years, 7 months, and 15 days. She had suffered a slight stroke of paralysis about a month ago and the end was not unexpected.

Mrs. Warner's maiden name was Grant, and was born in Wabash County, Indiana, May 6th 1836, and came with her parents to Jasper County when 14 years of age. She was married to Mr. Warner on February 24th, 1857, and after spending two years in Montgomery County, they returned to Rensselaer where they spent the remainder of their lives. Her husband was engaged in the hardware business and died September 16th, 1918, since that time she has lived with her son Hale. She was the youngest daughter in a family of ten children, only one of whom, her youngest brother, Shelby Grant, survives her. To her union with Mr. Warner three sons were born, namely: Grant, Hale and Charles, all of whom survive her and each one has one child, making three grandchildren and among them are two great-grandchildren.

Sister Warner was baptized by Elder Shockey many years ago in the early history of the church of God in Rensselaer. Her life has been full of service to her family, brethren, and friends, thus fulfilling the spirit of her Master.

Funeral services were held at the home at 2:30 P. M., Thursday, December 23. We asked if Sister Warner had any special Scripture that she emphasized, whereupon her daughter-in-law brought out her old Bible and we found the sermon on the mount distinctly marked as a Scripture she had dwelt and meditated upon. The principles of this incomparable sermon by the Master and his estimate of greatness as expressed in Matt. 20:25-28 was befittingly applied to the life of our Sister. The home was filled with her relatives, friends, and neighbors to pay the last tribute of love and respect. She fell asleep full of hope and expectation of the soon coming of the Lord. Burial was made in the Home Cemetery where she rests awaiting the resurrection.

D. E. VAN VACTOR.

A Chat with the Children

DEAR CHILDREN:

YOU WERE not expecting me today, were you? Well, Father Thomas has a way of droping in on his children once in a while, just to have a chat, and to see if they are still in the race for that crown of life, which Jesus is soon to bring to those who keep on running to the end, or until he comes. Yes, I know you get tired sometimes, but you must never mind that, but keep right on, and never, never think of giving up, when you come to a rough place in the road. It would be awful if Jesus should not know you when he comes, and perhaps give your beautiful crown to someone else.

Now children, seeing that we are all so "comfy" and cozy, suppose we have a little chat about insurance companies. I suppose, some day you will want to get insured; most everybody does. To carry a policy in some good and responsible company is considered by successful financiers to be good business policy; but the difficulty is to find a company that is absolutely safe and reliable, and who could not under any circumstances, like extremely great or unexpected losses, for example, fail to meet its obligations to its policy holders.

I know of but one such company. It claims to be the oldest and wealthiest life insurance company in existence; and I know for a fact that the company controls the wealth of the world. Its agents are found in every civilized country, and although not generally very well liked, or popular with the world, yet they are always known to be the most strictly honest, and industrious people to be found anywhere. In fact the company employs no others. The head office of this great firm is located in a foreign country, and was doing business long before America was discovered. It is strictly a life insurance, and has many features unlike any other life insurance company in existence.

For example, all other so-called life companies obligate, in the event of death, to pay a certain amount of money to some relative or friend, of the policy holder. But this company I have in mind, obligates and promises to restore the life that has been lost, to cause the individual to live again. There is but one company in existence able to do this. The main office is in the main courts of heaven, and the company's names is Jehovah and Son. The agents of this company are held in much esteem, by both the Father and the Son, and are privileged and invited to address the mighty Jehovah, as "Our Father," and the Son (who is our Lord Jesus Christ), as 'our elder Brother." Thus you see, the agents of this great company have very close and tender relationship to its promoters.

Like other companies, this firm requires regular payments to keep its policies alive, and if these payments are not kept up according to agreement, the policy becomes null and void. With all other life companies, the payments must be made in cash which, because of sickness, or misfortune of some kind, the policy holder is sometimes unable to get, and so his policy is lost. But with this heavenly company it is quite different. The payments required by them consist of faith, and belief in them and their principles, and obedience to certain simple requirements, plainly specified in the policy, on first payment, followed at regular intervals by worship and givng of thanks. There are none so poor, feeble, or unfortunate, but that they can meet the payments in this company if they really want to.

In view of these, and many other features of superior excellence in favor of this great life company, is it not a strange fact that it now is and always has been, the most unpopular company in existence? But very few people can be persuaded to take out policies. The terms, conditions, and benefits, and also its vast superiority over all other life companies, are set forth and made plain in a book called the Bible, edited and circulated by the company; it is a fact that while most civilized people have a copy of this great book in their house, but very few have ever read it, and the great bulk of mankind know little or nothing of its contents, and so eventually go away in death to a perpetual sleep. What a pity, when they might so easily have held a policy that would have given them eternal life in the endless ages to come! My dear children, if you have not already done so, hasten and get your life insured in the great company of "Jehovah and Son."

S. H. THOMAS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: John 6:44, 45.

FATHER TAKE MY HAND

The way is dark, my child; but leads to light;
I would not always have thee walk by sight.
My dealings now, thou canst not understand,
I meant it so, but I will take thy hand,
And through the gloom
Lead safely home
My child!

The day goes fast, my child! But is the night
Darker to me than day? In me is light!
Keep close to me, and every spectral band
Of fear shall vanish. I will take thy hand
And through the night
Lead up to light
My child!

The way is long, my child, But it shall be
Not one step longer than is best for thee;
And thou shalt know, at last, when hou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Lead to the kingdom's gate
My child!

The path is rough, my child! But, oh! how sweet
Will be the rest, for weary pilgrims' meet,
When thou shalt reach the borders of that land
To which I lead thee as I take thy hand;
And safe and blest,
With me shall rest
My child!

The throng is great, my child! But at thy side
Thy Father walks, then be not terrified;
For I am with thee; will thy face command
To let thee freely pass; will take thy hand,

And through the throng
Lead safe along
My child!

The cross is heavy, child! Yet there was one
Who bore a heavier for thee: my Son,
My well-beloved. For him bear thine; and stand
With him at last; and from thy Father's hand,
Thy cross lay down,
Receive a crown,
My child!

WHAT THINK YE OF CHRIST?

THE CHRISTIAN chuches are not yet ready to accept as their head and come into subjection to the one leader who ultimately will bring peace to the sin cursed earth. All kinds of schemes are being tried to effect peace, and peace is bound to come, not through the counsels of statesmen now in Europe, but through Jesus Christ according to the words he spoke in that land he so loved while he lived on earth.

Hold fast to the faith that Christ only can save this distraught world. He is the only hero who can deliver humanity. Therefore every incident pertaining to his life and work is of more than present day interest. While it is important to study international affairs it is far more important to study and know Jesus Christ. A time will come when the worldly wise must admit that world peace is beyond their power, then will those who know God and his Christ rejoice, for all shall see that real education, real wisdom is to familiarize ourselves with the mind of the Master

To us who study our Bibles the city of Capernaum is well known. But did you know that a party excavating over this long buried city had uncovered the old synagogue? By some it is thought that it was in this very building that Jesus once taught. It has been made a tourist sight, not on account of its beauty, but simply as a relic of the home town of Jesus. All that any one knows or cares regarding the cosmopolitan town of Capernaum, at the head of the lake of Galilee, is that Jesus once lived, and taught, and ministered there.

Some people look at the large city as a place where the knowledge of God and his plan of salvation cannot grow; that it only is in the country parts and the smaller towns where Christianity will gain a strong foothold. But remember that it was in a big city, the metropolis of the neighborhood, that Jesus began his ministry. It was in Capernaum that Jesus projected his personality, and his message, and his mission. There he lived and preached and began his work of bringing mankind to the Father through himself. Mankind is much the same wherever located; therefore let us who live and work in the cities, live and work for God, and if we do so in an unselfish spirit surely God will bless our efforts.

Suppose we adopted the simple practice modeled on the practice of Jesus, of letting our light shine brightly, in both words and deeds, telling every one we meet that discipleship to Jesus is the first of all duties. Not in any way asking for money, but through and by love in a simple insistent, many-sided affirmation of the external truth that Jesus alone can save, that he only is wisdom, and righteousness, and sanctification, and redemeption.

Reared as a country boy, Jesus became a city man. Living as an integral part of the life of a pastoral and agricultural people, he was a skilled mechanic. The friend of fishermen. Jesus also was the associate of scholars and a teacher in the synagogue.

Today the whole world is looking for a deliverer; but they know not who or what. We who have accepted Jesus as the author and finisher of our faith know that he soon will come againl and we know the purpose of that coming, and we pray with all the strength of our heart, "Come Lord Jesus."

Whether we are of the country, or live in a town, or belong to the city, it matters little, for God is the same in all places as also is his Christ. Our duty is to do the will of God, to let our light shine amid such surroundings as encircle us; not fret and pine for greater opportunites, for the greatest opportunities are those at our very door. With this thought uppermost in your minds,

WHAT THINK YE OF CHRIST?

DAILY THOUGHTS

Our Lord Jesus Christ stablish you in good work	2 Thess. 2:16, 17
The Lord knoweth how to deliver the godly	2 Pet. 2:9
Things impossible with men are possible with God	Luke 18:27
When I sent you . . . lacked you anything?	Luke 22:35
Whoso trusteth in the Lord, happy is he	Prov. 16:20
Thou hast wrought for them that trust in thee	Psa. 31:19
Receive one another as Christ also receives us	Rom. 15:7

A CORRECTION

THE NAME of the baby born to Sister Irene Houghton, as announced in issue of Dec. 28, was incorrectly given as Elenor Houghton. The correct name is Eleanor Forman Houghton.

DEAR YOUNG PEOPLE OF THE RESTITUTION:

IT IS quite a long whilet since I wrote to you, but one does not have very much time to write in the summer. How did you all enjoy your vacations? I suppose you have been learning many kinds of new things. Those who have been spending their vacations in the country must have learned many things about nature. Since I live in the country I am finding out new things each season about nature.

I live in a branch of the Rocky Mountains, and often when I see the lovely effect of light and shadow, the soft tints of summer, or the beauty of the snow covered mountains in winter I wish I could paint it for all the world to see.

I am going to tell you of one beautiful appearance that I saw. I wrote the stroy of it three years ago.

One day during the summer of 1917, a beautiful sight appeared over one of the montains in a certain part of a range belonging to the Rockies known as the Gold Range. This sight was believed by some of the spectators to be a cloudburst.

The centre looked as if a great window had been opened in the sky. About this hung clouds like the mist we sometimes see on mountains and over lakes, especially in the early morning. Outside this mist were soft, white, fleecy clouds piled up and rolled all about the mist till it looked like enormous banks of snow and piles of white down. The rays from the setting sun changed the outer edges of the clouds to delicate shades of pink and deepening to vermillion at the outmost edge. This lasted for fifteen or twenty minutes.Then as the sun sank lower the pink gradually faded to flesh color, and then white. At length all the clouds vanished and there remained only the deep blue well of the sky, while the soft twilight slowly crept over the valley.

In such beautiful scenes as this we seem to see the wondrous hand of him who made heaven and earth and all living things. Such sights are created to draw us from the petty cares of life to realize that "God is above all, and through all, and in all." We must cultivate the eye that can see these beauties and the mind that can comprehend their meaning.

ETHEL MAY HOWARD.

REAL SUCCESS

NOT LONG since we had occasion to watch a little two year old boy climb up a chair, as children of that age are wont to do. The first two times he tried he fell back, and hit his head a resounding whack on the floor. But he never uttered a cry, just got up and went at it again. That boy is made of what is called "success stuff."

Success in life does not consist in never falling but in rising every time we fall. We all sometimes stumble on the way. If we never make a mistake we never shall share in a real success. If you are on the wrong track, turn back; retrace the steps and reface the day's problem resolutely.

When convinced you are wrong, never falter in admitting the fact. It makes no difference how you were brought up, what your environment was or is, what you have been taught, or what you did believe: when you are convinced that Jesus is the Christ the Son of the living God, and that he was made unto you wisdom, and righteousness, and sanctification, and redemption, come out on the Lord's side. Show to the world your change of heart by obeying the commandment of baptism, and henceforth live to do the will of God. This is real success, and there is nothing else that counts.

DEAR YOUNG PEOPLE:

I WISH to ask and answer two questions as follows:

Question by Job:

"If a man die, shall he live again?"

Answer by David:

"As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

Question by Ezekiel:

And he said unto me, son of man can these bones live?"

Answer by Jesus:

'But as touching the resurrection of the dead, have ye not heard that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? I am not the God of the dead, but of the living."

LIZZIE T. HOADLEY.

THE RESTITUTION

The Lord bless and keep thee	Num. 6:24
He shall judge among many people	Micah 4:3
Every man's work shall be made manifest	1 Cor. 3:13
Rejoice with them that do rejoice	Rom. 12:15
Every good . . . gift is from above	James 1:17
Surely I come quickly	Rev. 22.20
Thy loving kindness is better than life	Psa. 63:3
I know that my Redeemer liveth	Job 19:26
The eternal God is thy refuge	Deut. 33:27
Unto each one of us was the grace given	Eph. 4:7
The Lord taketh pleasure in his people	Psa. 149:4
If thine enemy hunger, feed him	Rom. 12:20
Obey God rather than men	Acts 5:29
Now faith is the substance of things hoped for	Heb. 11:1

JAMES WRIGHT.

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* * *

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, JANUARY 18th, 1924. NUMBER 3

Flies Jewish Flag on Ocean

NEW YORK. Dec. 31. Opening a line of shipping communication between Palestine and the United States, the steamship Kedimah, operated by the Palestine Commerce and Navigation Co., will leave this port on Jan. 25. The Kedimah will be the first ship ever to sail from New York for Palestine and will also be the first ship to fly the Jewish flag on the high seas.

The vessel will carry foodstuffs and supplies to aid in the reconstruction of Palestine and will be a connecting link between the Zionist movement in America and the Jewish homeland.—Selected by Sister J. E. Hogarth.

* * *

We must learn to see the good in the midst of much that is unlovely.—George Eliot.

Immortality

Webster: "Exemption from death; unending existence."

IS MAN IMMORTAL?

According to Webster immortal means, "unperishable." The same authority defines death to be "extinction of life." Thus according to Webster to lose one's life is to die.

Jesus Christ said: "What shall it profit a man if he gain the whole world and lose his life?"

Then according to Jesus Christ man is not immortal.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

Evidently a man can perish, but blessed fact, he may, by fulfilling conditions, have eternal life in the age to come. R. H. JUDD.

A Letter to a Missionary

The Arguments of a Missionary in Defense of the Trinity Answered Biblically

Truth and Error in Sharp Contrast

DEAR FRIEND:

SEEING YOU have asked for explanation of certain passages, it seems to me, after due consideration, that it is perhaps all right that I should answer them to the best of my ability, in accordance with the injunction, "Be ye ready always to give answer to every man that asketh you a reason concerning the hope that is in you." I, however, wish it to be clearly understood that this action on my part only discharges me from the responsibility that lies upon me to live up to that standard of Peter's. You need not feel yourself in any way obligated to reply, for I certainly do not wish, any more than you, to cause unpleasantness on Bible subjects. Personally I am always glad to receive communications from others whose sincere desire is to get or to give help concerning God's word. It is my aim too, to make Scripture the test of all such correspondence.

As I have stated before, I again state, that all doctrine must be based on plain statements, statements which admit of no dispute in any way, either by translation or interpretation. Having got such a basis as an undisputed fact, other passages which are admittedly ambiguous or are open to various renderings, should be understood by the renderings most in harmony with the plain statement. It will often be found to be the case that in this latter class of passages alternate renderings given

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in the margin, or the translation of recognized Greek and Hebrew scholars, will bring the disputed text into line with the plain statement. The Revised Version affords many instances, and other assistance can be obtained from such acknowledged authorities as Weymouth, Rotherham, Emphatic Diglott, etc. etc.

I think you will readily admit that the passages you bring forward to support the deity of Christ are mainly inferential passages—passages, the very translation of which is in dispute, as evidenced by the alternate renderings given, and the literature their ambiguity has called forth. For instance, Isa. 45:5, 6: "I am the Lord, there is none else; there is no God beside me." Such language is plain, and no one who understood the English language could possibly misunderstand the meaning of the words contained in the verse. To anyone with a pre-conceived idea 1 Tim. 3:16 appears to support the theory that Jesus Christ was God. The Revised Version alters this and makes it possible to bring it into line with Isa. 45:5; for God certainly was manifested in his Son. What more natural than to conclude that of various renderings possible that which brings a statement into line with positive assertion elsewhere, is the more correct translation. Now I will try to answer your questions.

You say, "If deity cannot be attributed to Christ, kindly explain the following: Heb. 1:8: 'But of the Son he saith, Thy throne O God is forever and ever.'"

Now, my friend, a little thought here would answer your own question. It is evident two distinct persons are included in this quotation, for it is the recorded utterance of a speaker to one spoken to. This no one will dispute, nor will they dispute that the speaker is God himself. If Jesus is God, then God is speaking to another God which would be a direct contradiction to Isa. 45:5, where God says, "there is no God beside me." As we believe no true Bible doctrine contradicts another, and as we cannot get away from the fact that "there is none other God but one," we must look for an explanation of Heb. 1:8 that will not be antagonistic to Isa. 45:5, and yet at the same time be truly in accord with rightly dividing the word of truth, and to those who seek earnestly the elucidation of such difficulties as these is soon forthcoming.

In the first place, we notice that the passage is quoted from Psa. 45. We see there a marginal reading given which puts the difficulty away entirely and which, when compared with other Scriptures, proves the marginal reading to be correct. The way the reading is inserted in the margin shows very clearly that the translators consider it equally correct with the text. The reading is, "Thy throne is the throne of God;" not his own throne, but another's even God's. Rev. 3:21: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and sat down with my Father on his throne." This view is strengthened by noting carefully the verse following: "Thou hast loved righteousness and hated wickedness, therefore God, thy God hath anointed thee with the oil of gladness above thy fellows." Several pithy questions are suggested by this latter quotation but it will take too much time to note them all now.

Matt. 1:23: "They shall call his (Jesus) name Immanuel which is being interpreted, God with us."

This verse has often been a puzzle to me, because I failed to see the connection between calling him "Jesus" and "Immanuel," as implied by the opening words of verse 22, but I never gave the verse any real study until your question came. By comparing the accounts of Matthew and Luke and Isa. 7:14 much interesting information is obtained. Both accounts agree in calling his name Jesus. They seem to differ when Matthew says his name shall be called "Emmanuel," and Luke says he shall be called the "Son of God," or as the 32nd verse significantly says, "the Son of the Highest" (there can only be one highest). But do they really differ? Are not the two names, "Son of God" and "Emmanuel," practically synonymous? The name Emmanuel is not again repeated; Son of God is. Added to this, is the acknowledged fact that Matthew's gospel treats more than the others of the kingly aspect, and for good reasons; for God had left his people (see Ezek. 21:27), and had not manifested his presence with them through either prophet or king— now he purposed to manifest himself through his Son (Heb. 1:1).

Then again if you will turn to Isa. 7:14 you will find the following references given: Gen. 41:25; 16:11; 29:32; 30:6, 8; 1 Sam. 4:21. These are all instances of names given with reference to special circumstances of birth, and in each one God is in some way definitely recognized, as for instance, Naphthali, "wrestling with God." That Jesus could be appropriately called "Emmanuel" is well attested by the statement that "God did the works by him."

Matt. 22:45, you say "appears to be a claim of the Christ to be the 'Adonai' of the Old Testament."

I will get further information on this point, but meantime would note the following: This is a quotation from Psa. 110:1, and I notice that two words are evidently used for the word (in English) "Lord." The first Lord, the second the Revisers have dropped the capital L and put the word

"lord" in place. If that is correct, the quotation should of course read the same way. This seems to be fairly clear evidence that two distinct persons are spoken of, neither being of equal rank. That they cannot be equal is evidenced by the statement "I will put thine enemies underneath thy feet." Again Christ said "David in spirit called him lord" (not Lord). If Jesus was as you say elsewhere, actually "Jehovah God," there would be no need for such a qualification.

A further explanation may be had by turning to Exodus 23:21, where God says of the angel (see R. V.) "my name is in him." From this you will get a reference to Jer. 23:6, which shows, that it is true also in relation to Jesus Christ.

Mat. 12:29: "The Lord our God the Lord is one."

Your remark that if the text proves the unity of God, it also proves the unity of the Lord is to my mind extraordinary logic, or it amounts to making the Lord one person, and "our God" another person, whereas the word says "The Lord our God." Lord means ruler, God is the one true God, and is so called by Jesus Christ. He is also called "The Lord of heaven and earth" by Jesus. Your contention that because God is called Lord and Jesus Christ is also called Lord, they must be one and the same God, is to me much like saying because your son bears your name therefore you and he are the same individual. But it would seem to me more logical in such case to find out in what sense Jesus Christ is the Lord. Paul says, "there are gods many and lords many," but he still says, "to us there is but one God," because he elsewhere says we know that an idol is nothing. There may be other good reasons—undoubtedly are—but one, it would seem to me, is that under God (God already being mentioned in 1 Cor. 8:6) Jesus Christ is the one Lord or ruler to whom all power is given (see Acts 2:36).

John 10:33: You say "If Christ did not lay any claim to deity, why did the Jews accuse him and stone him for such a claim?"

You make two errors here. Christ did not claim to be God, but called God his Father. What he did claim to be was "the Son of God" (verse 36). I do not think the record says they stoned him.

Gen. 16:7-13.

Surely here is an instance of Exod. 23:21. The angel of the Lord can scarcely be the Lord himself, yet you ask, "are the angel of Jehovah and Jehovah one and the same?" Beside we are distinctly told, "No man hath seen God at any time. Then whom did Hagar see? Jehovah or the angel of Jehovah? You seem to lay emphasis on the definite article "the," as you underline it. Probably you wish to imply as some assert, that the "angel of the Lord" was Jesus Christ. If the angel here was Christ, and he also appeared to Abraham and Joshua was Paul correct in saying in Hebrews, that Christ was to come a second time? That is just a passing thought. But look more closely at the passage in Gen. 16, and I think you will readily see that "the angel of the Lord" was not speaking in his own name, because he was God's messenger, and had God's name in him; he could say, "I will," etc., as in verse 10. Notice however verse 11 where he qualifies the personal pronoun just used by saying, "The Lord hath heard," etc. Had he been Jehovah God himself, he would have combined the use of the first person throughout the passage, as God does in similar language in Isaiah. There is no confusion of thought, idea or fact, or anything unreasonable in such an exegesis as I have given, and it has the advantage of being based entirely on Scripture and agrees with common sense whereas I have never yet met a man who professes to see reason in the views you advocate. They think they are scriptural, and because they think God's book is reasonable (and it is) they think their reasoning must therefore be correct, even though they cannot explain the difficulties entailed.

You next say: "If deity cannot be attributed to Christ, is it right to attribute humanity to him? or was he who is Son of God a different being to either God or man?

We are twice told "God is not a man." If God is not a man, then how can man be God? That is my question. Please turn up the following passages and you will get the answer to the first part of your question and you will find some of them significantly expressive:

Deut. 18:15: "Like unto thee, of thy brethren."
Isa. 53:3: "Man of sorrows."
Zech. 5:2: "The man whose name is the Branch."
Zech. 13:7: "The man that is my fellow."
John 1:30: "A man preferred before me."
Acts 3:22: "A man approved of God."
Acts 7:37: Quotation from Deut. 18:15.
Acts 17:31: "By that man whom he ordained."
1 Cor. 15:21: "By man also the resurrection."
1 Cor. 15:47: "The second man, the Lord from heaven"
1 Tim. 2:5: "The man, or himself man."
John 8:40: "A man that hath told you the truth."
This will answer your question.

SERVANT JESUS:

Isa. 42:1; 49:5; 52:13; 53:11; Ezek. 34:23; 37:24; Zech. 3:8; Matt. 12:18-20; 20:27, 28; Luke 22:27. It will be worth your while to turn up these passages.

ANOINTED: Psa. 2:26; Isa. 61:10.

ELECT: Isa. 42:1; 42:6.

CHOSEN: Isa. 42:1; Psa. 89:3, 19; Luke 23:35; 1 Pet. 2:4.

A servant serves a superior; generally a person is anointed by a superior, and is chosen or selected by a superior. In any case whether superior or not, two persons are necessary to such transaction.

These texts refer to Christ both before and after resurrection. Honestly, are they by any rule of grammar at all compatible with the idea that Jesus Christ is (as you say) Jehovah God? You do not find such statments applied to God. Christ was the Son of God; his birth was a miracle. He had no human father but was born of a woman (Gal. 4:4). See also Isa. 11:10; Rev. 22:16; Psa. 132: 11; Gal. 3:16, 29 and many other passages

If Christ was neither human nor God, the only other alternative would be that he was an angel; but according to Christ's authority an angel "cannot die." If Christ was an angel he certainly was not Jehovah God, for God is nowhere represeneted as an angel

The subject of angels is somewhat intricate. An angel is a messenger, but all messengers are not angels. The subject is too large to quote now.

Now in your letter which is separate from the question enclosed, speaking of the Trinity, you say: "This subject is not a mystery to me at all—not in the least. It is as clear as anything I believe in the Bible, at least the possibility of a trine God is clear."

Now if you can make a statement like the above, I certainly must congratulate you, for you are the first man I have ever met in over 50 years of life who has ever said so or anything like it. When a man can write as definitely as that about any subject we naturally expect him to be able to give a convincing and lucid explanation of what is to others a serious difficulty. Here is your explanation. How much is anyone helped by it?

"If a man can be a trinity of body, soul, and spirit, why cannot God be a trinity of Jehovah, Jesus Christ and the Holy Spirit? Jehovah being God in the soul aspect, Jesus Christ being God manifested in bodily form, and the Holy Spirit the Spirit of God."

Probably the best thing for me to do is to ask you to read your own explanation over a time or two then answer it yourself, bearing in mind that you believe the trinity consists of three personalities, whereas man is only one personality—one being, not three beings! You stated while here that you believed "Christ was God's body." May I then reverently ask, where was God when Christ hung on the cross? and whom did Jesus address when he said, "My God, my God, why hast thou forsaken me?" I cannot help saying if you are no more clear on other Bible subjects that you are in this explanation your whole Bible must be a mystery, for such an explanation as this that you give is open to endless difficulty and absurdity. A little thought will show this. You will find that the view you take of the nature of man and of the truth regarding God will make all the difference to the proper understanding of the Book for it must be clear to you that the character of a message from one to another must be in relation to the nature of the parties concerned.

Hoping these remarks will cause a deep desire for serious thought and a deep and sincere study of the grand old Book in its natural and simple language, I remain,

Yours in service,

R. H. JUDD.

The Parables of Christ

Number Twelve

THIS PARABLE was spoken by Jesus to the pharisees soon after the parable of the vineyard and contains the same lesson. The pharisees are the ones for whom it was intended. They were responsible for the opposition against Jesus. They occupied the same position in opposing God's counsel that the official or ruling class did in the kingdom during the law or kingdom rule. The leaders were responsible for the wickedness of the people. The history of the Israelitish kingdom shows that a righteous king taught the people righteousness, and the commandments of Jehovah were kept. It is written that Jereboam caused the people to sin. As were the pastors or teachers so were the people. In the time here alluded to the pharisees were the pastors who caused the people to sin.

In this parable Jesus uses a different frame work and also a different class of characters. The kingdom of heaven is like unto a certain king which made a feast for his son, and sent forth his servants to call them who were bidden to the wedding; and they would not come. In this parable we have a king instead of a householder, also the king's son. We have a bidden guest instead of an husbandman to appropriate the fruit of the vineyard for earthly gain. A king possesses all power and to make light of his invitation had a tendency to anger him and cause him to punish his subjects when the bidden guests mistreated the king's subjects whom he had sent and slew them. The king

being wrath sent forth his armies and destroyed these murderers and burned up their city

In the study of this parable we should note that the bidden guest constitutes a privileged class. Court etiquette placed them above the common people. Under these conditions it was a crime and worthy of death. It required but little thought to know that this class is identical with the pharisee class who so madly opposed Jesus and the gospel of the kingdom of God. The second class bidden were found on the highway. This was a mixed assembly, but they were considered worthy as they accepted the invitation sent by the king, and gladly partook of the dainties of the king's table. The king's servants gathered both bad and good. In the parable of the two sons Jesus said that the publicans and harlots go into the kingdom before you. The privileged guests were not worthy, and lost their standing in the king's household. To the mixed guests the king provided wedding garments for those who heeded his invitation. This constitutes them of a lower cast, and and places them among the common people who always heard him gladly.

While the wedding festivities were being enjoyed the king discovered a guest who had no wedding garment on. The identity of this man is not easily determined. However, we find but two classes of guests, a privileged and a specially invited guest. A king's household has servants who can go before the king, but must be dressed in garments of a royal character. Our soldiers are known by the style of their dress. A private soldier is under no obligation to recognize his superior unless he is clothed in garments provided by army regulations. Therefore the specially provided wedding garment must have been of different color and style to those worn by the king's household.

To identify this man who had no wedding garment on as a pharisee may meet with opposition by some. The religious garment worn by the pharisees was his self-righteousness, and had no place in the king's household or that of his specially invited guests so that he was an enemy to the king is evident by the punishment administered. When approached by the king he was speechless. He made no attempt to justify himself in being at the wedding without a specially prepared garment. The judgment pronounced against him was, "Bind him hand and foot and take him away, and cast him into outer darkness where there shall be weeping and gnashing of teeth." It is observable that when the pharisees met Jesus in argument they always met with a defeat and were silenced. When the pharisees took counsel how they might entangle him in his talk, they sent their disciples and asked him a question relative to the payment of tribute money. When he answered their question they marvelled and left him and went their way. In the examination of the parables where a mixed assembly is introduced, some writers identify this class as Gentiles. Our study of the parables leads us to reject this theory. After the resurrection of Jesus the apostles were directed to preach the gospel to every creature. Peter declared how God at the first visited the Gentiles to take out a people for his name. This class will be grafted into the tame olive tree to supply the Jewish broken off branches (Rom. 11:17). The Gentiles who accept this call will be a royal priesthood. The call to israel will come when they accept Jesus as their Messiah.

D. C. ROBISON.

A Great Question

1. The question is often asked, What is man? Are we not men ourselves, and do we not come into daily contact with other men?

2. The men and women the Bible speaks of, and to whom the offer of salvation is made, are "mortal" men, "formed of the dust of the ground." They are men of like passions as ourselves and subject to the same laws of begettal, birth, life, and death as the rest of the animate creation (Eccl. 3:18, 19; 9:4-6).

3. It was for the purpose of saving such men as these—perishing men—from sin and its consequences, the second death, that Jesus Christ died.

4. Can you not see that if you are immortal, imperishable, the gospel does not appeal to you? for Christ came not to save the righteous but sinners to repentence. God only gives immortality to the righteous.

5. Are you prepared for such an issue and all that it means to yourself and to others?

Yours faithfully,

R. H. JUDD.

AN ACKNOWLEDGMENT

TO ALL who, at this festive season, have sent Sister Donaldson and myself loving messages of appreciation, encouragement, and good cheer, we extend our hearty thanks, praying that God in his mercy will so fill us with his grace that we will remain faithful to him, anxious to do his will, workng with him to his praise, honor, and glory.

A. D. DONALDSON.

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Editorial

No gift of God can contradict any other gift except by misdirection.

———o———

Every virtue has a passive and an active side—the latter is often the least lovely and lovable.

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Are the deepest feelings ever uttered? Are those who utter their deepest thoughts, deep people?

———o———

A warm blundering man does more good than a frigid wise one. A man who gets into the habit of enquiring about proprieties, expediences, and occasions often spends his life over niceties without doing anything to the purpose.

———o———

Always believe that those things which elicit the most patience, prayer, and humility are your best things, and those which the most please and excite your pride and self-complacency, are your worst, let them come in what garb they may.

God will accept your first work in the truth, newly converted reader, not as a perfect work, but as a beginning. The beginning is the promise of the end. The seed always whispers "corn," though it is but a grain in the ground. The first blade of corn is just as pleasant to the farmer's eyes as "the full grain in the ear."

———o———

Inequalities Among Men

WHAT SOCIALISM is in politics Larger Hope is in religion. Both are distressed about the inequalities in the government of God. They seem to labor under the delusion that God must treat all men exactly alike. That some men should have greater plenty than others is no more a hardship than that some should have better health, or understanding, or longer lives. If there could be a claim of right to any of these things, all men would have an equal claim; but as they are entirely the free gifts of God, he may certainly give them in what proportion he pleases, or not give them at all. He has made some orders of beings much lower than the lowest of men; he has made others much higher than the highest of men (the angels): and doubtless he could have made them unspeakably higher than they are. If then any part of creation may complain of inferiority, every part may complain without end. If any part may complain merely because it suffers something, no part that we are acquainted with, is exempt from all suffering. Of complainers Jude 16 bears this testimony. "These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

According to Jude "complainers" are apostates, and their complaints are dressed up in "great swelling words" to decoy the simple. Yes; sometimes they even quote Scripture. This week we received a letter from a correspondent in which he accused God of partiality in calling Abraham "alone" (Isa. 51:2), leaving all his relations in idolatry (Josh. 24:2). God had no right to be thus partial! This "complainer" then closed his letter by "swelling words," even the words of David in Psa. 145:9: "The Lord is good to all, and his tender mercies are over his works." Let us here state some facts about this Scripture, set them down just as they are:

1. God "is" good to all in the present tense: mark that: "IS good"; not will be good in the resurrection, or at some other future time.

II. Some men are ignorant and sinful and lost now, notwithstanding God in the present tense "is" good to all.

III. God is immutable the Father of lights, with whom is no variableness, neither shadow of turning (Jas. 1:17). Therefore God will never be so good, but that ignorance and sin and death may reign among mortals.

This conclusion can no more be evaded than you can dodge a flash of lightning were it to strike you; for God is just as good now as he ever will be to all eternity; and yet, notwithstanding his present infinite goodness, which cannot be increased an atom, hunderds and thousands and millions live and die in ignorance of the gospel, guilty, miserable, and condemned. Now if God's infinite goodness save them not now from ignorance, then his immutability forbids their salvation forever. "Great swelling words" blind the eyes of Universalists and Restorationists to the dilemma in which they inevitably involve themselves and their doctrine when they quote Psa. 145:9. It would be much better for their system if they could quote a text which declared that God was not now very good, but would get better at the resurrection! This is the point they want to prove; let them get busy and prove it, if they can. Then they might have some ground upon which to rest the hope that those dying in ignorance would be redeemed at the resurrection by the INCREASED goodness of God. Since Paul asserts that God makes the differences among men (1 Cor. 4:7), those who complain about those differences do nothing less than impugn the character of Jehovah.

The Book of Job Analized

A Biographical, Doctrinal, Astronomic, and Prophetic Exegesis: By Christabel

POOR JOB! Bildad the Shuhite takes up the cudgel; and oh how it hurt, though it may have been true enough, to hear him say, "Doth God pervert judgment? or doth the Almighty pervert justice? If thy children have sinned against him and he have cast them away for their transgression; if thou wert pure and upright: surely now he would awake for thee." Job sorrowing for the possibly merited death of his sons and daughters, yet conscious of his own rectitude in life, acknowledges the truth of Bildad's reasoning, and in words of simple dignity gives expression to his conception of the omnipotence of God; "How should man be just with God? . . . which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, wonders without number. Lo, he goeth by me, and I see him not, he passeth on also, and I perceive him not."

It would seem from these words that while Job is answering Bildad there is an evident display of God's power in a slight earth tremor and unusual darkness which Job, however, is loath to interpret as being manifested for his special benefit; for he says in verse 16 of the same ninth chapter, "If I had called, and he had answered me, yet would I not believe that he had hearkened unto my voice." This display of supernatural power nevertheless causes Job to reason quite correctly on the helplessness of man, whether innocent or guilty, if the scourge slay suddenly, and the resultant fact that affliction is therefore no positive proof of guilt. His reasoning, however, leads only to confusion, for his sorrows bear heavy upon him, and he longs for his days which are few at best, to cease, only praying for a brief respite before he goes "to the land of darkness, as darkness itself." In this reply to Bildad Job seems to desire the privilege of standing before God to plead his cause with him, an attitude of mind which persists until the end, not wisely, as we shall see.

Now it is Zophar's turn, and he is even more cruel and heartless in his insinuations and accusations than the other two. "Should thy lies make men hold their peace? . . . Oh that God would speak and open his lips against thee . . . If iniquity be in thine hand put it far away."

Job replies in most beautiful irony: "No doubt but ye are the people, and wisdom shall die with you. But I have understanding as well as you; I am not inferior to you . . . What ye know, the same do I know also." He refutes their argument that his suffering is proof of guilt by showing that the tabernacles of robbers prosper and they that reproach God are secure in this life. Finally he exclaims. "Ye are physicians of no value. Oh that ye would altogether hold your peace!" But Job's guilt is too evident to these wise men; their duty as they see it is to continue to exhort him to repentence; so again Eliphaz speaks, painting a dreadful picture of the course and end of a wicked man, to which Job answers again that he has heard all this before, and exclaims, "Miserable comforters are ye all . . . If your soul were in my soul's stead I could heap up words against you and shake my head at you. But I would strengthen you with my mouth and the moving of my lips would assuage your grief.' By which it is eviedent that the principles of the Golden Rule were salient points in Job's character. But hope is dim and despairing words follow.

Bildad resents Job's appraisal of his friends, saying, "Wherefore are we counted as beasts and reputed vile in your sight?" and follows with a further description of the calamities visited upon the wicked. Job grows more restive under their continued lashing and asks. "How long will ye vex my soul, and break me in pieces with words? These ten times have ye reproached me. . . And be it indeed that I have erred, mine error remaineth with myself." How salutary a truth to remember in our dealings with the erring who so frequently suffer in themselves for their error, justly enough surely; but let not our recriminations add more to the burden than the Lord requires.

But our hero is forced to suffer on all hands; his three friends have made themselves strange to him, his kinsfolk have deserted him, and his intimate friends repudiated him. Even his servant ignores him and his wife is indifferent to his sufferings; and those whom he loved are turned against him. And so in anguish he cries, "Have pity upon me; have pity upon me, O ye my friends; for the hand of God hath touched me!"

His one comfort now is in the assurance of a resurrection after his poor tortured body should long have been consumed, to which assurance he gives expression in the beautiful words of faith: "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. And after I shall awake though this body be destroyed, yet out of my flesh shall I see God." This conviction carries him triumphantly through the continued accusations and exhortations of his three friends enabling him to justify himself to the last against their charges of hypocrisy and secret sin; and they are finally silenced.

This final argumnet of Job's is a masterly thing, revealing an intimate acquaintance with nature and a conception of truth far in advance of his time, and explainable only on the ground of inspiration. Thus in Job 26:5 we might almost think that Job had an insight into the facts of the age-old but very recently developed science of geology when he says "Dead things are formed from under the waters." In these words we have the secret of fossilization, whether it be of microscopic forms or the gigantic reptiles of long past time—all owe their preservation to the agency of water. And again in verse 7: "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." For what long dark ages man conceived of the earth as a plain spread out and supported upon pillars (a poetical term as used in the Bible) which in turn were supported upon something else; or some equally absurd conception, when here in this ancient book was this sublime truth expressed in the simplest and most concise form, that the earth was supported upon nothing, and so, by inference, a sphere rotating and revolving in space, its axis pointing to an evidently "empty space;" empty however, only because the stars in that portion of the heavens are so immensely remote that they are invisible to anything but a photographic plate subjected to a very long exposure. And yet again. "By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent." "Lo," saith the poet, "these are parts of his ways, but how little a portion is heard of him." Yet Job mentions many another part of God's ways in the further development of his argument, continuing through the 31st chapter when a new figure is introduced in the character of Elihu the Buzite.

This Elihu was a comparatively young man, full of zeal and of a particularly logical and discerning mind who had listened carefully to the arguments on both sides of this singular controversy. With his introduction we seem to gain an enlarged view of the scene before us, and note what was hitherto unrealized, that a considerable concourse of interested onlookers and listeners has assembled from far and near to observe the outcome of the dialogues between Job and his erstwhile friends. But Elihu is of a different calibre from these, and while he has listened, defferentially, because of his youth, he has nevertheless been, as he expressed it, "as a bottle filled with new wine," and ready to burst with suppressed emotion when their arguments have been so palpably weak that they have been altogether unable to prove their point. He condemned Job because he had justified himself rather than God, by which we understand that Job's attitude of mind is so frequently complaining that he had done nothing worthy of such suffering as he was enduring, was in effect charging God with injustice in his dealings with him. And the three friends are condemned because they had persisted in their charges against Job but had not been able to bring sufficient evidence forward to prove them, manifestly because they had reasoned from a false premise, whereas if they had discovered Job's really vulnerable spot, they could have made out as strong a case, against him as Elihu now proceeds to do in chapters 33 to 37, where he mercilessly calls to Job's mind his weakness in daring to feel even for the moment that the service of God was of no profit; and in language of loftiest strain he exalts God and recommends Job to humble himself and seek forgiveness.

Even as he speaks the lightnings play on the distant horizon (ch. 36:29, 30); thick clouds pile up and obscure the sun. The rumble of thunder is heard, at first faint and distant but rapidly advancing and growing louder and more loud; the lightnings flash across the whole heavens. Elihu continues his description of God's greatness notwithstanding his "heart trembleth" at this display of power, this approach of the Shecinah wherein "God thundereth marvellously with his voice." The storm breaks and passes, and as with Elijah "after the storm a still small voice," so now the voice of God answers Job from the cloud in the grandest and noblest and most sublime language ever recorded. And here it is that we seem to stand as it were on the threshold of great mysteries—the secrets of creation and of nature, which finite man can never comprehend, the questions put to Job being rich in their suggestions of omnipotence and unsearchable wisdom. Almost we see the curtains drawn aside that veils us from the infinite, and we nearly catch a glimpse of the hidden mysteries. All this has for its object the teaching of the lesson of humility made infinitely impressive to Job by the very presence of the Shecinah, God's form of visible manifestation to his people from the days of Adam when he placed this symbol at the east of the Garden until its final departure from the temple in the days of Ezekiel. "I have heard of thee by the hearing of the ear; but now mine eyes seeth thee."

And so Job confesses his confusion in that he had spoken of things too wonderful for him—things beyond his comprehension. "Wherefore," he says, "I abhor myself and repent in dust and ashes;" in which confession we see the recognition of God as the supreme arbiter for whom life alone is to be regarded as a gracious gift with all its joys and vicissitudes.

The epilogue follows this conclusion of the poem itself. And here we are shown the proper value of the various arguments, the Lord himself contrasting those of Job and his three friends, altogether to Job's advantage, since the others had argued from the false premise that disaster proves previous guilt, whereas Job had rightly opposed this logic and contended that prosperity was no evidence of righteousness, and making a point of the certainty of a future state wherein all would be administered in accord with one's just deserving when in the latter day the Redeemer should stand upon the earth. Yet notwithstanding Job's faith in the ultimate triumph of his cause he had stumbled at times in his attempt at self-vindication when he erroneously thought of his affliction in the light of punishment rather than of trial with the object of perfecting a character which, as the event proved, was well able to withstand the fire.

Thus Job's trials are finished: he is vindicated, and his three friends are directed to go to him with burnt offerings, Job to act as their intercessor. We note that Elihu is exempted from this ceremony, eveidently because he alone had been able to discern the true status of the case, and had made no unfounded charges.

"And the Lord turned the captivity of Job when he prayed for his friends." Beautiful words, well worth considering. It was when Job prayed for his friensd that he became reconciled not only to them, but to his God as well. "Also the Lord gave Job twice as much as he had before. So the Lord blessed the latter end of Job more than his beginning, and he died being old and full of days"—a child of God in whom the pure gold of faith had been brought to a great development through the fiery trials of adversity.

Good Company: a Serial Article

ACollection of Friendly Talks on Bible Subjects: By Brother S. H. Thomas

EVEN ME ALSO

I AM taking today a long, long journey. It is backward over my past life; and as I journey along I am startled and horrified at mistakes, blunders, and sins of omission and commission scattered along my backward track. The evils and wrongs that I have done; the noble and righteous acts I might, and should have done, but did not; and as I pass them one by one, in remorseful review the list seems endless and a terrible fear takes possession of me. Can it be possible that one so foul as I, may have a part in the glories of the ages to come? No words can express the horror of fear that overwhelms me, as I realize that when God's people are taken, I may be left. O God in heaven, is there no hope? Unworthy though I am, I belong to Christ; he has paid the purchase price. Was it paid in full? Is the cloak of his righteousness big enough to cover me, even me also? If not, then indeed must I perish! There is no other hope.

Eagerly I turn to the word, and there I read, "There is one God, and one mediator between God and man, the man Christ Jesus" (1 Tim. 2:5). Now Webster says that a mediator is an intercessor, advocate, propitiator. In Rom. 8:34 we read, "It is Christ that died, yea, rather that is risen, who is ever at the right hand of God, and who maketh intercession for us." Thank God for that beam of hope! Surely, if he makes intercession, he is able to save even the most weak and unworthy of those whom he has purchased, and who belong to him.

I wonder if he is truly able to do this. Let God's word answer: "Wherefore, he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). O God, I thank thee for this strong assurance. My burden of fear grows less as I find that the mantle of his righteousness does indeed cover me, even my sins completely. "God knoweth our frame." He knoweth that we are by nature weak and prone to err. He knew that even though washed and cleansed by the precious blood of Christ, yet would we stumble and sometimes fall; hence the necessity for an intercessor, a mediator, who is strong enough to stand between a just and perfect God, and his weak and erring people; and we are assured that our mediator is strong enough to accomplish that which he has undertaken.

But dear ones, let us not forget that there are conditions required, if we would have intercession from our noble Advocate now with the Father. We must earnestly repent of our sins and weaknesses, and bravely resolve to commit them no more. When our dear Lord was seized, and so shamefully abused by his enemies, and so sadly in need of the sympathy, comfort, and suport of his loved ones, they all deserted him. Even Peter publicly denied him three times in succession; and to make his denial appear more strong to those wicked and profane men and women, he cursed and swore. Surely Peter fell to the very lowest scale of human degradation, and as he realized the greatness of his fall, is it any wonder that he "went out and wept bitterly"? But his after life proved that his tears and repentance were sincere, and God forgave him, and afterwards used him to help give the gospel to the world.

David lusted after another man's wife, and caused her husband to be killed that he might have the woman. Even I am not guilty of a sin so great as this; but David repented in sackcloth and ashes and called on God for forgiveness; and he who can read the heart as an open book, saw that his repentance was sincere, and forgave him this monstrouous sin, and permitted him to become the ancestor (according to the flesh) of his only begotten Son, the Lord Jesus Christ.

Therefore dear ones, let us not despair even though like Paul (Rom. 7) we find that we are weak and carnal, and sold under sin, for what we would do, that we do not, but what we hate, that we do, for we know that in us (that is, in our flesh) dwelleth no good thing, for to will is present with us, but how to perform that which is good we find not. For the good that we would, we do not, but the evil which we would not, that do we. O wretched beings that we are! Who shall deliver us from the body of this death? Like the great apostle, let us thank God that only through Jesus Christ our Lord, may we have hope of final deliverance, in the glorious ages to come.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Proverbs 3:6

IF

IF I knew that a word of mine,
  A word neither kind nor true,
Might leave its trace on a loved one's face;
  I'd never speak harshly, would you?
If I knew that the light of a smile,
  Might linger the whole day through,
And brighten some heart with a heavier part;
  I wouldn't withhold it, would you?—Selected by Sister B. Walker.

ENDURANCE

Endure hardness as a good soldier of Jesus Christ (2 Tim. 2:3).

THOSE WHO have to do with the sorting of grain have established as the highest grade of wheat that is called Number One Hard.

This wheat can only be produced in cold climates, where it is exposed to the hardness of inclement weather. The hardness and endurance of the plant produces the highest grade of wheat.

In the heavenly garner God's grain will be graded in like manner, for it is written: "If we suffer with him we shall also reign with him." The two sons of Zebedee who wanted the first place in the kingdom of heaven were asked if they were able to share the Lord's cup of suffering as the necessary pre-requisite to the place of honor.

1. WE MUST ENDURE HARD SAYINGS.

He who wants always to be indulged with soft speech, and goes away offended when the preacher says hard and searching things will never grade as Number One Hard. There was a group of men in Christ's day who were offended at his teaching, and left him and walked no more with him because of his teaching. They said: "This is a hard saying; who can bear it?" Apply to your own heart the words of God that cut and wound if you want to grade high in Christian life.

2. ENDURE HARD CIRCUMSTANCES.

Those who set sail when "the south winds blow softly," and seek to avoid the stress and storm of the bleak norther, will never sail into harbor with a worth while cargo. They who always pray for easy providences will never grow rich with heavenly experiences.

Never let the adverse providences sour the spirit, like a Jacob, who in unbelief murmurs "All these things are against me," when the divine hand was planning and working his highest good.

Rather seek grace that, like Paul and Silas, we may sing in the dungeon after the beating and buffeting of a hard world, and over all life's hardships write the inscription of faith: "And we know that all things work together for good to them that love God, to them that are called according to his purpose" (Rom. 8:28).

Oh, set your sail to the heavenly gale,
And then, no matter what winds prevail,
No reef shall wreck you, no calm delay,
No mist shall hinder, no storm shall stay;
Though far you wander, and long you roam,
Through salt sea spray and o'er white sea foam,
No wind that can blow but shall speed you home.
—From "The Evangel."

DOING GOOD TO OTHERS

IN OUR Christmas number we told you that the only way to be happy was by making someone else happy, and asked you to be Santa Claus to some one worse off than yourself. The other day we saw the truth of this exemplified and was wishing that each of you could have shared our joy in witnessing such a happy scene. 120 children with their nurses, keepers, etc., forming a company of about 150, were brought from the children's hospital on Blackwell's Island—an institution supported by the city—and given an all day treat. First, a boat brought them from the Island to one of the down town piers where was waiting busses to take them to one of the larger department stores where for a time they viewed the toys; then they formed in line and were received by a big Santa Claus who shook each by the hand, gave each a word of cheer as well as a package containing a gift. Next they were taken to Drake's Restaurant, where they received a hearty meal of chicken broth, roast turkey, and all the fixings including celery and ended with mince pie and ice cream, topped off with either coffee, tea, or milk, or all three to those who wanted them; in other words, there was no stint, the children and others could have anything and everything on the menu and that in abundance. Before leaving the restaurant Mrs. Richters gave each child a half pound of good candy, which was handed them by another Santa Claus dressed in full regalia, whiskers and all. The children then were taken to Woolworth's, where they each spent one dollar, previously given them, in buying anything that took their fancy.

Their next stopping place was the Hippodrome where they were entertained in seats specially reserved for them. From there 120 of the happiest, most contented, though thoroughly tired children in New York returned to their quarters on Blackwall's Island. But if you think the children were happy you should have seen Mr. Worth, Mr. Rosen and Mr. Richters through whose generosity these children were taken from darkness and placed in God's bright sunshine for one whole day, a day they never will forget while life lasts. And what an incentive for others to do good. Jesus says: "Inasmuch as ye have done it to one of the the least of these, ye have done it to me." And the question I ask is, What do you say? What will you do?

THE TWELVE APOSTLES

DO YOU remember, if so asked, you could repeat the names of the twelve apostles? If not, perhaps this little rhyme will assist you to memorize them:

These are the twelve apostles' names:
Peter and Andrew, John and James,
Two pair of brothers who fished by the sea,
When Jesus said to them, "Follow me."
Then James the Less, and Jude were called too,
Philip and also Bartholomew,
Matthias and Thomas, who doubted the word,
Simon, and Judas who sold his Lord.

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The New Year

Another year has vanished
With all its smiles and tears;
Another year we welcome
With mingled hopes and fears.
For memory upbraids us
With many a broken vow,
And tremblingly we falter
Upon the New Year now.
And yet whatever failings
Have bound us in the past,
This New Year may be brighter
And better than the last.
But follow close our Master
And we shall surely win
In all the coming conflicts
With our besetting sin.—Selected by Sister W. W. COY.

Important Notice

Many brethren who have subscribed, and some of whom have paid for "Good Company," do not seem to understand that the book must first be published in The Resitution, after which it will be printed in book form and forwarded to those who have ordered. This will require two or three months yet, and the exercise of patience on the part of the subscribers. The price of the book will be 30 cents per copy, postage paid.

S. H. THOMAS.

◆

We must walk so close behind Christ that people will not see us, but Christ.—Bishop Thoburn.

Unconditional Promises Explained

A Sermon by Robt. G. Huggins, Delivered in Cleveland, Ohio, Jan. 2, 1921

The Blessing of All Nations a Conditional Promise

TEXT: And in thy seed shall all the nations of the earth be blessed (Gen. 22:18).

THE ASSUMPTION that promises unconditionally expressed are in fact unconditional, forms the very bone and sinew of Universalism, Larger Hope, and Restorationism. They say that unconditional promises are unconditional because no conditions are expressed. Let them once be made to surrender this ground and nine tenths of their fortifications must fall before the artillery of the truth. With your indulgence we propose to examine this subject thoroughly this evening, and we promise to show that all the arguments for Universalism based upon unconditional promises are like the edifice which the foolish man erected upon the sand: they must totter and fall to ruins.

A RULE OF BIBLE INTERPRETATION

Because the word "shall" occurs in the text many have assumed that the promise in the passage is unconditional. They say, "there is no condition here expressed." It is our purpose, however, to prove that many promises and threats in the Bible, which are unconditionally expressed, are conditional in fact, and depend upon the actions of men for their accomplishment. The conditions may not be expressed but they are always implied. To make this evident I submit the following rule of Bible interpretation:

> When a condition is expressed in any part of the Bible with respect to any promise or threat, that condition must be understood in all places where that promise or threat is recorded, even if not there expressed.

As this rule of interpretation, if demonstrated, demolishes Universalism completely, we must take time and elucidate it with proofs and illustrations which none can question.

Look now at Jonah 3:4: "And Jonah began to enter into the city a day's journey, and cried and said: Yet forty days and Nineveh shall be overthrown." Please notice here that we have the word "shall," just as in Gen. 22:18, and that no conditions are expressed. It does not say, "Yet forty days and Nineveh shall be overthrown, if they do not repent." No: there are no conditions whatever expressed. If all "shall be blessed," so "shall" the Ninevites be overthrown. If "shall" in the blessing means blessing without conditions, then "shall" in the overthrow of Nineveh means overthrow without conditions. But did the Ninevites understand it so? Let us read on: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them" (vs. 5). If the people of Nineveh "believed God," as this verse declares, why did they repent in sackcloth, unless they understood that there was a condition implied in the threat? If they had understood "shall" as meaning it must be, why did they not consider themselves doomed and their fate sealed? Why did they exert themselves in the manner they did? Every thoughtful mind must respond that it was because they understood that there was a condition implied in the threat in spite of the fact that the word "shall" was used in the proclamation. Did they understand the matter correctly? Let us read on and see: "And God saw their works, that they turned from their evil way, and God repented of the evil he said he would do unto them, and he did it not" (vs. 10). Upon this Scripture our friends of the opposition must take one of three grounds: either

1. That God told the Ninevites a falsehood; or
2. That the Ninevites were actually destroyed in forty days, and flatly contradict the Bible; or
3. That there was a condition implied in that threat. The former two they dare not assert: hence the latter they are compelled to admit. In any case the ax is laid to the root of Universalism.

The importance of our rule of interpretation justifies us in citing another case of the implication of conditions in a promise unconditionally expressed: "Wherefore the Lord God of Israel saith: I said indeed that thy house, and the house of thy father should walk before me forever (no conditions here); but now the Lord saith: Be it far from me (to perform this promise); for them that honor me I will honor; and they that despise me shall be lightly esteemed" (1 Sam. 2:30). Here God admits that he had unconditionally promised the house of Eli permanent continuance, yet notwithstanding his promise, because that house refused to honor him, by the contempt with which they had treated his ordinances, and thus did not perform the condition implied in the promise—therefore the Lord reversed the promise: instead of continuing to confer upon them the distinctions of sacerdotal dignity, they were brought to shame and degradation.

Another striking proof of the conditionality of divine promises when the condition is only implied, occures in the history of Abraham. Let one promise to Abraham explain another. "And he said to Abraham: Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years; but in the fourth generation they shall come hither again" (Gen. 15:13-16). Here is another promise without conditions, and made absolute by the word "shall." The Jews who travelled through the wilderness—those disobedient fellows who probably became tainted with Universalism—contended, let us suppose, with Moses and Aaron in the following fashion: "We shall all reach Canaan without the loss of one. This is a fact as sure, as firm, and as unalterably fixed as the pillars of God's throne. God has sworn to Abraham and said 'shall'; there is no 'if' in the case, hence there are no conditions to reckon with. Mark, all ye partialists, how it reads: 'In the fourth generation they SHALL come hither again.' In addition, God confirmed the same thing to us when we were eating the passover: 'It shall come to pass, when ye come to the land which the Lord will give you, as he promised' (Exod. 12:25). God says he will give us the land, according as he has promised. No conditions here either: hence Canaan will certainly be ours; notwithstanding these partialists, Moses and Aaron, are continually trying to scare us by saying that our finite offences will frustrate the purpose of God. Don't get alarmed; such talk can only frighten the ignorant."

Plausible as this reasoning appears in the abstract the Lord has refuted this Universal logic in a most satisfactory manner. "As truly as I live, saith the Lord, your carcasses shall fall in the wilderness, and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. After the number of the days in which ye searched the land, even forty days, each day for a year shall you bear your iniquities, even forty years, and ye shall know my breach of promise—in this wilderness they shall be consumed,

and there shall they die" (Num. 14:28-35). This settles the question about absolute promises. "They could not enter in because of unbelief" (Heb. 3:19), notwithstanding God's oath of promse.

OUR RULE OF INTERPRETATION FORMALLY TAUGHT

To the illustrations already given we now add formal teaching. "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good wherewith I said I would benefit them" (Jer. 18:9, 10). Just as certainly as God has promised salvation to any body, just so certainly may they forfeit that salvation by disobedience. Consider this evidence: "When I say to the righteous that he shall surely live (no conditions are here expressed), if he trust in his own righteousness, and commit iniquity, all his righteousness shall not be remembered, but for his iniquity that he hath committed, he shall die for it. Again, when I say to the wicked, thou shalt surely die, if he turn from his sin and do that which is lawful and right; he shall surely live, he shall not die" (Ezek. 33:13-15). Suppose a Universalist could find in the Bible that all men "shall surely be saved"; still he could not from this declaration prove universal salvation unless he also demonstrates that the whole human family, without exception, obey the law of righteousness. By Ezekiel the Lord has explained in the plainest language that if he were to say the whole human family shall surely be saved; yet if they should commit iniquity, and refuse to obey him, they "shall surely die." There cannot be such a thing as an absolute or unconditional promice making sure the enlightenment and salvation of man. The quintescence of Universalism is destroyed by the formal teachings of Holy Scripture. That teaching fastens a mill-stone about its neck and plunges it into the bottom of the sea.

THE TEXT APOSTOLICALLY INTERPRETED

Our last thought is that since our text is quoted and interpreted by the apostles in the New Testament, some deference should be given to their exegesis. We get Peter's interpretation in Acts 3:25, 26: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all nations of the earth be blessed." Now Peter, is this an unconditional promise? Hear him: "Un to you first, God having raised up his Son Jesus, sent him to bless you (how ?) in turning away every one of you from your iniquities." Here we have the statement right from the mouth of Peter that we cannot be "blessed" according to the Abrahamic promise of Gen. 22:18, unless Christ turns us away from our iniquities. And mark the point with care, he was to do this by his first mission: "God having raised up his Son Jesus SENT him to bless you": not "will send him to bless you at the resurrection"! But Peter, what plan has Christ appointed to turn us away from our iniquities? His answer is: "Repent ye therefore and be converted, that your sins may be blotted out" (vs. 19). From this testimony it appears, if Peter understood Gen. 22:18 correctly, that the "blessing" promised in the seed of Abraham is forgiveness of sins, to be enjoyed by "all nations" in this life, and is conditioned upon repentance and conversion. So much for Peter's explanation of Gen. 22:18.

In conclusion, let us hear Paul's comments upon this Scripture: "When God made promise to Abraham, because he could swear by no greater, he swore by himself; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us" (Heb. 6:13, 18). From this Pauline declaration we learn that the "consolation" or the "blessing" contained in the Abrahamic promise in Gen. 22:18, is for those only who "lay hold upon the hope" set before them in the gospel. This is Paul's explanation of the promise. But let us hear him again: "The Scriptures foreseeing that God would justify the nations through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). Paul here says that the "blessing" referred to in the promise made to Abraham (Gen. 22:18) is nothing more than the "justification by faith." To make sure that we understand him correctly we ask him, Who are to participate in the "blessing" promised to Abraham? His answer is, "They which be of faith are blessed with faithful Abraham" (Gal. 3:9). "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise" (vs. 29). Well, Paul, who are Christ's? Answer: "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24). Heirship "according to the promise," then, is conditional. None are heirs but those who are children; for Paul says in Rom. 8:17, "If children, then heirs." If becoming "children of God" and "children of Abraham" is conditional, then the heirship "according to the promise" is conditional. I repeat, if we become "children of Abraham" conditionally we become heirs "according to the promise" conditionally: consequently the "blessing" included in the "promise" to Abraham in Gen. 22:18 is not unconditional. Paul expressly says so. "We are all the children of God by faith in Christ Jesus" (Gal. 3:26). "Know ye therefore that they which be of faith, the same are the children of Abraham" (vs. 7). If Paul understood the Abrahamic promise correctly the matter stands thus:

I. The promise to Abraham is conditional.

II. All who are "of faith" are to share in the "blessing" promised.

III. We cannot be heirs "according to the promise" made to him unless we belong to Christ, who is the seed of Abraham, to whom the promise was made (Gal. 3:16, 18); and we cannot be Christ's unless we are baptized into Christ and crucify the flesh with the affections and lusts (Gal. 3:27).

IV. We cannot therefore be heirs of the "blessing promised" to Abraham unless we are children; and none can be children unless they "are of faith." The conditionality of the Abrahamic promise is now demonstrated, and Universalism is left twice dead, and plucked up by the roots.

Good Company: a Serial Article

A Collection of Friendly Talks on Bible Subjects: By Brother S. H. Thomas

A Parable of the Foolish Sheep and Its Interpretation

A CERTAIN shepherd had charge of a goodly flock of sheep, which were his pride and joy. They had come into the fold under his tender care, and for years they listened for his voice and were guided by his counsel in all things, and he was very happy with them, and they with him. But one night wolves from the dark woods came prowling around the fold. They beckoned and whispered to the sheep and told them of the joys of the green forests and distant mountains, where they had never been. They told them they were foolish to spend their lives in that little fold, and on these barren hills, when the world is so big and the distant woods and mountains so beautiful, cool and inviting and filled with everything that is nice and enjoyable and things good to eat.

Their voice was soft and purring, like the song of a kitten, and when they smiled they were careful not to show their cruel fangs, and their sharp claws they kept closely sheathed out of sight. But the old shepherd knew them well as dangerous enemies seeking to destroy his flock. Therefore he earnestly counselled his sheep to avoid them, to draw closer around the fire where peace and safety were, and go not near the outer enclosure where wolves and serpents prowled, nor hold any conversation with them. For they are filthy, evil and dangerous, and surely are come to destroy you. But these foolish sheep, for the first time, refused to listen to and be guided by their aged shepherd, whose greatest earthly care and pleasure was their welfare.

They said: "Our shepherd is growing old and cranky. These wolves are not dangerous. They are kind and gentle to us, and it is quite evident that they love us equally as much as does our timid, fussy old shepherd. We have often admired those beautiful mountains and green woods away off there beyond our pasture, but our old shepherd has ever refused to lead us there. So now come, let us leap over this fence and go with these nice, kind wolves and share with them the joys of freedom! We have lived too long in this stupid old pasture."

Over the fence they went; and the dark woods swallowed them up and they began to live like wolves and very soon a marvelous change began. Their beautiful wool, so silky and white, became coarse and dark like wolve's hair, and they began to grow fangs, and cruel claws, and in all things soon lost that purity and innocence which by nature, belongs to sheep, and became evil and revenous as the wolves around them.

THE INTERPRETATION OF THE PARABLE

Dear ones, this is my little parable of the foolish sheep. I will now give you the interpretation thereof. The sheep are a company of young people who have taken upon themselves the name of God and have agreed to enter his service. The shepherd is the dear old leader who first showed them the way of life and to whom they have been accustomed to go with confidence, for advice and counsel upon questions of faith and duty, and whose greatest earthly pleasure has been to guide and watch them grow strong in the truth from year to year. The bright warm fire, around which he invites them to draw in time of perplexity and danger, is the love of God. The wolves that come prowling around the outer enclosure of the fold are all evil, worldly pleasures and fleshly lusts, such as public balls and dance halls gambling dens and games of chance, saloons and strong drink,

houses of ill fame and disreputable theatres and places of questionable amusement. The green woods and distant mountains are where the wolves live and practice their unholy callings. The change in the coat of the sheep and the growing of fangs and claws is the invariable consequence to a person who associates with them. They soon become like them. The fence over which the foolish sheep leap in the law of God, beyond which a true child of his may not go.

Should this little parable chance to meet the eye of any dear ones who are now making the fatal leap, or who are listening to the seductive whispers and purrings of wolves, I beg of you, dear ones, return ye unto God and your faithful old shepherd.

A Christmas Prayer

TO MY DEAR SISTER ADA ASHUTE

How I wish that you were here,
Just to share my Christmas cheer!
Chicken fried and pumpkin pie,
Mashed potatoes piled up high!
Bread and butter, peaches and cream,
Flowers as bright as poet's dream!
The children, too, to play with me,
And fill my home with song and glee

How our prayers would upward go,
To the Lord who loves us so!
But vain my wish, you cannot come,
Nor children shout o'er car and drum:
And yet I know you'll think of me,
And pray that I may happy be.
On this glad day when sweet refrain
Of "peace on earth, good will to men."

And wish the joys they prophesied,
May fill my heart this Christmas tide,
And that sad grief may pass me by.
Nor any evil thing come nigh.
For you, my Sister, true have been,
Since first I learned to call you "friend";
And so my prayers composed in love,
Ascend to him who dwells above,

Beseeching him this Christmas day,
To give you needful things alway,
Provide you food and raiment, too,
Send work such as your hands can do:
Give health and strength for daily tasks,
Give blessings such as true hearts ask,
With few dark hours and much of shine,
While you walk on in paths divine.

Waiting the dawn of that fair morn
When grief and tears and death are gone,
And Christ himself our king shall be,
And Christmas last eternally.
Trust on! trust on! he surely hears,
Thy faintest call can reach his ears!

S. ROXANA WINCE.

Obituary

Death in Adam; Life in Christ

JABEZ D. HOGARTH died Dec. 1, 1920 at his late home, Norwich, Ontario, Canada. He was in the 67th year of his age. He was the third son of Daniel and Elizabeth Hogarth. Heart trouble was the cause of his death. He leaves to mourn his loss his wife, two sons, one daughter, three brothers, six sisters, and many other kindred. He was reared in the truth, and has always been a reader and supporter of "The Restitution," well versed in the Scriptures, always ready to defend the Bible, and its teachings. He was a school teacher during the younger period of his life; recently he held a government position. His father, Daniel Hogarth, four of his brothers, and a few others were the pioneers in Ontario east of Toronto, both in clearing the land, and proclaiming the near coming of the Lord. They built a chapel at what is known as "Solina," about 69 years ago, which still stands as a beacon light in a benighted and superstitious neighborhood. All the old pioneers are gone. We who were small children at that time are now old, many have passed away. The few remaining are still waiting to hear the call of the trump. May that day soon come, and end all sorrow, death and pain.

Many of the old preachers of the long ago have labored at Solina, O. R. L. Crozier, R. V. Lyon, J. M. Stephenson, Marsh, Newman, Hines, L. C. and J. H. Thomas, Peter Hough, John Bower, James Evans, and others.

A number of the pioneers moved to other parts; the remainder of them are sleeping behind the church. The time cannot be long now. "The fig tree is budding." Come, Lord Jesus: come quickly.

Though trials still await us, and sorrows o'erwhelm.
Faith and hope will cheer us, our Father holds the helm.

Written by his cousin, J. E. HOGARTH.

GOD'S GRACE AND LOVE

What a glorious thing it is that through the grace and love of God we have been permitted to realize, to believe and proclaim that God is the Lord Jehovah, a prayer hearing and a prayer answering God; that God is the Father of Jesus who is the Christ and who, through our faith in him has become unto us wisdom, and righteousness, and sanctification and redemption; that Jesus is coming again to drive from the earth sin with its results, and establish a rule of righteousness with joy and peace.

A. D. DONALDSON.

The Restitution

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Editorial

January 14th Brother Walter S. Tomlinson officiated at the funeral of Brother Jacob Barber, of Salem, Ohio.

—o—

Sunday evening, Jan. 16th, Brother George B. Alldridge gave an interesting lecture on "The Forbearance of God."

—o—

We are thankful to Brother Ball, of Philadelphia, Pa., for his work in getting new subscribers for The Restitution.

—o—

Jan. 2nd the following were baptized into Christ after making the good confession of faith concerning the gospel of the kingdom of God: Miss Mary Smith, of Monroeville, Ohio, the daughter of Brother and Sister B. F. Smith; Miss Emma Byall, of Roll, Indiana; and Mrs. Pearl Drabenstott, wife of Brother Cantwell Drabenstott, of Cleveland.

—o—

On New Year's Eve the Sunday School held their annual festival. The number of attendants was not ascertained, but the hall was fully occupied. The program given by the children was a credit to both teachers and pupils. Brother Chas. Pate is Superintendent. It is gratifying to report the Sunday School is in a flourishing condition. Twenty-five new scholars were added during last year.

—o—

Brother Brown instructs us to keep and publish all copy now in hand without sending to him for approval. The following MSS. therefore will be published without his authority: "Good Company," a serial article by Brother S. H. Thomas; the series by Brother Sterling P. Groves; "A Discussion on Universal Salvation" (a debate between Alpha and Omega); articles by Brethren Herron, Knapp, Judd and others.

—o—

For ten years we have edited The Restitution. With this issue we cease to be Editor It is not worth while here to recount our trials and labor; they are before the reader and he has his mind made up, and we can say nothing that would change his opinion. We have made friends and enemies as every man must who is faithful to dogmatic principles. Those whose sympathies were with the unchangeable principles of the gospel have been drawn to us; those whose sentiments were antagonistic to them, have been repelled from us. Some stormy times have passed over our head. Inveterate opponents of the truth have been unwearied in efforts to "kill The Restitution," to use their own words; but we have survived each wave of opposition, and thank God, during ten consecutive years, our testimony for the truth has not been silenced. If The Restitution had expired in the murderous attacks made upon it repeatedly, it would have given up the spirit like Christ died on the cross, "with a loud voice" in testimony of the truth of God. We took up our pen to edit "The dear old Restitution" fully resolved that it should be one paper "narrow" enough to preach the truth, and nothing but the truth. We have not been able to see any good purpose is served by spending money to publish abroad religious falsehoods. Therefore we have published no articles of this kind except where editorial estimate has been frankly given. In editorial strictures we have only exercised the right of a contributor. We thank God for his continued mercy to us in all our labor, and for the hearty cooperation of literary brethren who have helped us so admirably in writing. And now may God's blessing and the support of the brotherhood be transferred to Brother Brown, who succeeds us, in seven-fold abundance; and may The Restitution continue to radiate light in a dark place until the Day Star arise!

Introducing Our New Editor

THE NEXT issue of The Restitution will be edited by Brother William Brown, of Elizabeth, New Jersey. Readers will recall that during 1915 and 1916 Brother Brown contributed a series of articles to The Restitution entitled "Preaching the Truth." He is the famous "blacksmith preacher" in those much appreciated articles. Our readers will be glad to learn that so able, competent, and faithful a brother is to succeed us in the editorship of "The Restitution." We implore heaven's blessings upon him in his labor of love, and beseech the brethren everywhere to give him unstinted help and wholehearted co-operation as he toils and spins for our enlightenment, edification, and eternal well being.

—o—

Usefulness of Troubles

TROUBLES ARE often the tools by which God fashions us for better things. Far up the mountain side lies a block of granite, and says to itself, "How happy am I in my serenity—above the winds, above the trees, almost above the flight of the birds! Here I rest, age after age, and nothing disturbs me."

Yet what is it? It is only a bare block of granite, jutting out of a cliff, and its happiness is the happiness of death.

By and by comes the miner, and with strong and repeated strokes he drills a hole in its top, and the rock says, "What does this mean?" Then the black powder is poured in, and with a blast that makes the mountain echo, the block is blown asunder, and goes crashing down into the valley. "Ah!" it exclaims as it falls, "why this rending?" Then come saws to cut and fashion it; and humbled now, and willing to be nothing, it is borne away from the mountain and conveyed to the city. Now it is chiselled and polished, till at length, finished in beauty, by block and tackle it is raised, with mighty hoistings, high in air, to be the top stone on some monument of the country's glory.

So God almighty casts a man down when he wants to chisel him, and the chiselling is always to make him something finer and better than he was before.—Selected by the Editor.

—o—

As Christ becomes more real to the trusting soul, self sinks more and more out of sight.

Communications

"They Spake Often One to Another"

TO THE RESTITUTION READERS:

New Year greetings to all of the dear ones that are watching for our King in his glory. I want to thank all of you, young and old, that have held up the grand banner of truth. May they find that they have many stars in their crown; and may all have plenty of oil in our lamps when the Bridegroom comes.

AMY JOHNSON.

—o—

DEAR ONES IN CHRIST:

JUST A few lines to wish you all a Happy, Healthy New Year. Let us all promise to fight more earnestly for "the faith" and to keep from the world as much as possible.

I am starting a new Correspondence Book, and I wish you all, yes, every one, would write me if only a card so I can fill my book.

"Our paper" continues to be full of good things. How thankful we are to the dear brethren who labor to make it so. I agree with Sister Ora on the second death for the wicked, a second destruction, for as in the days of Noah so shall it be when Jesus comes. The wicked were destroyed and the righteous saved. Brother Huggins says it is to be by war, and I do not doubt it. Pray that we be found worthy to escape that second death, or second desttrucion, is my prayer. Best Christian love to you all.

Your sister,

ADA ASHUTE.

—o—

DEAR BROTHER HUGGINS:

WE ARE sending a renewal for our paper. The dear old Restitution has been a welcome weekly visitor for many, many years; and it is still shedding its glorious light on our pathway. We think some of the brethren are making a serious mistake trying to broaden the narrow way. We hope to hear from some of our brethren on the text in 1 Tim. 2:4, which reads, "Who will have all men to be saved, and to come unto a knowledge of the truth." I think this means the Gentiles, as well as the Jews, may repent and be saved. I hope Brother Huggins, or Brother Robison, or some one else will write something on that subject. In Christian love,

Your sister in the faith,

LAURA SKEELS.

DEAR RESTITUTION:

IT HAS been so long since I wrote a letter to you I cannot remember the date. The last two papers were so full of good articles I cannot forbear writing.

In December 21st Brother John Parker's article is one of the best I ever read, and presented in a way I never saw before. I do not see how any thoughtful person can believe in a future one-man antichrist after studying just this one article. And Brother S. H. Thomas' open letter to Mr. Thomas Edison reads like inspiration; which indeed it is, for it is inspired by the word of God, through which we in this age receive the Sprit. There are many other good words in this number of the paper which we have not space now to write of particularly.

Then the Restitution of December 28th, which we got yesterday, is nearly all good. There are no two minds exactly alike in thought, as there are no two faces exactly similar. Although all who are really in the Christ-body see eye to eye on the gospel (the things of the kingdom of God and the things of the name of Jesus Christ), yet in the interpretation of some verses in the Scriptures there are many diversities of opinion. So some things even in our beloved paper we do not see as set forth in its pages. This does not divide members of the body on essentials. Some time I want to take up some articles upon which I cannot see eye to eye with their authors, and thus perhaps get more light on the subjects under discussion.

In the issue of December 28th the Editor's sermon on "The Punishment of the Nations" is most scripturally and clearly set forth. Then "Good Company," by S. H. Thomas. How we see this verified every day before our eyes. If the Marthas were found only in the world we would not be surprised; but alas! how often we see saints who profess to have come out of the world walking with this class of aliens, striving seemingly to see who can be the most hilarious and mirth provoking and, sadder still, indulging in unclean words which is expressly forbidden. See Eph. 5:4. How few who have the courage of the Marys! To many people flattery and applause is as the breath of life. So I am persuaded many fall through this weakness of the flesh.

Then Sister Wince's lines of exhortation—how true are her words, "Love is the first and the greatest of all commandments. On this command all other commands are made to hang." In this age of self-love and selfishness how scarce is this jewel; this pearl of great price. As Sister Wince truly says, "Love expressed only in words is a mere sentiment." It is what Paul calls sounding brass and a tinkling cymbal (1 Cor. 13:1). He who truly loves God will love his brother (1 John 4:20, 21).

Then the editorial items: how true their words! It is true that the loving, trusting, generous natures are the ones who suffer when those they exalted fail them in the time of need. Selfish natures suffer only in wounded self-love. Then there is nothing truer than where children (or any one else) see one who talks and with self-superiority of the doctrine of truth and is "barren in good behavior," instead of being won to the truth are driven away from it.

The whole paper is good, but these articles and sayings seem specially to the point and "meat in due season." To all the true members of the family of God my wish is that 1921 may be the happiest year of their life; and that means the coming of the Deliverer.

FLORA A. KNAPP.

Fellow Helpers' Society

THE FELLOW Helpers' Society met at the home of Brother and Sister Hugins the evening of Jan. 7th. The meeting was opened by a song after which prayer was offered by Brother Griffiths. During a short business session several of the members volunteered to visit the sick on behalf of the Society. Also much emphasis was laid upon Article I. of the By-Laws of the Society, "That it shall be the duty of each member to endeavor to teach the gospel to the world at every opportunity."

The leader of the evening was Brother Cantwell Drabenstott, who gave a very interesting and instructive lesson on the following subject. "Will there be Sacrifices During the Reign of Christ?" It was manifestly proven that Christ will exercise the double function of King and Priest upon his throne (Zech. 6:13; Heb. 7:17); that he shall intercede for sins, and offer sacrifices to the Father on behalf of the mortal subjects (Ezek. 45:17-25): and that the saints (the sons of Zadok) will also exercise this double function (Rev 1:6; 5:10; Ezek. 44:15, 16). The sacrifices under the Levitical law were prospective of the death of Christ (Heb. 9:9-15), and the breaking of bread in this dispensation is retrospective of the death of Christ (1 Cor. 11:23-26); so the sacrifices during the reign of Christ will also be retrospective and commemorative. The meeting was closed with a song, and prayer by Sister Huggins.

EUGENE MILLER.

Report of Meetings

IT WILL soon be two months since I left my home at Chanute, Kansas, to do some preaching. I met Brother MacFarland at Wolcott, Kansas, where we had a good interest but a small attendance. The few believers there appreciated the encouragement received.

I had Brother MacFarland go with me to Jordan, Mo., where we had the usual good attendance for nearly three weeks, and got the church stirred up to resume their meetings, which they had dropped for over a year. They have a good church building here, and over thirty members.

As our church there is open for anyone to talk, the Mormons of both factions have used it, and as I had been refused one of their church buildings in Kansas City, I publicly rebuked their sectarian spirit. As a result, one of the Re-organized preachers invited me to a building of theirs a few miles away, which, however, is in a locality where they can get almost no hearing. I talked there for three evenings, followed by their preacher. I believe that all outsiders will say that I undermined their whole foundation. They challenged me to meet some of their debaters there, which I know is simply to get the people out. I accepted the challenge to meet any man they could produce in their Zion at Independence, Mo., which I predicted that they would never accept. I have heard nothing as yet about this offer sent to their authorities there. Such a debate I would truly enjoy.

Brother MacFarland returned to Kansas City and I to St Paul, Neb., to visit my parents there. I talked several evenings at the home of Sister Belle Scott, where Brother and Sister Williamson are now visiting. Through their influence and my preaching one fine looking man, Tracy Tucker, requested baptism, so I baptized him in the Loup River, in the place where Brother Almus Adams baptized my wife and I thirty-six years ago. Brother Tucker will be a light and a credit to the cause.

My expenses and those of Brother MacFarland that I paid, up to the present have been $71.00. Received in collection $60.85. Received by letter in answer to my appeal for the work in our leading paper, $32.00. Net $21.85. It is well that I had some money in the bank before leaving home, as our taxes are $60 in the city. This shows how badly we need conference funds for work in over 25 states where there is not a dollar in the Lord's treasury for evangelistic work. See Ezek. 7:19.

Seventh Day Adventists and Mormons, in one call can raise several thousand dollars and the Jews can raise millions, but our people have not been educated in God's way of tithing. Therefore God's treasury is empty and the great mass of those who profess the faith of Abraham (Heb. 7:4-9), have a barren faith and a lip-service love (James 2:; 1 John 3:18).

Brother MacFarland and I tried to get the use of several missions in Kansas City, when they were not in use, but all showed sectarian fear of their craft, and shut out Christ in his truth and in his brethren. I had hoped to sell my property in Chanute, to buy a building for meetings but close money conditions spoiled my sale. We are praying that the Lord will yet supply the means to start in Kansas City a real "Fearless Truthseeker's Mission," where anyone can have a hearing. I am now preaching in the Christian Church at Ferguson, Iowa, with good interest.

W. L. CROWE.

I Wonder

IF it be a fact that the righteous dead are now in the high courts of heaven, and know infinitely more than when on on earth, as popular theology teaches, I wonder what Solomon means when he says: "Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Eccl. 9:10).

If the righteous dead are now playing on golden harps before the throne of God and singing praises to his holy name, as creeds and hymn books teach, I wonder what David means when he says: "In death there is no remembrance of thee (God), in the grave who shall give thee thanks?" (Psa. 6:5). God says by the mouth of Solomon: "The living know that they shall die, but the dead know not anything" (Ecl. 9:5). The modern preacher says the dead know infinitely more than the living. I wonder which is true.

If the soul or thinking part of man, is immortal and cannot perish, as popular theology teaches, I wonder what David means when he says: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:4).

A father of a large family and a brother of standing in the church is dead, and on the front seats of the church sit the bereaved family. The minister, thinking to teach an impressive lesson says: "Dear children, your honored father is not dead. This form you see in the casket is only the house in which he lived. Your father is now in heaven, and is looking down in pity upon you. If you do that which is right you will make him glad, but if your deeds are evil you will cause him sorrow." I open my Bible and read: "His sons come to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them" (Job 14:21). Shall we believe God or man ?

If man is by nature immortal, as theology teaches, I wonder what Job means when he says: "Shall mortal man be more just than God ?" (Job 4:17). In 1 Tim. 4:16 Paul tells us plainly that "God only hath immortality." If this be true, I wonder how all mankind can possibly possess it.

I wonder why the great mass of professing Christians refuse to believe the plain teaching of God's word on these and kindred subjects, and by so doing exchange. as did their father Esau, their precious birthright for a mess of pottage. God in heaven, I wonder why!

S. H. THOMAS.

Obituary Again

JACOB BARBER, aged 67, died Wednesday morning at 12:15, Jan. 12, 1921, at his home in Salem, Ohio. About nine years ago he had a slight stroke of paralysis from which he never fully recovered. His last sickness lasted less than two weeks, when he fell asleep in Jesus, waiting the soon coming of him who said, "I am the resurrection and the life. He who believeth in me, though he be dead, yet shall he live again."

Brother Barbar was born July 31, 1853, near Salem, Ohio. He was baptized into Jesus Christ in 1905, and was always regular in attendance at church services and gave of his means each first day. While a young men he made two trips through Europe, after which he moved to San Francisco, Cal. For the last 18 years he has been in the jewelry business. He is survived by his wife and a foster daughter, whom they reared from childhood, Frank Barber, a brother, who lives near Salem, Ohio, three sisters, Mrs. Nannie Faucett, Elizabeth Blackburn, and Ella Dwiggins, also three half sisters, Mrs. Mary Godward, of Oklahoma, Miss Hanna Barber, and Mrs. Edith Holcomb, who reside in Colorado.

Funeral services were held in the Friend's church conducted by Brother Walter S. Tomlinson, of Cleveland, Ohio. Burial in Grand View Cemetery.

D. C. ROBISON.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Marw 2:17.

KINDNESS

'Tis not alone what we give .
That makes the joy of living,
But rather burdens we relieve
By our unselfish giving.

Sweet thoughs, kind words, and noble deeds,
Their power we cannot measure,
So oft they are the golden seeds
That bring forth hidden treasure.

A friendly act that's timely done.
A few words gently spoken,
May soothe the anguish of some one
Or heal a spirit broken.

It is not meet that we should pray
For deeds of pomp and splendor,
But rather fill each passing day
With service true and tender.

THE HOLY LAND OF LIFE

"AND GOD said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standeth is holy ground" (Exod. 3:5).

This is God's way of letting us see Moses turn a sharp curve in the road of his destiny. It may be that Moses, up to this flashing hour, thought himself a huge failure. But life, like the mountain, requires perspective for adequate measurement or appreciation. Therefore, looking back upon the career of Moses preceding the burning bush, it appears as a splendid whole inwrought of meaningful details. Behold him as a babe in the ark of bulrushes. Think you the eyes of his mother and sister watched over him as jealously as did the eyes of God ? Behold him as a scholar-courtier. What training could have been more serviceable than those growing years in the Egyptian court ? Behold him as a vindictive, ill-advised reformer. Did not his indignant outburst of temper, resulting in murder, admonish him of the wisdom of patience in the weary years yet to be ? Behold him as a refugee from Pharoah's avenging hand. But in seeking refuge in the wilderness did he not simply retreat more deeply into the divine solitudes, "the mother country of the strong" ? Be-

hold him as a shepherd tending his father-in-law's sheep. But it was while a shepherd of sheep that God made him a shepherd of the centuries. Now what is greatly explicit in the soul of Moses is vitally implicit in the soul of every human. Therefore, it may prove instructive and inspirational to study our text as a kind of guidepost to the Holy Land of Life, hearkening unto the Ancient of Days as he speaks not only unto Moses but unto us, saying:"Draw not night hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Today, as in the case of Moses, place occupies an important position in the Holy Land of Life. "The place whereon thou standest is holy ground." Then let us identify the place where Moses stood. "And he led the flock to the back of the wilderness." The wilderness! And what is a wilderness ? It is a stretch of land inhabited only by wild beasts—that is one definition of a wilderness. It is a desert, whether forest or plain—that is another definition of a wilderness. We do not need to insist upon exact topography in order to appreciate the environment of Moses. It is enough to know that the place wheron he stood possessed the grayness, the dulness, the drabness of a wilderness. Yet that place suddenly became glorious! There was a swift revelation of the presence of God, a quick understanding that the Father was near. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush."

One very practical question emerges here. What makes any place glorious ? The answer is twofold, as old as Moses, as new as yourself. First, there is God, with his universal, besieging, heartwarm presence. "And the angel of the Lord appeared"—when God exposes himself the wilderness catches fire, the place becomes glorious. What is your wilderness ? Is it a factory, or is it behind a counter ? Is it a career steeped in ignorance, or is a laboratory full of intellectual brilliance ? Is it a hall bed room, or is it a palace ? Is it pushing a wheelbarrow, or is it travelling in a private car ? Is it the heavy load of poverty, or is it the golden burden of wealth ? In each and all of these spheres the possibility of a wilderness—dry, songless, infertile—are not only impinging and immediate, but appalling, terrible, dreadful. Only the holy invasions of God can resuce men from those invisible, rainless lands where no spiritual water is, where inner wildernesses stretch on and on through the gray wastes of time and eternity. Do you wonder that the angel of the Lord was enclothed in bush and fire ? Then let him possess your being, and all other wonders, though wonderful still, must still be secondary wonders. This is the finding of every human in every land in every age who has met God in life's way. The unity of the experience of godliness is as definitely established as the unity of natural law, and infinitely better worth realizing. "The only death to be feared," said Paracelsus, "is unconsciousness of the presence of God."

MARRIED

ON THE evening of Tuesday, Dec. 28, 1920, in the presence of about fifty invited guests, Miss Marion Leslie Douglas and Mr. N. Martin Swensen were united in marriage. The ceremony being performed by Pastor John Donaldson, an uncle of the bride. The ceremony was both interesting, and instructive, the Pastor giving, in few well chosen words, the origin of the ring as well as its significance.

The house was prettily decorated in autumn leaves, under a canopy of which the bride and groom stood during the ceremony. Knowing the young couple as we do, we bespeak for them a happy future, feeling assured that they will follow the Pastor's advice, to be as careful and considerate of each other's feelings during the marriage term as they were during the days of courtship. And we pray that the union will not terminate with this life, but that each as son and daughter of the Most High will be with him in the kingdom of his Christ throughout eternity.

GROW IN KNOWLEDGE AND IN GRACE

THE PRIMARY need of the world is to know God through personal experience. The disclosure of God's love for man came in the regular order of events. Indeed some one has said, and in truth, that Christianity represents the law of the universe. The all-powerful God is not subordinate to his creation. Matter is the mask which on occasion he removes to assure his creatures of his love for them. To such as are children he invites to be "fellow workers" with him. Many sincere Christians speak of God as a companion. This is a point for thought for the new year. The nearness of the Father, who is in sorrow when we err and who rejoices when we achieve a spiritual victory, is a vital doctrine of fact not to be overlooked. To grow in grace simply means that, in a marked degree, we have come to a knowledge of God and his Christ. Kindred spirits naturally are drawn together, hence community of life with the Father and the Son to the real Christian should be (is) a normal experience.

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, FEBRUARY 1st, 1921. NUMBER 5

Chrystmasse of Olde

God rest you, Chrysten gentil men,
Wherever you may be—
God rest you all in field or hall,
Or on ye stormy sea;
For on this morn oure Chryst is born
That saveth you and me.

Last night ye shepherds in ye east
Saw many a wondrous thing;
Ye sky last night flamed passing bright
Whiles that ye stars did sing,
And angel came to bless ye name
Of Jesus Chryst oure Kyng.

God rest you, Chrysten gentil men,
Faring where'er you may;
In noblesse court do thou no sport,
In tournament no playe,
In paynim lands hold thou thy hands
From bloudy works this daye.

But thinking on ye gentil Lord
That died upon ye tree,
Let troublings cease and deeds of peace
Abound in Chrystantie;
For on this morn ye Chryst is born
That saveth you and me.—Selected by JOHN PARKER.

The best way to pity a man is to pick him up.

Dissertation on the Trinity

"Prove All Things; Hold Fast that which is Good"

IN A preceding paper we especially noticed the argument, and some of its consequences, regarding what might have been the case had God the Father not raised Christ from the dead. We saw clearly that in such an event Christ would have remained dead, and that all others that have since died and were buried would also remain in the same condition. We also saw in prospective that the proof of such a possibility regarding Christ "would astonish many of us, as it confronts us with opinions and beliefs we formerly held to be true; for a fact once established cannot be overthrown, but itself overthrows falsehood."

IS THE TRINITY A TRUE DOCTRINE?

Bearing these thoughts in mind, let us ask ourselves the question, Is the Trinity true? Is Jesus Christ God?

It is the common belief of all Protestant and Roman Catholic churches that God is three in one, and one in three; and for anyone to deny such teaching is looked upon as heresy of the worst kind.

I was recently reading the sermon of a very noted theological professor in which he said, "certain facts in Christianity were above reason." To my mind, no scriptural fact is "above reason," and if we will only use the reason with which God has endowed us I am persuaded that all scriptural truths are based on the very best of reasons, and it is only owing to our lack of knowledge that we cannot now fully comprehend. I am, moreover, more and more inclined to the belief that many doctrines given out to be scriptural facts, are neither scriptural nor are they facts; and this is my firm belief regarding the subject under consideration.

I am well aware that many of my best friends in both "orthodox" and 'conditionalist" faiths are believers of the doctrine of the Trinity and I do not write these lines in thes pirit of personal attack upon any of them, though I may perhaps admit that some of my articles have been written in hope that quiet and attentive reading may yet influence some in whom I have a special interest. I have, however, given the matter a good

Oregon Bible College
Oregon, Illinois

deal of study, and the more study I give it the more I am impressed by its importance and the responsibility that lies upon me to testify to the truth.

REASON AND SCRIPTURE BLENDED

It was my intention to deal with this question from a reasonable standpoint first, and then from a scriptural; but these two issues are so blended it seems well nigh impossible to separate them. For a moment I just wish to call your attention to one of the many marvels of this Bible of ours. Here we have comprehended in one volume 66 books, written by men of greatly varying capacity and widely separated from each other in point of time, each being in totally different surroundings and circumstances, without any possible collusion of authorship, yet all agreeing in oneness of mind and expression concerning such vital truths as the one now under consideration. Surely this is a marvel indeed.

In our last paper we came to realize that Christianity could only stand if the resurrection of Christ were an assured fact, for if that were disproved then Christ himself remained dead and all hope vanished. I have never yet met a professing Christian who did not acquiece to that statement, yet I have met very few, comparatively speaking, who have realized its full meaning. They admit, as Paul did, the possibility that Christ might have remained in the tomb; but they seem to be blind to the fact that if it were necessary for Christ to be raised from the tomb before he could again be alive, it would be equally so for them. They also seem to overlook that fact that if God did not raise Christ from the dead then one member of the Trinity (according to their belief) would be for ever dead—if part, why not the whole? When these serious facts first dawned upon me I was staggered by them, but was unable to get away from their logical force; for I could not help realizing that in whatever direction a fact may lead, its legitimate conclusion can only lead to the truth, or the proof of its being a fact is weakened. Some facts being temporary changes and circumstances have effect upon them. There are others, which to all eternity must by their very nature remain the same, and which God himself recognizes in his dealings with mankind as recorded in his word. The former class are numerous, and will be easily called to mind; as for instance, the proportions of land and water upon the earth are a present fact, but they will not always be the same. Among the latter class, possibly less numerous but none the less real, are the facts relating to number, the laws regarding which are absolutely immutable. This is a point that any thoughtful person can realize, else the whole universe would be in confusion, as the relative proportion of things could not possibly be understood. For instance, the fact that two and two make four can never admit of dispute. Three cannot stand for one, and one cannot possibly stand for three. Numerics have a very prominent place in God's word, as a simple reference to the concordance will show, and deeper study will intensify the assertion. Another instance of an immutable fact, is the positive law that two objects cannot possibly occupy the same space at the same time. These instances will suffice for our purpose; we way perhaps note others incidently, later.

THE UNITY OF GOD

Now I wish you to specially notice some passages in the Bible declaring the existence of God, and you will readily see how fact, figure, and reason agree with the sacred word, and the objects I have in view in calling your attention to the statement just made.

DEUT. 6:4: "Hear O Israel, the Lord our God, the Lord is one." Could language possibly be more simple to understand? The children of Israel knew the gods of the heathen were many; but in contrast they were told that Israel's God was one, and only one. This fact is repeated again and again. In many cases it is repeated with emphasis, as for instance in Deut. 4:35-39, where we are told, "there is none else beside him." Isa. 44:6-8, "Beside me there is no God." Read Isa. 45:5, 6, 14, 18, 21, 22. Six times in this one chapter is this fact reiterated! Reader, are we not in danger of "making God a liar" if we persist in teaching the Trinity in face of such unequivocal statements? Scores of passages in God's word make the assertion that "God is one," and many hundreds carry the proof of it. Is there any passage anywhere that affirms there are three gods who are one God, who in reality is three? We who are believers in conditional immortality make it a strong point that belief must be built on plain statements. God nowhere says the soul is immortal, we therefore do not believe it, so here, God nowhere states the Trinity: can we believe it, then?

Let any candid, God-fearing Christian quietly study the following passages, and say if the doctrine of the Trinity can logically or legitimately be drawn from any one of them—nay more, do they not categorically deny it?

John 17:3: "The only true God, and Jesus Christ."
Mark 12:29: "The Lord our God is one Lord."
Mark 12:32: "For there is one God and there is none other but he."

1 Tim. 2:5: "For there is one God, one Mediator between God and men, himself man, Jesus Christ."

Some say the doctrine of the Trinity is the progressive revelation of God in the New Testament; but the generally accepted doctrine that Christ is God could hardly be more forcibly denied than it is in this last quoted passage.

1 COR. 8:4-6. These verses are, if possible, even more impressive: Deut. 32:39; 1 Sam. 2:2; Isa. 46:9; John 5:44, R. V.; Eph. 4:5, 6; Mark 16:19. In this reference we have an apt illustration of the second instance of an immutable fact. See also Acts 7:55; 2:22; Rev. 3:21, which illustrate the same point. In the same connection see also Acts 10:38, and consider if it admits of any reasonable interpretation from a trinitarian point of view.

1 PET. 1:3. "The God and Father of our Lord Jesus Christ."

PHIL. 2:9. "Wherefore God also hath highly exalted him and given him a name which is above every name."

To reconcile such language as is contained in these texts with the current doctrine of the Trinity is utterly impossible to anyone who abides by the axiom that language is for the purpose of conveying an idea—not to hide it.

JOHN 10:30. "I and my Father are one." This text is frequently used in support of the Trinity, but properly read anyone must see the absurdity; for in that sense how could there be "one" without the Holy Spirit, for two certainly never made a trinity. The conjunction "and" completely upsets the idea. If that idea is in the verse the sentence is incomplete. "I and my Father are one"; one what? But take the view meant to be conveyed, viz., oneness of mind and purpose, nothing need be added; for Christ had been speaking of the safety of his sheep, and on that point he and his Father were indeed one. See also John 17:20, 23; 8:16-18; 1 Cor. 1:3; Gal. 1:3; Eph. 1:2. Note the conjunction "and" in these verses. The fact that in many instances God is the giver and Christ is the recipient, both before and after resurrection, disproves equality with God.

PSA. 21:4: "He asked life of thee and thou gavest it him, even length of days for ever and ever."

REV. 1:18: "I am he that liveth and was dead, and behold, I am alive for ever more." Was God ever dead? Perish the thought!

1 COR. 13:4: "He liveth by the power of God."

If words mean anything we are told that Christ actually owes his present existence to God (by resurrection). It is not possible to harmonize such a statement with the doctrine of the Trinity, and it is to my mind the strongest possible argument against any belief in the Trinity or the deity of Christ. These three last quoted passages clearly show that Christ owes his very life, his present life, to the power of God, owing to the fact that God raised him from the dead. Here let me say I believe in the divinity of Christ, but not in his deity. He is the Son of God, but not God.

ROM. 1:3, 4: "Concerning his Son who was born of the seed of David according to the flesh, and declared to be the Son of God with power . . . by the resurrection of the dead; even Jesus Christ our Lord." See also Acts 3:13; Rom. 6:10; Heb. 8:1; John 3:16; Rom. 3:30; Acts 2:22; 1 Cor. 15:24, 28. All these passages and many more are entirely inconsistent with the idea of the Trinity. The last two verses quoted are especially so. The unvarying use of first personal pronoun is also proof that the doctrine of the Trinity is without foundation in the Bible. Every Scripture can be brought into reasonable harmony with the oft repeated statement, "The Lord Jehovah is one; beside him there is none else."

JESUS CHRIST NOT GOD

But some say: "Do not these passages in Colossians and Hebrews which speak of Christ as the creator, prove him to be God as well as man?" We admit the Authorized Version would certainly give these impressions to anyone with these thoughts in mind; but when we find that God had previously declared through his prophet Isaiah that he alone was the Creator, we must look for an explanation that does not conflict with these statements. Had the translators borne that fact in mind they could have given an equally faithful translation that would be in accord with Isaiah and in harmony with facts, and the plain teaching of God's word elsewhere. The Revised Version does much to enlighten us over the difficulty. The sense of the passage is that "God . . . hath spoken to us by his Son, whom he appointed heir of all things, through whom (or for whom, or on account of whom) also he made or constituted the ages"—that is the idea. Everything in the past led up to Christ, pointed to Christ; everything in the future for Christ, until the Son himself be subject unto him. It seems to me a silent but forceful testimony against the doctrine that "Jesus Christ is God," that almost if not quite all the passages hitherto relied on for its support, have unconsciously by the Revisers been so altered as to disprove it. Take for instance 1 Tim. 3:16, "God manifest in the flesh," so often quoted. The Revised Version reads, "He who was manifested in the flesh." That God is here referred to seems doubtful. See note in R. V. margin; but the fact that God was manifested in the flesh through the person of his Son Jesus Christ no one can dispute any more than they can the fact that I am manifested through my two sons. The statements in God's word on this subject are so numerous, so plain, so uniform, so didactic and emphatic, they leave no room for any other possible meaning. It would seem impossible to mistake the sense intended to be conveyed.

THE TRINITY AND DR. SHIELDS

At the great Baptist Convention held in Toronto this year (1920), Rev. Dr. T. T. Shields, who is probably the most widely known man in the city in ministerial circles, said, "Jesus Christ is the only wise God." I wrote to him pointing out that Christ meant anointed, and that the statement carried its own refutation except to those (and they would be many) who would take his word without examination. If Jesus Christ is the only wise God, there can be no other God, and by so saying Dr. Shields practically dethrones God, himself, at whose right hand the Scriptures assert Christ to be. At least twice in the Bible we are told "God is not a man." In face of such assertion the fact must be self evident that man cannot be God. I have met and conversed with many trinitarians, and have had considerable correspondence on the subject, but I have yet to come across a believer in the Trinity who can prove his contention by either Scripture or reason. These pages are not written for the mere sake of attack or controversy. The writer desires nothing but to gain the truth, and he will welcome honest criticism from anyone; he will also be pleased to answer any questions that may be asked of him, to the best of his ability.

Yours very sincerely, R. H. JUDD.

Daniel's Image

VOLUMES HAVE been written upon this chapter, and it may seem presumptious for me to add to the interpretations already on record. Nevertheless, I feel impelled in the interests of the truth to offer for the consideration of the church an interpretation that materially differs from those that have gone before.

This chapter, and the image which it pictures, is in my judgment of vast interest to those who are looking for the coming of the Lord, and a correct understanding of corresponding importance to Bible students. Although the significance of the image seems so very plain and easily applied, yet each interpretation has its difficulties. For example, if we agree that the image represents first, the Babylonian empire, second, the Medo-Persian empire, third, the Grecian empire; fourth, the Roman empire, and that the stone strikes the image on the feet, or during the supremacy of the two kingdoms, or the divided Roman empire: How can it crush and reduce to chaff "together" those proud kingdoms of gold, silver, and brass, which have long since passed into history?

In order to overcome this difficulty many good and earnest students argue that in order for the gold, the silver, brass, iron, and clay to be broken and reduced to chaff "together," they must in some sense exist when the stone descends. And as it is unthinkable that those ancient mighty nations will be actually restored to their former state, therefore it is argued, that they will be reproduced "representatively," that is to say, certain modern kingdoms will, in these last days, develop characteristics similar to those ancient nations, and these will be reduced to chaff together "respresentatively," and the word of God will be vindicated.

Now dear ones, I am so constituted that I rebel against any interpretation of Scripture that sounds strained, or far fetched. This word "representatively," so frequently used by those who interpret as above, is not even remotely suggested in the prophecy. The word says plainly and distinctly that the gold, the silver, brass, and iron, will be broken in pieces "together," not representatively or by proxy. Therefore, it seems to me, that whatever it was that was represented by the image, still exists in its entirety, and since that time, has not ceased to exist. To my mind, it was the image itself, that was and still is, representative. It was and is, a pen picture of the 2520 years of the times of the Gentiles. The vivid picture of Gentile supremacy was shown the king, and he was told by Daniel that these times of the Gentiles began with his dominion, and would end in another of iron and miry clay. Nebuchadnezzar was the beginning, head, or first King of Gentile times prefigured by the image. The last form of Gentile supremacy or government, is the present one, of iron mixed with miry clay.

This image of Gentile supremacy exists today, as actually and literally as in the days of Nebuchadnezzar. It bears the same ear marks now as then; selfishness, and savage ferocity are still its most prominent characteristics. They still teach their children from the cradle that to be a great

warrior is the noblest profession of man. Beautiful and accomplishd young ladies, vie with each other for the privilege of kissing the hand that is most deeply stained with human blood, and feeble age raises its cracked voice to applaud him who has the greatest number of victims to his credit; while he whose savage and bloodthirsty brain can invent the most terrible engine of destruction and revolting crulty, is lauded and praised as his country's greatest benefactor. The general, who by some master stroke of military wisdom and strategy, has accomplished the death and mutilation of tens of thousands of his fellow men, is bedecked with medals and high sounding titles, and orders of honor, and paraded from nation to nation as the most noble specimen of mankind.

Surely the image. "whose form was terrible," still retains its old characteristics, and stands complete, ready for the stone to begin its work of destruction: in view of the above facts, it seems reasonable to conclude that the image was but a picture or shadow, representing the 2520 years of Gentile times; and as the substance of the shadow, or Gentile times exist today, not in part only, but complete, as in the days of Daniel, it would seem that the image now stands on its feet before us, ready for the fall of the stone.

If any further evidence were required to substantiate this interpretation, I would ask the question. What is the work that our Lord and his saints will undertake, when he comes? Is it not to break in pieces and consume all these nations, and declare the times of the Gentiles ended? Then, manifestly, existing Gentile nations, that are to be broken and destroyed, are the substance of the image shadow.

S. H. THOMAS.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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DAILY THOUGHTS

Speaking the truth in love . . .grow up in him	Eph. 4:15
I will guide thee with mine eye	Psa. 32:8
I will never leave thee nor forsake thee	Heb. 13:5
Glory in tribulation, tribulation worketh patience	Rom.5:3
The Lord hath been mindful of us	Psa. 115:12
The blessing of the Lord it maketh rich	Prov. 10:22
The Lord hath dealt bountifully with thee	Psa. 116:7
I will bring you out from under the burdens	Exod. 6:6
I, even I, am he that comforteth thee	Isa. 51:12
The Lord taketh pleasure in his people	Psa. 149:4
Seek the Lord, seek his face continually	1 Chron. 16:11
Be followers of that which is good	1 Pet. 3:13
Wait for his Son from heaven	1 Thess. 1:10
They looked unto him and were lightened	Psa. 34:5

FAITH AND WORKS GO HAND IN HAND

IT IS not what we read, but what we remember, that makes us learned. It is not what we intend, but what we do, that makes us useful. It is not a few faint wishes, but a life long struggle that makes us valiant. It is not merely, "Lord, I believe," but a full surrender to God, willing to do his will, having Christ within you, that makes you a Christian. A. D. DONALDSON.

A PRAYER

DEAR LORD, I do not ask of thee
That all my days may cloudless be.
But I would ask for courage strong
To do my best when all goes wrong.
And conquer when 'tis hard to see
The hand of love that's guiding me.

The Restitution

FOUNDED A.D 1852

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Editorial

The Church at Elizabeth, N. J.

IT WILL no doubt interest the brotherhood to know that a church of God has been established at Elizabeth, New Jersey. It is a small community at present, but we hope with the help of God that we may grow not only in numbers, but in love for the truth. Many years ago there was a church of God at Elizabeth. After the death of Brother J. O. Woodruff, with whom many of the readers of The Restitution were acquainted, the church was dissolved. Some of the members of that church are members of the church just established. Among these are Brother and Sister Moore, daughter and son-in-law of Brother Woodruff, Brother Jarvis Williams, and Brother and Sister Munro.

We welcome to our fellowship any who believe the things concerning the kingdom of God and the name of Jesus Christ, and who have been baptized for the remission of sins. We ask the prayers of all of like precious faith everywhere. We meet every Sunday for the breaking of bread at 2 P. M.; lecture 3 P. M., 127 Jefferson Avenue, Elizabeth, N. J. If the Lord wills we will publish in a later issue of The Restitution a statement of our faith. Elizabeth is about twelve miles from New York, and can be reached from that city by Pennsylvania R. R. or Central R. R. of N. J. We will be glad to welcome any brother or sister travelling this way, or anyone interested in God's glorious truth.

WILLIAM H. BROWN.
527 Morris Ave., Elizabeth, N. J.

Cleveland Ecclesial Notes

We have enjoyed a visit from Sister Ola Fleming, of Toledo, Ohio. She expects to leave within a few days for Saint Cloud, Florida, where she will spend the winter.

The Young People's Society met Friday evening, Jan. 14th, at the home of Sister Chappelle. About twenty-five members answered to roll call. After a short business meeting the lesson was given by Brother Lester Bliss on the apostle Peter. As all joined in the discussion, many interesting details concerning the remarkable character of Peter were brought to light.

ROBT. G. HUGGINS.

The Second Death

A Reply to Sister Orr

MRS. ORR implies at the commencement of her paper that as Paul does not specifically state the fact of the second death in so many words, therefore it is not contained in "the whole cousel of God" which the apostle says he declared. She bases the idea on Paul's statement that it is "appointed unto men once to die." Why not quote the remainder of the sentence; by so doing we are far more likely to get a better idea of the meaning of the apostle. Here it is: ". . . it is appointed unto men once to die, and after this cometh the judgment."

Mrs. Orr will probably grant that even the statement as she quotes it does not preclude the possibility that some men may die twice. But what of the second half? Is judgment held and pronounced upon dead men? In Rev. 20:12 we read that the dead "stand." Do dead men stand? But does Paul ignore the second death? He does not enjoin baptism in the same pointed way it is done in the gospels, but none of us will question that he believed in and taught baptism. The same holds true in this case. The first death is appointed for all men. They are mortal by nature; it is not in their power to avert it

We find passages where Paul uses language which clearly implies that a second death awaits some men. For instance, Rom. 8:13. "For if ye live after the flesh ye must die (A. V. "shall die," future); but if through the spirit ye do mortify the deeds of the body, ye shall live." Here is a case where Paul puts life and death upon conditions. "If" ye do this ye shall die; "if" you do not you shall live. Such conditions do not apply to natural death; it is man's appointed portion over which he has no control (Eccl. 8:8; Job 7:1; 14:5). Moreover, he was speaking to living men, yet he predicates life upon conditions.

Then again, see Rom. 5:9: "Much more being justified by his blood, shall we be saved from the wrath of God through him." Paul surely cannot mean here that they will be saved from their natural death! Does not "the wrath of God" referred to here have reference to death? I think Mrs. Orr will grant that it does include that. See also 1 Thess. 1:10, where it speaks of "the wrath to come." Such a term can hardly apply to the natural death of the individual as asserted by Mrs. Orr when she says that "every sinner who has died unrepentant since the flood has died the second death."

If Mrs. Orr's assertion here is correct, how can it be said in Rev. 20:6, "Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power." If a person's natural death is the "second death," then it has had power, and the righteous man has already died the second death before his resurrection!! But Scripture nowhere applies the fact of the second death to the righteous. Scripture distinctly states "There shall be a resurrection of the dead, both of the just and the unjust." Moreover, of what force is the statement, "thou shalt be recompensed at the resurrection of the just," if only the first are resurrected? Most people will assume that a resurrection of the unjust is implied; though I admit not necessarily, unless considered in the light of other Scriptures.

I quite agree with Mrs. Orr that some passages of Scripture clearly teach that the wicked will never see life a second time. Where I think she is in error is in applying them to all the wicked. Some certainly will "never see the light." That I do not dispute. More might be said, but this is probably enough for the present. R. H. JUDD.

Good Company: a Serial Article

A Collection of Friendly Talks on Bible Subjects: By Brother S. H. Thomas

Dedicated Specially to the Infidel and Skeptic

I LOVE the Bible because I firmly believe that it is a message from God to man, mercifully telling him how he may escape the prison house of death, and stand up alive again, to die no more forever.

Because I am fully persuaded that it contains within itself, indisputable evidence that it is exactly what it claims to be, the word of the living God.

Because it is the only book in the world that tells us from whence we came, and whither we go.

Because it contains our only hope of a resurrection from the dead, and life in the ages to come.

Because, it makes known the infinite love of God, for those of his creatures who believe his word, and obey his commands, and his promise of pardon for their sins, through Jesus Christ our Lord.

I wonder why the infidel hates the Bible, and would destroy it if he could? The only book in the world that offers him life again from the dead, or hope that he may again clasp in his arms those dear ones whose eyes are closed in death.

I wonder why he would destroy this book which contains God's message of a love so great that he freely gave his only begotten Son, that "whosoever believeth on him should not perish, but have everlasting life." Truly his hatred of God and his word is most unaccountable. If perchance he sees a fellow-man devout, sincere, and earnest in his faith in God, and the Bible as his word, he promptly proceeds to tear down and destroy that faith, which comforts and sustains a brother. He sneers at it, and points out the the musty old Bible is no longer taken seriously among refined and educated people as true, and as the word of God. That only the weak minded and simple so regard it in these enlightened days. That it is now generally conceded to be but a collection of ancient fables, and foolish fish stories, and of interest only as a curious relic handed down from the days of witchcraft and simple minded superstition.

Mr. Infidel, do you not think it a mean and unkind act to seek to tear down and destroy the faith and hope which sustains and comforts a fellow man? Indeed, it is worse: it is robbery to take away and destroy the faith and hope of another, unless you are prepared to replace it with a better. Can you do it? Nay, verily: search as ye may through the volumes of your scoffing litertture; sift Ingersoll's "Mistakes of Moses," Tom Payne's "Age of Reason," and ali vain vaporings of Voltaire, Bradlaugh, and others, and find if you can one single sentence that will comfort a man in the solemn hour of death. In such an hour infidelity is a miserable failure.

Let us now consider a few of the multitude of evidences that the Bible is the word of God. I ask you to consider the Jew. I want no greater evidence than he to confirm my faith in the book. Even before he became a nation, his future nationality was foretold and written down in minutest detail. And before he went into the promised land would scatter him among the nations, and that among those nations he should "find no rest," should have "a trembling heart and sorrows of mind," and that he should be in great danger, and should have none assurance of life (Deut. 28:63-67); and although robbed, persucuted, massacred, and murdered by the millions yet remain a great nation down to the coming of the Lord. And today he stands an unanswerable evidence of the truth and inspiration of the Bible.

Where are the Babylonians? where are the Medes and Persians, the brazen-coated Greeks and mighty Romans, all of whom in turn robbed and massacred the helpless Jew? They have passed into history, have become but a memory; while the persecuted Jew is still with us, ready to play his part in the closing scenes of Gentile times. Without a visible king or capital city, but still scattered among the nations of the earth, they stand a great nation, controlling the wealth of the world. During all these long centuries they have not mixed with other peoples, but remained separate and distinct, retaining all their national and individual characteristics and customs--an eloquent and unanswerable evidence of the truth and divine authenticity of that grand old Book, which fore told all these remarkable things thousands of years ago, even before they became a nation.

But space forbids mention of the multitude of other evidences, equally as positive and unanswerable. The prophecies concerning Babylon, Turkey, Egypt, and other nations, and their marvelous fulfilment; the testimony of numerous monuments and ancient libraries, clay tablets, and records on stone, and papyrus, dating back to the days of the patriarchs, hidden deep in the ruins of ancient Babylon, Nineveh, and Dedin, buried beneath the sands of Egypt and the lands of Moab, God has kept these silent witnesses securely hidden and in these last days of skepticism and unbelief, they have been uncovered and brought forth to confound and silence the infidel and atheist.

Wherever the Bible goes, civilization and an uplifting of the standard of morality, follow. Remove the Bible and man would soon return to violence, anarchy, and semi-barabrity. Why? To the infidel death ends all. Therefore his motto is "Let us eat, drink, and be merry, for tomorrow we die." Why deny ourselves? The world is ours for today and the fulness thereof. Let us drain the cup of pleasure to its dregs. A short life and a merry one, and then a plunge into the land of forgetfulness from whence I came. Poor fellow! I am sorry for the infidel. From my heart I pity him; no beams of light and promise ahead; naught but darkness, coldness, and everlasting forgetfulness. With such a faith can we wonder that ninety-nine out of one hundred criminals, murderers, robbers, liars, fornicators, adulterers, etc., are infidels? Rarely indeed is a Christian convicted of crime. Will infidels tell us why?

The infidel declares that the Bible has been responsible for most of the bloodshed of the world, and that mankind would be much better off if the Bible could be burned. But I have always noticed that he continues to remain close around where the teachings and principles of the old Book are revered and practiced. If he really believes the Bible an impediment to human knowledge and progress, why does he not go to some country where it is not known? To Turkey, China, or the South Sea Islands? His life or property might not be so safe as in a Bible country, but he can get away from the old Book if he wants to.

The infidel says that Moses made mistakes, that Jacob lied to his poor old blind father, and cheated Esau out of his blessing and birthright. That king David, the man after God's own heart, fell in love with another man's wife, and caused her husband to be killed, that he might have the woman. And that according to the Bible itself, every last one of these holy men of old were guilty of evil and disreputable acts. Mr. Infidel, you are right; your charges are true: and I cite this very fact to prove that the Bible is the word of God. The Old Testament Scriptures are a history of the Jewish nation, written by Jews under divine inspiration. If God had removed his influence during the making of these records of that nation, would not the national pride of these Jewish writers have prompted them to leave out those details that would discredit their history? When they came to that sin of king David, would they not have said: "We will not say anything about that matter: to mention it would do no good, and only disgrace our nation for all time." But when God writes or causes to be written, the record of a man or nation, he tells the truth about it. Human nature is poor stuff, and always has been since Adam's fall. Abraham, Isaac, and Jacob, Moses, and king David—all were but human, weak and prone to sin just as we are; and the Bible is a true and faithful record of their faults as well as their virtues. If the Holy Scriptures had described them as superior beings, entirely free from sin, and yet partakers of a sinful nature, we then might, with reason, have questioned its truth.

Infidelity is all right on dry land, when everything is lovely and no trouble or danger in sight, but when at sea the storm rages, and billows war and foam, and the old ship founders and is about to sink—it is then, on bended knee, he calls on God to save him, and with earnest fervor sings, "Nearer My God to Thee." Ingersoll's "Mistakes of Moses," and Tom Payne's scoffing litreature, has no charm for him now, as in terror and desapir he stretches out helpless hands to that God whom he had so often denied and disowned.

Thousands have been known to bitterly regret on their death bed that they were infidels, but there are two things I never expect to see: Two mountains with no valley between; and a dying man who regrets that he is a Christian.

It is said that the last words of Thomas Paine, the great infidel writer and author were, "I am taking a leap in the dark." What a contrast between this and the last words of a Christian! No leap in the dark for him; all is light, and he sees exactly where he will land. Our Lord says: "I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live."

The world has but one example of a great nation discarding the Bible and its principles, and adopting those oc infidelity; and no nation has since cared to repeat the experiment. About the year 1790, Voltaire, the great French infidel and author, devoted his time and brilliant talents to destroy the Bible and the Christian religion in France; and the world for the first time heard a vast assembly of men, born and educated in a civilized country, lift their united voices to deny the worship of God, and the Bible as his word. One of the leaders of the nation publicly challenged God as follows: "God, if you exist, avenge your injured name. I bid you defiance; you remain silent; you dare not launch your thunder. Who after this will believe in your existence?" In all public cemeteries this inscription was placed, "Death is an eternal sleep."

Soon all law and order were abolished, and mob law was established throughout the empire. Infidelity ran riot, and blood flowed like water, while hundreds of thousands perished. Finally, realizing the necessity of some form of worship, to hold the infidel fanatics in check, they brought a veiled harlot into the national convention. Senator Chaumette took her hand and said, "Mortals, cease to tremble before the powerless thunder of a God whom your fears have created. Henceforth accept no divinity but reason: I offer you its noblest and purest image. If you must have idols, sacrifice only to such as this." Thus, the harlot was established by infidel France, as the Goddess of Reason. Madame Milard was her name. She was conducted to the Cathedral of Notre Dame, and elevated upon a high altar, and worshipped in place of God.

This season of triumph of the principles of infidelity in France, has gone down in history as "the reign of terror." But the Bible, and the principles of Christianity, were restored in time to save the nation. Voltaire has passed into history, and it is said that the press used by him to print his infidel literature, has since been used to print the word of God.

The infidel reminds me of a foolish sailor who was washed overboard during a terrible storm. His mates threw him a rope, but he found all kinds of fault with it, and refused to grasp it. It was too small to suit him, and was made of cotton instead of hemp, and it had spots on it, that looked to him like defects, or weak spots. In vain his mates shouted to him that this was the only rope they had, that it was all right, and would land him on board if he would grasp it; but he would have nothing of it, and miserably perished. Just so the foolish infidel is sinking in the great sea of eternity. His mates on the gospel ship, throw him a gospel rope and implore him to grasp it; but he scoffs at, and ridicules it, finds fault with it, and criticises it. In vain they assure him that it is strong and safe, and the only rope on board ship that will reach him, but he turns away from it, and is lost for ever in the sea of eternity.

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Oh, do not pray for easy lives! Pray to be stronger men! Do not pray for tasks equal to your powers. Pray for power equal to your task.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Gal. 6:14.

JESUS, MY LORD!

Thou blessed Son of God,
Hast bought me with thy blood,
Jesus my Lord!
O how great is thy love,
All other loves above,
Love that we daily prove,
Jesus, my Lord!

When unto thee I flee,
Thou wilt my refuge be,
Jesus my Lord!
What need I now to fear?
What earthly grief or care,
Since thou art ever near?
Jesus, my Lord!

Soon thou wilt come again!
I shall be happy then,
Jesus, my Lord!
Then thine own face I'll see,
Then, like thee I shall be,
Then evermore with thee,
Jesus, my Lord!

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HIGH SPOTS OF HAPPINESS

LONGFELLOW had the wrong idea when he said, "Into each life some rain must fall; some days must be dark and dreary." The only gloom there is in this life, we put into it ourselves. And if we are the ones that put the gloom into our lives, we most certainly can keep it out.

The normal and natural condition of our bodies is health. The only reason any body ever gets sick is through some disregard of nature's laws. We eat, or drink, or breathe something that disagrees with us, or else we strain our powers by over exertion or taking undue chances, or allow those powers to deteriorate through laziness and misuse. No machine that ever was constructed could stand the ill treatment we give to our human organisms. If we lived naturally and as nature planned, we always should be well.

Similarly, happiness is the normal condition of the mind: for every one will admit that happiness or unhappiness is purely a mental condition. Enjoyment is being satisfied with what we have, what we do, or who we are.

Each of us, if we cast our memories back, can recall hours that we have spent that stand out as supreme, days that were perfect in every particular.

What made these moments so happy? Not necessarily conditions or circumstances, or the weather, or the companionship, or the season of the year. If we analyze these joy periods truly, we will discover that we found them happy simply because we were free for the time from fears or apprehension.

Contrariwise, turn your mind back to the blackest hours of your career. Was there ever any actual disaster, or horor, or trouble you experienced that was equal to your dread of it? The reality never is so bad, so insupportable as imagination paints it.

We suffer a thousand terrors through our fears for one that we actually encounter. In any year the chances of any individual person are a million to one against being struck by lightning: yet look how people cover and shiver and take to their beds every time a summer shower darkens the sky.

We say, we trust in God, but we don't, not one of us. Or, if we do, it is a very weak kind of trust, for God is good; and if really we trusted him we would not worry and be troubled as we now are. And what we exepect and dwell upon in our minds, we are bound to manifest in our lives. Indeed, were it not for the unquenchable spark of hope, we must long ago ceased to exist.

Is it not about time to right about face? What has fear and worry ever done for us that we should cling to them so, even considering them at times virtues? Why not give faith and hope a trial? Why not trust in God and make all our moments high spots of happiness?

---o---

DAILY THOUGHTS

Let not your hearts faint; fear not	Deut. 20:3
The Lord your God is he that goeth with thee	Deut. 20:4
Weeping may endure for a night	Psa. 30:5
Joy cometh in the morning	Psa. 30:5
By strength of hand the Lord brought you out	Exod. 13:3
Thou didst hide thy face, and I was troubled	Psa. 30:7
Have I no power to deliver	Isa. 50:2

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ALEXANDER KENNEDY

NOTICE HAS just been received of the death of Brother Alexander Kenndy, of Bayonne, New Jersey. No particulars were given. Brother Kennedy was born in Scotland ninety years ago. He leaves a widow to mourn his loss. We knew him well and all we knew was good.

THE NEW EDITOR AND THE YOUNG PEOPLE'S PAGE

The Following Letters Explain Themselves

OUR LETTER

37 South Twelfth Avenue,
Mount Vernon, N. Y.
Jan. 10, 1921.

DEAR BROTHER BROWN:

THE RESTITUTION has just been delivered and we notice item, "Our New Editor." What does it mean?

We trust you will want The Young People's Page continued as it now is; but should you not, and so as not to cause you embarrassment, I now withdraw as its conductor, to resume upon your request.

I pray your new work will be filled with the success that brings glory and honor to God our Father, and may the name of Jesus the Christ be praised.

Sister Donaldson joins in all good wishes and full Christian love.

ALEXANDER D. DONALDSON.

BROTHER BROWN'S REPLY

527 Morris Avenue,
Elizabeth, N. J.
Jan. 12, 1921.

DEAR BROTHER DONALDSON:

YOUR LETTER just received. Referring to my taking up the work of the editorship of The Restitution: I have consented to take up this work at the urgent request of Brother Huggins. By all means we want The Young People's Page with you as its conductor. It is an excellent feature and we would feel very sorry to lose it. We shall appreciate very much your co-operation and help in the work. Brother Huggins has had too much to do; he has been overworked for a long time. That is all (as far as I know) that is meant by the change.

Your brother in Christ,

WILLIAM H. BROWN.

---o---

THE OLD AND THE NEW

SOME DAY we hope to meet Brother Huggins. This means that up to this writing we have never done so. But, though we have never met there is no one who holds him in higher esteem. One reason we love and admire this good brother is on account of the enemies he has made. We exceedingly regret that Brother Huggins finds it necessary to lay down this branch of his work, for in both education and temperament we think him well qualified. No matter what his future activities may be, we pray that God will bless his efforts.

Brother Brown we have met. We have talked with him, even ate at the same table, and to those who have not been thus privilged let us remark that he is thoroughly human. He is a pleasant speaker, broad minded, still he never will compromise the truth, and, in insisting on the truth, he too, will in time make enemies. Knowing what is before Brother Brown we almost feel like offering him commiseration; but in place of that we will congratulate him on his opportunity for working for, and with the Master to the glory of God the Father. "May the words of his mouth and the meditation of his heart, be acceptable in thy sight, O Lord, our strength, and our redeemer."

---o---

GRACE

THE FOLLOWING prayer, which was found after the death of the Duchess of Gordon in her own handwriting, was used by an old man, a native of Fifeshire:

Lord! give me grace to feel my need of grace;
And give me grace to ask for grace;
And give me grace to receive grace;
And, O Lord! when grace is given, give
Me grace to use it. Amen.

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PERTINENT QUESTIONS

WAS THERE any hope of anyone obtaining eternal life through Christ, as the son of Joseph?

Did Abraham rejoice to see the day of the son of Joseph or the day of the Son of God—which? (John 8:56). Did all that died in faith, as recorded in Heb. 11th chapter die in the faith of the son of Joseph, or faith in the Son of God? Paul declares that anyone that preaches another gospel than the one he preached, should be accursed. Please tell us where he preached that Christ was born the son of Joseph (Gal. 1:8; Acts 9:20; Rom. 5:10). We see from this last quotation that we were reconciled to God by the death of his Son.

The class Paul speaks of in Heb. 6:4, 6 we think is the class that deny Christ being born the Son of God. Now is it possible for such to come unto repentance again? (Matt. 12:31, 32).

Do these questions seem harsh? Please remember they are not our words, but are the words of God, written by inspired writers, and are written for our learning, admonition, and instruction in righteousness (Rom. 15:4; 1 Cor. 10:11; 2 Tim. 3:16). Cry aloud; spare not; lift up thy voice like a trumpet, and show my people their transgressions (Isa. 58:1).

E. W. KNAPP.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, FEBRUARY 8th, 1931. NUMBER 6

A Roman Catholic Confession

A father asked a priest, his boy to bless,
Who forthwith told him he must confess.
"Well," quoth the boy, "suppose I am willing,
What is your charge?" "To you 'tis but a shilling."

"Do all men pay and all men make confession?"
"Yes, everyone of Catholic profession."
"Well, who do you confess to?" "Why the dean."
"And does he charge you?" "Yes, a whole thirteen."

"Do deans, sir, confess?" "Yes, boy, they do,
Confess to bishops and pay smartly too."
"Do bishops, sir, confess; if so to whom?"
"Why they confess and pay the pope at Rome."

"Well," quoth the boy, "all this is mighty odd,
And does the pope confess?" "Oh yes, to God."
"And does God charge the pope?"
"No," quoth the priest, "God charges nothing."
"Oh, then, God is best; he is both able to forgive and willing;
To him I shall confess and save my shilling."—Sel. by Sister Ola M. Fleming.

"Confess your faults one to another; and pray one for another" (James 5:16).

An Epistle on Trinitarianism

Further Discussion of the Doctrine of the Trinity

WHILE DEPRECIATING too much discussion on the subject that has already engrossed so much time with both of us, I do not feel that I can very well leave the matter where you have left it. Now what I want to do is to get at the truth of this question of the Trinity in as kindly a way as can be done consistent with a clear and straightforward way of stating one's case.

I am sure I had not the slightest intention of suggesting in any way that you were insincere. I believe you are perfectly sincere. It is useless for me to guess what there was in my letter which could possibly suggest such a thought, as you have not stated it. I will say frankly, however, (and I wish you to be equally frank with me) that so far the discussion has been very one-sided. You have put questions before me and I have endeavored to answer them; I have also asked you questions, and so far no replies have been forthcoming. You have intimated that my way of understanding Scripture is not sound, yet you have not shown me what is not in accord with Scripture and sound reasoning. If any statement of mine is in error I am glad to have it pointed out. You did point out my error in being a little too emphatic on the question of the stoning of Jesus, and I am obliged; but after all that is not a matter that really touches the point at issue, the vital question, and you have made no attempt to show where we are wrong. True, you bring forward a statement like Heb. 1:8, but Heb. 1:2; 1:9 you do not attempt to explain, although these passages have been called to your attention.

SOME DIFFICULTIES

How do you account that Christ whom you say is "Jehovah God," "the only true God," is in Heb. 1:2 "appointed heir of all things?" and how do you explain Heb. 1:9? I shall be glad to have your reply. To my mind, and it seems to me rational, the only sense in which Christ can be called God in view of the statement referred to in Heb. 1:2,9, must be in a secondary sense. It cannot be the primary, can it, for the reasons given?

You say, "why did not Christ deny his deity to the Jews?" Well, was there any need when all through his ministry he had talked to them of his

Oregon [illegible]
Oregon [illegible]

Father (God) who dwelt in heaven at the time of the occurrence? Does not the reply that he was "Son of God" amount to a denial that he was God? Does not the very name "Christ," which means "anointed," itself declare that he was anointed by another, even God?

I might just as well ask you, and do ask you, "why did Christ ascribe creation to God, and not claim to be the Creator if really the Creator himself?" Is it not possible that Heb. 1:10 applies to God? Certainly anyone would think so from the original in Psalms 102! Is it not natural, then, for this also to be applied to God? It is not an uncommon occurence in Scripture that themes are suddenly changed, and it is not always easy to separate one part from another. This I think you will agree is notably true in prophecy. It seems to me far more logical and reasonable to accept such an explanation than to make Scripture teach what is palpably contradictory and impossible.

If you can explain how it can be said of Christ that he is "appointed heir of all things," and that "God, even thy God, shall anoint thee with the oil of gladness above thy fellows" (plural), and yet at the same time he is Jehovah God, the Creator himself, I should be very glad to have the explanation, very glad indeed. Will you please give it? I ask the question because I need it. I do not ask for curiosity; the subject is too serious. At prayers the other morning we read how Jesus grew in favor with God and man. I asked, "How can Jesus in such a case be God—Jehovah God?" Everyone at once said, "why of course he could not."

THE WORDS "LORD" AND "GOD"

I think you will find that both words "Lord and "God" were used by the Jews (as they are by orthodoxy today) in a secondary sense sometimes. I think, indeed, I am sure, you will find instances in Scripture where it is done. Can you (I cannot) imagine any Jew—not even Thomas—believed that Jesus Christ was "the only true God" and that consequently God himself had left heaven vacant of his presence at the time Thomas spoke—for that is the logical conclusion of your belief, is it not? Surely the better explanation is that Christ was God's representative on earth, and that God said he would put his words into the mouth of that prophet. Even Moses and Aaron God sent as messengers for him, and said they should be a god (as God, Elohim) to Pharoah, using the very same word "elohim," as is used of Christ in Psa. 45:6. So by that arguing Moses and Aaron were God, and if so, they never died and are still God; but what says Scripture? Here is a point that I think you will find it very difficult to answer; it completely answers your difficulties. If it is true, and I think it can be well established, that the words "Lord" and "God" are used by the Hebrews in Scripture in a secondary sense (as illustrated above), then Heb. 1:8 does not need any alteration as in the margin of Psa. 45, even though the original is legitimately capable of being so translated.

As to your having gained no spiritual help from the discussion, I am sorry, for I have. I cannot see what real spiritual help is gained by attempting to accept a theory that would be discarded as unreasonable in every realm of thought other than theology. Common sense in every walk of life tells us that if a person is in New York he cannot be personally in London at one and the same time; but that is the very thing contended for when it is taught that Jesus Christ was (and is) God, at the very time he taught his disciples to pray, "Our Father which art in heaven." You would find a very great deal of spiritual help if you would find out how God has given to Christ a name which is above every name, and all that that includes both now and in time to come.

Again, I ask you can you answer these difficulties which seem to me greater than any you can bring forward? Can you tell me how it is if Jesus Christ is "Jehovah God"—"the only wise God"—that we are told, "For though he was crucified through weakness, yet he liveth (now) by or through the power of God"—that is, he actually owes his present existence to God. I have asked that question before and got no reply, and if you can answer it in a satisfactory way consistently with the doctrine of the Trinity, I should be very grateful, for I have tried to get an orthodox answer to that question many times, and have failed.

With regard to "Immanuel"—God with us— I am sorry my explanation "seemed stretched to meet the case." However, I am still of the opinion that the meaning is that it is an indication of God's purpose to be once more with his people. Heb. 1:1, 2 seems to confirm this. Nor am I alone in this, for since writing to you I find Barnes agrees with the explanation, and I find too he says that "God" is frequently used as a term of honor in the east without in any way being derogatory to the one true God.

MORE DIFFICULTIES

Then, again, how do you account for the fact that Jesus "grew in wisdom," if he were really God? It is often argued that he is God because he knew and did things that other men have never done. But surely it is better to accept the Bible definition of that fact than to suppose what is an impossibility. The Bible says "God did the works by him." Surely two distinct persons are embraced in this statement only one of them being God in the primary sense. Again we are told, "For he whom God hath sent, speaketh the words of God; for God giveth not the spirit by measure unto him." Others with a limited measure of the spirit were able to perform wonderful things, as instanced in the cases of Elisha, Abijah, Peter, and others, even to the raising of the dead. There were also some things he did not know as he himeslf testified that none knew but the Father.

You say, "I do not agree with you in my conception of what God is." Certainly so. I most emphatically do not agree with you there; for your attempt to explain the Trinity on the basis of man's constitution certainly did not help me in any way to comprehend the doctrine of the Trinity.

Here is my conception of God: first, compare it with Scripture; then compare it with your own as you gave me:

WHAT THE SCRIPTURES SAY

God is a person (Heb. 1:3).
God is a spirit (John 4:24).
God dwells in heaven (1 Kings 8:30. 39, 43, 49; 2 Chron. 6:21, 30, 39; Psa. 123:1; 113:5; Matt. 6:9).
God dwells in light (1 Tim. 6:16).

The proofs of his personality are abundant. not the least of which is the wonderful plan of the ages, Jesus Christ being the centre and object of all.

THE HOLY SPIRIT

You have my views regarding the spirit of God, and its differing manifestations right down the ages as it proceedeth or is shed abroad or poured forth or given by God. If the Holy Spirit is a personality, it is very stange that it is not mentioned in Heb. 1:1, 2. Surely it is because the Spirit was manifested through the prophets and through his Son. Mr. Weir, Editor of "The Student," in combatting my paper on the Holy Spirit, copy of which you have, admitted the error of the popular view, but fell into a worse one himself by attempting to prove that Gabriel was the Holy Spirit. I pointed out, among other things that if Gabriel was the Holy Spirit, then according to the gospel account Jesus Christ must have been the Son of Gabriel (Luke 1:35). That silenced him. Of course if the Holy Spirit is not a person the doctrine of the Trinity falls to the ground.

But I must stop. If any of my explanations are unscriptural or unreasonable, please point out why, and give a better one. I do not say there are no better, but I have given the best I know. I am seeking further information on some points. However, I am satisfied that the general trend of the teaching I have endeavored to place before you is in accord with the Scriptures and common sense.

You say you believe Christ to be "Jehovah God"—"the only true God, God himself." You say that in spite of the fact that God says he sent his Son, Jesus Christ. You say that in spite of the fact that Scripture says Christ liveth (now) by the power of God; and yet you say you think you have Scripture for your side. Then is it not evident to any ordinary man—and I am only an ordinary man—that Scripture is self-contradictory and unreasonable?

Yours affectionately,

R. H. JUDD.

Because

Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold I come quickly: hold fast that which thou hast, that no man take thy crown (Rev. 3:10, 11).

THE APOCALYPSE was primarily addressed to the seven church of Asia Minor, but as these churches represented what the phases and conditions of the church would be throughout the entire Christian dispensation, we must consider the words of that book as addersssed to the church in all places, and in every age of that dispensation.

So we must remember that the words I have quoted were for the Philadelphian phase of the church in its entirety, because it having been loyal to the Lord throughout the nearly nineteen centuries of its existence, was worthy of both the commendation and the promise given in the eleventh verse, to be theirs when "the hour of temptation" was reached just anterior to the coming of the Lord.

They were to be kept from "the hour of temptation," not exempted from it, but to be kept from falling, kept from wickedly turning away from God, to worship idols or from being ensnared by any of the false systems of belief that would be so prevalent in the last days.

And why so kept? "Because thou hast kept the word of my patience," is the answer. They had kept what the Lord had given them to safeguard, and he in turn would keep them, for "the Lord knoweth how to deliver the godly out of temptation." What a blessed "because!"

Can it be said to us, dear ones, that because we have kept the gospel word of patient endurance we shall be kept from the hour of temptation which shall come upon all the world to try them that dwell upon the earth? Are we true Philadelphians?—lovers of the brethren, as the word implies. This is one of the tests and a vital one, for if we love not our brethren, whom we have seen, how can we love God whom we have not seen? We can meet with our brethren face to face, can interchange thoughts, can receive and give advice, can take hands and have happy times with them; and how sad it is that we can hate one another too! Be careful brethren. "Put away all anger and wrath and malice and evil speaking." Put them away!

Only those who conquer self can conquor others. Do not hate a brother for what he believes, because hating him will not change him; better cry over one another as two of our esteemed western brethren do.

But though we can see our brethren we cannot see God. We could not live and look upon him; so great is his glory. And yet we can know him as intimately as we do our dearest friends and love him with a far deeper love.

Jesus said, "He who hath seen me hath seen the Father also." We see the Father as manifested in the life of Jesus, and from knowing Jesus, we come to know God, and people come to know Jesus through us. A little blind boy went to a picnic. He could hear nothing, see nothing. All he could find out was by talking with his fingers. A little girl was appointed to entertain him. She told him everything that was going on, described the birds, the woods, the flowers, and refused to leave him when her playmates called her to come and join them in their games.

Then the fact that had looked so sullen and moody before, lighted up, and when they asked him what made him so happy he said, "Because I know now what God is like. He loves us and never will leave us, because he loves us." It is a fine illustration of how we can teach others "what God is like."

To keep the gospel word of patient endurance is to hold fast to the faith in its purity, to believe in a spirit-begotten Christ, in the one true and living God, the Creator and upholder of all things, in Christ as the only source of future life, that life to be bestowed upon us through the resurrection at his second coming, in a kingdom that is to embrace the whole earth; the metropolis of which is to be Jerusalem, with Christ and the elect of all nations as its rulers, with the twelve tribes of Israel and "the left of the nations" as its subjects: the anti-god and all his forces and all Gentile governments having been overthrown and the tares gathered into bundles and burned as they have been in the last great war. No other gospel is to be believed or preached, under peril of being cut off when the Lord comes.

But in what did the "patient endurance" consist? Was it not in holding fast to the faith, when called upon to give it up and worship the Virgin Mary, the crucifix, the mass, the Lord God, the pope, or be burned at the stake, or torn to peices by wild beasts. You know the story of the martyrs; of the cruel mockings and scourgings, of bonds and imprisonment, of how some were stoned, others sawn asunder; how they were tempted in every possible way, were slain with the sword; how they wandered about with no clothing except sheepskins and goatskins; were driven into mountain fastnesses and into caves and were robbed and banished. I need not tell you more. The true church endured all things in the days that are gone. They died rather than deny Jesus.

But what of that message given to the Philadelphian church just before the Lord comes? If we belong to that church, the message belongs to us, and we must pass through that "hour of temptation"; and is it not already upon us? Judging from the way in which the Christians who have preceded us have been tried, it would be quite reasonable to think that this later hour of trial would come from the same idolatrous power that so hated the followers of Jesus in other days.

They hate the followers of Jesus now, just as they did in the days of the Inquisition. They hate the Bible just the same. They are working in every possible way to get our people to accept their canon of faith and bow to their gods.

Whether they will use more cruel means in the future remains to be seen. "Arm yourselves to suffer." None but they who hold fast to the faith will endure. Others will go under—have already gone under, and have lost the crown.

"Little children, keep yourselves from idols," whether they be Buddists idols or the idols of Rome. Jesus is at the door!

S. ROXANA WINCE.

The Second Coming of Christ

WE REALIZE the importance of this subject when we learn that one verse out every twenty-six in the New Testament bears upon it. Very few ever take the time to look up these interseting facts; others refuse to believe anything of the kind and say, "Where is the promise of his coming?" Peter says: "There shall come in the last days scoffers walk-

ing after their own lusts." These people really think the world will continue in about the same condition as now. They believe the world is growing better in spite of prevailing conditions that show the world to be growing worse and worse. Such people are not thinking of the coming of Jesus, are not thinking of their Savior much at all. They are so much taken up with the cares and pleasures of this life.

Let us turn to God's word. In John 14 Jesus tells his disciples what will befall him, and of his intended departure from them. He said: "I go to prepare a place for you; and if I go to prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Very plain and clear these words. After his terrible death on the cross where he gave his precious blood a sacrifice for the whole world, that all who should turn from their sins and believe on him should have everlasting life, we know he was raised to new life, and eventually, while in the company of his disciples, was caught up and ascended to heaven in a cloud. But we have his word that he will "come again." And while they stood looking toward heaven, filled with sorrow that their Lord should leave them, "two men stood by in white apparel who said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus shall so come in like manner as ye have seen him go into heaven."

The return of this same Jesus to earth is necessary in order to show the world that Jesus of Nazareth was what he claimed to be. The Scriptures' teach that his second coming may be at any time. He wants his people to be ready for him at any moment. The angel shall appear. At this time his coming will not be visible to the world; for at this time he comes for his saints, but later he will come in power and great glory and all his saints with him, to judge the world which at that time will be in a state of unbelief. Even the churches are in a condition of apostasy. The believers or "called out" ones of this dispensation, compose the bride or body of Christ, he being the head. This body will be made up of all true Christians. When this body is complete this gospel age will be closed. The Lord will descend into the air, then will come the resurrection of the dead, and the rapture of the living in Christ, visible only to the saints.

While these events are taking place what is transpiring on the earth? The church has been removed, and God's spirit withdrawn. Then will come a time of anarchy and wickedness such as the world has never yet seen, and which will be known as the "great tribulation." An event of great importance will be the return of the Lord in judgment, his "revelation" when the whole world will see him. "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him."

Then he will proceed to execute judgment upon all. The judgment of the nations will take place, the everlasting kingdom will be set up, and the saints will reign with Christ during the millennium. This will be a period of great blessedness and glory, and will continue a thousand years. The world at the present time is filled with unbelief in the Lord's near coming, and even in the church many have grown skeptical and refuse to listen; but we have only to look around us to see many signs which indicate the near coming of the Lord. Who of us are waiting and watching and happy in the knowledge that we are ready and filled with joy unspeakable with the thought of meeting our Lord and King? Do we not feel that it is worth all the hardships, trials, and persecutions we are called upon to bear in this life to know we are saved for life eternal? "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."

Dear Lord, be thou ever near,
  In thee we trust and feel no fear;
Thou art our refuge and our guide,
  Safe in thee, whate're betide;
Watching and waiting, soon wilt thou come,
  And bear us away, to our glorious home.

JENNIE McNEE.

Faithfulness Pays

OVER A year ago when I began to see the need of weekly communion to comply with Christ's commandments, and our small number had joined in the feeling, the wife of Brother B— — —, a member of the Christian Church, insisted that she could become a member of the Church of God on her former baptism. As an elder and to be faithful to divine instructions I refused, whereupon she became very much offended, so much so that she withdrew herself from our company and our Bible study and sought to influence Brother B— — to remain away also. To our great surprise last fall she openly acknowledged her mistake, felt her need of accepting Christ and baptism, which caused us all to rejoice. Now if in the first place we should have extended fellowship, she perhaps to day would be out of Christ and without hope. So I am learning to take rebuffs patiently and await the judgment of God.

J. E. HAMMOND.

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Editorial

Future Policy of "The Restitution"

IN TAKING up the work of editing The Restitution, we have one great thought in mind. That thought is well expressed by the single word "service." We look upon the work, first of all, as a service to God; and our humble prayer is, that it may be acceptable to him even though like all things human it is bound to be more or less imperfect.

In the second place, we look upon it as a service to our fellow men, particularly those who are readers of The Restitution. It is our determination to earnestly and humbly render the very best service within our power; and we pray God that he will give us wisdom and strength to do the thing that is right. We ask the readers of The Restitution in passing judgment upon our work to remember that we are all part of an imperfect order of things.

As to the nature of the service to be rendered, we are not left in doubt. It is defined and plainly stated on the front page of The Restitution. Under the title on the front page we have the words, "A Paper Representing The Church of God." What a high place this calls us to as an institution, and what responsibility it places upon all connected with it! We tremble as we think of our share of this great responsibility, and yet we have perfect confidence knowing that he with whom and for whom and through whom we labor is a loving and wise and beneficent and understanding God. Our first duty then is to conduct the paper so that in the highest sense it will truly represent the church of the living God. This means that we must be prepared to stand firm for God and the truth even though doing so makes every man (opposed to his truth) a liar, and brings upon us the enmity and opposition of men. It also means that the paper must breathe the spirit of Christ and be a medium for the expression of the love of God.

But the statement on the front page continues and becomes more explicit as to detail. It says it is "Devoted to the exposition and defence of the things concerning the kingdom of God, and the name of Jesus Christ." This expresses the scope of our work. It gives plenty of room for the discussion of the glorious things that bear directly upon the purpose of God and help to establish his eternal truth in the minds of men. At the same time it sets a limit that prohibits us from using the paper as a medium for the discussion of "foolish and unlearned questions" which usually only "gender strifes." Our conception of the purpose of the paper expressed in our own words is that it is to help those who are without to come to a knowledge of the truth, and to build up spiritually those who are within. Any articles that come to us and are within the scope of this main object will be gladly considered for publication in The Restitution. We are determined, with God's help, so long as we are permitted to remain at the wheel, to keep this good old ship "The Restitution," headed against wind and storm and tide, straight for the harbor for which it started some seventy odd years ago. That harbor is the glory of God and the salvation of men. Reader, you have a great opportunity to share in this glorious work, aye, and a responsibility too. Will you help us? It is God's work; he will bless you in it. What can you do? You can pass along the good word to others. Go out of your way a little to get people interested. If every reader of The Restitution were to determine to get one new subscriber, he could undoubtedly do so—and think of it: The Restitution would reach twice as many people and would do twice as much good! That is what the paper is for, to reach people with the gospel message.

Brethren, pray for us; and may God help us all in this good work. "If God be for us who can be against us?"

Communications

"They Spake Often One to Another"

DEAR BRETHREN

I WISH to remind the brothers and sisters that February 10th is Auntie Wince's 83rd birthday Brother Alexander, who now sleeps that last, long sleep, used to remind us of the date, so I am taking the liberty of speaking of the matter myself.

Cannot each of us write a cheery letter or send some little token of our love? To me, and I know to a good many others, Auntie Wince is the dearest sister we have. She has helped me wonderfully to bear my troubles and trials. I know she has helped many others too. But my dear brothers and sisters, Auntie Wince's eyes are troubling her so we won't ask her to acknowledge all our letters A general acknowledgment through The Restitution should be sufficient. She has a good deal of work to do, and a shower of birthday letters bearing love and good wishes would, I think, help her wonderfully.

Your sister in Christ,

SUSAN A. HOWARD.

A very similar letter to above has been received from Sister Minnie B. Porter, of South Bend, Indiana. —Editor.

DEAR READERS OF THE RESTITUTION:

I KNOW you have been wondering what has become to me. It will not take me long to tell the story. For some weeks before Christmas I was not well, and could get little writing done, exasperating head aches drove me to rest. I seemed threatened with a nervous breakdown. It was a false fear. I am back at my study table again with the Christmas and New Year's letters and cards nearly all answered; brain as active as ever and busily weaving my thoughts into rhyme as I go about my work. I wish I could capture some of them for you, but they come and go too swiftly; chasing one another like a bevy of butterflies. One on "Being Tested" I very much wanted to note down for our dear paper, but by the time my clothes were on the line it had gone dancing away. How much I wish for someone to lend me a hand when I could so easily write! Our dear Sister Nichols is with me, doing all she can, but she is too frail a flower to carry all the burdens that fall upon me.

I must write for our paper now. Letters that are still unanswered must wait. I have been grieved and worried because I could not write. I know you need me. We all need each other, God has so ordained it. He makes us strong so we can help others to be strong. He gives us courage to persevere; he shows us how poor a soldier the man is, who is bound to desert, because the first gun he fires does not bring men to their knees. We must stay in the battle; we must stick to our guns; keep firing our volleys, remembering still the oft repeated words, "work we do for God is never lost"; and that every word we speak for him, every effort we make to bring to others the knowledge of the truth, hastens in some small way the coming of that blessed time of peace and goodwill of which the herald angels sang at the birth of Jesus.

Yours in the good fight of faith,

AUNTIE WINCE.

The Love of God

WE READ in the word very much, and quite often, of the love of God towards man, and many there be who presume to take advantage of this supposed weakness of God. They say in their heart, "God is good and kind, and loves me so much, that he gave his only Son to die for me. Therefore I will enjoy myself while I am young, for when I get old I can't. Away with self-denial, temperance, godliness and sobriety. I hate and despise them. Pleasure, laughter, fun and frolic are the heritage of the young. Let us drink deep and long of the sweet cup that youth holds to our lips, and when age and infirmities puts the cup forever from us, and we find we may no longed drink thereof, then we will reluctantly turn to God, and at the eleventh hour implore his mercy. And he is so good and loves us so much, that he will accept our belated professions of love, and say to us, 'Well done, thou good and faithful seruant.'"

I wonder if he will. Sometimes I have my doubts about it. True, in our Lord's parable of the vineyard, the laborer who began work at the eleventh hour received the same wages as he who began at the first hour. But he was not invited to work, and did not know of the job, until the eleventh hour, and went to work at once as soon as he heard it. If he had been invited at the first hour, and refused, wasting the day in pleasure and rioting, and then appleid for work at the eleventh hour, do you think he would have got the job? I don't.

What is it then that God loves? Is it that great multitude in all ages who "as natural brute beasts made to be taken and destroyed, and who shall utterly perish in their own corruption?" Is it they? Hardly! Did God love the wicked, and utterly corrupt nations who perished at the flood? Why did he love and save Noah and his family only of the whole world? God says: "Jacob have I loved, but Esau have I hated." Why should God love and preserve some of his creatures, and hate and destroy others? They are all made of the same dust and ashes. All are the work of his hand, Dear reader. I will tell you why. Because the one has developed an obedient spirit and a godly character. It is that which God greatly loves. It is that which is the most precious in his sight. A godly character, not created by him, but developed by his creatures, through love for the Creator. All flesh, both of man and beast, without character, is in the sight of God but dust and ashes, and as the grass which withers. But the individual who voluntarily loves God and keeps his commandments, thus developing a godly character, receives in return the love of God, without measure.

Therefore we must conclude that it is character which God loves, and the man who has not by faith and obedience developed a godly character has no part whatever in the love and ultimate purpose of God. Out of the multitudes who have lived, enough will be found when the Lord comes who have developed character to serve his glorious purpose in the ages to come. While those who have failed will ultimately go back to the land of forgetfulness from whence they came, and become as though they had not been, having no part in the joys and glories of endless life in the kingdom of God.

S. H. THOMAS.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

WE READ: "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11). When God led the children of Israel from Egypt under Moses that could not have been the time referred to from the fact that they were in Egypt only. No ingenuity of reasoning can set this aside. Oh, yes, those people whom God has loved from the days of Abraham down, notwithstanding they have fallen, yet has God punished them for their transgressions by scattering them among all nations; causing their nation to fall, their name to become a hiss and a by-word; they will be restored to their own land and become a great nation. "God hath not cast away his people which he foreknew."

We have shown why the Lord is going to do these things to them. Not for their sakes, "but for my holy name's sake" (Ezek. 36:22). A long time ago the Lord said: "I will be the God of all the families of Israel, and they shall be my people. Yea, I have loved thee with an everlasting love: therefore with lovingkindness I have drawn thee" (Jer. 31:1-3). "For the Lord will not forsake his people for his great name's sake: because it hath pleased the Lord to make you his people" (1 Sam. 12:22). Yea, he said: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by my name; thou art mine. Fear not for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth" (Isa. 43:1-6). They are now suffering for their disobedience. "Let his blood be upon us, and upon our children" was their cry when they crucified their King. "Father, forgive them; for they know not what they do" was Jesus' prayer in their behalf. He knew their eyes were blinded, their understanding darkened, hence they were not enlightened rejectors of the Son of God.

In Mal. 9:32-35 we read: "Now therefore, our God, the great, the mighty and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all our people, since the time of the kings of Assyria unto this day. Howbeit, thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly: neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest them, neither turned they from their wicked works." God is leading them under the rod of chastisement. His object is, "their dross to consume, and their gold to

refine." And then, "for his great name's sake" will he gather them.

Now we do not want to forget that the restoration of Israel is unconditional (without regard to moral character) while their salvation is absolutely conditional. While all of them will be restored, only those that believe will be grafted in again. In other words, only the obedient among them will be saved. All, both Jew and Gentile, must be saved, if saved at all, by faith in Christ and repentance towards God. That they will then have an opportunity to believe, repent and obey is true, but that they have such an opportunity during their dispersion, except a remnant, is not true. Notice Paul says they are "blinded;" and so can neither accept nor reject Christ. "According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." and David saith: "Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back always." This is the condition they are in today. But this condition will be removed "when the times of the Gentiles be fulfilled."

What does Ezekiel prophesy concerning the restoration of Israel? Let us read Ezek. 37th chapter: "Then he said unto me, son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore pophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live: and I shall place you in your own land: then shall ye know that I the Lord hath spoken it and performed it saith the Lord. Moreover, thou son of man, take thee one stick and write upon it, For Judah and the children of Israel his companions: then take another stick and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick: and they shall become one in thine hands. And when the children of thy people shall speak unto thee saying, Wilt thou not show us what thou meanest by these? say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph, which is in the land of Ephraim, and the tribes of Israel his fellows, and will put them with him even with the stick of Judah, and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and I will gather them on every side and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations neither shall they be divided into two kingdoms any more at all." This could not have been fulfilled when the Jews returned from Babylon, from the fact that only two tribes returned. But the "whole house of Israel" will be restored to their own land and "stand upon their feet, an exceeding great army" (Ezek. 37:10), as certain as the Bible is the book of God.

This is in harmony with Paul who says: "Now if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The Zionist movement among the Jews proclaims the imminence of the national resurrection foretold by the prophet, and therefore heralds also the resurrection of the dead at the Lord's coming. But while they will be restored only those that believe and obey will be grafted in; for Paul says, "If they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19). "Truly God is good to Israel, even to such as are of a clean heart" (Psa. 73:1).

Paul says again, "God hath not cast away his people which he foreknew." If he hath not, what hath he done? "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Now listen to Paul's conclusion, "For I would not, brethren, that ye should be wise in your own conceits, that blindness in part has happened unto Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away your sins. As concerning the gospel, they are enemies for your sake, but as touching the election they are beloved for the fathers' sake. For the gifts and calling of God are without repentance." That this is the literal Israel, there can be no doubt; for when was spiritual Israel enemies of the gospel? If we say before they were converted, I answer they were not Israel at that time; for they had to become converted to become Israel. Let us read on: "For as ye in time past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all." They will be restored to their own land and their blindness taken away. The Deliverer is sure to come out of Sion, and then will be fulfilled the following prediction: "And Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first (the ten tribes were first carried away captive, and they will be the last to be restored, as it is written, "The first shall be last and the last first"), that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem, and it shall come to pass in that day that I will seek to destroy all nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his own son, and shall be in bitterness for him as one that is in bitterness for his first-born. In that day there shall be great mourning in Jerusalem." This could not be the return from Babylon, for they did not and could not, look upon him whom they had pierced. The fact is, they had not pierced God's son at that time. It could not be when they crucified him, for they did not mourn then; hence it must be future. It matters not at all where the prophets lived, nor when they prophesied, their prophecy is true. See Rev. 1:7: "Behold, he cometh with clouds; and every one shall see him: and they also which pierced him: and all kindreds of the earth shall wail because of him." And Acts 3:20, 21: "And he shall send Jesus Christ which was before preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." When that time comes the Prince of Peace, the Gospel King, before whom every enemy shall bow, will "return, and build again the tabernacle of David, which is fallen down: and will build again the ruins thereof and set it up: that the residue of men might seek after the Lord" (Acts 25:15-17).

Thus the eternal Father spake
To Christ the Son: "Ascend and sit
At my right hand, till I shall make
Thy foes submissive at thy feet."

From Zion shall thy word proceed,
Thy word, the sceptre in thy hand,
Shall make the hearts of rebels bleed,
And bow their wills to thy command,
That day shall show thy power is great,
When saints shall flock with willing minds,
And sinners crowd thy temple gate,
Where holiness in beauty shines.

STERLING P. GROVES.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: John 5:24.

LORD, TEACH US TO PRAY

You say you are busy this morning,
In the maelstrom of family cares,
And husband must rush to the office,
So there isn't a moment for prayers.

Then children are sent to the school room,
And the grind of the day thus begins,
With no word from God's book to remember,
Nor the echo of strengthening hymns.

What wonder the burdens are heavy,
And the hours seem irksomely long;
What wonder that rash words are spoken,
And that life seems discordant and wrong.

Pause for a little each morning,
And again at the close of the day,
To talk with the Master who loves you,
Remember he taught us to pray.

CONCRETE

HAVE YOU ever watched a child build his house of sand upon the seashore? He works hard, he labors diligently throughout a whole afternoon perhaps, rearing its walls and laying out the different rooms, and if called away before it is finished, expectantly working forward to completing it on the morrow.

But on the morrow what a disappointment! When he goes to the shore all that meets his gaze is the smooth level of the beach. The tide has washed over his work, and what had cost him so much in time and labor on the day before was utterly gone; not even a trace was left.

This boy's house of sand, washed away by the rising of the tide, is a symbol of the foolishenss of of all human earthly hopes and toil.

But suppose the child had combined with his wet sand an admixture of Portland Cement permitting the compound to dry and harden in the sunshine? Then if the structure had a proper foundation and otherwise was sufficiently stayed, and if left undisturbed by man, it will out last the centuries.

Of itself the sand has no staying power, but by the addition of the cement it has been transformed into concrete, harder than the everlasting rock. Not even the stormiest and most powerful seas can prevail against it.

I know of no better figure to illustrate the creation of faith in the heart and mind of man.

Our human hopes and fears we learn from bitter experience, are as unreliable and deceptive as the shifting sands, the sport and plaything of all the tides of life.

But infuse into those hopes and plans a realization of God's omnipresent care and loving thought for us. Let the result grow and harden in the sunshine of his love. Then you have faith—the stoutest and most enduring substance in the world. It is the bridge of solid masonry by which we approach to God: the one sure way of realizing our hopes and crowning our undertakings with success.

The apostle Paul writes in Hebrews 11:6 "Without faith it is impossible to please God: for he cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Can we comprehend that? Do we thoroughly understand the meaning of those words of Paul's? To please God we must believe that God exists, also that God will reward all those who with patience and diligence and perseverance seek after him. We must, without getting weary, work with and for God, willing in all ways to do his will. Then as surely as the sun rises, shines and sets, his reward is sure and steadfast.

This makes it our work to see that our faith—not our heads—is of perfect concrete, flawless in texture, free from all weakness of fear or doubt, stable and enduring. For "according to our faith shall it be unto us."

NATURE

The rippling brook that passes by
Gives music to my ear,
I love to listen to its songs
Throughout the entire year.

The trees shade me from the sun,
The flowers that nod their heads,
The grasses that I lie upon
Are softer than some beds.

I love to watch the flowers nod,
And watch the grasses sway,
For they were made that way by God
Who I worship every day.

Aged 12 Viola Josenhans.

FEBRUARY

FEBRUARY IS the shortest month of the year, having but 28 days; but do you realize that if you already have not become a child of God that now is the best time to accept Christ as your personal Savior and come out on the Lord's side. Delays are dangerous. Act now.

RECIPE FOR SCRIPTURE CAKE

By Ethel May Howard

Here is an excellent recipe for Scripture cake. If you carefully follow directions you cannot fail in making a good cake. Do not buy your ingredients at the store, but find them in the passages mentioned.

Four and one half cups of flour	1 Kings 4:22
One cup butter	Judges 5 25
Two cups sugar	Jer. 6:20
Two cups raisins	1 Sam. 30:12
Two cups figs	Nahum 3:12
Two cups almonds	Num. 18:8
One half cup sour milk	Judges 4:19
One cup honey	1 Sam. 14:25
Pinch of salt	Lev. 2:13
Six eggs	Jer. 17:2
Two teaspoons soda	Amos 4:5
Spice to taste	2 Chron. 9:9

Follow Solomon's prescription for making a good boy (Prov. 3:12), and you will have a good cake.

Bake in a slow oven.

LEADERSHIP

THE FACT must be emphasized that scriptural leadership, in the trues sense, must mean leadership in the spirit of Christ. "Not by might, nor by power, but by spirit, saith the Lord." Only as we are spiritually led ourselves can we truly be spiritual leaders in the family, in the church, in the world. Only as we recognize that the gospel is the power unto salvation can the ultimate end be attained.

A THOUGHT

If when morning breaks,
Clouds obscure the sky,
Fear not;

God who makes clouds,
Has sunshine nigh,
Be patient.

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"The Master is Coming": Selected by Sister Wm. H. Brown

They said, "The Master is coming,
To honor the town today,
And none can tell at whose house or home,
The Master will choose to stay."
Then I thought, while my breast beat wildly,
What if he should come to mine,
How would I strive to entertain,
And honor the Guest divine.

And straight I turned to toiling,
To make my home more neat,
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master,
Might come ere my task was done,
So I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties,
A woman came to my door,
She had come to tell me her sorrows,
And my comfort and aid to implore,
But I said, "I cannot listen,
Nor help you any today,
I have greater things to attend to,"
And the pleader turned away.

But soon there came another,
A cripple pale and gray,
And said, "Oh, let me stop and rest,
Awhile in your home I pray,
I have travelled far since morning,
I am hungry and faint and weak,
My heart is full of misery,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot keep you today,
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master yet might come.

And I thought I would spring to meet him,
And treat him with utmost care,
When a little child stood by me,
With a face so sweet and fair.
Sweet, but with marks of tear-drops,
And his clothes were tattered and old,
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of care,
But I cannot stop to give it,
You must hasten otherwhere."
And at the words, a shadow
Swept over the blue-veined brow,
"Someone will feed and clothe you, dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done,
My home was swept and garnished,
And I watched in the dark alone.
Watched, but no foot-fall sounded
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till the night had deepened,
But the Master had not come,
He has entered some other door I cried,
And gladdened some other home.
My labor had been for nothing,
And I bowed my head and wept,
My heart was sore and longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And his face was as grave and fair,
"Three times today I came to your door,
And craved your pity and care.
Three times you sent me onward,
Unhelped and uncomforted,
And the blessing you might have had was lost,
And your chance to serve has fled.

"The poor you have always with you,
They are ever in need of a friend,
And as often as you give them food to eat,
Those gifts to your Master you lend.
Whenever you give them cold water,
Or whatever their needs may be,
You are aiding not only my little ones,
But you are also helping me."

Oregon [illegible]
Oreg[illegible]

"O Lord, dear Lord, forgive me,
How could I know it was thee?"
My very soul was shamed and bowed,
In the depths of humility."

And he said, "Thy sin is pardoned,
But the blessing is lost to thee,
For failing to comfort the least of mine,
You have failed to comfort me."

Good Company: A Serial Article: By Bro. S. H. Thomas

The Drama of Human Life

ONE NIGHT upon my pillow, in sad meditation on the tragedy of human life, me thought an angel of light appeared and beckoned to me saying, "Son of man, come with me, and I will show thee a picture, and see if perchance thou canst interpret its meaning." And lo, I was caught away in spirit to a high mountain, and the angel said, "Tell me, what seest thou?" I gazed a moment in awe and wonder, and trembling much, replied, "I see a dreadful valley, both deep and wide, and through this valley rushes mighty waters, leaping, bounding and foaming. On one side of the valley is darkness like a wall, silent and dense, and without beginning. Upon the other side I see beauties beyond the power of tongue to tell—a land of beauty, and of joy; a bright and shining city, set upon seven hills, before whose brightness the sun hid her face in shame, and the moon and stars refused to shine; a city so bright that the human eye cannot long behold its dazzling beauty; and in the gateway of the city I see one like the Son of God, surrounded by a host of bright beings. They stand and beckon. I see also, a great bridge. It spans the valley and its mad waters, from the wall of darkness to the highway which leads up to the city gate. I see millions of human being crossing the bridge, multitudes so great that no man can number them. They come out from the darkness and leap on the bridge, laughing, shouting, jumping, skipping, and playing as if they were overjoyed to get out of the darkness into light. Some are chasing gay plumaged butterflies, which ever elude them; others run after beautiful hued bubbles, which burst as soon as grasped; others are after flitting shadows, which vanish when approached.

"But look, I see a more terrible sight: Millions of these happy careless beings are falling through the bridge into the mad waters which foam and leap upwards, as if reaching for fresh victims. And I see the multitudes of despairing faces sinking in the flood, I cover my eyes in horror."

Then again, the angel spoke and said, "Son of man, be not afraid, look again and tell me why they fall from the bridge." I looked as I was bidden, and behold the bridge was full of trap doors, ingeniously hidden and concealed, which fell downward when trod upon, allowing the careless victim to fall through into the water beneath. I looked again and perceived that, whereas countless millions entered on the bridge from out of the darkness, but exceedingly few reached the other side in safety, and went joyfully up to the wonderful city. I wondered at this, and asked my angel guide why these few were favored, and the others lost. He replied, "Son of man, look again, and perchance thou mayest read an answer to thy question." Accordingly I looked more closely, and behold, I perceived guide posts, and notices of instruction, and danger signals, and numerous and exceedingly plain and easily comprehended directions for safe travelling, posted along the bridge. And occasionally one here, and one there, of the multitude, would stop at each notice and carefully study it, and by its help cautiously pick his way among the pitfalls, and dangerous places. Some proceeded thus cautiously, until they reached the middle of the bridge in safety, and then becoming careless, neglected to study the guide boards, and were lost. Only a few were wise enough to follow over the bridge in safety, and were given a joyful welcome into the city.

While I stood contemplating this wonderful scene, the angel of light again spoke saying, "Son of man, declare to me, if thou canst, the meaning of the vision which thou seest." But I was speechless, and blind, and could not reply. Again he spoke and said, "Listen, and I will open thine eyes and thine understanding that thou mayest comprehend the vision; go then and tell it to thy people, perchance it may aid some to cross the bridge in safety. The valley which thou seest, with the mad and rushing waters, is the valley of death; the bridge which spans it, is the pathway of human life; the darkness on the one side, is the land of forgetfulness from which all mankind comes; the lovely land and the beautiful city on the other side, is the kingdom of God, and its capitol city, the new Jerusalem; the hidden traps and pitfalls so cunningly disguised along the bridge of the pathway of human life, are the evil lusts, desires, and sins, which God has declared must end in death; the guide posts, direction notes and danger signals posted along the bridge are the commands of the living God, as revealed in his Word; the multitudes who come out from the darkenss of the land of forgetfulness and enter so playfully and carelessly, upon the bridge spanning the pathway of life, are the whole human race; the butterflies, bubbles, and shadows, which they so fruitlessly pursue are the pleasures and foolish things of their life, which perish with the using. As truly as the Lord liveth, and lovingly beckons from the gate of the beautiful city, none may ever reach him, except those who abandon their giddy pursuit of worldly pleasure, and carefully and prayerfully study the guide posts of instructions, directions, warnings, and danger signals, as revealed in the Word of the living God. "For wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat. But strait is the gate, and narrow the way that leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

S. H. THOMAS.

The Blood of Christ

Was it Necessary to his Resurrection?

TO ME the answer seems very plain, and the doctrine in accord with God's righteousness. The penalty of death was pronounced on account of Adam's sin of disobedience, with no provision that the execution of the sentence would abrogate, atone or expiate the sin; death would therefore be final in the absence of other or special provision for a release from the death state.

Known unto God are all his works from the beginning. His wisdom had provided that the command given to the man and his wife should not fail on account of their sin. Blood was shed to obtain skins to cover their nakedness (sin makes naked) and roll forward the day of death, that the earth might be filled with their posterity, and the seed of the woman produced that would bruise the serpent's head.

In God's economy he provided that without the shedding of blood in sacrifice there is no remission of sins; and that blood must be the blood of a sinless victim of Adam's race. Adam could transmit to his posterity only that which he himself possessed, namely a dying nature. Jesus was born in this nature, subject to death, which, as with Adam, would be final unless redeemed by blood.

God's purpose to fill the earth with sinless descendants of Adam required provision for resurrection from the death state. The scheme embraced the provision that if death overtook one to whom no personal sin attached, at the appointed time such one would awake. Jesus passed through life without committing sin. However this law or covenant of God was conditioned on the shedding of blood for its ratification.

All of God's promises are covenants whether conditional or absolute. When special importance was attached the covenant was ratified by blood sacrifice. Blood sacrifice was involved in the promise that the seed of the serpent would bruise the heel of the woman's seed—that is, cause his death. But by his righteousness he would crush the serpent's head; that is, abolish sin which has the power of death. Jesus' sinless life served as a proof of the righteousness of the law that it could be kept. But the one so keeping it did only that which was his duty to do, and unprofitable to abrogate the inherited death through Adam.

Jesus, dreading the suffering, shame and ignominy of death on the cross, his agony was such that his sweat was great drops of blood falling down to the ground; and in his distress prayed, "O my Father, if it be possible, let this cup pass from me." When no other way was found he voluntarily and willingly offered to yield up his life blood in sacrifice; which sacrifice was acceptable to the Father, being the blood that was typified under the old covenant dispensation, and which ratified and brought the same into force; the everlasting covenant by which "The God of peace brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant."

Having been made perfect through suffering and obedience, and exalted to the divine nature, he became, by God's appointment, the author of eternal life and salvation to all who accept the offered gift. "He that overcometh I will give to sit with me on my throne, even as I also overcame, and am set down on my Father's throne."

It is evident therefore that the sacrificial blood of Christ brought into force the provision for the release from death that Adam's sin caused, for all sleeping ones against whom no personal sins stand charged, or which were blotted out in the act of obedience.

S. T. BLESSING.

The Lord's Side

SOME BELIEVE the word of God as recorded; others add to the word. "God shall add unto him the plagues that are written in this book" (Rev. 22:18). I will give in parallel columns a few examples of Scripture that sound blasphemous in using the new addition.

GOD'S WORD	MAN'S WORD
God sent forth his Son made of a woman (Gal. 4: 4).	God sent forth Joseph's Son made of a woman.
God sent his only begotten Son into the world (John 4:9).	God sent Joseph's son into the world.
He shall be called the Son of the Highest (Luke 1:32).	He shall be called the son of Joseph.
This is my beloved Son in whom I am well pleased (Matt. 3:17).	This is the son of Joseph in whom I am well pleased.
Thou art my Son (Heb. 1:5).	Thou art the son of Joseph.
And I saw and bare record that this is the Son of God (John 1:34).	And I saw and bare record that this is the son of Joseph.
If thou be the Son of God, cast thyself down (Matt. 4:6).	If thou be the son of Joseph, cast thyself down.
If thou be the Son of God, come down from the cross, for he said, I am the Son of God (Matt. 27:40-43).	If thou be the son of Joseph, come down from the cross; for he said, I am the son of Joseph.
Say ye of him . . . Thou blasphemest; because I said I am the Son of God (John 10:36).	Say ye of him . . . Thou blasphemest; because I said, I am the son of Joseph.
By our law he ought to die, because he made himself the Son of God (John 19:7).	By our law he ought to die, because he made himself the son of Joseph.
Art thou the Christ, the Son of the Blessed? (Mark 14:61).	Art thou the Christ the son of Joseph?
Art thou then the Son of God? Ye say that I am (Luke 22:70).	Art thou then the son of Joseph? ye say that I am.
Truly this man was the Son of God (Mark 15:39).	Truly this man was the son of Joseph.
Rabbi, thou art the Son of God (John 1:49).	Rabbi, thou art the son of Joseph.
Dost thou believe on the Son of God? (John 9:35).	Dost thou believe on the son of Joseph?
Of a truth thou art the Son of God (Matt. 14:33).	Of a truth thou art the son of Joseph.
These things are written that ye migh believe that Jesus is the Christ the Son of God (John 20:31).	These things are written that ye might believe that Jesus is the Christ the son of Joseph.
Condemned already because he hath not believed in the name of the only begottten Son of God (John 3:18).	Codemned already because ye believed not in the son of Joseph. Enough, enough. Yours for truth and righteousness,

E. W. KNAPP.

The Father's House

WE FIND in John 14 our Savior comforted his disciples with the words from his own mouth. He begins by saying, "Let not your heart be troubled." How wonderful indeed it would sound in our ears to hear those comforting words face to face with a loving Savior! He goes on: "Ye believe in God, believe also in me. In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also."

The world seems to say by the life they are living the Lord has gone to prepare a place for us and will gather us home. We will just go on and have a good time. But listen: was Jesus talking to the world? No. Did he ever make such a promise to the world? No, See what he says in John 14:6: "Jesus saith unto him, I am the way, the truth, and the life. No man cometh unto the Father but by me." Well if the world ever goes into the kingdom, they must all come in by Christ. Are you willing to take the words of the apostle Peter, Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

Do you think we must be baptized before entering the kingdom? Yes. Why? Let us read John 3:3-5: But first comes another question: If a man had repented and should die before being baptized, could he enter God's kingdom? No. Do you say, "Herren, you are too hard on us?" Very well. Then shall we say Jesus lied? How did he answer Nicodemus? "Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God." Nicodemus, like many today, asks how can these things be? Jesus answered and said unto him, "Verily, verily I say unto thee, Except a man be born of water and of the spirit he cannot enter into the kingdom of God."

Now go back with me to Gen. 7:1: "The Lord said unto Noah, Come thou and all thy house into the ark: for thee have I seen righteons before me in this generation." What do you think Noah did? Did he go fishing saying, "I'll go into the ark after a while"? No. Turn to Heb. 11:7: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by which he condemned the world and became heir of the righteousness which is by faith."

Some say ask, "What is the house of many mansions? Is it the church?" Read 1 Pet. 4:17, 18: "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear?" Heb. 10:21, 22: "And having an high priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Let me give you another text: 1 Tim. 3:15: "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Question: How many churches of God are there? Only one. What is that one? It is the mystical body of Christ. Let us read again, 1 Cor. 12:12, 13-20: "For as the body is one and hath many members, and all the members of that one body being many, are one body; so also is Christ For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit." Many members but one body.

Again, Paul says, Rom. 12:1: "I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service." Then we find in John 16:7, 8: "Nevertheless I tell you the truth: it expedient for you that I go away, for if I go not away the comforter will not come unto you, but if I depart I will send him unto you. And when he is come he will reprove the world of sin, and of righteousness, and of judgment." What other reasons had Christ for going away? Luke 19:12-15: "Therefore a certain nobleman went into a far country to receive for himself a kingdom, and to return. And it came to pass when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading." We are looking for his return. I fear many are not, but are doing just as they were when Noah entered the ark. Nevertheless the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

S. I. HERRREN.

Man a Compound Being

GEN. 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of live; and man became a living soul."

From this text we learn that the living man is a compound. Was there any man before this act of creation? No. Was the dust the man? Was the breath of life the man? No. Dust has no consciousness. The breath of life has no consciousness. Are we to believe, then, that God cannot put dust and the breath of life together and produce consciousness? No. Certain elements have certain qualities, but combined elements often have new qualities. If a living man is a compound, it is this union of his parts that constitute him such. All law proves this. What is brass? A combination of zinc and copper. Is zinc brass? Is copper brass? No, but combine the two in certain proportions, and you have brass. What is potash? Is it simple or compound? Compound. It is composed of potassium, a metal, and oxygen, a gaseous element. Oxygen is not potash, neither is potassium, but united they make potash, and this united with grease makes soap.

Now organized dust is called "man." Why is this? Because personality is in his organism, and all the faculties that inhere in man are there. Man was lifeless till God breathed into his nostrils the breath of life. Certain parts of iron and steel brought together in proper form make an engine, but it is not a moving engine. What is needed to make it a moving engine? Steam. So after man is created the breath of life must be added to make him a living man.

What is death? The opposite of life. If living man is a combination of dust and the breath of life, and if death is a dissolution, will it not end the phenomena produced by this combination? If you separate the zinc and copper, have you not lost your brass? This is true of all compounds, that when you separate them, you lose your compound; and it is equally true of man. Now what becomes of man?

Gen. 3:19: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and into dust shalt thou return." Twice we have that word "return." What does it teach? Going back to former conditions, a reduction of the compound to its simple elements.—W. N. PILE.

The gospel is a fact, therefore tell it simply.

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Editorial

The great Italian tragedienne Duse was asked by her daughter, What is life? Her answer was: "Life, my child, is just a test of courage." There is a great deal of truth in this definition of life; for who will deny that, from the cradle to the grave, life is a warfare? It is not only the soldiers in our national armies who are engaged in battles. Many of us who have never shouldered a rifle or worn a uniform are engaged in a struggle that puts all our courage to the test. It is the great battle of life, in which we have arrayed against us the enemies of our own passions, our own weaknesses, our own vanity and selfishness, and our own fear. It is a fight against great odds, but the captain of our salvation will eventually lead us to victory if we trust and obey him.

May it be, brethren and sisters, that at the close of the struggle we will be able to say like the apostle of old: "I have fought a good fight; I have kept the faith."

THE SEQUEL

"After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb; . . . . and one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of much tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:9, 13-17).

* * *

God's Present Supervision

DEAR BROTHER BROWN:

In reading The Restitution I note with interest the articles you write on Larger Hope, and also what you name "Second Chance."

I understand that we should be all of one mind, and it seems that through The Restitution is the best way to understand each other.

I note in The Restitution dated Dec. 21, 1920, that E. W. Knapp makes the statement that "It is heresy to believe that those that have never heard nor believed the gospel will have another chance in the future."

If he did not have a chance in this age and had one in the next age, why should that be called his second chance?

Do not you and I agree that God's ways are equal, and that he is no respecter of persons? Now if you agree with me that God's ways are equal, you will also admit that all men learn the truth in this age, or else they will in the next age, will you not?

We both are sure that some learn the truth in this age and are given a chance to be saved. It seems to me that the argument that those who do not learn the truth in this age will never be given a chance to learn it at all and thus be saved, is a pretty big argument. I I cannot see where there is any "second chance" connected with it.

Yours for the truth,

R. E. ANDERSON.

Editorial Comments

A GREAT deal has been said and written upon the subject referred to in the above letter. We have tried to analyze the statement, made by those who believe this theory, of a post resurrectional opportunity to those who have not had the gospel presented to them during their life time. In making this analysis, the object in mind has been to discover the underlying thought, the mental attitude, from which this theory has sprung, in order that we might begin from this point, and follow the process of reasoning by which it is established in the minds of its adherents. This course has led us to the following conclusions:

LOVE FOR HUMANITY

(1) The theory has its origin in a large hearted love for humanity, which is very commendable in itself, and is shared by every true believer. "Why should we have a chance and the rest of humanity be passed by?" is an expression we have often heard from those who advocate, or believe in a post-resurrectional probation. They want to see everybody be saved, or as they put it, "have a chance" to be saved. This is quite in harmony with God's thoughts: he has said through the apostle Paul, that "he will have all men to be saved, and come to a knowledge of the truth" (1 Tim. 2:4). Or as it is expressed by Peter, "not willing that any should perish, but that all should come to repentance" (2 Pet. 3:9). Would to God that we were all so filled with this thought that we would go out into the highways and byways and cry aloud to men and women to come to Christ and know and believe his truth now. "Now is the accepted time; now is the day of salvation." Let us leave the future age to the judge of all the earth who assuredly will do right, and devote ourselves earnestly to the duty that devolves upon every enlightened son of God to preach the truth, in season and out of season, to those who are now in the position we once occupied, "without Christ, being alines from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world."

GOD'S SUPERVISION EXERCISED NOW

(2) Beginning with this very natural and commendable love for humanity, the adherents of "larger hope" begin to speculate: and the wish becomes father of the thought that they will all be raised from the dead to be given an opportunity for salvation, because they have not had an opportunity during their present life. This is predicated upon the equality of God's ways, which requires him to give every one an equal chance.

This is the first step in a wrong direction. The first premise laid down is wrong; and not only wrong, but does a terrible injustice to God. In fact, it is a direct insult to him. The first premise is that "all do not have a chance now." This is a purely human viewpoint and leaves out God's omnipotence, omniscience, and wisdom out of account altogether. Not only so but it ignores the plainest statements of the divine word. Solomon, or rather God through Solomon says: "The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3) Listen to Jeremiah: "Ah Lord God: behold thou hast made the heaven and the earth by thy great power and stretched out arm, and there is nothing too hard for thee: thou showest lovingkindenss unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: the great, the mighty God, the Lord of hosts is his name, great in council and mighty in work: for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings" (Jer. 32:17-19). Again, the Lord speaks: "I the Lord search the heart, I try the reins, even to give every man according to the fruit of his doings" (Jer. 17-10). "The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth. He fashioneth their hearts alike; he considereth all their works" (Psa. 33:13-15). In Psalms 14 the Psalmist tells us why God looks upon all the inhabitants of the earth and considereth all their works: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God." The apostle Paul told the Athenians the same thing exactly in that wonderful address on Mars Hill; he said: "And hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:26, 27).

Now in the face of these statements of holy writ which tell us of an all wise, omniscient and loving God looking down upon the world of mankind, fashioning their hearts alike, considering all their works, beholding the good and the evil, searching the hearts of men to see if there be any that seek him or who haply may feel after him; will anyone dare to say that a single individual is deprived of a chance now? for this great supervision of God is being exercised now; he is searching for those who have the least feeling toward him, and it is absolutely impossible for any to hunger and thirst after righteousness without being filled, or to feel after God without finding him. In the light of these passages the words of Paul have great force: "If our gospel be hid, it is hid from them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of

Christ, who is the image of God, should shine unto them" (2 Cor. 4:3, 4). We love those who have this large hearted love for humanity; our own hearts go out in love to a perishing world. Would to God that we might be the instruments in his hands to save many. Let us do our best for them now, brethren, and thus show our love by our works. It is easy to pass them along to another age but God has decreed that now is the accepted time, now is the day of salvation. Let us take care that our love for men does not obscure our view of God's justice and wisdom; but let us bow to his will, knowing that he will do right.

Cleveland Ecclesial Notes

We miss Sister H. W. Stroud who, accompanied by her daughter, Sister Viola, is spending the winter in New Orleans, La.

Sister Paul Tomick has had to submit to an operation. At this writing she is doing fairly well. Remember her in prayer.

Feb. 2nd Brother Herron and Sister Irish were united in matrimony. The prayers and best wishes of the church are with them. As "heirs together of the grace of life" may they make secure a home in the coming Kingdom of God.

Jan. 30th Miss Marjorie Avery, the daughter of Sister Avery, was baptized to become a new creature in Christ. She is perhaps the youngest member of our church. But on account of the zeal and competence of her mother together with the help of the Sunday School her intelligence in the truth is wonderful.

ROBT. G. HUGGINS.

The Scripture

A FRIENDLY TALK ON A FRUITFUL TOPIC

WERE WE to hold a Bible in our hands and ask a young child what it was, the answer would probably be, "a book." The Bible is not only a book, but it is the book; and not only so, but it is the book of books

In the winter of 1914 a printed letter from Queen Elizabeth, of Belgium was read by many people in this country; none could read that letter without feeling the deepest sympathy for that loving queen as she pleaded for her stricken people and country. The Bible is not one letter but a book of many letters, showing the loving heart of an omnipotent sovereign Creator to a world that had disregarded and revolted from his just and beneficent control. The book is one, in its instructions, its admonitions and its warnings; in its prophecies, its petitions and its promises; in its faithfulness in teaching the dire results of disobedience to its precepts, on the one hand, and also the glorious rewards awaiting the obedient on the other. All through the book are given examples of both, that we may profit if we will, avoiding the evil results of the former and gaining the blessedness of the latter.

In the physical heavens, after the summer shower, we see the beautiful bow of promise; so in the light of our holy book we see the bow of divine promise spanning the ages with its symbolic colors: the blood red band of sacrifice, the silver of truth, the golden band of love, and last and best of all, the royal purple of dominion, resting first in the Edenic garden with its promise, "the seed of the woamn shall bruise the serpent's head;" and at last in the Isle of Patmos, when the heavenly voice is heard saying, "Surely, I come quickly:" to which the beloved disciple in ecstatic vision replies, "Even so, come Anointed Jesus." Praise Jehovah for his unspeakable gift!

Wonderful story of love,
Though we are far away.
Wonderful story of love.
Still he doth call today.
Calling from Calvary's mountain,
Down from the crystal bright fountain,
E'en from the dawn of creation,
Wonderful story of love.

M. A. LILLYBRIDGE.

About Believing

1. A Pointed Question—Dost thou believe? etc. (John 9:35).

2. A Plain Answer—I believe that Jesus Christ. etc. (Acts 8:37).

3. A Prolific Result—Forgiveness (Acts 10:13), Justification (Acts 13:39), Salvation (Rom. 10:9), Sonship (John 1:12), Everlasting life (John 5:24), The Holy Spirit (John 7:39), Full and Final Victory over Death (John 11:26).

Through the first Adam we have nothing but sin and death; through the second Adam, or Christ, we have righteousness and life.

An Explanation of Psa. 145:9

REFERRING TO our explanation of this Scripture which was given in The Restitution Jan. 18th, a correspondent writes: "Your article on 'Inequalities Among Men' is stimulating to thought, and your comments on Psa. 145:9 are original. This passage is written in the present tense, a fact which I had not noticed before; but of the word 'all,' which occurs twice in the text, you say nothing. If you can reduce this word to the present tense, too, you have made your point."

MERCY AND GOODNESS IN PRESENT TENSE

QUOTED IN full the text reads: "The Lord is good to all, and his tender mercies are over all his works." By giving this Scripture a future application Universalists seek to prove that all will finally be saved. Advocates of Larger Hope, believing this application to be true, infer from the text that all must learn the truth sometime, and have at least an opportunity to be saved. Both these theorists are blind to the fact that God's goodness "is" and that his mercies "are" now in full operation. The passage itself reduces the word "all," whatever the extent of its meaning may be, to the present. The goodness and the "tender mercies are" for "all" in the present, not in the future; here, not hereafter. These words no more favor the salvation of all men in the future, or the enlightenment of all sometime hereafter, than they do in the present. If the tender mercy of God can be enjoyed by a man three score and ten years, and he be ignorant, sinful, and miserable all the while, what proof is there that he may not be ignorant and sinful in the future, notwithstanding the goodness and tender mercy of God? If "the riches of his goodness and forebearance and longsuffering" are despised in the present by the multitudes, "not knowing that the goodness of God leadeth to repentance" (Rom. 2:4), may not "the goodness of God" be wasted in the future, as it is in the present, upon hard and impenitent hearts? (verse 5). That "his mercy endureth forever" does not militate against the facts in the case. Yes, his mercy does endure forever; but still it cannot profit a man who will not receive it. This mercy "is forever" now, and yet men practice iniquity till they become a curse to themselves, a disgrace to society, and finally curse God and die. What better will it make the matter for mercy to endure forever? The mercy that will permit a man to live in ignorance and sin all his life, and die in this condition, will not benefit him by enduring forever.

GOD NOT GOOD TO "ALL" UNIVERSALLY

Our correspondent's trouble all comes from making the word "all" a term of universal extent. God is not good to "all" in a universal sense, and never will be. Was God good to the wicked Sodomites when he rained down fire and brimstone upon them? Yes, says latitudinarians; for God says, "I took them away as I saw good" (Ezek. 16:50). But good to whom? Not to the Sodomites who were burned up in a moment (Lam. 4:6); but it was good to Lot and his family. They were "set forth for an example, suffering the vengeance of eternal fire" (Jude 7). It was a good example for "those who should afterwards live ungodly" (2 Pet. 2:6). Paul settles the controversy and forever puts it to rest in these words: "Behold, therefore, the goodness and severity of God; on them which fell, severity; but towards thee goodness, if thou continue in his goodness, otherwise thou also shall be cut off" (Rom. 11:22). In this passage the word "severity" is used in contrast with "goodness," and hence must mean exactly the opposite. God, then, is not good to all in a universal sense; for it was not "goodness" to those who fell, but "severity." Goodness was extended to others upon the condition of "continuing in his goodness."

MERCY FOREVER

People of latitudinarian tendencies are always quoting David's words, "His mercy endureth forever." They make capital of the fact that in one psalm of twenty-six verses it is said twenty-six times, "His mercy endureth forever" (Psa. 136). Well let us give an extract from this psalm and the reader can judge for himself to whom the mercy of the Lord endureth forever: "O give thanks to the Lord of lords: for his mercy endureth forever . . . . to him that smote Egypt in their firstborn: for his mercy endureth forever: . . . . but overthrew Pharoah and his host in the Red Sea: for his mercy endureth forever: . . . . to him that smote great kings: for his mercy endureth forever: AND SLEW FAMOUS KINGS: for his mercy endureth forever." From this quotation one thing is surely evident: the mercy of the Lord is towards the people who love him—not at all towards the wicked whom he slew for their sake. The Psalmist frequently takes this view of the subject. "With the merciful thou wilt show thyself merciful" (Psa. 18:25). "All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies" (Psa. 25:10). "Many sorrows shall be to the wicked, but he that trusteth in the Lord, mercy shall compass him about" (Psa. 32:10). "The mercy of the Lord is from everlasting to everlasting, upon them that fear him" (Psa. 103:17). These texts tell exactly to whom the mercy of the Lord endureth forever. It is "from everlasting to everlasting, upon them that fear him." Universalism teaches, under the disguise of Larger Hope, that the mercy of the Lord is from everlasting to everlasting upon the wicked, just as much as upon them that fear God. "Therefore he that made them, will not have mercy upon them, and he that formed them, will show them no favor" (Isa. 27:11). How can a man be saved to whom God will show "no mercy" ?

CONDITIONS OF MERCY

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him" (Isa. 55:7). Universalism teaches that God will have mercy upon him whether he forsakes "his way" or not; Larger Hope teaches that he will have mercy upon those who refuse to give up their "thoughts" by giving them future opportunities to learn the truth. But God himself says: "Therefore will I also deal in fury, mine eyes shall not spare, neither will I have pity, and though they cry in mine ears with a loud voice, yet will I not hear them" (Ezek. 8:18). "I will dash them one against another, even the fathers and the sons together, saith the Lord. I will not pity, nor spare, nor have mercy, but destroy them" (Jer. 13:14). Now while it is true that "like as a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103:13), yet it is also true that upon those who do not "fear him" these words shall come to pass: "Because I have called and ye have refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as a desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me" (Prov. 1:24-28). Under Moses' law certain ones died "without mercy" (Heb. 10:28), and James says, "He shall have judgment without mercy (on them) that have showed no mercy" (James 2:13). John speaks of some who "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation" (Rev. 14:10). Wrath "without mixture": wrath without any mixture of mercy in it. It cannot be claimed that "wrath" means disciplinary stripes of Universalism; for such strifes are a means of salvation. John the Baptist exhorted the Jews to "flee from the wrath to come" (Matt. 3:7). This surely does not mean they were to "flee" from what would save them! Paul says that Christ has "delivered us from the wrath to come" (1 Thess. 1:10), and that "we shall be saved from wrath through him" (Rom. 5:9). This wrath to come, from which Christ has "delivered" and "saved" us, cannot mean the corrective and saving discipline so much paraded as a saving means of salvation. If we are to be saved by wrath, then when we "flee from wrath to come," as enjoined by Scripture, we are fleeing from the gracious means of salvation; and when Christ "delivered" and "saved" us from this wrath, he freed and "saved" us from being saved! "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). If the wrath of God is what saves us, then as believers are "delivered" from that wrath, they cannot be saved; but as the wrath of God "abides" on unbelievers, they are all sure to be saved! Believers all lost; unbelievers all saved! Reader, can you believe it?

ROBT. G. HUGGINS.

National Berean Society

Motto: Search the Scriptuae Daily
Unity, Truth, and Righteousness

LEOTA B. HANSON .... EDITOR
106 South 2nd St., St Louis, Missouri

TRACTS

HAVE WE forgotten the tract work? In the parable of the sower, Math. 13:3-8, some seeds fell by the wayside, and the fowls came and devoured them; some fell upon stoney places, where they had not much earth: some fell among thorns and were choked, but others fell into good ground and brought forth fruit.

We can not always choose the ground, neither can we alway wholly prepare it, but a timely tract may help some one.

Let us plant and water by giving suitable tracts and leave it with God to give the increase (1 Cor. 3:6, 7).

Send for free tracts to Mrs. Lydia Railsback, 621 South Fellows St., South Bend, Ind.

* * *

DEAR BEREANS:

AS I was re-elected Secretary of the Nebraska Berean Society at our last conference, I am again appealing to you all, not only the Bereans, but

others of the faith, to help spread the truth. As we can plainly see, we are close to the end and will soon be facing the great perils that are yet to arise. By helping spread the truth we can all feel that we have done something towards helping with the Lord's work. This can be done by sending to me for tracts and distributing them around to others. In this way you may get someone interested in the truth, and by doing this you will feel that you have done your part in the great work. You can also help in many other ways, as we all know it takes a great deal to have these tracts printed, and get them sent out. We should all help with some part of the great work and also contribute to its support. Let us try to give our mite toward the tract fund. There were not many that answered my appeal last year. Let us see if there is not a few more this year. As the Nebraska Bereans had done more work last year than any other, so we want to try and make it greater this year. Since our conference I have sent out sixty-six tracts, which is not many but there is time enough between now and conference so that we can distribute many more. Let us try to have a larger tract report to send in this year than last year. This is not meant for just the Nebraska Bereans, but all others. And I feel sure that you will all want to help with the great work. With God's blessing on you all,

Your sister waiting for the Lord's coming,

MAYNHILL SORENSEN.
6110 North 36th St.
Omaha, Neb.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

BOYS, READ THIS

By a Boy

My friend, have you heard of the club for boys
  On the banks of the River Work,
Where the noise of the bustle fills the air
  And high ambitions lurk?
It lies in the valley of Now's-the-time,
  In the province of No-Delay;
It's the home of the careful, ever elert,
  Where the big Stick-to-its-stay.
The club is as young as the day before.
  And it grows in the darkest year;
It is wrapped in the sunshine of successful dreams,
And praises are sung to its honest schemes
  And echoed in joyous cheers.

TEMPERATE

TRUE: I want to be true to God, therefore I must be temperate. Intemperance leads to faithlessness.

ENERGETIC: To do good things. Intemperance leads to weakness and indolence.

MANLY: Intemperance makes men loose self-respect and the respect of others.

PURE: I want to be pure in word, and thought and deed; intemperance leads to impurity.

ESTEEMED: I want to so live that my Savior will say "Well done," therefore I must be temperate.

RIGHTMINDED: So that I can make wise decissions. Intemperance weakens judgment and will power.

ALERT: To grasp my opportunity. They pass by rapidly.

TRUSTWORTHY: My captain has assigned me to a post of duty. I must do as ordered.

EVER VILIGANT: The devil goeth about like a roaring lion, seeking whom he may devour.

RELIANCE: 1 Corinthians 10:13; Hebrews 4:15, 16.

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VOLUME 73 CLEVELAND, OHIO, FEBRUARY 22nd, 1921 NUMBER 8

My Father's Face and My Father's Dream

A DREAM DREAMED IN OCTOBER, 1838

How plain I see in twilight gloom,
  My saintly father's face,
And read the story written there
  Of inner sanctifying grace!
Head bowed on hand in solemn mien
  He to me like a prophet seems,
Enrapt by God from all around,
  In deep prophetic dreams.

And once indeed there truly came
  To him a tall, angelic form
To herald to our own dear land
  War's swift approaching storm;
He paused outside our western gate,
  With war-drum swung before,
His right hand beating telling stroke,
  His left one, a call to war.

And far as father's eyes could reach
  Were hearses moving on,
Bearing the dead to burial place
  While many mourners mourned;
And then uprose that angel's voice
  Like thunder to the ear,
As he pronounced the solemn doom
  Of land we hold so dear.

"Woe! woe! woe! ye people of the land,"
  He cried, "because of your iniquity,"
Famine, pestilence and sword shall plead
  Till end of sin there be;
Then moved the funeral train along;
  And vanished out of sight
 And father rose from pallet bed,
  Excited and affright.

Already dressed, for he a watcher was,
  Above the bed of pain,
Where I by typhus stricken down,
  For weary weeks had lain;
Scarce conscious of a thing that passed
  Except my father's prayer
(That answered was) that I, raised up,
  His joy and work might share.

But others of our household band
  Had caught the plague from me,
And every bed below was filled
  With forms too pitiful to see;

And well my father knew that dream,
  To him portended ill;
That death would come within his doors,
  And empty caskets fill.

And angel vision came to pass,
  For ere the break of dawn,
Our little Johnny closed his eyes,
  To sleep till Jesus comes.
And Byron, staff of ageing years,
  My father's eldest son,
When few more weeks had passed away,
  To quiet rest went down.

My father's prayerful mother said,
  "I'll see the end of earthly things,"
And died just as the dying year
  Had folded up his wings.
My lover, aunt and cousin went,
  With other kindred friends,
Leaving us like the smitten tree
  That 'neath the whirlwind bends.

Yet father bravely bore it all,
  With eye uplifted to the hills,
Still saying, as did Job of old,
  Let God do with me as he wills,
"I will him trust, though he me slay"
  All blessed be his holy name,
"He gave," and he hath right to "take away;"
  His wisdom none can doubt or blame.

And two years later came the war
  The angel had foretold,
Freeing the slaves, that sinful men
  So long had bought and sold.
Fierce were the battles fought, and long,
  And blood in torrents surged,
That the dark crime of stealing men,
  Might from our land be purged.

The dreamer and his dream are gone,
  But O 'tis bliss to me,
That when I come to yon dear home
  I father's face shall see.
And walk and talk and laugh with him,
  As in the days gone by,
Where pestilence no more shall come,
  And friends shall never die.

S. ROXANA WINCH.

Oregon [illegible]

Israel's Dispersion and Consolation and The Time of Gentile Dominion

IT IS amazing to learn how little is really known concerning the dispersion of Israel, and the times of the Gentiles, so explicitly pointed out in the Scriptures, by those who are avowed followers of Christ, and yet who reject the gospel of the kingdom. And in the rejection of the gospel, we easily find the cause of this ignorance, and their failure to discern the signs of the times.

THE CALL OF ISRAEL, THEIR REJECTION AND RECONCILIATION

When God called Israel out of Egyptian bondage, he promised a blessing for obedience. In the twentysixth chapter of Leviticus, we find an account of God's warning to them. If they should walk contrary unto him, a seven times plague or punishment would pass over them. Nevertheless, because of the sacred promise God made to their fathers, he is to gather a remnant of this people from the nations where he has scattered them and build again the tabernacle of David, and establish them in their own land, never again to be rooted up.

Why should anyone reject the emphatic words of God as recorded in Amos 9:11, 12, 15: "In that day will I raise up the tabernacle of David that is fallen, and close up the breeches thereof: and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doeth this. And I will plant them upon their land which I have given them, saith the Lord God." Let the angel Gabriel, sent from God tell us who it is that shall take the throne of David: "He (Jesus) shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David" (Luke 1:32). The Turks are in constant dread of the hordes of Russia. To day I read an account of a fear among them that Russia might in the near future sweep down upon them.

If God's set time is upon us we may look for wonderful developments. I hardly think it pleases God for us to be frightened or impatient. God is going to take ample time to handle the situation justly, as he always has done things, as Brother Huggins suggests to us, and the Scriptures tell us to submit ourselves to the present order of things until the appointed time comes. It is natural for those who long for the Lord's return to anxiously watch every movement for signs of his nearness. This attitude must be pleasing to the Bridegroom.

But are we sure that we are among those who have made themselves ready? Are we looking heavenward with a prayer for our Lord's return when we need to have our head bowed to the earth seeking the Lord's mercy that we may be among those of whom God says: "It may be that I will hide thee in the time of trouble."

THE TIMES OF THE GENTILES

We find that the kingdoms of the Gentiles, beginning with Nebuchadnezzar, the head of a great image representing Gentile dominion, has trodden down Jerusalem from that time. Now Jesus warns his followers concerning this treading down of the holy city in these words: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." God declares that he rules even in the kingdoms of men; that he raises up kings and puts down kings. The balance of power has been maintained by the power of God among the Gentile nations, and when the time comes for the overthrow of these orders of governments no earthly power can prevent it. Were it not for this divine intervention, government through human agency would have long ago perished from the earth.

How little the world realizes that the children of God have been a salt in the earth. On account of those whom the Father has called from the world the powers that be are upheld. God is still taking out a people for his name but the reins of government will soon be taken by his Son and shared by those whom the Father has given him.

ARE WE NOW LIVING IN THE TIME OF THE END?

Israel's overthrow seems to have covered a time cycle or epoch of about 19 years, or from 606 B. C. when Jerusalem was laid waste and the temple burned. The year 598 B. C. marks the time of king Jehoiachim's surrender to Nebuchadnezzar (2 Kings 24:14).

There seems to be no question about the seven times period covering Gentile dominion and also the time of Israel's dispersion and punishment being 2520 years. By applying this time measure to these three dates brings us to an epoch covering 1914, 1922 and 1933. Time students may vary slightly in the time and scope of these beginning periods, but it is notable that all seem pretty well agreed that within the next seven years the Redeemer of his people shall return to deliver Jerusalem from the grasp of her enemies and God shall be magnified thereby before their eyes.

1914 has passed into history and God's people can see his hand in an unmistakable way among the nations; they shall be brought low and humbled. Do not the Scriptures teach that sometime prior to the sight prophesied of by Enoch, the coming of Christ with ten thousand of his saints (Jude 14), that the marriage is to take place? How long a time is to be occupied in the secret chamber does not seem to be made known, but nineteen hundred and twenty-two may bring in the redemption of Christ's helpmeet as stated by the prophet Daniel 12:2 in these words: "And many that sleep in the dust of the earth shall awake, some to everlasting life and some to everlasting contempt; and they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The establishment of the kingdom of God over the remnant of Israel, shall be the first constructive step. Israel, sorely afflicted, is to accept their king when he comes, but the nations shall have to be broken in pieces before submission to the kingship of Christ. The nations who have been the enemies of the Jews, and who now refuse to serve Israel shall perish; yea, these nations shall utterly be wasted (Isa. 60:12) "For behold the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. For I know their works and their thoughts; it shall come that I will gather all nations and tongues; and they shall come an see my glory" (Jer. 65:15, 16, 18). May it please God for our own country to be among those who may offer the least resistance to a dominion and a kingdom that shall never be left to other people. Daniel when pressing the angel as to what the final closing scenes of the age should be, was told these words: "Go thy way, Daniel: for the words are closed up and sealed until the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand" (Dan. 12: 9, 10).

Without any doubt we are upon the threshold of events that shall confound the high and mighty of the present world. To do this God has chosen the foolish of the world, rich in faith and heirs of the kingdom. When we lie down at night do we anticipate that before another sun we may stand before the Son of Man to give an account of the deeds done in the body; when we arise is there a prayer on our lips that God will keep us from the pitfalls of satan and fit us for the brightness of his coming.

J. E. HAMMOND.

The "Plymouth Brethren" and the Punishment of the Wicked

A VERY great responsibility attaches to the man who occupies the position of a religious teacher and leader. He ought to be above all things honest—honest in dealing with God's truth, and honest to his opponents, or those who differ from him. We fear that Mr. John R. Caldwell, a prominent leader of the "Plymouth" Brethren in Glasgow, does not come up to this standard as a leader, for whenever he has to refer to Conditional Immortality, he never uses that title, but "the non-eternity of punishment." All his followers do the same thing. On their part it is doubtless, in the great majority of cases, pure ignorance; but it is not so in his case. He knows well enough that believers in Conditional Immortality have over and over again repudiated his title as utterly misleading and nondescriptive of their position. Indeed they would never take the title as applying to themselves, were is not made plain by other connections that it is intended to be so applied. But in spite of all disclaimers—in spite of the knowledge that they believe in eternal punishmnt as strongly as he does himself—he persists in calling their doctrine "the non-eternity of punishment." This is not honest. If he should say that he does not admit that eternal destruction, or death, is an eternal punishment; that does not alter the case. He knows that the other side believes and maintains the contrary, and that they have adopted a title by which they choose to be known; therefore as an honest man he ought not to ignore their contention and title, and call them names with the intention of creating an unjust and ignorant prejudice against their doctrine. From such controversalists we can never expect any fair play.

Neither do we think that he deals honestly with God's Word. In his magazine, "The Witness," for July, 1896, he contributes an article on "Fundamental Error and Scriptural Discipline." In this article he classes believers in Conditional Immortaily and Universalism under the one title (another instance of his want of fair-mindedness), and says that "the enormously rapid spread of these doctrines throughout all Christendom, and the indifference with which they are regarded by some who are themselvs sound in the faith, seem to call for a decided facing of the question as to how the holders of such errors are to be dealt with according to the word of God." The attack is, however, almost exclusively levelled at Conditional Immortality, and the facing of the question is not as to the truth of the doctrine, but as to deal with those who hold the "heresy," for heresy it is by a foregone conclusion. And by a process of reasoning satisfactory to himself, judgment is arrived at and sentence of excommunication is pronounced. This troubles us just as little as any papal sentence of excommunication.

But the tables may be turned upon Mr. Caldwell quite well. He says: "If a defiled conscience be allowed, th Spirit is grieved and the power for maintaining the truth is gone. It is therefore certain that where fundamental error is embraced conscience has first been violated. This may not be apparent to others, it may have been in such a way as not to appear in this life, but as surely as the leprous spot on the forehead declares the man to be 'utterly unclean,' so surely does fundamental error discover the moral condition of him who holds it." Now Mr. Caldwell is evidently so wrapped up in his own sense of self-righteousness, that not for a moment does he pause to think that these serious accusations, which he does not hesitate to level at others, may be levelled at himself. He forgets that from our standpoint it is he who has the fundamental error, and so every word which he has used in condemnation of us is equally in condemnation of hismelf, according to which side has the truth. That is the point first to be settled. Whose "conscience has first been violated," if not those which have imbibed the Platonic dogma of natural immortality—the devil's lie of Gen. 3:4? Having first adopted that idea as a fixed principle, or fundamental doctrine, it is not possible for them to deal honestly with the word of God. Witness the following statement: "Scripture invariably conveys the thought of the punishment of sin being eternal, conscious suffering." "Invariably," observe! We begin to wonder whether the writer of these words has any eyes that he can see, or we may rub our own and wonder if we have been seeing aright. Let the unbiassed reader judge for himself from the following passages:

> Yet a little while, and the wicked shall not be; thou shalt diligently consider his place, and he shall not be. . . . . the wicked shall perish, and the enemies of the Lord shall be as the excellency of the pastures: they shall consume; in smoke shall they consume away (Psa. 37:10, 20).
>
> Ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and his work as a spark; and they shall both burn together, and none shall quench them (Isa. 1:30, 31).
>
> What do ye imagine against the Lord? He will make a full end: affliction shall rise up the second time. For though they be like tangled thorns, and be drenched as it were in their drink, they shall be devoured utterly as dry stubble (Nahum 1:9, 10).
>
> Behold the day cometh, it burneth as a furnace; and all the proud, and all that work wickedness, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch (Malachi 4:1).
>
> Even now is the axe laid unto the root of the trees: every tree therefore that bringeth not forth good fruit is hewn down, and cast into the fire. . . . He that cometh after me is mightier than I. . . , whose fan is in his hand and he will thoroughly cleanse his threshing floor: and he will gather his wheat into his garner, but the chaff will burn up with unquenchable fire (Matt. 3:10-12).
>
> Gather up first the tares, and bind them in bundles to burn them. . . . As therefore the tares are gathered up and burned with fire; so shall it be in the end of the world (Matt. 13:30, 40).
>
> If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire and they are burned (John 15:6).
>
> They are the enemies of the cross of Christ; whose end is perdition (Phil. 3:18 19).
>
> But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption (2 Pet. 2.12).

In these passages (only samples of many more of similar import) we have several figures under which the punishment of the wicked is predicted. Is there in a single one of them th idea of "eternal, conscious suffering"? Do they not all expressly exclude the thought? An article that consumes away into smoke—what is left of it? A garden without water"—what life is there in it? How does the Lord make a "full end" of those who have an endless existence? How can those who are to exist forever in conscious indestructible existence be appropriately likened unto tow, or dry stubble, or chaff—the most inflamable and destructible of all materials? Who would ever think that a tree continues to exist and live of which it is said that "neither root nor branch" of it is left? Who would ever suppose that an unfruitful tree dug up, and cast out, and put in the fire; or a withered branch severed from the life-giving stem, and cast into the fire: or tares gathered up in bundles to be burned, are symbols of continued life and existence? Who believes that an "unquenchable fire" is a fire that does not burn up, or, in other words, does not do its work? or believes that there is no difference between burning up and burning on? or that there is no difference between coming to an end and having no end.? No one would say or believe any of these impossibilities except a man whose "conscience has first been violated" by the false doctrine of natural immortality. If we are the Sadducees of modern times, as Mr. Caldwell is pleased to call us (although we believe both in the existence of spirit and in resurrection), then he and his followers may be called the Pharisees of these days, to whom our Lords' words apply: "This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

So completely have they closed their eyes that it would almost appear as if the passages we have quoted were not in Mr. Caldwell's Bible. And in reality his Bible on this subject must be confined to the Rich Man and Lazarus, and perhaps such passages as Mark 9:42-48, and Re. 14:10, 11; 20:10. For assuredly in no other passages is it permissible even to deduce the idea of "eternal, conscious suffering." For what is the plain, unfigurative language of Scripture? "The wages of sin is death:" "If ye live after the flesh, ye shall die:" "He that soweth to the flesh, shall of the flesh reap corruption:" "Sin when it is finished, bringeth forth death:" "Who shall be punished with everlasting destruction from the presence of the Lord:" and so on almost ad infinitum. Again we ask, Who supposes that death means life; that to die means to live forever, even in misery; that corruption means an endless conscious existence; that everlasting destruction means an everlasting preservation (in misery); or that the finish of sin means that it shall go on without end? And again, we reply, No one, save those whose "conscience has first been violated" by the false doctrine of natural immortality. Only they would think of so perverting the ordinary use of language, and it is not possible for them to deal honestly with God's word.

Hence even their beggarly array of texts against the overwhelming and uniform testimony of the Scripture will be found on examination in no way to support them. For the scene of the Rich Man and Lazarus is laid in Hades, a place of the dead, where the Scripture informs us there is no knowledge, nor work, nor praise, nor speech, but silence, and the worm, and corruption. Therefore, in brief, we must view it as a parable or set ourselves in opposition to all the plain, unparabolic teaching as to the state of Sheol or Hades. "The unquenchable fire," and "the worm that dieth not," of Mark 9, are quoted from Isa. 66, where the connection shows the scene to be one of carnage, where worms are feeding upon corpses. And indeed, the passage when rightly understood is a strong figure of utter and irremediable destruction. The passage in Rev. 14 refers to a local destruction of certain ones that worship the beast, and their torment is limited by the expression "day nor night." It does not refer to the final punishment of the wicked in the day of judgment. The same limitation is found in Rev. 20:10, which, moreover, has special reference to the devil. The fate of wicked men is foretold further on in the chapter. Those whose names were "not found written in the book of life" were "cast into the lake of fire." "This is the second death."

We might say very much more, of course, on these things, and no doubt what we have said on these last few texts will not meet with Mr. Caldwell's assent; but we put the matter before any fair and open mind to decide on which side lies the truth; to decide whether it is not mad folly in the search after truth to reject say seven-eighths of the plain, unparabolic testimony laid before us, and pin our faith to doubtful interpretations, to say the least, of one or two parabolic and highly figurative passages. We have no fear of the result. Truth is stronger than error, and must prevail; but of course we can close the door to its entrance, and effectually shut it out. This is the prenest attitude of Mr. Caldwell and his followers. They have hardened their hearts and shut them up against the reception of God's truth. Perhaps God in his grace will soften their hearts some day, and open their eyes to see light in his light.

R. H. JUDD.

Matt 18:20 Outlined

this translation the reference is to only one lass of believers, those who die and live again at he resurrection. They live again, as Rotherham uggests in a footnote, "because Jesus is 'the esurrection,'" and those who thus live again, hall not die forever, "because Jesus is 'the life.'"

Whether we accept Bullinger's exposition or otherham's translation, in either case there is no believers who die are not dead.—Beli

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It takes much wisdom to realize what a fool you are.

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Editorial

Cleveland Miscellanies

We regret to lose for several months Sister John H. Avery, also her daughter Sister Marjorie, both of whom have gone to Ocean Park, California. We commend them to any believers they may chance to meet as daughters of Israel, and pray they may be preserved and blessed in their absence from us, and be returned to us in the safe keeping of God.

[illegible]
those which have imbibed the Platonic dogma of natural immortality—the devil's lie of Gen. 3:4? Having first adopted that idea as a fixed principle, or fundamental doctrine, it is not possible for them to deal honestly with the word of God. Witness the following statement: "Scripture invariably conveys the thought of the punishment of sin being eternal, conscious suffering." "Invariably," observe! We begin to wonder whether

The Fellow Helpers' Society met at the home of Brother and Sister Drenske Jan. 28th. The meeting was opened with song after which Brother Titman led in prayer. The minutes of the previous meeting were read and approved. Very good reports were received from the visitors of the sick. The meeting was then turned over to the leader, Brother Prosek, who manifestly proved that the number 666 of Rev. 13:18 was the man of sin spoken of by Paul in 2 Thess. 2:9. The meeting was closed with a song, and prayer by Brother Drabenstott.

ROBT. G. HUGGINS.

The Man of Sin

PAUL, WRITING to the Thessalonian brethren commended them for their spiritual growth in "the truth," and for their love abounding towards each other, and prays for them to continue steadfast in "the truth" unto the coming of the Lord or gathering to him. Paul tells them not to be alarmed or deceived because the apostasy or falling away must first come, and then the man of sin was to be revealed. So we can see that there was to be an order in the development of the apostasy.

The falling away of the brethren; the man of sin revealed; and Christ's coming and the destruction of the man of sin.

Paul couples the development of the man of sin with the "falling away" that was to come, but at about that time the leaven had already begun to work and errors soon crept in (verse 7). False doctrine was preached and traditions sprung up after the first century. The man of sin was revealed at the end of the fifth century.

Is the man of sin the 666 of Rev. ?

SIX HUNDRED AND SIXTY-SIX

Read Rev. 13:18. It is the number of a beast and a man. The man's number signifies the man's name to which the number belongs. The man then to be ascertained is the name of the man of sin, the son of perdition, who opposeth and exalteth himself above every one called a god, or that is worshipped, so that he sitteth in the temple of God as a god publicly showing himself that he is a god.

The man of sin is not a single person, but an order of men or system of rulership. The pope is the man image set up for worship in Rome.

This man image has a name. Rev. 13:18 says it is "the number of a man"; either such a number as men use or a number implying in it the name, title or distinguishing character "of a man."

Now the Greek word "Lateinos" signifies the Latin man; or the man of Latium, from which city

the Romans derived their origin and their language; and this word "Lateinos' contains in numerical numbers exactly the number 666.

L	30
A	1
T	300
E	5
I	10
N	50
O	70
S	200
Lateinos	666

The church of Rome is properly the Latin church, they use the Latin language in all their church ceremonies.

Mass, prayers, hymns, canons, bulls, etc., are conceived in Latin. The papal councils speak in Latin. No Scripture is read in Catholic churches except in Latin. The pope communicated his language to the people under his dominion as the mark and character of his empire.

The beast, therefore, or the authority through the ten kingdoms in support of that church, of which the pope is the head or image, may well be called Lateinos. Other words can be used to add up 666, but do not agree together in meaning and standing exactly for the same number in numerical letters.

Lateinos, then, being the number of the name of the Latin man, or the Roman, is exactly the number of the beast. I can see no occasion to doubt either about the beast or his number; and when we look up history we find Ireaneus in the second century put the same construction on it. On these grounds therefore I asert that "Lateinos" is the name of the beast; for in no other word, description of the beast or papal Rome, do we find such exact agreement.

JOSEPH PROSEK.

"The Resurrection and Life"

Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die (John 11:25, 26).

BELIEVERS in the natural immortality of the soul make much of this text of Scripture, especially the last part of it. It is often quoted at funerals for the purpose of supporting the idea that "There is no death; what seems so is transition." That this is not the teaching of the text is plainly evident.

1. The phrase, " though he were dead," shows that death is a possibility. Believers may die, but in every such case "yet shall he live." Jesus is the resurrection to all such. "For since by man came death, by man came also the resurrection of the dead" (1 Cor. 15:21). "For if we believe that Jesus died and rose from the dead, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4:14). That is, God who raised up Christ, the head, will bring the church, which is the body of Christ, up from the dead with Jesus, following in its train in due time. "Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:23).

2. The phrase, "he that liveth," shows that those who "never die" are living believers. There are some believers who will be alive when Jesus comes to raise the dead, and such "shall never die." Jesus is the life to all such. "We shall not all sleep, but we shall all be changed" (1 Cor. 15:52). "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to meet the Lord in the air" (1 Thess. 4:16, 17).

Dr. E. W. Bullinger says, "At least one generation of Christians shall never die at all, but be 'changed' at the appearing of 'Christ our life.' This explains the words of Jesus in John 11:25, 26: 'I am the resurrection and the life; he that believeth in me though he were dead (R. V. die), yet shall he live.' To him, 'I am the resurrection,' and whosoever liveth (i. e., is alive at my coming) 'and believeth on me shall never die.' To him, 'I am the life!' "

Rotherham translates the text as follows: "I am the resurrection and the life: he that believeth on me even though he die shall live again! and no one who liveth again and believeth on me shall in anywise die unto times age-abiding." According to this translation the reference is to only one class of believers, those who die and live again at the resurrection. They live again, as Rotherham suggests in a footnote, "because Jesus is 'the resurrection.' " and those who thus live again, shall not die forever, "because Jesus is 'the life.' "

Whether we accept Bullinger's exposition or Rotherham's translation, in either case there is no hint that believers who die are not dead. Believers may die, and do die; but "Jesus is the resurrection and the life," and because of this great New Testament truth we "sorrow not, even as others which have no hope."—Selected.

Salvation

THE SAVING of man from the power and penalty of sin, and the conferring upon him of eternal happiness. How is man saved? By believing the gospel and being baptized into Christ (Mark 16:16). Does the gospel save all men? No; only those that believe it. Does believing the gospel save all men? No; only those who obey by being baptized. Does baptism save all men? No; only those baptized into Christ. Who are baptized into Christ? All of those who believe the one true gospel. Do all men believe the true gospel? No. Are all men saved then? No; only those who believe and obey the commands of Christ: "Go ye into all the world and preach the gospel to every creature. He that believeth (the gospel) and is baptized, shall be saved; but he that believeth not (the gospel) shall be condemned" (Mark 16:15, 16). Here are two positive commands. The believing class is rewarded with eternal life; the unbelieving class suffer the penalty of condemnation, which is eternal death.

Has the gospel been preached in all the world? Yes: Paul declares the gospel was preached to every creature under the heaven (Col. 1:23). Were the people saved under his preaching? Yes; all that believed and obeyed. Did the people in Paul's day all believe the gospel? No. What becomes of the class that do not believe? They are accursed (Gal. 1:8, 9), which means to devote to misery or destruction. Condemnation means to sentence to eternal punishment. The Scriptures further state that all who follow the works of the flesh shall not inherit the kingdom of God (Gal. 5:19-21). This is the plain word of God. Man comes in with the doctrine of "Universal Salvation," which is not scriptural, and is the invention of man, is adding to God's word, and is a dangerous position, for God will add unto him the plagues written in this book (Rev. 22:18). After diligently searching the Scriptures we find no evidence for Universal Salvation.

E. W. KNAPP.

It May Be

IT MAY be, dear reader, that in all the days of your life you have failed to gather what men call wealth. Only the simplest necessities may be yours to enjoy, while your neighbor reclines in comfort and luxurious surroundings, you may toil from day to day, content with the meagre wages of honest labor; your name may never be spoken in terms of praise by press or people; you may never be called a warrior bold, or statesman wise; neither science nor any of the useful professions have advanced a fraction through your efforts. Even your very existence may not be known except in the immediate neighborhood of your humble home. In short, you may have totally and miserably failed in every worldly undertaking and ambition, and yet if you have loved God and kept his commandments, and so secured his promise of eternal life, and a part in the glories of the ages to come, your life will have been a grand success, overshadowing and overtopping the many achievements and selfish ambitions of the rich and powerful of this world, as the clouds of heaven over shadow the earth.

It may be that by shrewd and skillful management and great industry, you have accumulated a great fortune. You may have mastered the sciences, and bent the forces of nature to your will; you may be perhaps a great general, and like Napoleon, or Alexander, have caused the world to tremble; men may bow and cringe, and give place before you; they may run at your beckon and leap at your command, and yet, if you are not found among those exalted ones who rise to meet the Lord when he comes, your life has been a gigantic failure. Better had you never been born; for "what shall it profit a man if he gains the whole world and lose his own soul," or be cast away?

S. H. THOMAS.

National Berean Society

Motto: Search the Scriptuae Daily Unity, Truth, and Righteousness

LEOTA B. HANSON .... EDITOR
106 South 2nd St., St Louis, Missouri

Workers

THE THOUGHT of work runs through the Bible from the first chapter of Genesis, where we read of God's creation of the world, to the very last chapter in the Revelation of John, where the promise is, "Behold I come quickly; and my reward is with me to render to each man according as his work is." Jesus could say, "My Father worketh even until now, and I work"; and if we are true followers of our Master we will always find plenty of work awaiting us. Nearly two thousand years ago Jesus could say to his chosen twelve, "The harvest indeed is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest that he send forth laborers into his harvest," and truly the world has need of laborers today more than then.

Work is the law of life, and a blessing, and the interpretation sometimes put on the words of the Creator as to its being a curse when Adam and Eve were driven from the garden of Eden is a false one. It is a pretty certain thing that the man or woman who does not have to work in some fashion will never amount to much, and this rule applies to our spiritual life also. Too many are content to go to church once or twice on Sunday and think their duty is done until another week rolls around; but the very thought of Bereans means work, and the earliest ones were searchers after truth. What earnest workers for Jesus those early Christians were, for notwithstanding all the hardships and persecutions they endured, to say nothing of the lack of what we regard as necessities in the way of travelling facilities, the good news "concerning the kingdom of God and the name of Jesus Christ" had extended in a few years after the death of our Master all over the vast Roman empire. If this program had been followed the world of today would be a different place to what it is now.

Let us begin at once trying to spread as they did the good news of a Savior who ever liveth and who is soon coming back to the earth. May we always keep eye open and ear alert for a place where we can speak a word for the Master, or do a kindly act, and don't let us be afraid to extend a helping hand to the discouraged when we meet them, ever remembering we are "living epistles" and that the way we interpret God's word means more to your neighbors than what they read in the Book itself. Let us remember that the ministry of Jesus was in deeds even more than in words. We have many more instances of his healing the sick and saying "Be of good cheer" than we have of the sermons he preached. We cannot make our sick ones whole, but we can cheer their hearts. Nothing kills sick people like depression of spirits, and the neglect of friends is a great dampener of same. Let us carry everywhere we go the sunshine of the gospel of Jesus, kindness in our hands, faith, hope and love in our voices and countenances. If Jesus has been a real blessing to us we will want to tell others about him. If we have no desire to talk about our best friend it may be doubted whether we have ever become truly acquainted with him.

"Freely ye have received, freely give" was his command, and we who have tasted fully of his lovingkindness must be liberal in sharing our blessings with those less favored. Two by two the disciples were sent out to tell others of the wonderful Son of Man, and no matter how much alone we may think we are, his comforting promise is just as sure today as it was when he gave his last command to the men with whom he had been working in a little corner and who were now to carry his gospel to all the world. "Lo, I am with you always."

LOTTIE E. YOUNG.

Obituary

Death in Adam; Life in Christ

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.

AT PETERSBIRG, VIRGINIA, on Saturday, January 22nd, 1921, Brother John W. Morgan, late of Newark, New Jersey, laid down life's burdens awaiting the coming of the Master who shall bestow life eternal.

At West Brighton, Staten Island, New York, on Thursday, January 27th, 1921, Sister Selma Samuelson, member of the church of God at Brooklyn, New York, fell on sleep to awaken at the coming of him who said, "I am the resurrection and the life."

A. D. DONALDSON.

SELMA SAMUELSON was born in Sweden, Nov. 9, 1868, and died on Staten Island, N. Y. Jan. 27, 1921, and between these two dates stretches a loving and self-sacrificing life.

She came to this country when a young girl, soon after uniting with the Church of God in Brooklyn, N. Y., of which her brother was a member, and from then unto the day of her death she was a devoted loyal and whole-hearted follower of the Master she had chosen as her pattern in the days of her youth, giving to all good causes to the extent of her means.

Her greatest delight was to be where topics from the Bible were talked over, and at church and Bible class she was a faithful attendant, being not only a hearer but a doer of her Lord's commands. She was a subscriber to "The Restitution" for many years until failing eyesight made it impossible for her to read even the largest type, and tried to pass the papers on to others that they might learn of the truths she loved so dearly.

She was a great sufferer for more than a year, but always patient, hoping she would soon be stronger and less of a burden to her relatives and friends. Her mind was perfectly clear almost to the last day, and her loving messages to friends told of a faith burning brightly, and a mind in perfect submission to her Father's will. But with eyesight gone, and almost deprived of her power of speech, we can feel thankful she is now at rest.

Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose
Unbroken by the last of foes.

And so we say farewell to this dear sister: may her night be a very short one and she soon hear the voice of the Lord of life and glory, for we feel assured she will be among that blessed number who shall see the King in his beauty and have a part in the first resurrection.

LOTTIE E. YOUNG.

Marriage

"Marriage is Honorable in All"

AT THE residence of the writer, Mr. Robert Anderson, and Miss Marie Adams, both of Gifford, Iowa, were united in marriage, December 29th, 1920. Brother Anderson is the operator at the above place, for the M. and St. L. and N. W. Railroad; and Miss Marie Adams who so far as we know is no relation to thew riter, is a graduate of the senior schools. This young couple are well and favorably known in their part of the country, having the confidence and respect of all who know them. They were both baptized by the yriter nearly three years ago; and start life in the most approved manner. We pray their present devotion to truth and to one another may continue till the Lord comes.

ALMUS ADAMS.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

W. S. Hill	1.00
A Sister	2.00

Your life may be full of dros and rubbish which must all be removed before God can be fully glorified. It may mean many failures and humiliations, but fear not, cling to the promises of God and he will surely bring you through, "more than conquerors."

The reward of good woks is like dates, sweet and ripening late.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: John 8:31, 32.

TELL THE TRUTH

Traveller through time's treacherous thicket,
Tell the truth.
'Tis thy transport, 'tis thy ticket;
Tell the truth.
Tell, though telling; tell, though tilling;
Though thou'rt troubled, trembling, trilling,
Tell the truth, triumphant thrilling,
Tell the truth.

Thought that's twisted, twists the thinker;
Tell the truth.
Truth that's tainted, taints the thinker;
Tell the truth.
Toil's true task's truth's through tending,
Time's true trail, to trace truth's trending,
Thought's true throne, 'tis truth's transcending;
Tell the truth.

To thyself, thou'rt truth's translator;
Tell the truth.
Though the thousands term thee traitor,
Tell the truth,
'Tis triumphant truth they're trying,
'Tis the tempter's toils thou'rt tying,
'Tis through time thou'rt testifying;
Tell the truth.

TRUTH

DAVID, IN Psalm 116, wrote: "I said in my haste, all men are liars." A Scotchman, commenting on the above, remarked: "David, had you associated with the same men as I have you could have said it at your leisure; and I imagine our experience has been pretty much the same as the old Scotchman's. To find a person who religiously tells the truth is rare. We, in repeating any thing nearly always make it a little larger, or a trifle smaller, or give it a different color. In some way we change it so as to add interest. It has been said (and to my mind in truth): that a person who always spoke the exact truth, regarding men and things, would be so unpopular he could not live among men; his neighbors would run him out. Still, in the face of all this, no boy, no girl, no matter what the circumstances, ever has an excuse to lie. Lies are an invention of the evil one, and liars are the children of the devil. You remember what our Savior said regarding this class of people. John records it thus: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar and the father of it." These are extremely harsh words; still, well deserved; and coming from the source they do, we can not treat them lightly.

John, in his Revelation classes liars among those who shall not have a part in the radiant glory of our coming Lord, but rather he says they "shall have their part in the lake which burneth with fire and brimstone: which is the second death." Not a bright outlook for those who will not speak the truth, is it?

What is truth? The truth is telling anything exactly as it is; no changing, no coloring in any way. You do not always have to speak, but if you do speak, speak the truth. Some times it is advisable not to say anything, and always so when the exact truth cannot be repeated. The poem at the top of the page says "Thought that's twisted, twists the thinker." Did you ever read anything more to the point. Is it not true that when you have spoken an untruth, your whole being is "twisted," warped, crooked? Don't you feel mean with yourself?

To us who claim to be "children of God," "heirs of the kingdom," "the truth" has another significance. When Jesus was before Pilate he used these memorable words in answer to Pilate's question: "Art thou a king?" "Thou sayest that I am a king, to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate said unto him, What is truth?" We have no record that this question was at any time answered, although in my own mind I feel that Jesus would not leave Pilate unenlightened regarding such an important matter. I do not believe that to be Jesus' way.

In the first chapter of John we read: "The law was given by Moses, but grace and truth came by Jesus Christ," and regarding himself, Jesus said, "I am the way, the truth, and the life," and in another place he said: "My word is truth." By this we see that "the truth" is the things that pertain to Jesus, and that Jesus as a person is the essence of truth, He is "truth" in the abstract.

Among natural men, all about us we find those who lie, who deceive; and the same can be said in a spiritual sense, all about us we find error, we find those who "have a zest but not according to knowledge." God is just as anxious to have us right in the one case as in the other. In speaking he wants us to state the truth; in our faith he wants us to believe the truth; the truth as it is in Christ Jesus; the truth as it is revealed in his most holy word. Will it make us stand alone? will it remove us from our friends? The question is: is it the truth? If it is, then acept it, follow it, live it. God will be satified with nothing short of a full surrender to him; nothing less than a full acceptance of his word. Do we wish to be sons and daughters of God? Solomon said, "Buy the truth and sell it not", and Jesus said, "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." And Peter in answer to a question from Jesus said, "Lord, to whom can we go? thou hast the words of eternal life." Therefore "Believe God and live."

DAILY THOUGHTS

He that believeth on me hath everlasting life	John 6:47
Holding faith and a good conscience	1 Tim. 1:19
He shall save the souls of the needy	Psa. 72:13
Didst thou sustain them . . . they lacked nothing	Neh. 9:21
Hold up my going in my path	Psa. 17:5
In the day when I cried thou answeredst me	Psa. 138:3
Fear the Lord and depart from evil	Prov. 3:7
Blessed are all they that wait for him	Isa. 30:18
My sheep hear my voice, and I know them	John 10:27
Great peace have they which love thy law	Psa. 19:168
The Lord shall guide thee continually	Isa. 58:11
They that are in flesh cannot please God	Rom. 8:8
He heareth the prayers of the righteous	Prov. 15:29

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 73 CLEVELAND, OHIO, MARCH [illegible], 1921 NUMBER 9

Day of the Beautiful, Arise, Awake!

[illegible] a troubled dream, and then awake
To the soft shining of a summer sky;
To [illegible] alone, [illegible], forsaken,
[illegible] to wake and smile, and love, and joy!

To look at evening on the [illegible]
The [illegible]
And [illegible]
Soothed [illegible] the billows [illegible] sleep!

[illegible] the earth her story,
[illegible] shall it be ever told;
[illegible] the glory,
[illegible] never waxes old.

[illegible] troubled dreaming!
[illegible] break!
[illegible] earth, earth hearing!
[illegible] the beautiful, arise, awake!

HORATIUS BONAR.

The Restoration of Israel and Zionism

WHILE I have quoted a large number of Scripture texts promising the future return of Israel to the covenant land of their fathers yet it is but a fragment of the mass of texts which still remain unquoted. The "half has not been told." This subject must surely be an important one or so much space in God's book would not be devoted to it. I believe there are more positive declarations that Israel will be restored than there are on any one subject in the Bible. There are not nearly as many on baptism, or the second coming of Christ, or the resurrection of the dead, or the destruction of the wicked, as there are on this. Yet strange as it may seem, our Adventist friends believe all the others, but refuse to believe this. Every prophet predicted it; Christ taught it; and Paul emphasised it: then why not believe it? We are afraid not to believe the Lord; we dare not disbelieve him. He says he will do these things, and further says that "God is not a man that he should lie: neither the son of man that he should repent: hath he said, and shall he not do it, or hath he spoken, and shall he not make it good?" (Num. 23:19).

Jeremiah records God's promises of mercy towards Israel: "Fear thou not, O Jacob, my servant, saith the Lord: for I am with thee: for I will make a full end of all the nations whither I have driven thee; but I will not make a full end of thee, but correct thee in measure; yet will I not leave thee wholly unpunished" (Jer. 46:28). The fulfilment of this prophecy is witnessed to the present day. Where now is Babylon or Thebes; where can the Chaldeans or the ancient Egyptians be traced? To the final accomplishment we are still to look forward. The threatened penalties for disobedience have been and are being fulfilled to the letter.

I have heard it stated that the Jews are not an absolutely pure race. There has of course been some intermixture of foreign blood in the 3000 years which constitutes their historic period. But owing to persecution and prejudice, the intermarriage with non-Jews which occurred have resulted merely in taking away many from the Jewish community. Inter marriage has brought few additions. Therefore, the percentage of foreign blood in the Jews of today is very low. Probably no important European race is as pure. But common race is only one of the elements which determine nationality. Conscious community of sentiments, common experiences, common qualities are equally, perhaps more, important. Religion, traditions and customs bound them together, though scattered throughout the world. The similarity of experiences tended to produce similarity of qualities and community of sentiments. Common sufferings so intensified the feeling of brotherhood as to overcome largely all the influences making for diversification The segregation of the Jews was so general, so complete, and so long continued as to intensify their peculiarities and make them almost ineradicable. The nation is scattered, yet wonderfully preserved. The identity of the race is not lost. The Jewish people are indeed a standing miracle. Nothing but the especial interference of divine power could have kept them in a distinct and separate state, under every untoward disadvantage as to government and religion. Thus it is a most remarkable miracle that a full end has not been made of them. Truly indeed, has he been called "the imperishable Jew."

The Jewish religion is founded entirely on the Old Testament: it denies the divinity of Jesus Christ; but teaches its followers to believe in the coming of the Messiah, who will collect the scattered Jewish people and found a great empire. They observe the same ceremonies which the ancient Hebrews practiced With the ancient Jews all the priests were of the tribe of Levi. After the dispersion of the Jews, during the reign of Adrain, the principal doctors of religion assembled at Tiberias, where they formed a grand council of Sanhedrin, and founded a school which became the nursery of their rabbis. These rabbis composed, under the title of the Talmud a work designed to contain the oral law and traditions of the Jews. This work, with the greatest portion of the Jews, became the basis of their faith; some, however, refused to acept it. Hence arose the division of the Jews into the rival sects—the Talmudists or Rabbinists, who follow the Talmud; and the Caraites, who follow only the strict letter of the Old Testament:

Adventists surely do not believe that God can and does "rule in the kingdoms of men, and set over them who he wills." Ezra teaches us how to read all historical events. The two tribes of Judah and Benjamin were captives in Babylon. But the year 536 B. C. came, and Cyrus the Persian conquered Babylon. Ezra lived long after this event. He was a scribe born in Babylon, and became the historian of the period. Cyrus, king of Persia, is the first ancient conqueror who is represented as the type of a just and gentle prince. It was one of his political ideas to restore to their homes all captive peoples. On a small clay cylinder in the British Museum he was reperesented as saying: "I assembled all those nations and I caused them to go back to their countries." God was overruling in his actions. The Jews had been in captivity seventy years when "the Lord stirred up the spirit of Cyrus, king of Persia" (Ezra 1 1). The Jews then were free to go home. The seventy years of their captivity were over.

Has God ceased to control the hearts of kings in these modern times? Study all political and national events in this light. God is working out his purposes. Can we not hear his voice in all that is happening? I doubt not that many of God's saints had been praying about the return from captivity. The answer came in the person of Cyrus. What was true of him and his policy is just as true of England today, as you will learn further along in this article. Hold fast by the conviction that God is working and manifesting himself to those who have eyes to see. An unseen hand presides over all the complications of political affairs. "He remaineth a king forever" (Psa. 29: 10).

Up to this point we have considered this subject entirely from the Bible standpoint. Now, is there anything outside of the Bible that supports and strengthens our belief that Israel's hope is to be realized as the prophets predict, and that current events are hastening the setting up of a Jewish state in the Jewish homeland, the land of Palestine? Is prophecy being fulfilled in the Zionist movement?

I believe many of the seed of Abraham will be restored before this age closes. In fact it is said there are more there now than returned from Babylon. I believe the Lord God is in this Zionist movement, and is working through different channels and instrumentalities, to carry out his great purposes and plans.

God moves in a mysterious way,
His wonders to perform,
He plants his footsteps in the sea,
And rides upon the storm.

Deep in the unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

STERLING P. GROVES.

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Truth Versus Error

IN THE Restitution of February 1, 1921, there is an article by Brother R. H. Judd that every reader should study carefully. The article is entitled "A Dissertation on the Trinity." The whole article proves beyond question that the doctrine is squarely unscriptural.

The writer says: "I have given the matter a good deal of study, and the more study I give it, the more I am impressed with its importance, and the responsibility that lies upon me to testify to the truth."

These are my sentiments exactly; but being nearly 83 years of age, I feel my inability to do justice to the subject. But I rejoice to see the subject taken by a ready writer like Brother Judd. I will add a little to what Brother Judd has said, showing the evil nature of the doctrine of the Trinity.

The direct testimony against the doctrine has been superabundantly given in the article referred to, so I will follow another class of testimony. In Paul's salutation in his epistles, he omits the third person of the fabled trinity.

Rom. 1:7 reads: "Grace to you, and peace from God our Father, and the Lord Jesus Christ."

1 Cor. 1:2 "Grace be to you and peace from God our Father, and from the Lord Jesus Christ."

2 Cor. 1:2 "Grace be to you, and peace from God our Father, and from the Lord Jesus Christ."

This is the substance of Paul's salutation in all of his epistles to the churches. And we logically infer from this fact, that he knew nothing of the third person of the Trinity. And if the doctrine was true, how shall we account for Paul's ignorance?

Again in Rev. 1:1 we read: "The revelation of Jesus Christ, which God gave unto him to show unto his servants things which must shortly come to pass."

The source of this revelation is God, who knows the end from the beginning, and with whom the past, the present, and the future are one eternal now.

Here the Father makes a revelation to the Son, therefore there were things to occur in the future that the Son did not know.

Again Jesus says: "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32). This testimony by the highest authority gives emphasis to the unity of the Deity. Brother Judd says: "Reader, are we not in danger of making God a liar if we persist in teaching the Trinity in the face of such unequivocal statements?"

I say yes to this question, and furthermore, we are in danger of being idolaters.

Again he says: "Scores of passages in God's word made the assertion that God is one . . . . Is there any passage anywhere that affirms there are three gods who are one God, who in reality is three?" Yes, I answer, there is one (1 John 5:7). "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one." But fortunately for us, the work of the pious interpolator is left out in the Revised Version.

The revisers split the sixth verse into two, leaving out the seventh, and still having the same number of verses.

In Eph. 3:9 "And to make all men see what is the followship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." The last clause, "by Jesus Christ," is left out in the Revised Version.

Again in 1 Tim. 3:16: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen by angels, preached unto the Gentiles, believed on in the world, received up into glory." In the Revised Version we have "he," not God. What a difference one word makes! These interpolations are all in favor of the Trinity. When we consider the fact that all the revisers were Trinitarians, these changes speak volumes against these men who established the doctrine of the Trinity, and in favor of the unity of the Deity.

Any translator is liable to favor his own views in his work, and at the same time think he is doing service to the truth: but when they make changes that are against their own faith, they show fidelity to the truth. The fourth century built the creeds, and the great Athenasius who was born at Alexandria A. D. 296 says: "That whenever he forced his understanding to meditate on the divinity of the Logos, his toilsome and unavailing efforts recoiled on themselves; that the more he thought the less he comprehended; and the more he wrote, the less capable was he of expressing his thoughts" (Gibbon). Surely he must have been one of the builders of mystery Babylon the great (Rev. 17:5).

GEO. FRANCIS.

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Items of Interest

THE BIBLE SEARCHERS have lost a valuable member on this curcuit in Sister Ruth Spencer who, on account of being much away from home, finds it impossible to remain on the letter route. A new member has been added, Sister Evelyn VanVactor, of Argos, Ind.

Brother Melville Lyon speaking of the good work done by the Bereans, writes, "The chief obstacle to unity in the church, or one of the chief, is sectional differences, due to wide separation and misunderstanding as to each other's motives. The Berean organization, in bringing these people together, is reconciling them in common interest, which, we hope, may eventually result in a greater co-operation among our church factions. Let us all pray for success of their efforts, and support the Bereans in every possible way."

"He learns most who remembers most of his learning." Benjamin Franklin listed in his autobiography, thirteen virtues, which are well worth our consideration. They are as follows: "Temperance, silence, order, resolution, frugality, industry, sincerity, justice, moderation, cleanliness, tranquility, chastity, humility."

Among the different subjects taken up for consideration by the "Bible Searchers" is the battle of Armageddon. Doubts arose as to who would represent the "King of the South" and Brother Lawrence Gibbs wrote the following in defence of his argument: "In my previous letter I believe I stated that the king of the north or Russia and her allies would come down to the south and take great spoils, and that the king of the south, or England and her allies, would do battle with them. Nearly all seemed agreed that Russia is the king of the north, but the statement that England is the king of the south has been challenged, the objection being that England is as far north as Russia and is known by a different name. As references I quoted the 38th and 39th chapter of Ezekiel and the 11th and 12th chapters of Daniel. We find that the title of king of the south does not remain constant, that is, it is not always the same nation which has been vested with this title. In Daniel 11:3, we read about a great king having great dominions. History has shown that this refers to Alexander the Macedonian king. In the fifth verse we read of the king of the south, who upon study of history turns out to be Ptolemy Soter, the first Macedonian king of Egypt. And again in 1838, not long after the Russian War, we find Mehemet Ali established as king of the south. He conquered Syria, attacked the armies of the Sultan, and would have taken Constantinople but for the intervention of the great powers of England, Russia, Prussia and Austria. They ordered him to surrender Syria and to restore the Turkish fleet, which had revolted from the Sultan. This he refused to do and so the allied powers took Syria from him by force and in 1840 threatened to bombard him in Alexandria if he did not surrender the fleet. He finally surrendered. The sun never sets on the possessions of Britain, and by virtue of her power, she is indeed a very king of the south and a fit foe for the king of the north. Can you not visualize Russia, with her hordes, hungry for an outlet to the sea, and greedy for more territory, rushing down towards Turkey, taking Constantinople and passing on toward Syria and Jerusalem and Egypt, 'and the land of Egypt shall not escape' (Dan. 11: 40). And can you not see England, fearful over Egypt and her other possessions urged on by necessity and not by desire, rushing to defend them? The king of the north is 'troubled by tidings' as Dan. 11:44 expresses it, or as Ezek. 38:31 says, 'The merchants of Tarshish with all the young lions thereof shall say 'art thou come to take a spoil?' Most assuredly England has another name. England is Tarshish and it seems reasonable to believe that the 'young lions' referred to here are America, Australia, and other offsprings. Then we have in Daniel 12:1, 'And a that time shall Michael stand up. So Christ comes when the king of the north and the king of the south are battling one with the other. He shall come as a thief in the night and the dead shall be raised first. And then, just as now, when the establishment of a new kingdom means war and bloodshed, so shall it be when Christ shall set up his kingdom. We are told in Daniel 12:1 that there shall be a time of trouble, such as never was since there was a nation. There has been terrible times in the past; there are terrible times now. In the worst famine that China, the land of famines, has had for forty years, there are today 35,000,000 people dying of starvation. They are eating up the seeds for next year's crop, and then there will be another famine. Surely this is a time of tribulation for China yet we are told that there shall be times far worse than this, and as the verse implies, for the whole world. The wrath of God is terrible. He has not only wars at his command: he has famines, pestilences, earthquakes, etc., as his weapons."

As there has been considerable comment on this most interesting subject, we hope to be able to give the views of some others a little later.

BESSIE K. WALKER.

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Wit without wisdom is like sauce without meat.

What Think ye of Christ?

WE THINK the Scriptures teach very plainly whose Son he is. We find many who invent new doctrines not recorded in God's word, and get many to follow their pernicious ways: by reason of whom the way of truth shall be evil spoken of (2 Pet. 2:2). One of the most "damnable heresies" is denying that Christ was born the Son of God (2 Pet. 2:1; 1 John 5:9; 5:1, 18). We are commanded to cry aloud spare not, lift up thy voice like a trumpet, and show my people their transgressions (Isa. 58:1). As this command is given by one of God's greatest prophets, it is the duty of every believer in the gospel that Paul preached, to cry aloud, against every heresy that is foisted upon the people of this age. God, who at sundry times spake by prophets, also sent his angels to announce great events (Heb. 1:1). Why was not Christ called the son of Joseph in the same sense that Isaac was called the son of Abraham? Because Christ was not the son of Joseph; and Isaac was the son of Abraham; the angel's visit should be very significant. An angel appeared unto Abraham and announced that his wife should have a son at the appointed time; and Sarah being past age brought forth Isaac as promised, and this son was to come forth out of Abraham's bowels (Gen. 15:1; 17:17, 19, 21; 18:2, 11, 13, 14). Again an angel appeared unto Zacharias and said: "Fear not, thy wife shall bear thee a son, and thou shalt call his name John" (Luke 1:7-13). There is no Scripture stating that an angel appeared unto Joseph to announce the birth of Christ. But an angel appeared unto Mary: and said she had found favor with God, and would conceive and bring forth a son and call his name Jesus. Instead of saying this son should come forth out of the bowels of Joseph as in the case of Abraham, the angel said the Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee: and that holy thing which shall be born of thee shall be called the Son of God (Luke 1:30, 35). Now when Joseph found his wife was with child, he was minded to put away privily, but the angel appeared unto him in a dream telling him not to do so and said she had conceived of the Holy Spirit (Matt. 1:19, 20).

Admitting that Isaac was begotten of Abraham by the will of God, he was the real son of Abraham (Gen. 22:3, 12). And in the resurrection will still be the real son of Abraham, so was David the son of Jesse, and Solomon the son of David, and in the resurrection will each be the son of his father. About 50 passages of Scripture declare Christ to be the Son of God, and only one refers to him as the son of Joseph (John 1:45). Christ with his own voice told Philip that he (Philip) did not know him (Christ) (John 14:9).

Now if it were possible that Christ was the son of Joseph it would be scriptural to read the son of Joseph in the following Scripture: God sending the son of Joseph (Rom. 8:3). I believe that Jesus Christ is the son of Joseph (Acts 8:37). And he preached that Christ is the son of Joseph (Acts 9:20). We believe thou art the son of Joseph (John 6:69). For I proceeded forth and came from Joseph (John 8:42).

E. W. KNAPP.

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FEBRUARY

In this month (February) we celebrate the birthdays of two foremost Americans; I refer to George Washington and Abraham Lincoln. Washington is looked upon as the apostle of truth. You all remember the story of the cherry tree, when Washington, then a mere boy, said to his father, "Father, I cannot tell a lie." Regarding Lincoln, I wish to quote part of one of his speeches as follows: "I am not bound to win, but I am bound to be true, I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stand right; stand with him while he is right and part with him when he goes wrong." That would not be a bad policy for us to adopt. Suppose we try.

——o——

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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Editorial

Brother Drinkard came to Kennard Friday evening, to hold meetings over Sunday, but on account of a snowstorm not many were able to attend the Sunday services. The attendance Friday and Saturday was fine. He left Sunday evening for Iowa, having given one Bible lesson and preached three times.

Mrs. LAURA BATES.

Evangelist Report, December

SERMONS

Holbrook, Neb. 1st	1
Blair, 26th	1
Omaha, 29th,	1
Total	3

MONEY RECEIVED

Carried over from November	$ 15.82
Brother Anderson	10.00
Sister Reed	25.00
Sister Moore	5.00
Brother Harvey Krogh	12.50
Brother Fletcher	4.00
Sister Thrush	2.25
Sister Lillian King	10.00
Total	$ 84.57

EXPENSES

Holbrook to Omaha	$ 5.02
Omaha to Blair	.65
Blair to Omaha	.65
Total	$ 6.32
Salary	166.00
Expense	6.32
Total amount of order	172.32
Amount due on order	87.75

Remarks

AFTER THREE months of unceasing labor, and travelling nearly three thousand miles, I arrived home the second day of December, and shortly received a letter from one of the board saying: "You better take a rest, we need you too much to have you wear yourself out." I appreciate this good brother's caution and care, but am glad to tell him, I returned out much the worse for wear, although I had talked thirty-one times during November, and twelve days of that was a debate, which is pretty hard work. I have found in my long experience, that just preaching during holidays, and a week or so following, there is little use to try to hold meetings. People have their minds all taken up with what shall I give this one and that one; and practicing for entertainments. Knowing this and the possibilities of bad winter weather, I try to put in every minute possible during the fall month and be ready for this slack time. This Christmas giving is a more serious matter than most of us think. When we remember the millions who we are told are on the verge of starvation in other lands, and thousands in want in our own country; and then think of thousands of dollars spent for toys, that are many times broken up in a few days, and are reposing in the junk pile. Think of the difference between God's gift and ours. If it were true that Christmas is the date of Jesus' birth, whom God gave for the sins of the world, what gift can I make commensurate with this? The nearest approach to it is a life of service.

Our gifts even to children should be studiously made. Tin horns and such like which are neither useful nor ornamental, but only for noise (which children are generally well supplied with, without any artificial help), only tends to make them more frivolous. We should begin very early in life to teach them more substantial things. You may say: Oh, they forget those things; and so they do as a rule. The things we should forget, we remember the longest. Look over the record and see how God teaches his children and take a cue from that, and teach in like manner. God knows how to give good gifts to his children, and we should know how to give in like manner to ours. Well whatever we have done is past, and now is the time to study what we should and will do next time. On the 26th we went to Blair after several efforts, and on Sunday afternoon a few gathered at Sister John's and we had a profitable lesson, and a splendid visit with those who came. Brother Harvey Krogh was there, full of the spirit, and posted up to date on current events, and with his earnestness it is a pleasure to talk with him. Sister Mead and daughter Josephine were there to help in the lesson.

We were so glad to find Sister Johns able to walk a little. You will remember some time ago her daughter (sister Free) wrote to The Restitution about her falling and breaking her hip, and it is a miracle to see her so well at her advenced age; who knows but it is the Lord's will that she tarry till he comes. Sister McChesney who is 88 fell down stairs, and for some time the doctor said it was only a matter of hours with her; but now she is about as well as ever, and has gone with her daughter to Denver, Colorado.

Each Sunday since I have been home, I have taught the Bible class, at Sunday school, and it has been a pleasure, for I am away so much I do not have the privilege of meeting with them very often. It is a pleasure to note that since this Sunday school was organized they have not failed to meet, except when storm prevented; and six have been baptized and advanced to the Bible class; and now the next have advanced to their place, and are in line for baptism. If each class goes on in that way it will be good work. This should be the aim of every teacher to keep before their class, that they will after a while be promoted to a higher class; and finally the Bible class f om which they will prepare to enter the kingdom. I am starting once more to fill mid-winter calls. In these times of utter intfiderence one can hardly figure on anything. Once upon a time we could count on a good attendance if nothing more; but now it is not safe to figure on that. Well we must do our part, and remember we are in the last days, when men's hearts are failing them, and their interest in eternal things is on the wane. Only 56000 were added to all the churches last year, a falling off of 715,940. There will no doubt be some improvement along this line, but nothing permanent. May the long looked for kingdom soon come.

ALMUS ADAMS.

Good Company: A Serial Article: By Bro. S. H. Thomas

The Yoke of Bondage

A REFERENCE to Paul's epistle to the Galatians will show that the brethren in Galatia, after receiving the Holy Spirit, and after starting out right in the race for eternal life, were in Paul's absence brought under the evil influence of false teachers, who perverted the gospel of Christ, and were led astray by them. And Paul writes them in no uncertain language concerning their sin, and the danger to them, unless they return to the purity of the gospel of faith in Jesus Christ. He says: I marvel that ye are soon removed from him that called you unto the grace of Christ, unto another gospel, which is not another, but there is some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto yau than that which we have preached unto you, let him be accursed" (Gal. 1:6-8). "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" (Gal. 3:1). "I am afraid of you lest I have bestowed labor in vain. I desire to be present with you now, and to change my voice, for I stand in doubt of you" (Gal. 4:11-20). It is evident from this earnest language that the noble Apostle deemed the offence of the Galatians a serious one, and it may be well for us of these latter days, to search out the nature of their error, and happily avoid stumbling over the same stone. In chapter 2 verse 16, Paul points out very definitely, that justification comes not by the law, but by faith in the Lord Jesus Christ. Thus indicating that the offence of the Galatians had something to do with the law. And in Gal. 3:2-5 he asks, "Received ye the Spirit by the works of the law, or by the hearing of faith? . . . .He that ministered to you the Spirit, and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith?" In other words, Did the observance of burnt offerings, feast days, Sabbath days, and other points of the law give you the power to heal the sick, and restore sight to the blind, or was it the faith of Christ?

In Gal. 4:9 Paul plainly states the charge against them: "But now after ye have known God, or rather are known of God, how turn ye again to the weak beggarly elements, whereunto ye desire again to be in bondage?" Advocates of the new two-law theory, contend that this offence of the foolish Galatians had reference to the law of circumcision only. But Paul says in his complaint (verses 10, 11), "Ye observe days, and months, and times, and years. I am afraid of you lest I have bestowed labor upon you in vain."

In Gal. 3:10 we read: "For as many as are under the works of the law, are under the curse. For it is written, Cursed is every one that continueth not, in all things which are written in the book of the law to do them." Now what was written in the books of the law, the observance to which according to Paul, placed man under the curse? The ten commandments were written there, including of course the Sabbath day law, the laws of sacrifice, and of ceremonies written there. Numerous other laws calculated to hold in check and govern a rebellious, and stiff-necked people, were written there. In short all of the Sinaitic law, recorded in Exod. 20, 21, 22, 23 chapters was by the command of God written by Moses in a book, and this book was placed in the side of the ark for the government of Israel. This book has been variously called the law, the law of God, the law of Moses, the book of the law, the book of the law of God, given by the the mouth of Moses. This being so when Paul says, "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith," he undoubtedly means the law, as written in the book of the law, not a part of it. When Paul said, "But after that faith is come, we are no longer under a schoolmaster," he manifestly meant us to understand that we are no longer under the law (schoolmaster), or any portion of it. These foolish Galatians, after having come out from under the law, and having after stood for a time under Paul's instructions in the liberty wherewith Christ had made them free, had deliberately turned to bondage, and were again observing days, month, times and years, as is written in the book of the law, they desired to again place upon their necks this old yoke of bondage, this emblem of servitude, which neither they nor their fathers could bear. God forbid that we in these latter days, should with the example of these foolish Galatians before us, commit the same sin. God forbid that Paul should say of us, "I am afraid of you lest I have bestowed labor in vain," or that we should make observance of even one of the "weak and beggarly elements of the law," a condition of salvation, and thus have it said of us, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

[illegible] are of the household of faith; and especially those of you who have listened to the seductive arguments of the two-law theory and other plausable conclusions, reached by those who would pervert the gospel of Christ, let me earnestly beseech you to "Stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage."

S. H. THOMAS.

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Sabbath Cessation

CONTRARY TO common thought the first occurrence of the word Sabbath is found in Exod. 16:23,35: "And he (Moses) said unto them, this is that which the Lord hath said, tomorrow is the rest of the holy sabbath. Bake that which ye will bake today, and seethe that ye will; and that which remaineth over lay up for you to be kept until the morning. And the children of Israel did eat manna forty years, until they came to a land inhabited. They did eat manna until they came unto the borders of the land of Canaan." Gen. 2:2: "And on the seventh day God ended his work which he had made, and he rested on the seventh day from all his work which he had made."

Now reader, do you think for a moment that God grew weary? If so, you are mistaken. Turn to Isa. 40:27, 28: "Why sayest thou, O Jacob, and speakest thou, O Israel: my way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known, hast thou not heard that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching of his understanding." Evidently the word means "ceased" in this passage. Are the days recorded in Gen. 1 24 hour days? If so, how were the first four days measured since there was no sun or moon? (Gen. 1:14, 15). "And God said, Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for seasons, and for days and for years. And let them be for lights in the firmament of heaven to give light upon the earth; and it was so."

Can the reader tell me how long the sabbath day is? Read 2 Pet. 3:8: "But beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." Therefore it is safe to take one of these days as periods of time of longer or shorted duration in each of which God accomplished a set or definite purpose. Prophetically they doubtless point forward through to the seventh day which is the great millennial rest day. Yet we are told we must keep Saturday in each week as the holy sabbath unto the Lord. Study Gen. 29. Does the record show here that Jacob observed any sabbath day in his fourteen years labor for Rachael? (Gen. 29:18-27).

What knowledge of the sabbath had the Israelites or their fathers up to the time of their entrance into the wilderness (Nehemiah 9:13, 14)? Note verse 7 particularly. It is the God of Abraham who gave these commands: "Thou (God) camest down also upon Mount Sinai and spakest with them from heaven, and gavest them right judgments and true laws, good statutes and commandments, and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws by the hand of Moses thy servant."

Exod 16:16-26: "This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omar for every man according to the number of your persons take ye every man for them which are in his tents. Six days ye shall gather it, but on the seventh day, which is the sabbath, in it there shall be none." Again, turn to Deut. 5:15: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord thy God commanded thee to keep the sabbath day."

Do the above Scriptures bring Greeks under the law of Moses? No. Gal. 3:17-19: "And this I say, that the covenant that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect. Wherefore then serveth the law? It was added because of transgression till the seed should come, to whom the promise was made, and it was ordained by angels in the hand of a mediator."

What is said of meats, drinks, holy days, new moons, and sabbath days? In Col. 2:14 16, 17 we find that Christ came and died to set us free, blotting out the hand writing of ordinances that was against us, and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moons, or of the sabbath days; which are a shadow of things to come, but the body is of Christ." Verse 20: "Wherefore if ye be dead with Christ from the rudiments of the world, why as living in the world, are ye subject to ordinances?" Read on to end of this chapter.

What did Christ teach concerning the sabbath in Matt. 12:8-12? "For the Son of Man is Lord even of the sabbath day. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath day." What did Christ teach concerning the elements of time and place in connection with true worship? John 14:19-26: "The woman saith unto him, Sir, I perceive that thou art a prophet. Jesus saith unto her, I that speak unto thee am he." There is no scriptural warrant for the observance of Christmas, Thanksgiving, and like times for worship. What does Paul mean in Rom. 14:5, 6: "One man esteemeth one day above another; another esteemeth every day alike: let every man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day to the Lord, he doth not regard it. He that eateth, eateth to the Lord, for he giveth thanks." See the difference between letter and spirit in Rom. 2:29: "But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter, whose praise it not of men but of God." Rom. 7:6: "But now we are delivered from the law, that being dead wherein we were held, that we should serve in newness of spirit and not in the oldness of the letter."

In conclusion, let us turn to Gal. 3:12-15: "The law is not of faith, but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree, that the blessings of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. Brethren, I speak after the manner of men, though it be but a man's covenant, yet if it be confirmed no man disannulleth or addeth thereto." John 7:38, 39: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living waters. But this spake he of the Spirit, which they that believe on him should receive, for the Holy Spirit was not yet given, because that Jesus was not yet glorified. 2 Tim. 1: 9-10: "Let us look to Jesus who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of your Savior Jesus Christ, who hath abolishedd death and hath brought life and immortality to light through the gospel."

S. I. HERREN.

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Children need fewer critics and more good examples.

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The very least a Christian can do is to be thankful, and a thankful person is always happy.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... **EDITOR**
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Isaiah 48:10

UNTO THE DESIRED HAVEN

What matters how the winds may blow
  Or blow they east or blow they west;
What reck I how the tides may flow,
  Since ebb or flow alike is best?
No summer calm, no winter gale
  Impedes or drives me from my way;
I steadfast toward the haven sail
  That lies perhaps not far away.

I mind the weary days of old,
  When motionless I seemed to be;
The nights when fierce the billows rolled,
  And changed my course, I know not why.
I feared the calm, I feared the gale,
  Foreboding danger and delay,
Forgetting I was thus to sail
  To reach what seemed so far away.

I measure not the loss and fret
  Which through these years of doubt I bore;
I keep the memory fresh, and yet
  Would hold God's patient mercy more.
What wrecks have passed me in the gale,
  What ships gone down on summer day;
While I with furled or spreading sail
  Stood for the haven far away.

What matter how the winds may blow,
  Since fair or foul alike is best?
God holds them in his hand I know,
  And I may leave to him the rest.
Assured that neither calm nor gale
  Can bring the danger or delay,
As I still toward the haven sail
  That lies, I know, not far away.

WHAT THINK YE OF CHRIST?

JESUS THE Christ is the heart of the Bible. He is the Shiloh in Genesis; the I AM in Exodus; the Star and Sceptre in Numbers; the Rock in Deuteronomy; the Captain of the Lord's host in Joshua; and the Redeemer in Job. He is David's Lord and Shepherd; in the Song of Songs he is the Beloved; in Isaiah he is the Wonderful Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace. In Jeremiah he is the Lord's own righteousness; in Daniel he is the Messiah; in Zechariah he is the Branch; in Haggai he is the Desire of all Nations; in Malachi he is the Messenger of the Covenant and the Sun of Righteousness, and in the book of Revelation he is the Alpha and Omega, and also the Morning Star.

Who among his disciples, or among those who came to Jesus through the disciples were capable of inventing the sayings ascribed to Jesus, or of imagining his life and character as revealed in the gospels? Certainly not the fishermen of Galilee; as certainly not Paul, whose character and way of phrasing his thougths were of a totally different sort; still less the early Christian writers. About the life and sayings of Jesus there is a stamp of personal originality, combined with profundity of insight, which must place the prophet of Nazareth, even in the estimation of those who have no belief in his inspiration, in the very first rank of the men of sublime genius of whom mankind can boast.

O, thou Christ of God, thou most perfect of men, thou Son of God; what sayest thou of thyself? Hear him: "Before Abraham was I am." "I and my Father are one." He that hath seen me hath seen the Father." With lowly reverence I dare ask God the Father, "What think ye of Christ?" We are at Jordan, we are at the baptismal scene of our Lord, he is going up from the water, the heavens are opened and a voice is heard saying, "This is my beloved Son in whom I am well pleased." We now are in the midst of the splendors of the glorious transfiguration of our Lord. Moses has disappeared, Elijah has disappeared: the disciples, lifting up their eyes, "saw no man save Jesus only." Then there came out of the overshadowing cloud the voice of God, saying: "This is my beloved Son, hear ye him." In these wonderful and glorious words of the eternal God, the divine Father is heard giving his testimony to the Sonship of Jesus Christ.

Brethren and sisters, readers of this page in general, I ask you in his own glorious name: "What think ye of Christ?" I beseech you to come before him, learn of him, have full faith in him, follow close after him, and with Thomas fall at his feet and out of a penitent and faithful heart cry out this confession of faith and love, "My Lord and my God!"

AN EARLY CUSTOM

THE EARLY Christians, thoroughly believing in the resurrection of the dead, had a common practice of burying their dead with the face turned upward and slightly to the east. The idea was that the rising sun which typified "the Sun of Righteousness," was the emblem of the resurrection, and the dead were so placed that they could see the coming of the Lord at the last day.

A SHORT SERMON ON LOVE

WE ARE told that love is the greatest thing in the world, and so believing we will give you a few beautiful sentiments on the subject, the whole making a short sermon.

You have but a short time to live on earth; act in such a manner that you may spend your time in peace.

If you cannot bear with your brother, how will your brother bear with you?

Peace is the fruit of love; for in order to live in peace, we must bear with a great many things.

None is perfect, each has his failings; each leans upon the other, and love alone renders that weight light.

It is written of Jesus, that "having loved his own," which were in the world, "he loved them to the end."

For that reason love your brother and love him to the end.

Love is indefatiguable: it never grows weary. Love is inexhaustible; it lives and is born anew in the living and the more it pours itself out, the fuller the fountain.

Whosoever loves himself better than he loves his brother, is not worthy of Christ, who died for his brothers in faith. Have you given away every thing you possess? Go give up your life also, if needed.

The wicked man loves not, he covets; he hungers and thirsts for everything he sees; his eyes, like unto the eyes of a serpent, fascinate and allure, but only to devour.

Love rests at the bottom of every pure life like a drop of dew in the calyx of a flower. Oh if you knew what it was to love!

PENOGRAPHS

THERE IS no sense in always telegraphing to heaven for God to send us a cargo of blessings, unless we are at the wharf to unload the vessel when it comes.

To benefit others, we must be reasonably happy; there must be animation through useful activity, good cheer, kindness and health: health of mind and health of body.

To day is your day and mine, the only day we have, the day in which we play our part. What our part may signify in the great world we may not understand; but we are here to play it, and now is our time.

Peter said to Christ: "Lo, we have forsaken all and followed thee." So it always is; we make much of our sacrifices. What had the disciples left? A few old nets, perhaps broken, and some boats. What will they get in exchange? The kingdom of God.

The theory of the truth will not save men: the knowledge of God's will will not keep men from sin. There must be a "love of the truth." It is our affection for a thing that molds our lives like it. It is an overruling, controlling love of God as seen in his word; and that word as seen in the character of Christ. Such love keeps all of God's commandments and counts them not burdensome.

Acts 3:19-21. "Repent ye therefore, and be converted, that your sins may be bloted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began."

"As a man thinketh, so is he." The person who thinks he is weak, and keeps saying so, will make himself and others believe it, but he who thinks he can do and proceeds to do it, will likely enhance his capital and surprise others with his efforts. And there is nothing like a poor weak fellow being harnessed up abreast with almighty power, with the heft of the load on the latter. Do not burden yourself with the Lord's burdens.

PRACTICAL CHRISTIANITY

BE KIND and courteous to all, even to those who take no pains to be civil to you. Heed the advice of a father to his son: "Be polite to those who are not so to you, for remember, my son, you are courteous to others, not because they are Christians, but because you are Christian." This is not easy to do, but you may thus turn away the dislike and distrust of some person by your Christian spirit, and remember above all things, treat the members of your own household as courteously as you do the "stranger within thy gates." "Our own" seldom receive as good treatment as we give those who simply call for an evening's conversation.

Silently and unseen do many of nature's forces work. Out of sight in the dark ground the germ of life that is in the seed noiselessly pushes its way upward to the surface of an earth that is held in place by a power never yet seen by mortal eye. In the great work of bringing a lost world to Christ there are unseen places of labor and work that must be done without the blare of trumpets. Can the Master count on you?

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Bible Lessons on First Principles

Lesson VII: The Father and Son — By Robt. G. Huggins

I. There is Only One God, the Father

THE "ONE God" of the Old Testament is revealed as "the Father" in the New Testament. The popular doctrine of the Trinity confuses the revealed relations of the Father, Son, and Holy Spirit, and destroys monotheism to make room for polytheism—supplants Christianity to establish Paganism (Deut. 6:4; Mark 12:29-32; 1 Tim. 2:5; 1 Cor. 8:4-6; Eph. 4:6; John 17:3; Isa. 55:5).

II. Jesus Christ is the Son of God

Jesus Christ is the Son of God, having been begotten of Mary by the Holy Spirit without the intervention of man (Luke 1:35; Matt. 1:20; Isa. 9:6; Acts 2:22; 10:38; Matt. 19:17; Mark 15:34).

III. Jesus Christ is Mediator and Advocate

Notwithstanding the miraculous manner of his conception and his subsequent anointing with the Holy Spirit, Jesus was made of our nature. He died, was buried, rose again, and ascended to heaven where he is now an officiating mediator between the Father and sinners who come to God by him, and an advocate for his own house, the church of God (1 Tim. 2:5; Rom. 8:3; Heb. 2:14; Gal. 4:4; 2 Cor. 5:21; 1 Cor. 15.21, 45; Rom. 5:15, 19; Heb. 2:17; 3:1; 4:14, 15; 8:1; Luke 21:31; Acts 5:31; 15:11; John 17:9; 1 John 2:1).

IV. Posthumous Probation Unscriptural

Christ's mediation for the world and his advocacy for the church provide adequate means for the salvation of all in the world and in the church who make their calling and election sure. Probation for both, therefore, is limited to this life (Isa. 38:18-20, Psa. 88:10-12; Eccl. 9:5-10; 6:3-6; Hos. 13:14; 2 Cor. 6:1-3; Luke 4:19; Psa. 60:13; Isa. 55:3, 6; Heb. 3:6, 7, 13, 15). Posthumous probation* is exceedingly reprehensible, as it either represents the means of salvation which God has provided as insufficient, or repudiates Christ's mediation for the world altogether. The following indictments of the doctrine are sufficient to show its anti-scriptural nature:

(a) Posthumous probation belittles angelic ministration (Psa. 68:17; Dan. 7:10; Psa. 103:20; 34.7; Matt. 2:13, 19, 20; 4:11; 26:53; 18:10; Exod. 23:20-23; Heb. 1:14; Acts 8:26-39);

(b) It slurs the work of the Holy Spirit (John 14:6; 16:7-11; Rom. 8:26);

(c) It emasculates the word of God (Acts 13:44-48; John 17:19, 20; Acts 18:10, 11; Isa. 55:10, 11; Heb. 4:12; Jer. 23:28, 29; Num. 11:23);

(d) It denies the sufficiency of Christ's mediation (Luke 23:34; Acts 2:23, 37-41; John 1:46-49; Acts 5:31; Matt. 28:18; 1 Pet. 3:22; Heb. 2:18; 4:15, 16; 5:2; 7:25; Rom. 8:26-28, 32-39); and

(e) It charges God with incompetence (Gen. 21:17, 20; 1 Sam. 2 18, 26; 3:1, 7, 19; Isa. 45:1, 4; Jer. 1:5; Luke 1:15; Gal. 1:16; John 4.23; Acts 8; 10; Isa. 45:19; 59:1, 2, 3; 55:6, 7, 10, 11).

V. The Destruction of the Devil

The death of Christ was a necessary sacrifice for sin in order that the law of sin and death, introduced into the world by the disobedience of the first Adam, might be nullified through the obedience of the second Adam who obtained a full discharge of its claims by a temporary surrender to its power. Thus, immortality by resurrection was acquired in his own case, and through him will also be acquired by all believers in harmony with the law of obedience. In Christ sin is taken away, and righteousness is established. The devil, a word which is used interchangeably with "sin," has been abolished in the person of Christ; and its power will also be abolished so far as his people are concerned when he redeems, immortalizes, and makes them like himself (John 1:29; Heb. 9:26; John 3:16; Gal. 1:4; Titus 2:14; Acts 10:43; Rom. 3:25; Acts 4:12; Rom. 1:3, 4; 2 Cor. 13:4; 6:9; Eph. 1:20, 21; Heb. 2:14; Rom. 6:23; Heb. 9:26; 12:4; John 13:2; 6:70; Acts 5:3, 9; Jas. 1:14, 15; Eph. 2:2; 1 Tim. 5:14, 15; Matt. 16:23; Mark 8:33; Luke 4:8; 1 Thess. 2:18; Rev. 2:10, 12, 13; Psa. 68:21; Jer. 51:20).

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*By "posthumous probation" in this lesson is meant probation in purgatory immediately after death, as taught by Roman Catholics, the "intermediate state" of renovation, as taught by some Protestants, and also the post-resurrectional opportunity to be saved as taught by Russellites.

Synthetic Remarks

I. THERE IS ONLY ONE GOD, THE FATHER

IN LESSON VI we concluded our study of "the things concerning the kingdom of God" (Acts 8:12). The latter part of this passage adds to these kingdom things "the name of Jesus Christ" Now this "name" comprehends "those things which concern the Lord Jesus Christ" (Acts 28:31). Equally with the things of the kingdom, these things which relate to Christ and his name are integrant parts of the gospel. We are, therefore, confronted with the imperious duty of finding out what these things are. We begin our study of them by observing that one of "the things which concern our Lord Jesus Christ" is that his Father is God, and God alone. The doctrine of the Trinity which is so prevalent today is a contradiction of the word of God. The word "God" is used no less than one thousand three hundred and twenty-six times in the New Testament alone, and is always written in the singular number. By noting particularly the subjoined testimonies you will see how clearly, unmistakably, and unanimously the writers of Holy Writ teach the unity of God:

> "Hear, O Israel, the Lord our God is one Lord" (Deut. 6:4).
>
> "To us there is but one God, the Father, of whom are all things, and we by him" (1 Cor. 8:6).
>
> "There is one God and Father of all, who is above all, and through all, and in you all" (Eph. 4:6).
>
> "There is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).
>
> ". . . . that they might know thee, the only true God and Jesus Christ whom thou hast sent" (John 17:3).
>
> "I am God and there is none else . . . . and there is none like me, declaring the end from the beginning" (Isa. 46:9, 10).
>
> "There is no God beside me" (Isa. 45:5).

The individual unity of the Deity thus stand upon a very broad scriptural foundation. The Trinitarian formula, "God the Father, God the Son, and God the Holy Ghost," is a Pagan fiction and conceit—a doctrine which presents a contradiction in terms as well as in sense. "God the Father" could not say, "I am God, and there is none else," and tell the truth, if there were two other gods—the Son and the Holy Ghost. The Son, if he were "God the Son," could not say, "This is life eternal, that they might know thee, the only true God," and make a truthful statement, if he and the Holy Spirit are gods, too—unless they are false gods, self-confessed! "God the Father" is a scriptural expression; but we never meet with this phraseology in the Old Testament. After Christ's birth the one God of the Old Testament is described in the New as "the Father of our Lord Jesus Christ" (Eph. 3:14). The reason for this change in diction is obvious: God could not be "the Father," nor could Christ be "the Son," until Jesus was born. This leads us to affirm that

II. JESUS CHRIST IS THE SON OF GOD

The term "Son," which is so often applied to Christ in the Scriptures, implies derivation; and derivation implies subordination and inferiority (Matt. 16:16, 17). He is declared to be "the only begotten Son of God" (John 1:18; 3:16). The personal pre-existence of Christ and its inseparable concomitant doctrine, the Trinity, vanish into the Pagan illusions from whence they came, before the blazing light of these divine statements. He that is "begotten" cannot have existed from the same point of time as the one by whom he is begotten. A son cannot be the father of himself, neither can he be as old, nor equal to his father. Christ cannot be God himself unless he is his own Son and his own Father! "God the Son" is a misnomer and an impossibility; "the eternal Son" is eternal nonsense; for then we would have to conceive of a Son who was never begotten! Then again the term "Father," which is so frequently applied to God in the Sacred Writings, implies priority of existence, precedence, antecedence. As the mists vanish before the clear shining rays of the sun, so the Trinity is chased away like a vision of the night at the first approach of these scriptural terms and expressions. Christ is not "the second person" of an eternal Trinity of gods, neither is he the manifestation of a pre-existeent and "eternal Son"; but he is the manifestation of the pre-existent and eternal God (1 Tim. 3:16) who is from everlasting to everlasting (Psa. 90:2), who is "above all and through all" (Eph. 4:6), and "out of whom are all things" (Rom. 11:36). God is the only underived and self-sustaining being in the universe, "the fountain of life" which feeds all steamlets (Psa. 36:9; 1 Tim. 6:15, 16; Acts 17:18; 1 Cor. 8:6). Now the Son of God is "out" of the Father (Rom. 11:36) in a literal and important sense. He was begotten of the Father by the Spirit (Matt. 1:20), and was "therefore" his Son (Luke 1:3g); by the same Spirit he was later filled "without measure" (John 3:14). "The image of the Son" (Rom. 8:29) therefore became "the express image of his (Father's) person" (Heb. 1:3); the two being so similar that to see the one is the same as seeing the other (John 14:7-11). Still the Father is "above all," and is expressly declared to be "the head of Christ" (1 Cor. 11:3). The reader now must see in the repetitious phrases "the Father" and "The Son" an implication that God is one, and that the Son had his origin "out" of the Father, to whom he was subordinate in a sense which contravenes Trinitarian equality. "This day have I begotten thee" (Heb. 1:5) are words which point unmistakably to a commencement of days. John 5:26 affirms that the "life" of the Father, called "the life of God" in Eph. 4:18, was "given to the Son." His existence and life were both derived from God. All the works, doctrine and even the words of Christ, were from God, as the Savior himself frankly acknowledged. Let the following Scriptures suffice to show the derived, subordinate, and dependent relation of Christ to God:

> "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him . . . ." (Acts 2:22; 10:38; Luke 1:18).
>
> "I can of mine own self do nothing . . . ." (John 5:30).
>
> "My Father is greater than I" (John 14:28).
>
> "My doctrine is not mine, but his that sent me" (John 7:16).
>
> "The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me; he doeth the works" (John 14:10).
>
> "I can do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28).

The Test Must Come

BY S. ROXANA WINCE

"If when ye do well and suffer for it ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow in his steps, who did no sin, neither was guile found in his mouth: who when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:20-24)

To every one
The test must come,
The furnace and the fiery heat,
That make us for the kingdom meet,
The howling mob go jeering by,
It matters not of when or why.

To every one
The test must come,
Reproach be borne for Christ's dear name,
Be borne, the calumny and shame,
For pathway to the golden street
Must e'er be climbed by bleeding feet.

To every one
The test must come,
Of angry words that rasp and fret,
That we, unanswered, must forget;
The cruel blame that grieves us much,
The bribes that we must never touch,

To every one
The test must come,
Of wealth, of glory, or of power,
Or pleasure, tasting but an hour,
Satan will tempt with all of these
God's saints to bow to him their knees.

To every one
The test must come,
All things to bear for Jesus' sake,
To suffer wrong, nor vengeance take,
To answer not reviling word,
Though anger be in bosom stirred.

To every one
The test will come,
To patient foe like Christ our Lord
Though suffering ill for doing good,
The bearing of the daily cross,
The persecution, hate and loss.

To every one
The test will come,
To love, to give, to forward go,
In every place the seed to sow;
Meekly instructing even those
Who do themselves and us oppose.

To every one
The test will come,
Of keeping garments white and clean,
And faith that e'er on God will lean,
Unvexed by overcharging toil,
With lamps well trimmed and filled with oil

To every one
The test will come,
Of making God our sure defence,
So holding fast our confidence,
That we may ne'er with evil heart
In unbelief from God depart.

To every one
The test must come,
Of still rejoicing in the hope,
As we with Satan's minions cope,
That we to men may pattern give,
Of what to be, and how to live.
To every one

The test must come,
O are we strong enough for this!
To battle on, though we may miss
All that the worldling counteth bless?
We are! we are! with God our shield,
We never will give up the field.

* * *

DAILY THOUGHTS

None of us liveth to himself	Rom. 14:7
God knoweth all things	1 John 3:20
The way of the righteous is made plain	Prov. 15:19
He brought me forth into a large place	Psa. 18:19
My help cometh from the Lord	Psa. 121:2
I am with thee and will keep thee	Gen. 28:15
He is a buckler to them that walk uprightly	Prov. 2:7

Discussion on Universalism

Debate on the Perfections and Attributes of Deity

Between Alpha and Omega

The following is a fair representation of the facts and arguments adduced in the discussion, which were taken down and reported, exactly as they were delivered, by the disputants.

Gentlemen, Moderators, Fellow-citizens:

A QUESTION of deep and thrilling interest is about to ellicit the attention of this large and intelligent audience:"Can a Universal Salvation of Adam's race be proved from the attributes of God?" This is the question; and, as you perceive, your present speaker takes the affirmative. I profess to be an advocate for the final holiness and happiness of all mankind, irrespective of any condition to be performed in this life. I feel strong, and perfectly fortified in the question now pending, knowing the tenableness of the ground I occupy. I take the attributes and perfections of Deity as my exclusive source of positive evidence in this controversy; not, however, giving up the direct teaching of the Scriptures, in favor of universal salvation; yet I am bound to confess, that we Universalist preachers, by making everything figurative, which appears to militate against us, have sumewhat crippled and nullified our arguments from that source. For it is evident that our opponents, by adopting the same logic, can make all our proofs figurative, as we do theirs; and thus, from our own example, they may successfully defy us to prove our doctrine had we the most positive testimony in the world.

But leaving that ground in the possession of my opponent, if he desire it, I expect to labor under no such embarrassments in the present question. I start upon the admitted position, that God is unchangeable, the same yesterday, today and forever, without any variableness, or shadow of turning. This is the chief corner stone of the edifice I am about to erect; and as this is not only an axiomatic position, but one which my opponent will not dare to call in question; I feel as though I had dug deep and laid my foundation upon a rock. I have no faith in this thing of "limitarianism"; for I believe that God is infinite in power, wisdom and goodness. The Scriptures are plain and positive upon this point, and as my friend will no doubt admit it, there is no necessity for quoting much Scripture. One of the principle sins of the children of Israel in the wilderness, was, that they "limited the Holy One of Israel" (Psa. 78:41). Our opponents are daily guilty of committing the same sin; but we are no limitarians. We believe with the Savior that "with God all things are possible" (Matt. 19:26). Hence it is possible for God to save all men; and we shall endeavor to prove from several consideration, before we close the present investigation, that such will be the glorious result. Before taking my seat (as I wish at present merely to introduce the discussion), I will present one direct, and I think unanswerable argument, in favor of my position. God must have known before he created man what would be his destiny: and if he created him, knowing at the same time that he would be eternally lost, he must have willed his destruction, and as God's will is that all should be saved, he must have created none therefore, only such as he knew would be saved; and if he had forseen that any one of his intelligent creatures would be finally lost, his omnipotence could, and his benevolence therefore would, have withheld his existence! Here is my first positive argument, and I cannot see how it can be possibly met! In the mean time, I shall hear what can be said in reply.

OMEGA'S FIRST REPLY

Gentlemen, Moderators, and Respected Audience:

I FEEL truly the importance of the day's labor before us; and concur heartily with my friend, that this is a question of momentous importance; that is, providing I am on the right side of the question; but if my friend should succeed in proving his side to the true ground, it is of but little consequence whether the question be debated or not; for it can be the means of saving no one, as all are as certain of salvation without this discussion, as they can be with it. But if it be demonstrated, that I occupy the correct ground, it may be the means of some persons fleeing for refuge, and laying hold of the hope set before them, who would otherwise have rested supinely in the false security of a delusive error; thinking that all is safe and certain, with respect to the future; and as regards the present short life, it is but little difference. Hence the importance of this day's occasion is wholly suspended upon the fact of my side of the question being correct.

I agree with my opponent with regard to the un-changeableness of God; but he will find this, I opine, a poor prop for Universalism, and may possibly be glad to take it back, before this discussion comes to a close. He is quite liberal in dealing out the name "limitarian," and charging us very charitably with the sin of limiting the Almighty; and yet in almost the same breath, he commences telling what God must do, and what he must not do! We shall see, doubtless, before long, who have best claims to the title "limitarian," they or us. My friend has been so long in the habit of garbling the word of God, that he cannot debate the present question, I perceive, without garbling his attributes. He takes power, wisdom, and goodness; and says nothing about justice and vengeance. These five attributes should not be separated, but taken together, as they are all necessary to the harmonius operations of the moral government of God. They each have a list of names in the Scriptures signifying nearly the same thing; and are frequently used by inspired writers interchangeably. When classified they stand thus:

1. POWER: To this belong "omnipotence," "might,' "strength," and "ability."
2. WISDOM:—"knowledge," "understanding," "perception," and "discernment."
3. GOODNESS:—"loving-kindness," "mercy," "longsuffering," compassion," "pity," and "benevolence."
4. JUSTICE:—"righteosuness," "equity," "judgmen," "truth," and "faithfulness."
5. VENGEANCE:—"wrath," "indignation,' "hatred," anger," "severity," "jealousy," and "fury."

This fifth list, is an entire stranger to my opponent's creed. I doubt exceedingly whether he has any faith in it, notwithstanding vengeance is more exclusively God's attribute than either of the other four; for whilst power, wisdom, goodness, and justice, are attributes of God, they are, at the same time, attributes of man; and essentially necessary for him to possess in order to comply with the demands of God's law. The relation which he sustains towards God, and his fellow men, requires that he should possess to some extent the attributes of power, wisdom, goodness, and justice; but "vengeance is mine, I will repay, saith the Lord" (Rom. 12:19). The great apostle to the Gentiles has also in the same connection forbidden us to exercise this attribute in any case whatever; because God is the rightful and exclusive owner of it. I am perfectly willing that my friend should proceed with his arguments; and I have no doubt, but that I can prove a universal damnation, by the same logic he makes use of to prove the position he now assumes.

Having thus premised, I shall now take notice of the argument adduced, at the close of my friend's address. The gist of the argument is this: that God must have known before he made man, what would be his destiny; and hence, if he be finally lost, God wills his destruction; or, in other words, God must will or decree whatever he foreknows will take place! This being the real ground of my opponent, let us look at a few logical conclusions. Thus: all manner of theft, debauchery, witchcraft, emulation, wrath, strife, seditions, heresies; all kinds of frolicking, carousing, gambling, drunkenness, profanity, and even blasphemy against the Holy Spirit, are in exact accordance with the will of God; for, according to the premises assumed by my opponent, God must have known that all these abominations would be practiced, and hence he must have willed that such conduct should exist; if not, why did he create those individuals, knowing that they would be guilty of such abominations? Yes, my audience, the only legitimate conclusion deducible from these premises, is: that all the covetous, proud, boasters, implacable and unmerciful; that all blasphemers, disobedient to parents, unthankful, unholy, ungodly, profane; truce breakers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God, murderers of fathers and murderers of mothers, manstealers, liars, drunkards, sorcerers, and those that are abominable, disobedient, and unto evey good work reprobate; the conclusion, I say, is unavoidable, that all such abhorrable and detestable characters are daily engaged in doing the good, acceptable, and perfect will of God: for, according to Alpha's argument, God must have known what would be their characters, and if he had not designed, and willed such to be their conduct his omnipotence could, and his benevolence therefore would, have prevented their existence! Christ says on one occasion: "Whosoever will do the will of my Father in heaven, the same is my mother, and sister and brother." The argument of my friend being correct, what a lovely and excellent brotherhood Christ must have possessed!

I shall again hear my opponent either mend up his old argument, or present a new one. But before I take my seat, I wish to inform the audience that it is not my business, neither do I intend to take any definite position upon this mysterious and unfathomable subject. I simply wish to show my friend, that no important theory can be built, and no certain couclusion can be drawn from such an incomprehensible source as the attributes of God. It is unsafe and presuumptious to risk so much upon such hypothetical assumptions.

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Editorial

Extremists

THE MOST traublesome and dangerous people in every walk of life are those who go to extremes in thought, word, or action. The government of the United States, and in fact every government on earth, spends vast sums of money keeping extremists or radicals in check. The extremist is found in every department of human activity; political, social and religious.

When in the minority the extremist is not so dangerous and, in fact, may be a healthy influence in society; but when in the majority and in control of affairs, wreck and ruin are almost sure to follow. The safety of a nation, especially a self-governing nation, depends to a large degree upon the normalcy of its citizens and representation in the government. The same is true in the realm of religion and particularly in "the truth." The Bible always points us to the middle ground. Thus, we have wine bibbers and gluttons, on the one hand; and the prohibitionists on the other: the course dictated by the truth is found between these two extremes in the admonition of God's word to be temperate in all things. In nearly all Bible doctrines we find the truth standing in the middle ground between two extremes.

Thus concerning God we have the doctrine of the Trinity, on the one hand, and the Unitarian idea on the other. The one makes Christ very God, co-equal with the Father; while the other makes him a mere man without divine origin. The truth stands in the middle ground, teaching that there is one God and one Lord Jesus Christ who is Son of God by begettal of the Holy Spirit and Son of Man by birth of the Virgin Mary. And so with regard to the nature of man: we have the immortal soul idea on one hand, and the annihilationist doctrine on the other. The one teaches that man can never die; the other that he dies forever, and that death ends all. The truth again stands between teaching that man is mortal and can die forever, but also that he can live forever by rendering obedience to God and accepting the conditions laid down by the Creator.

And so we might go through the whole category of Bible doctrines and find each doctrine equidistant from two or more humanly conceived extremes. How many churches have been wrecked by extremists who, not content to regale their own minds with their crotchets, have striven to impose their views upon the others. How many peaceful and happy communities have been torn and rent into factions by men, the pendulum of whose thoughts have swung clear off the equilibrum of truth.

One of the favorite topics for extremists is that of our relation to the world. Here again we have the two extremes: first, we have the class of individuals who are satisfied with nothing short of monastic asceticism. They would break off as far as possible all contact with humanity and carry the truth off into a quiet little corner where they can have it all to themselves, and there they wait in passive goodness, with folded hands, for the coming of the Lord. These people do not seem to realize that the glorious light of the truth, instead of being set upon a hill where all can see it; as far as they are concerned is hidden under a bushel of seclusion and exclusiveness. We once heard a brother exhorting on Sunday morning preface his remarks with these words: "Dear brethen and sisters, how good it is to be here this morning, away from the Gentiles with whom, during the week, we are compelled to associate." My God! what an attitude towards perishing men and women! And yet how common it is for us to despise rather than pity blinded and dying humanity. This is the result of an extreme and erroneous view of the meaning of separateness from the world.

Then we have the other extreme represented by those who go headlong into the world and its affairs and give the truth only secondary consideration. Little need be said about this; it is a sad spectacle; it has but one end—spiritual destruction. What the world needs and what the truth calls for is men and women who will live a normal life, partake of all legitimate pleasures, temperate in all things, keeping in contact with the world of mankind in the varied activities of life, and carry the truth with them wherever they go; not as a beautiful theory expressed only in doctrine; but as a practical thing expressed in action. Let us tread lightly among human hearts, all the while radiating the light of the truth and that spirit of burning love for weary struggling men and women everywhere, until they shall be drawn to us by the very warmth and sincerity of our love. Brethren and sisters, the truth was given to us, not only for our own development, and to be locked away within the cloisters of our own hearts. Its glorious light was placed in our hands so that others as well as we might see. Let us hold it aloft and carry its banner into the midst of a perishing world. But let us beware of extremes.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

YES, WE believe that many of the Jews will be and are even now being restored, before the ushering in of the next age, and at the closing out of the present Gentile age.

Twenty-five years ago, in the spring of 1895, in a Paris hotel, a young Austrian Jew sat feverishly writing a pamphlet wherein he offered what he thought was a new solution of the Jewish problem. "The Jewish state" he named this pamphlet, and his call to the Jews was based on this promise: "We are a people—one people." It was Theodor Herzl writing his "Judanstaat," the publication of which in 1896 may be considered the stating point of the modern Zionist movement. Up to that time Herzl had experienced but little of the great Jewish tragedy, and felt but litle kinship with a Jewish people. He was a Doctor of Laws, a clever journalist, a successful playwright, on the way to a brilliant literary career. He was in Paris as a correspondent of the Vienna "New Free Press" and witnessed the famous Dreyfus trial. He saw in the innocent victim of persecution a symbol of Israel among the nations. Being a man of unusually fine sensibilities and intellectural courage, Herzl thought the problem out to its inevitable conclusion. A Jewish state was his answer to the Jewish question.

It was only later that Herzl learned that others before him had had this same hope; for the truth is that the masses of the Jewish people, all through the centuries of their dispersion and martyrdom, saw the vision of their return to Zion as the ultimate goal and vindication of their suffering. The Messianic hope, the hope that Israel restored to his own land would again take his place among the nations, has been the leading and unifying motive in the history of the scattered people. Self-preservation as a people was the all-absorbing task; restoration to nationhood, the supreme reward.

It was only in the latter part of the last century, however, that the mystic hope of divine restoration became a national program of self-activity and self-restoration. Jew and Gentile alike called upon the Jew to restore their national life, and upon the rest of the world to aid them; Joseph Salvador, a French Jew, early in the nineteenth century; Hollingsworth, an Englishman in 1852; Moses Hess, a German Jewish socialist and philosopher, in 1862; and George Eliot in her great novel "Daniel Deronda," in 1876. Worthy of special note in his work of Hirsch Kalischer, an orthodox rabbi who in 1860 advocated the colonizing of Palestine, declaring that the Messianic ideal is not incompatible wih human labor and sacrifice. The movement to colonize Palestine took root. To organize and foster the movement, the society, "Lovers of Zion" was formed in Odessa, and branches later established in various parts of the world. The outbreak against the Jews in Russia in 1881 gave the movement a great impetus and led to the establishment, shortly afterwards, of the first successful colony in Palestine, called "Rishon le Zion." The full story of the founding of these colonies, of the young pioneers who abandoned their university career for a life of privation and danger in the service of the national ideal, is one of the heroic chapters in history. Many of them succumbed in the struggle before their own efforts and the assistance they received from the "Lovers of Zion" and Baron Edmund de Rothschild of Paris placed them on a sound footing. These pioneers are well called the Jewish Pilgrim Fathers, and those who followed them have succeeded in establishing these two fundamental propositions.

First, that Palestine is fit for the modern Jew;

Second, that the modern Jew is fit for Palestine. About sixty self-governing and self-supporting agricultural colonies bear witness to this remarkable achievement.

Unaware of the deep national stirrings of the Jewish communities in Eastern Europe Herzl was brought face to face with the grim ugliness of anti-Semitism in Western Europe, and he applied to the solution of the Jewish problem the simple formulas of the modern world he understood so well. The Jews are a distinctive people, unable and also unwilling to assimilate with the nations,. As individuals they compete successfully with their non-Jewish neighbors, and thus arouse anti-Semitism. Why should they continue to do this? Being a distinctive people why should they not possess the basis of national life and self-expression which every other people possess? Why should they not have a state of their own? Why should they continue to invite the hatred and contempt which is the lot of all the peculiar and helpless? With the active good-will of the nations, themselves as much interested as the Jews in solving the Jewish problem, a Jewish state is quite possible. Let the Jews first of all organize; let them, with the public guarantees of the powers, acquire recognized sovereignity over some piece of territory; but let them build up the necessary financial means; let them apply to the task their admitted energy and talents; let them but will it and they can have a state of their own. They were once a nation among the nations. "What man has done man may do." Thoughts such as these were the thoughts of Herzl, and he realized later that the land capable of raising the will of the Jewish people was Palestine and no other.

What offerings can we bring the Lord?
Thy ruined temple stand forlorn;
Its stones are levelled with the sward
Or alien altars now adorn.
And bitter desolation stills
The lowing of the stately herds,
The bleatings on the hundred hills,
The shepherds' songs of joyous words,
No fields of corn or luscious vines
Thy people's toiling hands engage,
And from the Ghetto's dark confines
They make no holy pilgrimage
To bring their offerings to thy shrine
With sound of tabret and of lute;
Thy power a draught of bitter wine,
And lay before thee Dead Sea fruit!
Oh, give us back our father's days,
The land they trod in festive glee,
When harvestings were acts of praise,
And best ripe fruits were gifts to thee.

STERLING P. GROVES.

National Berean Society

Motto: Search the Scriptuae Daily Unity, Truth, and Righteousness

LEOTA B. HANSON .... EDITOR
106 South 2nd St., St Louis, Missouri

DEAR BEREANS:

WHILE I know a good many of you personally, I know they are few compared to the whole number; and the ones I do know make me long to be acquainted with all of you.

What a pleasant thing it would be if we could all meet in a body and get acquainted with each other! But I suppose that will never be in this age. And the great question is, will it ever be in any age?

Our name implies Bible searchers, and I wonder sometimes if we are true to name. In searching for truth it should be ethical as well as doctrinal, for we should be striving each day to become better in both.

I wonder if there is any way that we could help each other that has not already been employed. The kingdom cannot be far away; let us therefore strive each day to be ready.

Why do not more of you write for The Restitution? We love so much to hear from you and yet so many of you remain silent. Come out of your seclusion and write at least a few lines and they will be welcomed by all.

If this does not find its way into the waste basket you may hear from me again sometime.

Your sister in the one faith,

FRANCES ZELLER.

Obituaries

Death in Adam; Life in Christ

BROTHER EVERIT ALLIN of 347 New St. Newark, N. J., on Friday, February 11th, 1921, fell asleep in Jesus, awaiting the summons of his Lord to "come forth" and enter into life eternal. Funeral services were conducted by Brother Daniel Dietz at 2 P. M. on Monday the 14th.

Brother Allin's father (Brother Thomas Allin) fell on sleep on September 27th, 1920. The death new of her son is a heavy blow to Sister Allin. Pray that she may be comforted by the love and grace of her Creator so she will be able to stand this double affliction.

A. D. DONALDSON.

SARAH ANN SAVAGE was born in Alabama, January 25th, 1839, and died in Texline, Texas, at the home of her daughter, Mrs. J. H. Caver, on February 1st, 1921. She was married in October 15th, 1857, to James M. Smith. To this union were born thirteen children, seven sons and six daughters. Her husband, one daughter, and one son preceded her to the grave. Thaddius, William, John, Jessie, and Minter Smith live in Oklahoma. Charles lives in Texline, Texas. Sister Smith was an intelligent and firm believer in the things concerning the kingdom of God, and the name of Jesus Christ. Her husband and daughter, Anna, were of the same faith. Adallee Dobson, of Malone, Alabama, was of the same faith, so also were Mrs. J. F. Caver of Texline Texas, and Mrs. N. M. Rice, of Trinidad Alabama. Sister Smith though isolated during her Christian life, was always a firm believer in the gospel of the kingdom of God, and was always ready to give a reason for her faith Interment was made in the Texline Cemetery near the grave of her daughter, Miss Anna Smith, whose death occurred about twelve years ago. When the Lord Jesus Christ comes they will hear the trumpet sound and will be clothed with immortality.

D. C. ROBISON.

Good Company: A Serial Article: By Bro. S. H. Thomas

Love One Another

LOVE IS the strongest force in nature. It is stronger than hate, for where is the angry scowl that will not melt and vanish before a gentle, trusting smile of love? It is stronger than the fear of death, for is it not love which nerves a timid mother to give her life to rescue her child? Was it not love which prompted our most noble Lord to give his life for his brethren? Love is the source and fountainhead of all that is great, good,, and noble in nature Its presence brings peace, harmony, and happiness. Its absence opens wide the door to hatred, selfishness, strife, murder, and all evil. In this the children of God are manifest: Whosoever doeth not righteosuness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that ye shall love one another. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth not in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us. My little children let us not love in word, neither in tongue, but in deed and in truth. Beloved, let us love one another, for love is of God. Not that we (first) loved God, but that he loved us, and sent his Son to be propitiation for our sins; Beloved, if God so loved us, we ought also to love one another. And this commandment we have from him, that he who loveth God (must) love his brother also.

When two or three of us chance to meet together, it is not love that prompts us to speak evil of some absent one. Love would rather put kind words in our mouth. It is not love which causes us to search the absent one's record for some fault or blemish that we may roll it under our tongue as a sweet morsel. Love would rather seek to cover up a fault and find excuse for it, for "There is one lawgiver who is able to save and to destroy. Who art thou that judgest another?" If we chance to overhear one brother speak carelessly of another, it is not the love of God which prompts us to run to the other brother and repeat the saying to him. "This is an abomination unto the Lord, he that soweth discord among brethren." Therefore "let all bitterness and wrath, and anger, and clamor, and evil speaking be put away from you, with all malice, and be ye kind one to another, even as God for Christ's sake hath forgiven you. Wherefore laying aside all malice and all guile, and envies and evil speakings, see that ye love one another with a pure heart fervently." He that walketh uprightly and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, he that doeth these things shall never be moved."

Surely these Scriptures show how great an evil among brethren is a tale bearing and backbiting tongue. It is not only evil and exceeding sinfuls but cowardly in the extreme to speak words of an absent one which we would not speak if he were present. The brother or sister who can derive pleasure from conversation which can injure or in any way cast disparaging reflections upon an absent one, has not the love of God in his heart, and unless they overcome the evil practice, will surely be missing when the Lord comes to make up his jewels. What if a brother or sister have traits which we do not like? Will it help to remove the fault if we display it in sarcastic language before all his friends? Would such a course be prompted by love? What if a brother or sister be actually overtaken in a grave fault and the evidence of guilt be conclusive, is it lovelike to make all speed to spread the news among the brethren, and perhaps the entire neighborhood? Would not true love rather prompt us to remember that we ourselves have been guilty of wrong doing and extend to our fallen brother or sister a helping hand of love and encouragement, and to aid them to make a fresh start in the race for eternal life? This sin of evil speaking, slander, backbiting, talebearing, mischief making, secret whispering, sowing discord among brethren, is an abomination unto the Lord, and is one of the greatest and most common evils of this present life. It is the source of more trouble, misunderstandings, angry words and thoughts, than any other evil. It is a practice born of the enemy. It is a practice infinitely beneath any who profess to be numbered among God's people, and I propose with God's help, to overcome it. Will you join me in this resolution, dear reader, I mean YOU.

S. H. THOMAS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Isaiah 40:29

SOMETIME WE'LL UNDERSTAND

DEDICATED TO SISTER W. H. EIDEMILLER

Not now, but in the coming years.
It may be in the better land,
We'll read the meaning of our tears,
And there, sometime we'll understand.

CHORUS

Then trust in God through all thy days,
Fear not, for he doth hold thy hand,
Though dark thy way, still sing and praise;
Sometime, sometime we'll understand.

We'll know why clouds instead of sun
Were over many a charished plan,
Why song has ceased when scarce begun;
'Tis there, sometime, we'll understand.
We'll catch the broken threads again,
And finish what we have begun,
No need then the mysteries to explain,
For then, ah! then, we'll understand.

For what we long for most of all
So oft eludes our cherished plan,
Why hopes are crushed and castles fall,
When we see Christ we'll understand.

God knows the way, he holds the key,
He guides us with unerring hand,
Sometime with tearless eyes we'll see,
Yes, there and then we'll understand.

WANTED—A WEEKDAY RELIGION

Thou shalt love the Lord thy God . . . and thy neighbor as thyself (Luke 10:27).

TO LIVE true to the spirit of religion amidst the hurrying, active, daily grind is one of the most difficult parts of a Christian's life. It is easy enough to be religious in church, where the atmosphere is quiet and speaks of God; but to be religious in surroundings that are purely mundane and earthly, such as during business hours or recreation hours, that indeed is difficult. It is quite a shift from goodness and holiness to sordidness and worldliness. To be devout or religious is to be in conflict with the world. "Everything in its own time and place" is the saying of men. Prayers and sermons and church are all right for Sunday, but for the weekday we must get down to practical things and face realities. Many persons put on their religion with their Sunday clothes; they go to church, pray, return home and leave their religion behind them in the church. Such might be called weekday sinners and Sunday Christians. They seem not to think that they must love God always, that they must love their neighbor at all times. They seem not to realize that all men of whatsoever walk of life, of gracious or uncouth manners, of acceptable or disagreeable qualities—all are children of the one common Father, God, and have been redeemed by the blood of his Son, Jesus Christ, who therefore should be loved by us, one and all, sincerely, earnestly, at all times, at all places, at church, at home, at work, at the office, in the street, in society—everywhere. Such love of God and of neighbor is indeed practical religious.

"Love you one another," says John, "Bear one another's burdens," says Paul, "and thus you will fulfill the law of Christ." "Love your enemies," says Christ; and furthermore "If you do not forgive men, neither will your Father forgive you your sins." These words are a dead letter to many; and hence the law of love is broken. Hence there are differences between friends; hence enmites, bitterness, quarrels, and practical religion becomes nought. Sometimes such conditions prevail in the home, sometimes in the business office, and very often in social life. Thus charity is wounded, religion suffers, God is offended.

"Father, forgive us our trespasses as we forgive those who trespass against us"—thus most Christians pray every day. We should attend well to these words and let not anger or bitterness or hatred take possession of our hearts. Who of us is perfect? Who without fault of some kind? "I judge not myself," says Paul, "God judges me." Therefore Christian people, love one another. Put God into your love, for God is love. Practice a little kindness through the daily grind; bear the burdens of another's faults; smile whilst sifting life's wheat from its chaff, and thus you shall fulfill the duties of love and of religion.

A SWARM OF BEES

B hopeful, B cheerful, B happy, B kind,
B earnest, B truthful, B firm and B fair,
Of all Miss B havior B sure to B ware.
B think ere you stumble, of what may B fall;
B true to yourself, and B faithful to all.
B brave to B ware of sins that B set,
B sure that one sin will another B get.
B just and B generous, B honest, B wise,
B mindful of time, and B certain it flies.
B prudent, B liberal, of order B fond,
Buy less than you need B fore Buying B yond.
B careful, but yet B the first to B stow;
B temperate, B steadfast, to anger B sdow;
B thoughtful, B thankful, what'ere may B tide;
B just and B joyful, B cleanly B side.
B pleasant, B patient, B gentle to all,
B best if you can, but B humble withal;
B prompt, and B dutiful, still B polite,
B reverent, B quiet, B sure and B bright;
B calm, B retiring, B ne'er led astray;
B grateful, B cautious of those who B tray;
B tender, B loving, B good and B nign:
B loved shalt thou B and all else shall B thine.

STRIKING PARAGRAPHS

"IF SCIENCE and discovery can take the Bible from us, the sooner it does it the better. If the Bible comes from God it can no more be hurt by anything man can do than the waves of the ocean can be stopped by blowing against them with a tin whistle; and if it is not from God, the sooner its bogus character is discovered and exposed the better.

"He who undertakes to work in the name of the Lord will not have the devil for a silent partner in his business, and the mother who undertakes to train up her children in the name of the Lord will have more anxiety about their souls than she has about her own position in society.

"The preacher who is always trying to see how easy he can make it for the Lord will never have a big revival. If you want to see great results trust God to give them. Don's be afraid the devil will outwit him or out flank him. God never lost a battle, and why should we be continually afraid that he will?

FOR WE SHALL SEE HIM AS HE IS

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever (Rev. 5:13).

CHRIST WILL be the burden of every song, throughout the innumerable bands of heaven: to Christ shall the universal chorus of nature, of grace and of glory, perpetually resound. Christ will be the Alpha and Omega, the beginning of all their joys, and the end of all their desires. Not a thought in heaven, but wings its way to Jesus; not an angel there but presses with rapturous devotion to be near him; not one of all the blessed, but esteem the light of his countenance as the emphasis of every joy and as the crown and completion of all his happiness. And is it possible that, as they are, such thou, O frail imperfect creature, shalt one day be?—Yes, blessed be God, it is more than possible.

Gleanings

THOSE WHO rally to the despised Prince, in the day of his rejection, shall have the glory of his court when he comes to his own.

Those who in sadness have shared his humiliation shall in gladness share his throne.

Many a humble disciple content this year to inhabit a cottage for Christ's sake, may perhaps next year dwell in a palace near the throne of the "Blessed Redeemer."

The night is far spent, and he whose right it is will shortly come with the shout: "Come ye blessed of my Father, inherit the kingdom prepared for you."

Four things that come not back: The spoken word, the sped arrow, the past life and neglected opportunity.

They that will not make the word of God their rest, will find a heavy burden.

E. W. KNAPP.

DAILY THOUGHTS

My words shall not pass away	Matt. 24:35
Having food and raiment, let us be content	1 Tim. 6:8
He shall bless thy bread and thy water	Exod. 23:25
He careth for you	1 Pet. 5:7
Honor the Lord with thy substance	Prov. 3:9
He that judgeth me is the Lord	2 Cor. 4:4

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* * *

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, MARCH 15th, 1924. NUMBER 11

Wishing

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly,
Live to learn and learn to live;
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many,
May ofttimes be traced to one,
As the hand that plants the acorn,
Shelters armies from the sun.

LILLIAN (WHITTON) GOOCH.

* * *

The Restoration of Israel

Zionism a Fulfilment of Prophecy

GHETTO IS the term employed to indicate the Jewish quarters in a city. It was originally the quarter in Rome and other Italian cities to which the Jews were restricted.

What was the immediate effect of Herzl's "Jewish State"? Its originality, boldness, and simplicity had a double effect. It aroused the bitter opposition of many of the so-called emancipated Jews who felt that, having been given the rights of human beings, they were under obligations to cut themselves off from the past and future of their people. To manifest an interest in the creation of another state they argued, might be taken to indicate a lack of interest in the state which had accorded them the rights of citizenship. In other words, they would be unpatriotic, disloyal to their chosen country. But who in the face of the unquestion loyalty and iminent service rendered by Zionists to their respective countries, still maintain that Zionism is incompatible with patriotism? In Herzl's day, however, this opposition on the part of influential and wealthy Jewish circles in Western Europe threw Zionism for its chief support on the resources, weaker, it is true, materially; but spiritually much greater, of the Jews of Eastern Europe. There Herzl's "Judenstaat" was hailed as the word of deliverance. From various quarters there came to him appeals for immediate action. Against his interests and wishes Herzl was compelled to assume the leadership. And a leader he was, such as the Jewish people has not had since its exile. Those who knew him best unanimously describe him as a "wonderfully powerful and beautiful personality, transfigured by the inspiration of a great ideal.'

The Jewish people were now to be put to the test. First, to accomplish so great a task as self-restoration, they must organize. Do they possess the capacity for organization? To answer this question and proceed at once to the task, Herzl determined on the calling of a Zionist Congress. It was held in the Swiss city of Basle on August 27, 1897, and its 206 delegates, representing all the [illegible] and conditions of Jewish life, offered the first concrete evidence of the collective will of the Jewish people to secure a free, national life of their own. The following basic declaration was made by this Congress:

"Zionism aims to create a publicly secured, legally assured home for the Jewish people in Palestine. And in order to obtain this object, the Congress adopts the following means: The promotion of the settlement in Palestine of Jewish agriculturists, handicraftsmen, industrialists and men following professions. The federation and association of entire Jewry by means of local and general institutions in conformity with the local laws. The strengthening of Jewish sentiment and national consciousness. The procuring of such government sanctions as are necessary for achieving the objects of Zionism."

It is a noticibly important and significant fact that this program has never had to be altered, and has even stood the test of the revolutionary changes brought about by the great World War. Yes, it has received its ultimate vindication by these very changes. For the endorsements of the allied powers are clearly in unison with the political clauses of this platform. On the basis of the Basle program and the payment of shekel (25c) made any Jewish man or woman a member of the organization, with the right to vote for delegates or to be a candidate as delegate to the Zionist Congress, the supreme body of the Zionist organization. Zionist societies sprang up wherever Jews lived, that is to say, in every nook and corner of the world. In these societies, and especially in the Zionist Congresses, the Jewish people after so many centuries, were trained to democratic national action. The Hatikoa, the national anthem of the Jews, is often sung by the delegates at these conventions. The Zionist Congresses, by their representative character and the lofty plans of their utterances and deliberation, attracted the attention of the world to the problem of the Jewish people. In addition each Congress was a milestone in the progress of Zionism and demonstrated the fitness of the Jewish people to work out its own salvation through organized self-activity. In the intervals between the sessions of the Congress executive authority is exercised by a "Greater Actions Committee," consisting of 25 members, and also by a smaller body of 5 to 7 members known as the "Inner Actions Committee," both bodies elected by the Congress. Up to the outbreak of the war, which suspended the functioning of the International Organization, eleven Zionist Congresses had been held, for the most part in the city of Basle, the last one in Vienna in 1913. And now this august body of representative Jewish people has assembled again as stated in the following short narratives from one of our daily newspapers:

LONDON, JULY 7, 1920.—Louis D. Brandies, associate justice of the United States Supreme Court, was elected president of the International Zionist Conference which convened today, the first Zionist gathering in seven years, to formulate a political program that will be urged for Palestine. Dr. Max Nordan of London was chosen honorary president.

LONDON, JULY 21.—The Zionist Conference here has decided that the next Zionist world Congress should meet in Palestine, not later than the summer of 1921. A large executive body, known as the Greater Actions Committee, will have forty members and will meet semi-annually. One of the main objects of this committee will be to determine the budget for the development of the Zionist state.

LONDON, JULY 22. Decision to inaugurate a foundation fund of $25,000,000 for the establishment of Palestine as the Jewish national home was taken by the Zionist Conference at its concluding session tonight. Pledges of self-taxation on the tithe principle were made by representatives of various countries.

Among the financial institutions created by the Zionist Congress, the Jewish Colonial Trust, registered as an English Joint Stock Company in 1899, and the Jewish National Fund are the most important. Theodor Herzl had hoped that by means of the Jewish Colonial Trust, sufficient funds would be gathered for the purchase of a charter from the Turkish Sultan, which would afford the necessary political guarantees for a large colonization activity in Palestine. But the rich Jews, most of whom belong to the self-styled "emancipated" of the West of Europe, held aloof from the movement under the mistaken belief that they were expected to deny their own people in return for the rights of human beings. As a result, the present capital of the Jewish Colonial Trust which amounts to about $1,500,000, has been derived from more than 100,000 shareholders, distributed all over the world. Of enormous benefit to the development of Palestine, none the less has been the Jewish Calonial Trust through its subsidiary, the Anglo-Palestine Company, which has branches in Jerusalem, Jaffa, Haifa, Hebron, Beirout, Safed, Tiberias, Gaza, Constantinople, Salonica, Bagdad, Smyrna and Adrianople and agencies in all the principal Jewish colonies. The Jewish National Fund is perhaps the most popular of all Zionist institutions. It has for its object the acquisition of land in Palestine as the unalienable property of the whole Jewish people. It has grown through voluntary donations, which for the most part were very small, until its present possession in land, securities and liquid assets amounts to about 8,000,000 fracs. In its operations it has contributed considerably to the development of Palestine, by supporting public institutions, improving housing accommodations, affording employment to Jewish workmen, and by undertakings in afforestation.

The English government, which has always shown its friendship for the outcasts of Israel, has showed its active good-will on two occasions in the brief history of the Zionist movement, previous to its recent declaration, which opened the door for the fulfilment of political Zionism. I shall touch upon the declaration of the British Government later. Theodore Herzl, in the course of his extensive diplomatic activity, had received expressions of good-will in plenty. He received on several occasions, between 1899 and 1903, from the Sultan, Abdul Hamdi, from the king of Italy, from the Pope, and from William the Second of Germany, and from Von Pleve, the Czar of Russia's chief minister. From the British Government, however, came two distinct offers of land: one in October, 1902, of a section in the Sinai Peninsular, bordering on Palestine; the other in 1903, of a large tract in East Africa with guarantees of local autonomy. The first offer was found impractical owing to dearth of water in the territory in question; the second created a crisis in the history of the movement. It brought to grips those who held that Palestine alone must be the Zonist objective on the one side, and those who were willing to see established a Jewish national centre in any part of the globe, on the other. The outcome was that the latter despite the unfavorable report of the commission which had been appointed to investigate the territory in East Africa, in 1905 seceded from the Zionist organization. The various attempts of the latter to find some other territory for a Jewish autonomous settlement have been futile, and now that Palestine has been universally recognized as the future national Jewish homeland; the principle territorialist leaders have renewed their allegiance to Zionism. Thus there is certain to come the fulfilment of the vow of an extemporary song, sung in Hebrew at a camp meeting of the Jewish Legion which, rendered into English by Louis Fischer in the "American Jewish Chronicle," reads:

Tell me brother dear,
Oh, tell me brother dear!
What will you eat in Palestine?
What will you eat in Palestine?
There I'll eat the fig and date,
And forget the Gentile's hate,
Ah, but only in Palestine!
Yes, but only in Palestine!

Tell me, brother dear,
Oh, tell me brother dear!
What will you bring to Palestine?
What will you bring to Palesine?
There I'll bring the blue and white
And raise it in Zion bright,
Ah, but only in Palestine!
Yes, but only in Palestine!

The "blue and white" in the second stanza refers to the flag of Zion, the Jewish flag, which has a white ground, with four stripes of blue on it, paralleling the edges, and in the centre a sixpointed star called the "Shield of David."

STERLING P. GROVES.

The Redemption Price

BY NATURE corrupt, stiffnecked and disobedient, possessed of sinful flesh and a carnal mind, the first man Adam quickly demonstrated his unfitness for an endless life, and accordingly, God pronounced his sentence: "Dust thou art, and unto dust shalt thou return." Thou, and thy posterity who shall, in harmony with nature's laws, partake of thy sinful and disobedient nature.

Merciful God, is there indeed then no hope for earth's teeming millions? Is this decree final? God looked in pity upon the children of men and replied: Yes; there is yet hope. The voluntary sacrifice of a sinless representative, may redeem obedient ones of the race. But Lord, there is none such; no, not one. Thou knowest full well that corruption cannot beget incorruption. A stream cannot rise above its fountain head; sinful flesh and a carnal mind never have and never can, beget a perfect and sinless being. Lord, it is impossible; we are yet without hope.

But God replied: With man it is indeed impossible, but with God all things are possible; for "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel." "The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing that shall be born of thee shall be called the Son of God." In this way only may the seed of a fallen, sinful, carnal race produce a perfect and sinless representative, such as is necessary in order to pay the full price of redemption by God.

The ovum, or seed of a woman, has no life; of itself it is dead; the fountainhead is in the father of the future being, formed, nourished, and built up in the womb by the blood of the mother, the life principle from the father becomes bone of her bone, and flesh of her flesh. In this way by the wisdom and power of God, was a representative of the race produced from the seed of the woman, but having her life principle or fountainhead, not in disobedient Adam, but in God himself, thus rendering him capable of doing that which Adam could not do, endure trial, and temptation without transgression, and in this way made it possible for him to pay the redemption price required by God for the ransom of a race under sentence of death. Nevertheless, let it be clearly understood, that while the redemption price was and is ample to cover every member of the race, there was certain conditions of faith and obedience attached thereto, which must be complied with by men if they would stand with the ransomed ones. Redemption is for all, if all will have it; but multitudes turn from and reject it, and cast it aside as a worthless thing. They refuse to profit by the precious blood of Jesus which was poured out for all.

In these last days there is a general and increasing disposition to discredit the Bible, and deny its truth and authenticity. Millions of so-called Christians, reject it entirely, as a collection of time worn fables, stories, and legends, which nobody of these enlightened times can afford to credit. Others reject certain books, of both Old and New Testaments. And yet others, certain chapters and verses which plainly state the miraculous conception of Jesus. It is to these last that I would address this appeal. You who dare to brand as false the record that God has given concerning his Son in the first two chapters of Matthew and Luke, and with reckless and impious hands, cut out and cast away these precious Scriptures as spurious, and persistently and zealously, teach others over whom you have influence to do likewise

My dear friend, surely you do not realize the enormity of your sin. I tremble for you, and would gladly save you from the doom that surely awaits you, and those unfortunates who so blindly follow you. If you are a scholar you should know that all ancient manuscripts now extant (except one) contain those chapters which you refuse, thus forming an unbroken chain of evidence, reaching from the present to apostolic days. The one exception noted above, being a vague copy of Matthew, said to have been made by an obscure sect known as Ebonites, who are admitted even by the very writers who claim the support of this authority, to have mutilated the copy which they possess by removing the genealogy. With such a perfect chain of evidence before you how can you presume to pronounce the record that God has given of his Son a lie; and by your example and influence teach others less strong to do likewise?

The infidel and atheist reject the whole Bible. They counted that there is not sufficient grounds to justify a belief in the authenticity of the book. You, my friend, reject a most essential and important portion of the Bible upon exactly the same ground that the infidel does. Are you not proud of your allies? Can you not see that your teaching destroys faith in God's word and thus helps to swell the ranks of infidelity? When you succeed in persuading a Bible student that several chapters of the book which he loves and reveres as the word of the living God are spurious, just that moment your misled pupil begins to doubt other portions also. The enemy points out to him that the Bible story of the creation is not nearly so reasonable or possible as these chapters which you reject. Also the story about Jonah and the big fish, Balaam and his ass, and a multitude of others come to his mind; and he reasons that if God has permitted his holy book to lie about the miraculous conception of Jesus, why not about these other stories also? And very soon this young man, who before he fell under the blight of your evil teaching was a devout and consistent believer in the Bible as the word of God, has now become a confirmed skeptic. You, Mr. Josephite, inserted the opening wedge of doubt. The enemy quickly found the opening and entered in, and the ruin is complete. I ask, in God's name, Are you proud of your work? Oh, turn, I beg of you. Hasten; it may not yet be too late! Go backward over the trail you have followed, and publicly renounce the error you have taught, and thus as far as possible repair the damage you have wrought, and the prayers of God's people will go with you.

And now I turn to you, dear friends, who have yielded to the influences of a blind leader. No doubt he was gentle, good and kind, earnest and sincere, and you loved him, and had confidence in his wisdom and judgment. His arguments seemed to you conclusive and sufficient, and so you followed him into this error. Oh, return, I beg of you, to the childlike faith and confidence in God, and the entire Bible as his word, which was once yours. Consider for one moment, dear ones, and you must see that the dear old book must stand or fall together. It must be true entirely or wholly false Discredit one portion, and you discredit all. If you prove the first two chapters of Matthew and Luke are false you destroy the whole book, for God himself hands it to you containing these chapters, and declaring it to be his word, and pronounces a curse upon him who dares to take from or add to. I beg of you, dear ones, retreat while time is still yours. Abandon such a perilous position. Oh, why should you occupy it? The risk is terrible; the advantages none. God offers you eternal life in the kingdom of that Son whose begettal, birth and divine nature is so clearly described by Matthew and Luke. Surely a son of Joseph can offer no more. Leave the poor old stranded wreck and pull for the shore.

And now, in conclusion, I turn to you, my dear brother and sister in Christ, with words of earnest and heartfelt warning. The enemy is abroad among God's people. This Josephite error is seductive and fatal. He who holds it denies the Lord who bought him, and for such there is no hope. Its emissaries are industrious, zealous and persistent in presenting their hobby. Some of you,

dear ones, may be just beginning to study the subject; some are perhaps attracted by it, and quite interested, while others are almost persuaded that there is something in it. Oh, I beg of you, beware! Do not, I beseech you, be tempted to exchange your precious birthright for such a mess of pottage. Do not, I beg of you, ever consent to charge the living God, who can not lie, with giving to his people and the world a book stamped and sealed as his holy word, and yet containing several chapters of infamous lies concerning himself and the nature of his Son. O, God in heaven, how can they who do this deed hope to escape the judgments written therein?

Dear ones, a penny saved is a penny gained. Likewise, one of God's little ones saved from this fatal error is a saint gained for the ages to come. I pray God that this simple, earnest warning may go straight from the writer's heart to many who are tempted, possibly almost persuaded, to believe this false doctrine, and draw them back to the safe and solid rock of faith in God and the integrity of his holy word, which he hands us, believing that it comes to us exactly as he in his wisdom intended it should. Any other conclusion, dear ones, is unthinkable. I launch this message of warning upon its errand of mercy, and may God add his blessing.

S. H. THOMAS.

God's Gifts

GIFT, A thing given. God has, as a gift promised "eternal life" through Jesus Christ our Lord (Rom. 6:23). God's word teaches man the plan of redemption from sin, is in becoming related to Christ. We get the gift through faith in his promise, and conforming to his plan, which is belief in the gospel, and being baptized into Christ. Every one who obeys this command and endures to the end, receives the gift of eternal life through Christ at the first resurrection, which is the resurrection of those that sleep in Christ (1 Thess. 4:16) Minor gifts, are that man should eat and drink and enjoy the good of all his labor, are the gifts of God (Eccl. 3:13; 5:19). The gift of the Holy Spirit to the apostles on the day of Pentecost was a special gift; Peter promised this gift to every one who repented and was baptized in the name of Jesus Christ for the remission of sins, and it was given to no others (Acts 2:28). The gift of God cannot be purchased (Acts 8:18-20). Through belief and obedience the Holy Spirit was poured out on the Gentiles. Peter learned that God was no respecter of persons (Acts 10:34; Eph. 6:9; Col. 3:25; 1 Pet. 1:17). God gave the Gentiles the like gift as the Jews when they believed on the Lord Jesus Christ (Acts 11:17) The free gift is by the grace of God. We are saved by faith, and that is the gift of God (Eph. 2:8). Paul was made a minister by the gift of the grace of God (Eph. 3:7)

Another gift of God interests us very much. He promised to Abraham and his seed all the land of Canaan for an everlasting possession from the river of Egypt unto the great river Euphrates (Gen. 13:15-17; 15:18; 17:8). The ones to whom God promised this gift have not received it yet. God has given us the gift of faith, and as he sware by his oath that he would give this land to Abraham and his seed we believe it (Heb. 6·13, 18). The Scriptures teach that Christ is the seed: they also teach that if we become Christ's we become heirs (Gal. 3:29). How can we become Christ's? Through faith in the promises and being baptized into Christ makes us the seed of Abraham. No one else can be adopted into the Abrahamic family.

The greatest gift is the gift of his "only begotten Son"; whosoever believeth in him will not perish but have "everlasting life" (John 3:16, 36).

The gift of eternal life comes through the Son of God, and not through the son of Joseph. There is no promise made to the son of Joseph of life in the future. Will close by quoting from James 1:17, as we fully agree with him that no perfect gift can come from an earthly parent.. "Every good gift and perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." The time for the return to earth of the only begotten Son of God is very near. Be ye ready.

E. W. KNAPP.

Trying to appear to be what you are not is hypocrisy, and will not stand the test. Be real.

Those who trust and confide in God fully and unreservedly, are never disappointed. Their expectations are fully met, and even more.

"All is vanity," said the Preacher concerning the life under the sun. Truly it is foolishness to set the affection on things of this life which will sooner or later pass away.

Look out for the fellow who looks out for himself.

The Restitution

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Editorial

Cleveland Miscellanies

Born to Brother and Sister Carl Bleyl, a boy.

o

Sister Charles Moore, of Garrettsville, Ohio, met with us at the Lord's table February 27th.

o

After the morning exhortation, February 27th Mr. Ivan Nicholoff was separated from the world by baptism into the Lord's name. Our brother has escaped the darkness of the Russian Orthodox (Greek) Church, and rejoices in the knowledge of God's coming kingdom and glory. He has been blessed in learning the truth in the morning of his manhood, and now we pray that he may in righteousness and holiness serve the Lord "all the days of his life" (Luke 1:75).

o

The regular meeting of the Fellow Helpers' Society was held on the evening of February 18th, at the home of Sister Tubbs. The meeting was opened with a song, and prayer by Brother Sterling Groves. The minutes of the previous meeting were read and approved. Very good reports were received from the visitors of the sick. The meeting was then turned over to the leader. Sister Zephene Brown, who gave a very interesting and instructive lesson on "Christ Coming as a thief." The meeting was closed with a song, and prayer by Sister Frances Russell.

EUGENE MILLER.

o

Sister Hazel Blyth, Secretary, gives the following report of the Sister's Society:

The Sister's Meeting for February 24th, was held at the home of Sister Addie Gibbs, with Sister Mattie Fankbonner leader.

According to our motto for the year, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." the sisters are still earnestly endeavoring to carry on the work which for so many years has seemed to be the peculiar task of the women of the church. Calls are made and flowers sent to the sick, and financial help given wherever the necessity is seen. Aside from this the members receive a hearty inspiration in the Christian life from the lessons prepared by our leaders, and in the same manner friendship and acquaintance is welded firmer in the social hour.

In closing, may we add that any sister who would like to join us would be cordially welcome.

ROBT. G. HUGGINS.

o

Thoughts on Obedience

"To obey is better than sacrifice, and to hearken than the fat of lambs" (1 Sam. 15:22).

The countless millions of planets created by Him and cast out into endless space swing around in their orbit in sublime obedience to his laws, in perfect order and without the variation of a single moment in a hundred years.

"Obey my voice, and I will be your God, and ye shall be my people" (Jer. 7:23).

If during this life, his time of trial, a man proves that he can be relied upon to unquestioningly obey God in all things, in the age to come God will add to his obedience immortality, comeliness of form, glory, the brightness of which will dazzle the eyes of the beholder, and all the powers of an endless life. But without obedience God will add nothing.

"Behold, I set before you this day a blessing and a curse—a blessing if we obey the commandments of the Lord your God, and a curse if ye will not obey" (Deut. 11:26-28).

We may rest assured that the infinite wisdom of God could never permit him to create an immortal rebel. Therefore we may be quite certain that he will not confer the unspeakable gift of eternal life upon any mortal man, unless that man has first proven under actual trial that he may be relied upon to render prompt and unquestioning obedience under any and all circumstances.

"Though he were a son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto them that obey him" (Heb. 4:8. 9).

The entire universe obeys God exactly, promptly and unquestioningly. So far as we know, man is the only rebel. He is a stubborn animal. A law is an abomination to him. When one interferes with his pleasure it is his pleasure to break it. In the cradle his first conscious act is to rebel against and resist maternal authority. As a youth his greater ambition is to reach his majority and become his own boss. This goal reached, he still finds both civil and divine laws demanding obedience. He who cannot consent to obey forfeits the right to live in the glorious age to come. But "these as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not. and shall utterly perish in their own corruption." "They shall sleep a perpetual sleep, and not wake, saith the Lord."

o

Bible Truths

Wide is the gate and broad is the way that leadeth to DESTRUCTION, and many there be which go in thereat, because strait is the gate and narrow is the way which leadeth unto LIFE, and few there be that find it (Matt. 7:13, 14).

"THEY CAST HIM OUT"

The writer of these lines was publicly prohibited from Communion at the Mount Street Evangelistic Mission, Nottingham, on account of his views expressed below, and in "Friendly Words."

To the Law and to the Testimony

DEAR SIR:

BY INVITATION I attended the Sunday Morning Meeting at the Mount Street Evangelistic Mission, and much enjoyed the address. During the singing of the hymn, previous to breaking of bread, the speaker approached me saying, "I believe you deny Eternity, at least so I understand from your little tract 'Friendly Words.'" My reply was that I did no such thing, and that if the tract was carefully read it would be seen that I there stated that I believed in eternal punishment. He then said, "We cannot allow you to break bread because you deny God's word."

Such a strong statement, and no Christian with any love or reverence for God's Word would allow such a statement, or such an act as the refusal of the Lord's table to go unchallenged.

I hold most emphatically, that it is you who deny God's Word, and you take a very heavy responsibility in keeping any Christian away from the Lord's table without giving good proof of your position. Let me kindly point out too, that eternal punishment is not of necessity eternal punishing, any more than eternal judgment in Heb. 6 is eternal judging. In Matthew 25 the reward of the righteous is said to be everlasting life, what contrast can there be unless everlasting death, or "everlasting destruction" is the reward of the wicked. The word punishment is a general term and does not state the nature of the punishment.

Mr. R—— endeavored to create the impression that I did not believe in the judgment by reading Revelation 22:12-14. I most emphatically do believe in the judgment, even more strongly perhaps than you do yourself, but the very verse (v.5) quoted by Mr. R—— goes strongly against the view for which he contends. It reads, "Death and hell (A. V.) were cast into the lake of fire." If you will compare Scripture elsewhere you will find words as follows: "The last enemy that shall be destroyed is death." Here then we get the explanation why death and hell (A. V.) were cast into the lake of fire. The clear reason is that they might be destroyed. The uniform testimony of Scripture (not only in isolated passages but in scores of passages) is that "The wicked shall perish," "be destroyed," "be burned up," "be blotted out," "be consumed," "utterly perish," "utterly perish in their own corruption," "they shall consume, they shall consume away," "the wicked shall not be," "they shall be as though they had not been." Surely such language multiplied throughout Scripture is not consistent with the teaching of everlasting life in misery, and as business men you would not so interpret English language in any other book. God's Word tells us that sinners will be punished, some with few stripes, some with many, and that "All the wicked will he destroy." Death and hell (A. V.) were cast into the lake of fire, this is the second death. It will be everlasting, there will be no return from it, no second resurrection, everlasting punishment, everlasting loss, but not everlasting torment. I am amazed and astounded that you can see your way to deny these plain statements of God's Word: "All the wicked will he destroy." "The wicked shall not be, they shall be as though they had not been," — are not my words but God's, and I dare not gainsay them. It will be a fearful thing for the wicked to fall into the hands of the living God.

Now, dear friend, I bear no personal ill feeling, I am quite willing to meet you either personally, collectively, or in any public meeting of Christians, and by the ordinary Bible use of the English language, and the primary meanings of English words see who it is that is really denying God's Word.

We read plainly that sin, sorrow and death shall be done away with. How can this be so if as you say satan and those with him are sinning without end in an endless hell?

I prefer to stand on God's Word though the whole world is against me. "The wages of sin is DEATH, but the gift of God is ETERNAL LIFE," praise be to his name. How much, or how many stripes will be due to each, I cannot say, but God's Word says, "Whose END is destruction." It will repay you to make a special study of God's Word, and his use of the words, "for ever," "destroy," "consume," "perish," "destruction." To warn people against the doctrine I hold to be scriptural, you and others call it annihiliation—we do not, the word is not in the Bible, but something very like the meaning is there: nor can you find "immortal soul," "never dying soul" for it is not there, but we read a great deal about "mortal man," and we get the statement that God "only hath immortality," and we are told to "seek for glory, honor and immortality." We are also told that Christ "brought life and immortality to light through the gospel." Now in the face of these statements someone must be wrong. Let us be like the Bereans and search the Scriptures.

Mr. R——— quoted Revelation 22:19 as applicable to me, but to my ordinary understanding of the English language it is he who would take away from the Bible such passages as I have quoted.

Yours sincerely,

R. H. JUDD.

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Communication

"They Spake Often One to Another"

DEAR BROTHER BROWN:

With a fearful heart and trembling hand I wish to express my gratitude to God for you brethren of The Restitution. The issue of February 1st is brimfull of good things, the spirit that shines in its pages pleases me, especially on page 59. The spirit to please God and his people must be in us in this life ("thy life time," (Luke 16:25-30), before we may see God's kingdom (Rom. 8:11).

I heartily join Brother Brown in his letter to Brother Donaldson, January 12th, 1921; and as Brother Huggins encouraged and relieved another weary brother, A. R. Underwood, so with God's help may you, Brother Brown, relieve him.

O may God continue his goodness toward us! With dear Sister Wince we rejoice to know that in the trials that beset us, it is the hand of a Father that smites. So let us count it all joy (James 1:2), and continue to pray and sing praises as others have done (Acts 16:25). The Restitution we think has grown better both in sound and sense as we all should do.

When you have the King's ear, pray for us.

R. A. HUMPHREY & FAMILY.

Obituary

Death in Adam; Life in Christ

SARAH JANE Thompson, daughter of William E. and Martha McDonald-Thompson, was born October 21, 1841. in Union township, Marshall County, Indiana. She began teaching at the age of nineteen, and two years later was married to James L. Mosher on August 17, 1862. Her husband enlisted and joined the Union forces in the Civil War, while she continued teaching. Upon the return to her husband from the army, they went to housekeeping just east of their late home, and never made but one removal, living her life in the immediate vicinity of her birth. She was the mother of five children, Ada B., Miriam A., Esther M. James A., and Perry T. Esther died at the age of sixteen months. They also reared a foster son, Eldridge Thompson.

She met with a serious accident three years ago in boarding a train in Plymouth in which one of her limbs was broken, leaving her a cripple.

Last Tuesday evening while in her usual health she was stricken with apoplexy and barely had time to reach her couch when she became unconscious. She remained in this condition till she passed under the power of the enemy death Sunday evening, February 13, 1921. She had lived 79 years, 3 months, and 23 days.

She leaves her husband, James L. Mosher, three children, Mrs. Ada B. Butler, Mrs. Miriam A. Walker, both of Culver Ind., and Perry T. Mosher, of Erie, British Columbia, one foster son, Eldridge Thompson, nephew to each of them, of St. Paul. Minn., eleven grand-children and four great-grandchildren, also two brothers, Thomas Thompson, of Walkerton, Ind., and Fayette Thompson, of Moorcroft, Wyoming, and two sisters, Mrs. Clara Switzer, of Plymouth, Ind., and Mrs. Elizabeth Garver, of Portland, Oregon. These are left to remember her life of kindness, love and service, and lament their loss in her death. Besides these she had enjoyed the love and esteem of a large circle of other relatives, friends, and neighbors who will miss her association and friendship. She was a member of the Logan-McDonald-Thompson relationship, which families were among the earliest pioneers of Marshall County. She had taken great interest in the annual reunions of the descendants of these families and had been the president of their association for several years.

Sister Mosher heard the gospel message and was baptized at Old Antioch in July, 1887, by Elder S. A. Chaplin. She has lived a life consistent with her profession, and fell asleep in Jesus full of faith and confidence of the soon coming of the Christ. She had drunk deeply at the fountain of the water of life, and fully expected a deliverance of the groaning creation from the bondage of corruption into the glorious liberty of the children of God at his coming and kingdom.

Funeral services were held at the Evangelical Church building at Hibbard, February 15, conducted by the writer. The church was filled to overflowing with her many friends and relatives, and her husband's old comrades who attended in a body from Plymouth. Many flowers were given in tribute to her memory. We spoke from 1 John 4:13 applying the thought to her life that she possessed the spirit of God as it is in Christ Jesus by her love and service toward those to whom she ministered. After the service we laid her to rest in a country cemetery near where she was born, to await the coming of Jesus.

D. E. VAN VACTOR.

IMPORTANT NOTICE TO BEREANS

The Executive Board Meeting of the National Berean Society, will be held at the home of the President and Corresponding Secretary, 5439 Ohio St., Chicago, on Saturday, March 26, at 9 o'clock A. M.

Will all those who are planning to be present please notify by the 17th if possible, so that arrangements can be made for accommodations and for meeting. Those who wish to spend a day seeing the city, plan to arrive Thursday evening or early Friday morning, as Friday will be the annual outing day.

EVELYN K. HARSCH,
Cor. Sec.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Ephesians 5:20.

THE LITTLE CHILD

A simple hearted child was he,
And he was nothing more:
In summer days like you and me,
He played about the door
Or gathered where the father toiled,
The shavings from the floor.

Sometimes he lay upon the grass
The same as you and I,
And saw the hawks above him pass
Like specks against the sky;
Or, clinging to the gate, he watched
The stranger passing by.

A simple child, and yet, I think,
The bird-folk must have known,
The sparrow and the bobolink,
And claimed him for their own—
They gathered round him fearlessly
When he was all alone.

The lark the linnet and the dove,
The chaffinch and the wren,
They must have known his watchful love
And given their worship then;
They must have known and glorified
The child who died for men.
And when the sun at break of day
Crept in upon his hair,

I think it must have left a ray
Of unseen glory there,
A kiss of love on that little brow,
For the thorns that it must wear.

A LETTER ANSWERED

FROM THE west we have received the following letter:

DEAR BROTHER DONALDSON:

In reading the report of the wedding of Miss Douglas you say the origin and significance of the ring were given. Would like to know what it is.

In the light of 1 Timothy 2:9 and 1 Peter 3:3, do you think that those professing to have come out of the world can do those things which are so much sought after and pleasing to the world?

I am asking these questions for information. I see so many of the sisters doing these things that I wonder if I am wrong, or if they never have thought on these things. Have been a reader of your page from the first and think you can give a scriptural answer.

If you think an answer through the paper would be profitable, please omit my name.

Your sister in Christ.

Regarding the ring: Pastor Donaldson said in part "that its origin was from Egyptian mythology and came from the hoople snake which, when travelling from place to place, would place its tail in its mouth and then roll like a hoople. This design—an endless circle—was used by the Egyptians to signify everlasting or eternal. In time the people of Egypt made rings—which were give by one to another as tokens of friendship, signifying everlasting friendship. Gold being the only metal that would not corrode, always signified purity. Gold made in the form of a circle—a ring—denoted pure, eternal friendship or love; and as a natural consequence was in time adopted as an emblem of the marriage tie.

So much for the ring. Now for the more important part. The verses mentioned read; "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works" (1 Tim. 2:9, 10).

"Whose (wives) adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:3, 4).

It is an old saying—and as true as old—that you always can tell what is in inside of a woman's head by what is on the outside. Of course this refers simply to intelligence. The above quoted passages refer to the spiritual side of woman.

To our mind the quoted passages tell, but in different words, the same story that is spread throughout the entire New Testament, and that is, that in our worship we must have a heart and mind single to God alone. We read, "The earth is the Lord's and the fulness thereof, and all they that dwell therein." It was God who created us, and not we ourselves; and God's purpose in creating us was to have us serve him, praising and honoring his name. We are not to allow anything to come between us and our God, no matter what it is, whether it be father, or mother, or wife, or husband,, or sister, or brother, or houses, or lands, or the plaiting of the hair, or silver, or pearls, or apparel, or money, or any other thing. We cannot serve two masters; we can not be a child of God and at the same time allow the pleasures of this world to interest us. This is the lesson taught in the story of the rich young man: he was morally good; he had kept the commandments, but he also had "great possession;" and these possessions stood betweeen him and his God. His wealth was his idol; his wealth was his god. To be a child of God he needs must give up this idol. This he could not do, so "he went away sorrowful."

Do we care more for personal adornment than we do for our God and his Christ? Does the fixing of our hair, the wearing of jewelry, or the selection of our clothing take our mind away from our Creator? Is there anything we care more for than we do for God? Do we love anything to such an extent that it lessens our love for Jehovah? Is there anything that we say or do, or know, that makes us careless in our worship of him who loved us and sent his Son as our Redeemer? If there is, then get rid of it at once, for no matter what our present pleasure may be, it will last but a short time, while the promise is "if we suffer with Christ we aso shall reign with him;" also "Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for ever more."

We being the temple of God can not have any agreement with idols, wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

INGRATITUDE

"But where are the nine" (Luke 17:17).

THIS QUESTION asked by the Savior, was called forth by an experience near the end of his earthly ministry. He was on his way to Jerusalem for the last time. As he approached a village, ten unfortunate sufferers of that loathsome disease leprosy, called unto him, "Jesus, Master, have mercy upon us." At once the Savior responded, "Go and show yourselves to the priests;" which was another way of saying, "If you have enough faith in me to obey me you shall be cured." And this is just what happened. And as they went "they were healed." Then followed that which gives the story its moral significance. One of the ten realizing the change affected, sought Jesus again. Filled with deep gratitude he fell at his

feet and expressed his thankfulness. The sight of this man showing appreciation caused the Master to ask the question, "But where are the nine?" Although he asked this question he did not forget the one, and he said to him, "Arise, and go thy way; thy faith hath made thee whole."

That ingratitude exists there can be no doubt. It not only is a fact; it is a disagreeable fact. More than this, it is a bitter fact, about as bitter as is to be met with in life; and consider its extent. In the story ten were benefited, yet by their failure to return and show thankfulness, nine of the ten revealed the basest ingratitude to him who showered upon them his love, his goodness, his power. One showed gratitude; nine showed ingratitude. The ratio is high—nine to one. Does this rate hold in life today? Who can say?

One thing, however, is certain: all know that ingratitude is widespread. Where there is one who expresses gratitude there are many more who never so express themselves. Many accept life's blessings merely as a matter of course and thus suggest the question, "But where are the nine?"

Let us ask ourselves the question, "Am I grateful?" We not only know the blessings that have been showered upon us, but we also know that every one has been given by God through his grace. Do we appreciate the gift of his Son, Jesus the Christ? Are we thankful for life, and food, and raiment, and shelter? Do we belong to the one, or do we belong to the nine? "Where are the nine?"

Paul gives us this advice, let us follow it: "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you." And then when the question, "but where are the nine?" is asked; it will not refer to us.

FEAR

FEAR IS the expectation of defeat, injury, or loss. We constantly stand before the wall of the future, and our imaginations picture the other side of it as filled with disasters and catastrophes: but should we boldly peer through the ever-opening doors, knowing that God is there—because the only place he can not be found is in our fears—we shall find abundance, peace, love, joy, a land flowing with milk and honey.

BEAUTY IN PERFECTION

A POET speaking of the beautiful things in nature, and referring to the flowers, said, "They are God's thoughts in bloom." Now if the natural things are so wonderfully beautiful, what will this world be like when the kingdom of God is established, Christ be in full control, and peace and righteousness shall reign eternally?

MARTHA

Dear Lord, so many times I long to walk
 Apart with thee, and hold communion sweet;
So often I would gladly rest awhile,
 Like Mary, at thy feet.
But there is always work for me to do—
 The busy round of care that has no end:
I have so many, Lord, who lean on me—
 So many I must tend.
So in my busy passing to and fro,
 I pray thee help me keep within my heart
A quiet place that toiling, I still may
 Commune with thee apart.

DAILY THOUGHTS

Study to show thyself approved unto God	2 Tim. 2:15
It shall be well with them that fear God	Eccl. 8:12
He is a buckler to those that trust in him	Psa. 18:30
Set thine heart toward the highway	Jer. 31:21
The house of the righteous shall stand	Prov. 12:7
If thou seek him, he will be found	1 Chron. 28:9
Thanks be unto God for his unspeakable gift	2 Cor. 9:15

THE RESURRECTION OF THE DEAD

RESURRECTION OF the dead means that when Christ comes the dead in Christ shall come out of their graves. Those who are faithful unto death, will be raised to everlasting life, and those who are not faithful unto death, will be cast into the lake of fire. Christ will come like a thief in the night for the children of God. So all those who are living and looking for him to come, should always be on the watch. How terrible it would be if Christ should come and not find God's children looking for him. Christ was the first to be raised to immortailty, therefore was the first fruits of them that slept (1 Cor. 15:20).

After we have learned the word of God, and believed it, we must be baptized into Christ to be raised on the wonderful day of the resurrection. Some people think we all go to heaven when we die, but if that were so, there would be no need of a resurrection.

The faithful ones are to be kings and priests in God's kingdom, and Christ will be king over all.

WILLIARD POTT.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, MARCH 22nd, 1921. NUMBER 12

It's You

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at youself when you knock your church;
It isn't the church: it's YOU.

Real churches aren't made by men afraid
Lest somebody else goes ahead;
When every one works and no one shirks,
You can raise a church from the dead.

And if while you make your personal stake
Your neighbor can make one, too,
Your church will be what you want to see
It isn't your church: it's YOU. Bible Standard, New Zealand.

Final Correspondence

On the Trinity

BROTHER JUDD'S LETTER

To Rev. H. W. Frost. Director China Inland Mission, Princeton, N. J.

DEAR FRIEND:

WITH REFERENCE to your post card of 7th I note you now say that it will be "many a day" before you can reply to my letter.

Perhaps under the circumstances it may be as well for me not to press for a reply. I cannot help saying, however, that I though my last letter put the issue so clearly that it would obviate the necessity of occupying much of your time.

I should have thought, too, that any one who had read the tract "The Claims of Conditional Immortality" (which I sent you), and could definitely say that you had "long been familiar with the arguments," but considered them to be "fallacious" and "contrary to the true meaning of the word of God," would have no difficulty in pointing out the error or errors in a concise and telling manner. It is unfortunate that stress of work is so often the cause of preventing these expected replies coming to fruition, for a clear statement might help many who may be perplexed with regard to these matters, which you admit to be important by the public attitude you adopt.

We are exceedingly sorry to read in the press of the terrible distress in China, and special contributions are being solicited in the churches here. If at any time you feel inclined to reply to my letter I shall be pleased, but I do not wish to draw you into a discussion you do not care to enter; but when public statements are made and published in the press any member of the audience has a claim on the speaker to verify his assertions.

Yours faithfully,

R. H. JUDD.

MR. FROST'S LETTER

DEAR MR. JUDD:

IN LOOKING over, last evening, the pamphlet you sent me entitled "The Claims of Conditional Immortality." I came across at the end of the pamphlet, the note which you had put there, and addressed to me. At the earliest moment I sent you a reply.

The enclosed card will give you the "Doctrinal Basis" of the China Inland Mission. This is the equivalent of article of the "Principles and Practice" which all members of the Mission are required to endorse, and hold to. The interpretation of the "Basis" as defined by Mr. Taylor are of the entirely evangelical kind. This includes the lost condition of all men. Their need of a new birth and the conscious and unending separation from God on the part of the lost. "China's Millions" being the organ of the mission represents the views of the "Doctrinal Basis."

I have read the pamphlet above referred to and the various leaflets you added to it. Allow me to thank you for sending me these; at the same time allow me to say that I have long been familiar with the arguments set forth, and that these no more impress me now than they have done in the past. To my mind the whole process of argument is fallacious, hence contrary to the true meaning of the word of God. I cannot but express my regret that you have come under the influence of this doctrine which has wrought so much harm to many souls.

With best wishes to yourself and Mrs. Judd, believe me your sincere friend,

H. W. FROST.

BROTHER JUDD'S REPLY

DEAR MR. FROST:

PLEASE READ carefully, and if there is any unscriptural statement please point it out to me in a direct manner.

I have seen statements of yours in public regarding "Conditional Immortality" that are, to say the least, uncharitable and serious from one in your position. Many men of equal piety and knowledge of God's word to yourself, believe the teaching as thoroughly in accord with Scripture language and even some who write against it admit this. I would say, be careful that you do not take sides against God in this important matter.

Is it true, or not true, that China's Millions" even in its editorials does not in any way represent China Inland Mission teaching. Is a person, generally speaking, correct in assuming that the members of the Mission are on the whole in accordance with its doctrines set forth in the pages of "China's Millions?" An answer to these questions either by letter or through "China's Millions" will much oblige.

Yours very sincerely,

R. H. JUDD.

DOCTRINAL BASIS
OF THE
CHINA INLAND MISSION
For Use in America

I. The divine inspiration and consequent authority of the whole canonical Scripture.

II. The doctrine of the Trinity.

III. The fall of man and his consequent moral depravity and need of regeneration.

IV. The atonement through the substitutionary death of Christ.

V. The doctrine of justification by faith.

VI. The resurrection of the body, both in the case of the just and the unjust.

VII. The eternal life of the saved and the eternal punishment of the lost.

BROTHER JUDD'S FINAL RESPONSE

DEAR MR. FROST:

YOURS OF the 21st duly received. I thank you for your kindness in replying to my communication, but I must say I am disappointed that you fail to state "in a direct manner" as asked, where you consider "The Claims of Conditional Immortality to be unscriptural.

It is not enough, to tell an enquirer who earnestly desires to obtain and maintain the truth, that certain lines of thought or reasoning are fallacious. He should be shown how, where, and why they deserve to be so classed, and in a sufficiently clear and forceful way, to be convincing. I first met Conditional Immortality teaching in Moody's Institute in Chicago, about 27 years ago. I am well aware that it is not the teaching of that institution, and owing to my early training I was naturally much opposed to it at first, and for some years endeavored to oppose it. The doctrine, however, gradually took firm hold upon my heart and my intellect, by its close adherance to the interpretation of Scripture, in its natural and ordinary sense.

Now I am sure that you and I are fully agreed that the wonderful verse, John 3:16, is as clear a statement as can be found anywhere in the Scripture: "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting (or eternal) life." What is the plain grammatical import of such language? If it does not express the meaning of the original, then surely the translators should have chosen other terms to convey the meaning intended. But the translation of this wonderful verse has never, to my knowledge, been called in question. Then what is the true teaching of the passage? What else can it be than that those who believe on the Son of God should have everlasting life and those who do not, should perish. One can quote many such passages such as: "The wages of sin is death, but the gift of God is eternal life: "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." In each of these, eternal life is based upon conditions. Take another (we might indefinitely add to the list): "To men who by patient continuance in well doing, seek for glory, honor, and incorruption (God will render) eternal life." Who can dispute that here immortality, or incorruption, is granted upon conditions? If I am wrong in taking these passages in their plain grammatical sense in which they are translated, will you kindly tell me why I am wrong, and on whose authority! I have honestly sought for definite information on these important themes from such men as Rev. Dr. R. A. Torrey, Dr. Anderson, Dr. Anderson Berry, Lea Wilson and others including my own father; and have failed to get replies which when placed alongside the word of God, harmonize with it. The fact that neither they nor yourself are able to express your belief in simple Bible language, is to my mind the strongest proof against you. The Bible distinctly says the wicked "shall perish," "be destroyed," "be consumed," "be blotted out," etc., etc., and that those only who do the will of God shall "abide" or "have everlasting life." Your statement that the final condition of the lost "is conscious and unending separation from God" cannot be found inside the Bible, and is an apt illustration of the inability of "orthodoxy" so called to express its belief in Bible language.

Surely you must see, what is plainly seen by others, that unending consciousness necessarily involves unending or "everlasting life." It is impossible therefore to harmonize such a belief as yours with the Scripture above quoted. In all humbleness of mind I beg you to reconsider your position. My adoption of Conditional Immortality has cost me heavily in many ways, but I am glad to bear it. It has made my Bible a new book, given me a higher conception of God himself and a deeper reverence and love for his word, and I would not go back to my old beliefs for $250,000. I feel I have a Christianity that is fully in accord with reason and fact, a gospel that appeals to both my head and my heart, and places my feet upon a rock that all the assaults of infidelity, theosophy, spiritualism, Roman Catholicism, and the hundred and one creeds of today who so magnify man and belittle the great and mighty God, cannot shake.

It is news to me that the doctrine of the Trinity is a basis of membership in the China Inland Mission. I was well aware many, indeed most of the members were trinitarians; but was not aware they were required to endorse it.

If one doctrine is more clear than another in the word of God, it is that "The Lord thy God is one God, beside him there is no God"; for "I am God and there is none else." Here again to express your belief you are forced to deny the most unambiguous statements that were ever penned by mortal man and inspired by the spirit of God.

At the great Baptist Convention held in Toronto in the month of July, 1920, Rev. T. T. Shields of Jarvis Street Baptist Church said that "Jesus Christ is the only wise God." I wrote to him pointing out that "Christ" means anointed, and therefore the statement carries its own refutation. By making Jesus Christ "the only wise God," he practically de-thrones God, at whose right hand the Scriptures assert Christ to be.

My letter is already too long. I beg of you to take no offence at my letter, but to earnestly seek God's guidance in prayer. Your position is a responsible one. Many will accept your statements without question, hence you need more care than others in what you teach.

Please excuse such a letter from one who is your junior in years and who respects you very highly for the sacrifice and love you have sought to exhibit in your long career of your missionary endeavor. God's word is to me as my daily food. Shut up as I am owing to my deafness, my Bible and my Concordance are my chief delights, and it is only for the advancement of truth that I put these matters before you.

I am sending under separate cover "Human Destiny" by my valued personal friend, J. R. Norrie. Although I know you are a busy man I feel I am justified in asking you as a friend, to read it carefully.

With regards, I remain, yours sincerely,

R. H. JUDD.

Hobbies

A HOBBY is an idea or conviction which takes possession of an individual's mind to the exclusion, largely of all other objects. The man or woman who rides a hobby, sees certain things through colored and distorted glasses, and which are not as they appear to him. We all ride hobbies more or less, some of us being much more addicted to the exercise than others, but all engage in it chiefly for their own pleasure and amusement, of from a conviction that it is a duty which they must perform.

THE JOSEPHITE HOBBY

Some hobbies are quite harmless, and do not injure or endanger the rider in any way; and again others are quite dangerous, and bar their rider from hope of life in the ages to come. Those who ride the Josephite hobby are in this class: they have rejected the only begotten Son of God, and have accepted in his stead a son of Joseph. They are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." The story of Jesus as related in Matthew, Mark, Luke, and John, reveal a degree of love for his Father and pride in the fact that he was really and truly begotten by God, never before nor since equalled in the history of the world. These gospels abound in expressions of tender love for and confidence in, God; and the proud and comforting thought that the great God himself was really and truly his Father, seemed to encourage and sustain him in all his trials and sufferings. Then what shall we say of the man who in our Lord's absence, seeks to tear down and destroy that truth of which he was so proud? Not for this world, and all that therein is, would I be found riding the Josephite hobby. All such must surely answer for their sin in the great day of reckoning.

THE ANGLO-ISRAELITE HOBBY

But let us leave the Josephite to a just and merciful God, and examine for a few moments the Anglo-Israel hobby. This one is, I am happy to say, much less harmful than the last. The riders are mostly nice people, who see and understand the truth fairly well, but in some unaccountable way have gotten the idea that the Jews, common to all countries, belong to the two tribes of Judah, and that the ten tribes have been lost since their dispersion; and millions of dollars have been spent and tons of literature printed in the effort to prove that Great Britain and her colonies are the lost ten tribes. Is it not strange, almost beyond belief, that men may be normal upon all other questions, and yet fall down and worship such an empty idol as this? It is utterly contrary to reason and Scripture. He who believes that many of the precious promises made to Israel (the fulfilment of which is yet future) have already been fulfilled in the history of Great Britain, surely fails to correctly understand the purpose of God, as revealed in the promise to Israel.

As for the whereabouts of the ten tribes, the word declares that the whole house of Israel, the twelve tribes, would be scattered among all people, sifted as corn among the nations; and it was done. Furthermore the word says that "among these nations shalt thou find no ease, neither shall the soul of thy foot have rest: but the Lord shall give thee a trembling heart . . . and thy life shall hang in doubt before thee: and thou shalt fear day and night, and thou shalt have none assurance of thy life" (Deut. 28:65, 67). This message was sent by God to the whole house of Israel, not the ten tribes only; and it was done. This is their exact condition today, and has ever been their condition since they were scattered. The ten tribes lost? Why, my dear brother, they stand today in the presence of the whole world a living an unanswerable evidence of the truth of the Bible. In every town and city, in every nation and country on earth, we find him. Israel is not lost, and never has been. We have him right here among us; but not one Hebrew in a thousand can trace his genealogy, or tell from which tribe he sprang, but God knows, and when the scattered ones have been gathered he will separate them and assign to each tribe its portion.

Therefore all, except, perhaps those who are blinded by their hobby, must see that the ten tribes are in all countries where they went when scattered; but the time to gather them is at hand, and even now may be heard "the noise of a great shaking, as the dry bones of the house of Israel come together, bone to his bone," and very soon now they will stand upon their feet "an exceeding great army."

The assumption that Israel has been gathered, and that God's promises to make them a great nation, and a company of nations, that shall possess the gates of their enemies, have reached their fulfilment in the history of Great Britain and her provinces, and that the people of Great Britain are actually the ten tribes of Israel, seems to me too childish to merit or command for one moment the serious consideration of full grown men and women, and especially those who are familiar with the purpose of God as revealed in the gospel message.

But why waste precious time, talents and money in the fruitless endeavor to prove that Great Britain is Israel? God knows where the ten tribes are. Would it not be better, and more pleasing in his sight, to spend our energies and money in the effort to spread the glad tidings of the kingdom, and trust him to find the ten tribes when the set time to favor them, and use them, arrives?

S. H. THOMAS.

The Next War

IN THE next war, if we have one, the safest place will be at the front. There will be no necessity for compulsory military service. The difficult thing will be to keep people at home and keep the home fires burning.

Since the armistice as vouched for by the French General Maitrot, France has perfected a projectile so powerful that a dozen will wipe out a city the size of Berlin.

Nor will this militarist admit the Germans have been idle. They have invented an airplane which will fly from the Rhine to Paris in three hours and annihilate the French capital, no resistance being possible. At a height of three miles in

the air a bomber can attain "remarkable accuracy." Furthermore, it is now possible with air projectiles containing poison gas to asphyziate entire districts. The Krupps have perfected a great soundless gun. "It will be a revolution in the art of war," says General Maitrot, "if the position of the enemy's batterys can be no longer gauged by sound." The new French bombs are of a power to destroy surface vessels on the sea, no matter how formidable. One of these bombs exploded within 100 feet of a cruiser would infallibly sink it. To make sure of it this French bomb weighs a ton and is twice as large as is needed to sink a warship.

"The next war," General Maitrot predicts cheerfully, "will hold as many surprises on land as on sea, and whoever masters the air will rule the earth." The next big war will blot out nations instead of armies as heretofore. Early in the struggle the Germans, for instance, would obliterate Paris, and the French wipe out Berlin. While the armies were digging in, finding safety for themselves in underground caves, the defenceless noncombatants, the men, women, and children behind the lines, would be massacred at will. Soon the armies would have no support. The safest place would be at the front.

We only know, and that darkly, of a few of the new agents of destruction the military nations now possess. We can easily believe they have more terrible inventions locked and guarded in secret places than the world dreams of. The perfection of war means suicide by the wholesale. Civilization will either have to banish war or be destroyed by it.—Selected by Mrs. G. B. SPRINKLE.

Obituary

Death in Adam; Life in Christ

WILLIAM H. RIGEWAY

Funeral services for the late William H. Rigeway, who died Friday morning at his home, 306 East Fifth Street, were held from the family home at 10 o'clock this morning. A large number of sorrowing friends attended the services. The death of Mr. Rigeway removes from the community a highly respected and dearly loved citizen. Death was due to a complication of diseases from which he had been suffering the past year. Mr. Rigeway although practically blind for a good many years, was always congenial and pleasant. Although impaired of sight he frequently came to town alone and was able more or less to transact business for himself. He made frequent trips to the Republican office and would recognize members of the force by voices and was able to call them by their first name. He was born in Knox County, Indiana, and lived to be 67 years of age. He was married August 8, 1880, to Miss Mattie Richards, at Parsons, Kansas. Surviving is his wife, two sons, A. W. of Tulsa, and W. F. of Denver, and one daughter, Miss Dora Rigeway, of Tulsa. Five sisters all residing in Indiana and four grandchildren also survive. Burial was in Fairview Cemetery.—Newspaper Report.

SONG BOOKS OUT OF PRINT

DEAR BROTHER BROWN:

Will you please say to the brethren through The Restitution, not to send any more orders for song books, for the supply has some time ago been exhausted. We have sold in all 2500 books, and still the orders keep coming.

Your brother in patient waiting,

ALMUS ADAMS.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Frank Rogers	$ 6.00
A. C. Boyer	2.00

THE TERMS OF FORGIVENESS

"IF WE confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousneess." What a blessed thing it is that we have one who is our Redeemer, even the Son of God. But to have our sins forgiven we must "confess our sins" which also implies a faithful attempt to walk in perfectness. "Shall we sin that grace may abound? God forbid." We are to walk in the spirit.

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Editorial

Tribulation

SOME TIME ago, in conversation with a skeptic in the city of Toledo, Ohio, the question was asked: "Why is it that when people become religious they immediately begin to feel sorry for themselves?" The question was relevant, for it is an undeniable fact that many Christians and believers of the truth, assume that sad and sorrowful and self-pitying attitude of mind. We have recently left a religious community in which this doleful attitude was the rule rather than the exception, even when they sang:

> Why should thy people now be sad?
> None have such reason to be glad,
> As reconciled to God.

they sang it with tears in their voices and sorrow stamped on their features. One involuntarily thought of the Arabs who never smile and whose songs and music are always in the melancholy strain, which is a fulfilment of Isaiah 24:8: "The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth."

There comes to mind at the moment the recollection of a good sister who was so extreme in this respect that it was never safe to visit her without a good supply of handkerchiefs to staunch the flow of tears. This sister would have been very angry if she had been told that she really enjoyed this weeping; nevertheless such was actually the case: and paradoxical as it may seem, she was never happy unless she was miserable, and nothing would have made her more unhappy than to rob her of her complaint. What a disappointment it will be for such an one when "sorrow and sighing shall flee away."

We have found by careful analysis that this state of mind is caused by a false interpretation of the passages of Scripture referring to tribulation, such as Acts 14:22 and similar passages. The apostle in this passage states that it is through much tribulation we must enter the kingdom of God. Some, on account of this passage, make a virtue out of tribulation and are always looking for it, and you may be sure are seldom disappointed. A favorite expression is, "The heavier the cross the more glorious the crown." And so these extremists weep and wail their way through probation, bathing themselves in tears with the firm conviction that "they that sow in tears shall reap in joy."

There is no denying the fact stated by the apostle that we must through much tribulation enter into the kingdom of God. But the question arises, What kind of tribulation? Let us see.

There are three kinds of tribulation to which the believer of the truth of God is subject: First, those that are the common heritage of humanity; pain, sickness, and death. God's children are not exempt from these, but let us not think that every time we get a headache that it is an act of God to bring us nearer the kingdom. More likely it is an act of our own in violating some of nature's laws, and is probably more of a hindrance to us in our journey to the kingdom than a help.

Secondly, the tribulations that come to us as a result of God having to chasten us. This class of trials is not the kind that go to our credit. On the contrary, the necessity for them should make us hang our heads in shame. Our entrance into the kingdom is not dependent on the increase of this kind of tribulation, but rather on their decrease, because the necessity for it grows less as we become more perfect in our walk and conversation and as we draw closer to God.

There is a third class of tribulations, however, different from either of the above, which we may call volitional trials, because it is in our own power to choose whether we shall suffer them or not: and these are the tribulation which particularly affect the question of our entrance into the kingdom. These are the "tribulations which come because of the word," of which Christ speaks in the parable of the sower. Let us illustrate by an incident which has had its counterpart in fact many times.

There is to be a meeting for the proclamation of the truth; it is the manifest duty of every sister and brother in the community to support such an effort, at least by their presence; the night of the meeting turns out to be exceedingly cold; Brother Brown, sitting in his easy chair in his warm, comfortable home looks at his watch and realizes that it is about time to start for the meeting. He goes to the door to see how the weather is; the icy blast makes him close it quickly; he begins to reason with himself as follows:

It is a pretty cold night, and it is a good distance to the meeting, and one is apt to catch cold riding on the cars a night like this; and besides, I don't feel so very good anyway, and I think I can get just as much good by staying home and reading something on the truth.

So he goes back to his easy chair and reads about those who have "come out of much tribulation, and washed their robes and made them white in the blood of the Lamb." And he thinks to himself, "I am one of those: I would stick to Christ and the truth if it led me to prison and to death;" forgetting that at that very moment he has been weighed in the balance and found wanting. And he falls asleep in his comfortable, easy chair leaving the work of the truth to those whose devotion to it leads them to sacrifice their own comfort and convenience in order to serve their Master.

Now here is an illustration of volitional tribulations. Brother Brown had an opportunity to serve the Master and accept the trial that accompanied it. He could accept or reject it. It was a matter of deliberate choice, a test of the sincerity of his love for the Master. And so every day of his life the believer in things small and great, trifling and important, is called upon to make decisions for or against the truth. Decision in favor of the truth generally carries with it some tribulation, small or great as the case may be. It may be some slight disadvantage, some stigma, some ridicule or discomfort; but it is always a matter of choice; we can, like Brother Brown in the illustration, choose the easy way, and follow the lines of least resistance down the slippery descent to final destruction. It is the sum total of these decisions that tells the story of probation and decides our destiny. These are not the kind of tribulatinos that make us sad and gloomy. We rejoice in them, knowing that they are the means of our salvation in conjunction with our faith. How many are there who are suffering the deserved chastisement of God or the bodily ills that are the lot of all mankind and imagine they are suffering for the truth's sake, while at the same time, by deliberate choice every day they are evading these tribulations that come because of "the word."

May God help us all to cheerfully accept these and rejoice in them, knowing that it is well pleasing to him. With this attitude we will overcome the tendency to self-pity, and will rather rejoice that we are counted worthy to suffer for Christ's sake.

o

Communications

"They Spake Often One to Another"

DEAR BROTHERS AND SISTERS OF THE ONE FAITH:

AFTER ONE long year of suffering, and in spite of all that loving hearts and willing hands could do, my husband fell asleep January 21, 1921, and now gloom and clouds hang heavily over me. Yet amidst it all I hear a voice saying, "Fear not; for I will never leave nor forsake thee." We know the day will break and sorrow and sighing will be done away with. No longer will we watch beside our loved ones and hear the awful words, "He is dead." I look forward not far in the distance when we will hear the shout and know that our Lord has come to claim his own, and if we are faithful these cares and afflictions will soon be forgotten in the presence of our Master and all the loved of earth.

May God give me strength with the help of your prayers to bear up and do what I can in the vineyard of the Master.

MATTIE E. RIGEWAY.

o

DEAR BROTHER BROWN:

A FEW days ago I wrote a letter to The Restitution. It was so good that week I just had to express my appreciation to the Editor, writers and all who help to make it what it is. Now we have just read, and reread the issue of February 15th, and it is so good we feel like expressing our thanks to you. The poem on the first page is so true and full of exhortation. How sad it is that we in some way so often turn away from Christ, when we refuse aid or sympathy to one of his followers.

Thinking perhaps that what we do is too little, and waiting for some big opportunity which comes to very few. It was the servant with the one talent who was rebuked for not using it.

Dear brethren, we all have one talent: let us use it for the Master. "Good Company" is rightly named for it is good in the superlative degree. The blood of Jesus is necessary as Brother Blessing shows to a resurrection to life, and it is absolutely necessary that it be applied to us if we would share in the first resurrection. The Lord's Side—who can read the contrast between God's and man's without seeing the blasphemy of attributing to a sinful source the pure work of the Holy Spirit (may be I am a little partial to this author). "The Father's House." How well this is shown to be the household of faith, and not mansions in the skies where saints must be taken if they inhabit them.

"Man a Compound Being." An unanswerable argument: showing the real death and decay of the whole man. Now comes something we would like to skip, but in view of God's command we cannot. It seems to me there is no doctrine preached which is so calculated to lull men to sleep as the hope held out to them that in a better age, and a time of much less trial, and temptation, they may attain unto "eternal life." Of course they will take all they can get of this life, and wait for the (supposed) greater chance.

The editorial reply to this teaching, also that of our former editor, completely annihilates this "false hope," and those who read must see the truth of the word of God on this doctrine. Only one thing we will say. There is a great deal said about the equality of God's ways. Now I wish to ask a question: If God called one man to pass through severe trials and sorrows and great tribulation in fighting the good fight of faith with all the fruits of sin and host of sinners combatting him: and then called another man giving to him all the pleasures and comforts of this age, and then in another age hedged him around so that no sin nor sinners could reach him by placing him under Christ's beneficient rule with no sorrow nor trial nor temptation but with peace on earth and good will among men to win the crown of life, would any one call that equality? If the unjust of this age are resurrected to be given another chance, what have they to battle against? Nothing. For they are in God's kingdom with satan (all adversaries of God) bound and Christ reigning. We who in this age are running the race for eternal life entirely by faith. It seems to me if there is inequality in God's dealing with men it would be in doing as the advocate of "Fair Chance and Larger Hope" would like to have him do. But God is not mocked: whatsoever a man soweth that shall he reap (Gal. 6:7).

"The Bible"; The Berean Letter; The Young People's Page are good and timely words. So The Restitution seems nearly perfect, does it not? Now dear Brother Brown our prayers have ascended to God ever since we heard you were to become editor, and that he would guide you by his Spirit through the word, and that our paper would be entirely consecrated to his glory and to the upbuilding of the elect, and a light which may lead many outside to investigate and lay hold on "eternal life," and we do pray that it may never be a medium through which the flesh is lfted up and exalted. We have loved and honored Brother Huggins for his unselfish unremunerative devotion to the paper for ten years, without asking any reward for his service to us. May God bring him great blessing and happiness in this life and eternal life when Christ comes. Our heart goes out to you also because you have taken up the work. I have thought so much of Brother Donaldson's words, "We love Brother Huggins because he made enemies" and he so truly says you will also, and we will love you more for that. The greatest teacher this world ever had was crucified. The disciple is not above his Master. First pure, then peaceable. Contend earnestly for the faith (Jas. 3:17; Jude 3).

In love and thankfulness,

Mr. and Mrs. E. W. KNAPP.

Evangelist Report, January

MONEY RECEIVED

Mrs. Adams	$ 25.00
Brother Herron	6.40
Donated	25.00
Total	56.40
Salary	166.00
Amount received	56.40
Amount due on order	109.60

Remarks

IT SEEMS strange to me to sit down and write my monthly report when it shows such inactivity. I do not believe it is right for Christians to worry over things, unless it be neglected duty. I have made it a rule to do the work that belonged to me, the best I could and as promptly as possible, and leave results with the Lord. If we stand ready and are willing to do the work we are best fitted for, and circumstances arise over which we have no control; why worry or fret? It is either the things that come in the natural course of human events, or else the Lord has intervened for some good purpose, that for the present we may not see the reason.

I have tried many times to meet the calls of brethren, when it seemed that things would get in the way to prevent, till both would become almost discouraged, when finally everything would seem to finally point that way, all at once, and circumstances arise that would make it perfectly easy to meet the call . And I have noticed that when I did get there, the results were good and the proof stood out that I got there when the Lord willed, and no sooner. And why not? If Jesus as our High Prienst is officiating over the church, and directing the work, may we not expect him to direct us in the best way?

But just now I believe our greatest concern should be about ourselves. We preach to the world, and point out to them the crisis they are facing, and at the same time I do not believe we realize as we should what we are facing. Just let your mind wander over the world for a moment, and in this mental survey, when your mind has once more rested at home, ponder over what you saw and learned; then ask yourself the question, Is the church of the living God much more, if any more prepared to meet the crisis she faces than the world is prepared to meet the crisis it faces? Why not now begin, by every one doing his part to bring the church up to the highest point of spirituality and efficiency!

There is not a society in the world today that is not hampered and hindered by selfishness. There are a good many things in the church today that should not be; but I venture to say, that if someone should start a plan, or even suggest a plan to remedy these wrongs, that a crusade born of selfishness would be started against it immediately, and notwithstanding the good book teaches against such things, it finds fertile soil and thrives wonderfully in the church: not only in the apostate church, but in the true also. Today we need to be a united people, to withstand the onslaughts of evil now extant in the world. We are facing a crisis peculiar to ourselves. Are we ready for the conflict? If not, let us go into a camp and begin training, for the bombardment.

The world is trying to destroy the citadels of truth; trying to destroy our confidence, in God, and his word, and the dear Lord no doubt had his mind on these days, when he said, "pray that your faith fail not." Brother, sister, are you strong enough to stand in these days of doubt, and greed, turmoil and evil of every description? Do you not need the love and sympathy the smile and cheering words, the hearty handshake of the brothers and sisters of like precious faith, to help you over the rough places of these evil days? May I ask you, reader, here, if when you read this you will not sit down quietly, and take a deep look down in your heart like Paul did, and see if you can discover any selfishness or hatred, in fact any of the evil that belongs to the old Adam: and if you make any such discovery, begin at once to purge it out. Oh how quick this would bring peace and harmony among all. Is it worth the effort? I certainly think so; in fact it is the only way that insures us a place in the kingdom of God. This being true, should we allow anything of a selfish nature to exist among us? I have often said, and I wish to repeat that no differences existing between brethren could remain for any length of time if each one would do his part. There is not an evil in the whole category of sin that has not been forgiven by our Lord; and if we are his followers we should be as quick and ready to forgive each other. In fact he has set the example for us to go by. The only question is, are we going by it, and if not, is it not about time we were?

Some of the more potent evils among us comes to my mind; I mean those things that have caused the most division; and I think of the easy ways by which they could be remedied. But because I know that the old Adam is still alive, I feel reluctant here to mention them. When Jesus comes he must find his bride without spot or wrinkle; and in all candor if he should come now, would he find the present day members of his bride in that pure condition? When we go back to the days of the prophets, we find them lamenting and heavy of heart for Israel's condition, and continually warning them of impending doom. Then why not we be heavy in heart for like conditions and stand in fear and trembling for the outcome?

We know if we should invite a stranger to our house we should not like to find things upside down; what would be his first impression of that home no difference how nice we might talk, or how conversant we are with current events? He would still think we were not very orderly house keepers. So when we invite people into the household of faith, if they find it improperly kept, our soundness of doctrine will never remove the doubt of our being first class house keepers. No; we must get our house in order, then people will be much more satisfied when they see how orderly we are. What a blesing it would be if such a harmonious condition existed. The whole world is in disorder, but we are not of the world.

I may sometime risk the viturperations of the body by suggesting a few evils which are existent and their remedy, and await your commiserations later. In the meantime, however, let us strive with self, and see what success we have, and if successful to a degree we may have more hope of success when taken up as a whole.

I am now with the brethren at Palmer, and hope to have something good to say that will be encouraging in my next report.

ALMUS ADAMS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Acts 3:6

A CHRISTIAN'S PRAYER

My God, to me thy mighty power impart,
Enlighten, comfort, sanctify my heart;
Sweeten my temper, and subdue my will,
Make me like Jesus, with thy spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible saith,
I want to imitate my Savior's life,
Avoiding lightness, gloom and sinful strife,
I want to bring poor sinners to thy throne,
I want to honor and love Christ alone;
I want to feel the spirit's inward power,
And stand prepared for life's important hour.
I want a meek, a gentle, quiet frame,
A heart that glows with love for Jesus' name;
I want a living sacrifice to be
To him who died a sacrifice for me
I want to do whatever God requires,
I want my heart to burn with pure desires;
I want to be what Christ my Lord commands,
And leave myself, my all, in his dear hands,
O Lord, pour out thy spirit on my soul,
My will, my temper, and my tongue control.
Lead me through life to glorify thy grace,
And in the Kingdom see thee face to face.

THE LOVE OF MONEY

GODLINESS WITH contentment is great gain, for we brougth nothing into the world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some covet after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness, fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hath professed a good profession before many witnesses.

Without passion or prejudice, or the spirit of narrow mindedness, let us try to get the viewpoint of Jesus upon the question of possessing money.

Today we are living in a money-mad world. The world has put the pursuit of gain, and indulgence in luxuries it will buy, above integrity of character, and not only so, but even among so-called Christians it is quite common to judge a person by his financial standing. Today one can not expect to be a "leading church man" unless he is wealthy; and it is only members of this class who are chosen as deacons and elders.

Still in the face of all this I do not believe that Jeus despised money as money, any more than he despised food and homes or education. What he did despise was the exaltation of money into first place in life. He saw that the rival of God in men's hearts is money: therefore he cried that we cannot serve both God and mammon. In the parable of the rich young man, he asked for his money to feed the poor; only because he wanted the young man's life, and saw that his life, otherwise so fair, was in the grip of his money. In other words it was the "love of money." You no doubt have noticed recent newspaper comments regarding a certain young man of Massachusetts who renounced a bequest said to be over one million dollars, and you have also noticed that in nearly every case he was called foolish or worse, showing that the public mind is such that it is difficult to entertain any other thought than that money is the principal thing.

So long as money thus rules life Jesus will be kept from the throne of sovereignty; that is the clear teaching of the Bible. Money as a servant always must have a place; money as master challenges the very kingship of God. Our young people must be taught, chiefly by the practice of our elders: that money is not the principal thing. To love God, have faith in his Christ as our wisdom, and righteousness, and sanctification, and redemption to obey his commands looking for his return is the thing that counts. And money, no matter how much of it we possess, can buy none of these things.

We have referred to the rich young man: just think, Jesus offered him the career of all careers,

but he would not have it. No wonder the Master said to his disciples that it was as hard for a rich man—a man relying on his riches—to enter the kingdom of heaven, as it was for a camel to pass through a needle's eye, but how fine the whole subject was summed up by Jesus when he said, "Ye which have followed me, in the regeneatino when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one tha hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands—any and all kinds of worldly idols—for my name's sake, shall receive an hundred fold, and shall inherit eternal life."

We think it strange that the rich young man did not accept the offer of Jesus, but what about ourselves; what about our children, are we accepting his offers? are we serving him in fact? We read, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Is that our attitude? Are we putting God and his Christ above all else? Truly we are living in a time when great events are shaping on every hand. What a time to be a servant of the living God; to be a co-worker with his Son our Lord; to love our fellow man; to constantly watch for the Christ from heaven. He who today puts Christ first is living the life that counts.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

"LET YOUR LIGHT SO SHINE"

THE WHITE light houses along the coast and the bays that mark the channels of shallow waters, have an unfailing interest to almost every observer, because of their self-adjustments and variety of sounds and signals they give out; all of which are carefully watched by the sailors; they also are marked on all sailing charts, for the guidance of the masters of vessels.

There is one light house in especial not far from here, a rugged, weather beaten, stone structure; it is built on an immense rock. The keepers there are an old man—about as rugged and weather beaten as the house—and his wife, of whom it is said, they have not been off their rocky island for years.

A recent visitor is said to have remarked, "Are you not afraid to live here in this dreadful, lonely place"? "No," replied the old man, "we are not afraid. We never think of ourselves, we only think of keeping our lamps burning brightly and keeping our reflectors clean and polished, so that those in danger out on the sea may be saved."

And as it is with the keeper of the lighthouse, so should it be with us, our duty is to keep our lamps filled and burning, our light brightly shining, reflecting the glorious love of God as shown in the person of Jesus Christ our Lord; so that those who are lost in the sea of the world may come unto him and be saved.

The world is dark and dreary, full of the sharp edged rocks of unbelief, the waters of sin are constantly lashing themselves against the rocks and retreating with the maddened foam of disobedience, merely to come forward again with greater fury. The pall that overshadows the world, causing the dense darkness, is the lack of reverence to God, even overshadowing "the light of the world," which is Christ Jesus. The mariner's chart, showing the dangerous rocks, the shoals, the sand bars that wreck life is the Bible. The keepers of the light are the saints of today, those "who know in whom they have believed" and are looking for the return of their Lord from heaven.

As we go through life let us always carry with us the lamp of faith, filled with oil of hope, showing through the darkness the brilliant beams of love. Not at any time thinking of ourselves, but constantly of the person who is sailing so dangerously near to the sharp rocks.

And this through our own strength of perfection? No! But through the righteousness and perfection of him who died for us, even Jesus Christ.

AN EVERY DAY EASTER

ON THE 27th of this month we will celebrate Easter Day, and the thought just came to me how many people really realize the full significance of the resurrection so sweetly portrayed in this season of new life, when we see all nature budding forth, throwing off the inactivity of the cold wintry months and taking on the glorious blossom of life, born of the heat and life of spring.

We know that Jesus rose from the dead and became the first fruits of them that sleep. Of all those who sleep? No; of those only who are living the resurrected life. When we went down into the watery grave of baptism we buried the man who lived for the pleasures of the world and came forth, was resurrected to walk according to the spirit. And so we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God; when Christ, who is our life, shall appear, then shall ye also appear with him in glory."

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This booklet has just been printed by The Restitution Publishing Co. It is the only posthumous work by Brother John L. Wince. Futurism is rife in these last days, and is blinding the eyes of many to the soon coming of the Lord. This voice from the dead, from an able and venerated Brother now sleeping, should sober and help to prepare us for "the great day of the Lord." Price five cents per copy. Order from The Restitution Pub. Co.

The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, APRIL 5th, 1921. NUMBER 13

Bible Lessons on First Principles

Lesson VII: The Father and Son -- By Robt. G. Huggins

III. JESUS CHRIST IS MEDIATOR AND ADVOCATE

Mediator, "mesites" in the Greek, means a "middle man" (Young); a "go-between, an internunciator, a reconciler" (Strong). The word applies to a person who endeavors to reconcile parties at variance. In its application to Christ it denotes that he is a "middle man" between God and man for the purpose of bringing about peaceful relations. Since this transpired "while we were yet sinners" (Rom. 5:10), his mediatorship is exercised in behalf of sinners and the world. But after reconciliation has been effected Christ becomes our advocate, "parakletos" which word means "an intercessor, consoler, comforter" (Strong). The Latin word "advocatus" has the same meaning, as Cicero bears witness. In agreement with the etymology of the word, John limits the office of an advocate to the church when writing to his "little children" (not sinners), by saying that they have "an advocate with the Father" (1 John 2:1). As a mediator Christ pleads with the world and reconciles them to God, exercising the office of a "middle man"; as an advocate he intercedes, consoles, and comforts the church, performing the functions of a priest.

IV. POSTHUMOUS PROBATION UNSCRIPTURAL

Lexicology shows, then, that God has made ample provision for the salvation of those in the world as well as for those in the church. Believers in posthumous probation admit that when a man learns and obeys the gospel he is inducted into the church whose Head and Priest is Christ. It is further admitted that he has a "fair chance" now, and enjoys adequate means of salvation, and that his probation in the church under the priesthood of Christ is complete and final. For him no posthumous probation is claimed. But in reference to the world we are asked to believe that God has been negligent and improvident. Since God has failed to provide for them the saving means of the gospel now, to be fair, they argue, he must grant them probationary opportunities hereafter. Now it is true that many people do not know the gospel and that they have no means of learning it (Matt. 11:25; 13:11; 2 Cor. 3:4). God does forbid the preaching of the gospel to many (Acts 16:6, 7). The withholding of the gospel from people, however, instead of being fortuitous, transpires according to Christ's mediatorial functions. Even judicious men will not commit great riches into the hands of anybody (Luke 16:11): think you, then, that God will commit in trust "the glorious gospel" to the riff-raff of the world (1 Tim. 1:11, 12)? Any "good thing toward the Lord God of Israel" in any man, though it be small as an atom, is seen and properly credited (1 Kings 14:3). Infinitesimal germs of goodness have saved many a sinner from summary destruction (2 Chron. 12:12). God acknowledges "every good thing" in every man (Philemon 6). As he gladly gives credit to whom credit is due, let him explain why so many people in the world, although provided with the means of salvation, are not saved. While he is no respecter of persons he is a respecter of character (Acts 10:34). "In every nation he that feareth him, and worketh righteousness is accepted with him" (vs. 35). "Neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness" (Isa. 64:4, 5). If any man in any nation under the sun is not "accepted with him" it is because he does not obey the conditions required. "The Lord's hand is not shortened, that

Oregon Bible College

it cannot save; neither is his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:1, 2). God is within his right when he has "mercy on whom he will have mercy," and "compassion on whom he will have compassion" (Eccl. 8:3; Dan. 4:35; Rom. 9:15). To whom, then, will he extend "mercy," and to whom will he show "compassion"? In "every nation" those who "fear him and work righteousness are accepted of him." This is the assurance for him that "waiteth for" the Lord—"thou meeteth him." From all who obey not these reasonable requirements he "hides his face." He only honors those that honor him (1 Sam. 2:30). He cannot bestow honor in advance of humility (Prov. 15:33). He "resists the proud" (1 Pet. 5:5, 6). He only draws near to those who draw near to him (Jas. 4:8); he only "makes known" the truth to those friends in whom he can confide (John 15:15); he only whispers the secrets of his covenant into the ears of those who fear him (Psa. 25:14). "To a man that is "good in his sight" he always gives "wisdom, and knowledge, and joy" (Eccl. 2:26). What about others whom he leaves without "wisdom and knowledge"? They are not "good in his sight"; he "lightly esteems" them (1 Sam. 2:30). They are dogs to whom he will not entrust his "holy" truth; swine to whom he will not cast gospel "pearls" (Matt. 7:6, 7); the lost from whom he "hides" the gospel (2 Cor. 4:3). They do not hunger and thirst after righteousness, and consequently are not filled (Matt. 5:6). They have never asked for the truth, so it has not been given to them; they have never sought it, so they have never found it; they have never knocked so the door of knowledge has never been opened to them (Matt. 7:7). "For every one that asketh, receiveth: and he that seeketh, findeth; and to him that knocketh, it shall be opened" (Matt. 7:8). The promises of God which avouch that they shall find him who seek for him "with all the heart" (Jer. 29:13), place the advocates of the impeccability of all who do not "find the knowledge of God" (Prov. 2:1-5) in a most serious predicament.

For the enlightenment and warning of the innocent who have not fathomed the anti-scriptural depths and ramifications of posthumous probation; for the sake of those who have not perceived the disparagement, derogation, and odium which this dogma casts upon God, his ways, and his means of salvation, besides its disguised denial of Christ's mediatorial office, we say briefly:

(a) Posthumous Probation Belittles Angelic Agency.

"Thousands of angels" Psa. 68:17). "ten thousand times ten thousand" (Dan. 7:10) are about God's throne ever in readiness to obey his commandments (Psa. 103:20). They have a deep, abiding, and joyful interest in the salvation of sinners (Luke 15:7, 10), and are "sent forth to minister to them who shall be heirs of salvation" (Heb. 1:14). If under this celestial ministry any "who shall be heirs of salvation" fail to get a chance, surely the angels are not to blame.

(b) It Slurs the Work of the Holy Spirit.

"He will reprove the world of sin, of righteousness, and of judgment" (John 16:8). The plea of frailties and infirmities, which is so often and eloquently dilated upon as affording reasons why we must have a posthumous probation, is a slanderous libel on the ministry of the Holy Spirit which "helpeth our infirmities" (Rom. 8:26). In the light of Matt. 12:32 it would seem best to hesitate before speaking against the Holy Spirit.

(c) It Emasculates the Word of God.

Indited by the Holy Spirit the word of God is "quick and powerful" (Heb. 4:12). Powerful as fire and a hammer (Jer. 23:29) it never returns to God void. "It shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). Received, it is always "able to save" (Jas. 1:21).

(d) It Denies the Sufficiency of Christ's Mediation

Christ is in the throne-room of heaven as a "Prince and a Savior, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31). Invested with "all power in heaven and in earth" (Matt. 28:18), with "angels and authorities and powers made subject to him" (1 Pet. 3:22), he has unlimited saving power for all who are worth saving. "He is able to succor them that are tempted" (Heb. 2:18), give mercy and grace to all that "need" (Heb. 4:16), "can have compassion on the ignorant" (Heb. 5:2)—the very people for whom posthumous probation is claimed, because, it is alleged, they have been shown no "compassion"!; and is "able to save them to the uttermost that come to God by him" (Heb. 7:25) **Panteles,** here translated "uttermost," means "perfect, complete" (Young). **"Eis to panteles,"** says Adam Clark, "means to all intents, degrees and purposes; and always, and in and through all times, places, and circumstances; for all this is implied in the original word: but 'in' and 'through' seems to be the particular meaning here because of what follows, 'he ever liveth to make intercession for them.'" Must some people have a more "able" intercessor and one whose mediatorial prerogatives reach further than "the uttermost," in order to have a fair chance?

(e) It Charges God with Incompetence

The God who hears the cry of little babies (Gen. 21:17, 20) and in whose favor little children bask before they know the Lord (1 Sam. 2:26; 3:7); the God whom no one ever sought in vain (Isa. 45:19) and who himself ardently seeks worshippers (John 4:23); the God who sees and cares for the ones he wants on earth, even if there be but one in the whole world (Isa. 60:11,12) *; who purges his floor (Matt. 3:12) and destroys kingdoms without losing the "least grain of wheat" in all these national and stupendous judicial inflictions (Amos 9:8, 9)—can any one complain against this God who has never, in a single instance since the world began, failed to respect the lowly" (Psa. 138:6)? Could posthumous probation give a better angelic ministry, a more powerful word, a more efficacious mediator, a more competent and efficient God?

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* "To this man, even to him," etc.

V. The Destruction of the Devil

Christ was "made of a woman" (Gal. 4:4), was in the likeness of sinful flesh (Rom. 8:3), and was finally crucified through weakness (2 Cor. 13:4). In partaking of "flesh and blood" Christ came into contact with the devil, "that through death he might destroy him that had the power of death, that is the devil" (Heb. 2:14). "For this purpose was the Son of God manifested that he might destroy the works of the devil" (1 John 3:8). In the Scriptures the devil always stands related to "flesh and blood." The word "devil" comes from the Greek word "**diabolos**," which means calumniator or accuser (Cruden). And of "satan" Cruden says: "This is a mere Hebrew word, and signifies an adversary, an enemy, an accuser." Neither of these terms allude to an immortal, personal being apart from man, as is commonly imagined. Christ's acquaintance with the devil came through his partaking of "flesh and blood"; and he destroyed the devil in himself "through death" (Heb. 2:14). If the devil were a being separate from "flesh and blood," how could Christ's participation in that nature have anything to do with him? All sin proceeds from the desires of the flesh, and originates in the heart of man (Matt. 15:19; 1 John 2:16; Gal. 5:19, 20; Rom. 8:7). Deny that the provlicities and gravitations of human nature are earthwards and you are unable to explain how the immolation of "flesh and blood" on the cross in the person of Christ destroyed the devil. If the devil were a strong, immortal, personal being distinct from man, it needed the angelic nature, not "flesh and blood," to cope with him; it needed life, not "death," to defeat him; it required strength, not weakness, to destroy him. Besides, if the devil were an immortal being he is as indestructible as God himself, and his physical extinction would be an impossibility. The devil Christ destroyed "through death," spoken of in Heb. 2:14, is explained to be sin in two ways:

(a) To "destroy the devil" in this text is called the sacrifice of sin in equivalent passages (Heb. 9:26; 1 Cor. 15:3; 1 Pet. 2:24; 1 John 3:5).

(b) "Him that hath the power of death," the equivalent of "the devil" in Heb. 2:14, in interchangeable passages is declared to be sin (Rom. 5:12, 21; 1 Cor. 15:21, 56; Rom. 6:23; Jas. 1:15).

This lesson may be obtained by addressing the Author. Three cents for one copy; twenty-five cents per dozen.

* * *

When we resort to human logic relative to God's promises, we begin to stagger. Consider him.

The Living Creatures

An Exposition of Ezekiel One

THIS IS a subject on which very little appears to have been written from the standpoint of the truth, and indeed not much from men of letters in the orthodox school. So considerable study is necessary to fathom the apparently hidden meaning of the creatures, and what they respresent scripturally.

In the first place, there is no doubt that they are highly figurative. This fact is evident from the words in the first chapter which states, "The heavens were opened, and I saw visions of God" (Ezek. 1:1). We must always be careful when we wish to interpret Scripture whether the language is literal or symbolical; and in this case there is no doubt it is symbolical. We read in verse 5 that they had "the likeness of a man;" and again in verse 6 that they had "four faces and four wings." These appendages we do not associate with a man, and so we find they are composite creatures representing something of a compaound nature.

CHERUBIM

To get an idea of what these living creatures represent we must turn our attention to the cherubim. This word in the Hebrew is "kerub," and means to lay hold of; to hold fast; signifying a medium by which God and man are held fast together. We get an illustration of this meaning by the cherubim which overshadowed the ark in the tabernacle. We read: "And when Moses was gone into the tabernacle of the congregation to speak with him, then he heard the voice of one speaking unto him from off the mercy seat that was upon the ark of testimony from between the two cherubim, and he spake unto him" (Num. 7:89). This defines a medium through which God could communicate with man (Moses); but the next question is, how do the cherubim stand in connection with the living creatures of Ezekiel? In Ezek. 10:20 we are told: 'This is the living creature that I saw under the God of Israel, by the river of Chebar; and I knew that they were the cherubim." So Ezekiel himself tells us what the living creattures are; they are the cherubim: that being the case, we can proceed with our study on a sound basis.

In Rev. 5:6-8 we read of four beasts and twenty-four elders. The word "beast" was not well chosen by the translators, as the Greek word from which it is endered is "zooe," meaning living ones. This translation is given in the Emphatic Diaglott. It is admitted by Bible students that the four beasts represent the saints, as embodied in the four camps of Israel (Num. 2:3 10, 18, 25). Thus the four living ones represent the whole of the body of Christ or the church, and in turn the living creatures or cherubim represent in concrete form the manifestation of all created life on earth. To arrive at this conclusion, let us take the first feautre of the creatures.

MAN

Man represents the highest form of life on earth: he was made in God's likeness (Gen. 1:27). This in itself stamps him a creature higher than any other. Paul explains Christ's relation to the living creatures when he says: "For there is one God, and one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5). Here we have Christ in the form of a man officiating as a mediator between God and man, which position was prefigured by the cherubim overshadowing the mercy seat of the ark in the tabernacle. And so we find that one of the four faces was that of a man. Ezek. 1:10 harmonizes with this description.

The next face was that of a

LION

The lion represents the king of wild animals, and is symbolical of power. We read: "And one of the elders saith unto me, Weep not, behold the lion of the tribe of Judah, the Root of David hath prevailed to open the book and to loose the seven seals thereof" (Rev. 5:5). This shows us clearly that the Scripture represents the lion as a symdol of power, which Christ will possess in an unlimited degree when he comes with all his holy angels. The temple which will be erected when Christ returns to reign has this figure very clearly defined. Ezekiel tells us in his description of the inner or circular building of this marvelous edifice in giving his specification of the entrances to the building: "And it was made with cherubim and palm trees, so that a palm tree was between a cherub and a cherub, and every cherub had two faces, so that the face of a man was toward the palm tree on the one side; and the face of a young lion toward the palm tree on the other side; it was made through all the house round about" (Ezek. 41:18, 19). Thus the man and lion faces signify Christ as the one who procured salvation for himself and all his faithful followers, symbolized in these two faces of the living creatures.

The next face we see is that of an

OX

This animal represents patient labor (Psa. 144: 14), and is the king of domestic animals. The ox was used to plough the ground and afterwards to tread out the corn. It is also the animal used under the law as a sin offering, thus typifying Christ's sacrifice for mankind. Its position as a burden bearer is also exemplified in it being employed to bear up or carry the molten sea, or laver recorded in 2 Chron. 4:4. Here we find the molten sea was supported by twelve oxen. And lastly

THE EAGLE

This is the king of birds, thus with the three foregoing creatues embodying the whole of animal creation. The eagle represents keenness of vision, and the altitude to which it can ascend shows how man can rise even to the divine nature. Its vision is so keen that it can detect its prey lying on the earth, when it is so high we cannot see it. We read in Job: "Doth the eagle mount up at thy command and make her next on high? she dwelleth and abideth on the rock, upon the crag of the rock and the strong place. From thence she seeketh the prey, and her eyes behold afar off" (Job 39:27-29).

We have now enumerated the four component parts of the cherubim, but we find still another meaning. The Hebrew word "kerub" is sometimes transposed into "rekub," and in that form is traslated "chariot." This word is frequently used to represent the saints, of whom the cherubim are representative. We read: "The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, even at Sinai, in the holy place" (Psa. 68:17). Again, "The shield of his mighty men is made red, the valiant men are in scarlet, the chariots shall be with flaming torches in the day of his preparation" (Nahum 2:3). Here again the chariots represent the saints, which are in turn incorporated in the cherubim. This word will also throw some light on the much debated subject of Elijah's ascension to heaven. The word chariot used in 2 Kings 2:11 is translated from this same word "rekub," and signifies that Elijah was removed from Elisha's sight by the medium of cherubim, and not a literal conveyance with horses. It is thus used in many places too numerous to mention.

WHEELS

This word, though somewhat ambiguous, clearly refers to the spirit (Ezek. 1:20, 21). We notice the eyes were in the wheels (Ezek. 1:18), and where the eye was, naturally the intelligent spirit of life was. These creatures you will notice were restless, "running to and fro," and John describes them as "resting not day or night" (Rev. 4:8), showing by this incessant motion a plentitude of life as associated between the purity and effulgence of beauty of running streams and fountains in contrast to stagnant pools which are dirty and repulsive.

In conclusion, these creatures are representative of all animal life, and illustrates how God uses the materials he has created in the earthly form to create and perpetuate creatures of a divine form which will eventually possess the earth when it is cleansed from all evil and uncleanness.

A. E. GRIFFITHS.

An Enquiry

AS THIS seems to be a time for asking questions I wish to make an enquiry: When I was a little girl in Sunday School, and from all so-called orthodox teachers and from many writings, I was told that satan or the devil was once an angel of light, standing before the throne of God, with Michael and Gabriel: and that he became ambitious to rise to equal power with God: and so started a rebellion, in God's presence, and induced many immortal angels to join him; and Michael the first angel became commander-in-chief for God's army composed of those immortal angels, who turned not from God: that a terrible battle ensued and satan and his followers were cast down from the battlements of heaven where God is, into this earth where man resides. The proof given is Rev. 12:7. Now turning to Rev. 1:1 and 4:1 we find that the things which Jesus showed to John were styled things which must yet come to pass'; showing that the things themselves were yet future, also in Rev. 4:1 they are styled things which must be hereafter. As this revelation was given to John near the year 96 A. D., the battle in heaven had not taken place at this time and satan or the devil was yet in heaven with God.

Now in words of another, "I would like to ask who tempted man for three or four thousand years before the devil was cast out of the heaven of God?" Will someone please answer?

Another question: If there was war in heaven between immortal angels of God, what assurance have we that there may not sometime be another rebellion started there?

Yours for the truth,

FLORA A. KNAPP.

It is needful, in these last trying times, to keep reminding ourselves that God knows and God cares. Bear this in mind constantly and you will be satisfied and happy.

Marriage

"Marriage is Honorable in All"

AT THE residence of the bride's parents Mr. and Mrs. Frank Burke, Mr. June Bryan Campbell, and Miss Evelyn S. Burke both of Palmer, Neb. The ceremony took place at 8 o'clock. P. M. in the presence of the bride's family, the ring service being used. Bryan is a young man of good character, well spoken of by all who know him, which of itself means a great deal. Evelyn is a quiet unassuming girl who has lots of friends and possesses the qualities to make a good and pleasant home. She was baptized by the writer three years ago and started early in life to serve the Lord. We hope her wishes will be gratified and her husband become one of the bride of Christ. They moved at once to their farm where they are now at home to their friends. May the Lord's blessing attend them all through their united life.

ALMUS ADAMS.

Others

Lord help me live from day to day,
In such a self-forgetful way,
That even when I kneel to pray
My prayers shall be for Others.

Help me in all the work I do,
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for Others.

Let self be crucified and slain,
And buried deep; and all in vain,
May efforts be to rise again,
Unless to live for Others.

And when my work on earth be done,
And my work in the kingdom begun,
May I forget the crown I've won
While thinking still of Others.

Others, Lord, yea, others,
Let this my motto be,
Help me to live for others,
That I may live like thee.—Selected by Sister Klingenstein.

DAILY THOUGHTS

In thine hand is power and might	1 Chron. 29:12
He that hath knowledge speaketh his words	Prov. 17:27
He drew me out of many waters	Psa. 18:16
The Lord lifteth up the meek	Psa. 147:6
He keepeth the paths of judgment	Prov. 2:8
I give unto him my covenant of peace	Num. 25:12
The name of the Lord is a strong tower	Prov. 18:10

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Editorial

The colonists of Milhamia have decided to plant eucalyptus trees along the banks of the Jordan.

American Jews numbering 216, with a capital of $832,305, left for Palestine during the period from September 1 to December 31, 1920.

Courses in Bible, Jewish history, economics, and history of the labor movement, are offered to Jewish workmen in Jerusalem by the "Hapoel Hazair."

Fifty bridges have been repaired or reconstructed in Palestine, and many other improvements have been effected since the administration took over the Palestine railroads.

The orange and lemon yield in Jericho is nearly double that of last year. About one quarter of the land at Jericho is already under plow, and the local water canals have been repaired and cleaned.

One of the largest and most valuable collections of books on Medical Science in existence, the property of the late Dr. Leopold Landau, Professor of the medical college in Berlin, he has bequeathed to the Jewish University at Jerusalem.

Brethren, Zion is awaking from its slumber of ages. Jesus said on one occasion, when speaking to the Jews: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." The above notes tell us plainly that we have reached the end of that period of down-treading of Jerusalem, and that the end of the Gentile times is upon us. Are we ready to meet the Master and with him take up the great work of inaugurating that new and blessed era of universal peace?

Cleveland Miscellanies

The friends of Samuel Holmes, of Homestead, Pa., will be glad to learn that on Sunday, March 13th, he was baptized into Christ in "full assurance of faith." The obedience of this friend is good news to the brotherhood on earth and the angelic host in heaven.

The Young People's Society held its annual election of officers on Friday evening, March 19th, and elected the following officers:

President—Lawrence Gibbs.
Vice-president—Myrna Lang.
Recording Secretary—Harry Titman.
Treasurer—Eugene Miller.
Corresponding Secretary—Viola Stroud.

Easter Sunday, March 27th, the following were baptized, all having previously made "the good confession" intelligently: Florence Linsenmeir, grand-daughter of Sister Annie Nutt; Kathryn Keiffer, called alone and blessed, like Abraham (Isa. 51:2); and Stella Larkins, daughter of Brother and Sister Albert Larkins. We give these young people a cordial welcome among us, as we have come to know them favorably through the Sunday School and other auxiliaries of the church.

The regular meeting of the Fellow Helpers' Society was held on the evening of March 11th, at the home of Brother and Sister Gibbs.

The meeting was opened with a song, and prayer by Brother Tabor. The minutes of the previous meeting were read and approved. A very interesting letter was read by the Secretary from Brother Pottorf, on behalf of Sister Buckman, of Salem, Ohio. The meeting was then turned over to the leader, Brother Griffiths, who gave a very interesting and instructive lesson on "The Living Creatures of Ezekiel 1," which will appear in The Restitution as a separate article. The meeting was closed with a song, and prayer by Brother Bert Meermans.

Robt G. Huggins.

The Signs of Christ's Coming

THIS SUBJECT has been uppermost in the mind of his followers at intervals, during the period of his absence. The church of Thessalonica were exercised with this subject, thinking he would come in their day: but Paul gave them a principle of interpretation which if kept in mind, will do much to avoid error. He says, "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).

The same principle holds good today as in their time, because there are several things to transpire yet before he comes. Nothing, however, but large events are noted in the Apocalypse. The world-wide peace league of the nations symbolized by four angels, holding the four winds (Rev. 7:1), is only as yet in its formative condition.

The United States, who is the originator of the league (and who has been compared to a woman who has deserted her offspring), has yet to take her place as leader in the movement to prevent the horrors of anothed world war. The league has become a necessity to prevent bankruptcy and chaos. The United States cannot prosper until Europe is in a condition to buy and take her products, neither can she collect what she has loaned to Europe. The peace league is a necessity. The league will function, preventing war, until "the servants of God are sealed in their foreheads" (Rev. 7:3).

Then when peace is established, some parties will think the millennium has come. Then we may look for activity by the Interchurch Movement, the World Alliance, and the Federal Council of the Churches of Christ.

Let the watchers, then, notice their movements in "making an image to the beast" (Rev. 13:14).

The beast being a symbol of the Roman empire, the image is a likeness of the Roman empire in its Christian phase, after the passing of Paganism, and before the rise of the papacy.

The reader can find the model to which this image is a likeness in "Gibbon's Decline and Fall of the Roman Empire," chapter 27, A. D. 380. "Baptism and orthodox Edicts of Theodocius."

This prophecy finds its counterpart in history before Christ comes, therefore its importance in discerning the signs of his coming.

Now concerning the seven last plagues, are they poured out before or after he comes? If the first plague is in the past, so is the "image" and mark of "the beast;" for we read: "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image" (Rev. 16:2). This proves that the image and mark of the beast are present events when the first plague is poured out.

Now let us notice this prophecy in the order in which we find it given in the book:

1st. The two horned beasts of the earth causes an image to be made to the first beast, and enforces its worship, and also the reception of "the mark of the beast" is demanded (Rev. 13:14-18).

(2nd.) The Lamb stands upon the Mount Sion, and after certain events, and declarations transpire. The Lamb publishes the three angel messages; the third message says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb" (Rev. 14:9, 10).

This testimony threatens the worshippers of "the beast and his image" with the seven last plagues, giving them fair warning. We also learn that it is done in "the presence of the holy angels and of the Lamb."

3rd. The seven last plagues are poured out after the Lord comes, because Christ and his brethren do the work.

Wait on the Lord and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it (Psa. 37:34). Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints, Praise ye the Lord (Psa. 149:5-9). "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31). "Do ye not know that the saints shall judge the world" (1 Cor. 6:2).

The seven last plagues contain the full measure of God's wrath, as it is written: "For in them is filled up the wrath of God" (Rev. 15:1). In them his wrath is exhausted; for they are the "seven last plagues."

And inasmuch as Moses, a type of Christ, was God's servant to execute judgment upon the gods of Egypt, it follows logically that Christ will execute God's judgment in this dispensation; as it is written: "For as the Father has life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man" (John 5:26, 27).

I will close this article by noting some testimony in Rev. 15:

The overcomers of verses 2 and 3 sing the song of Moses and of the Lamb.

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea" (Exod. 15:1). Here the type finds its antitype in the overcomers of whom in verse 3 we read: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints."

In verse 5 the temple is opened, the spiritual temple, the antitype of the literal temple composed of the overcomers of verse 2, who sing the (victorious) song of Moses, and of the Lamb. Out of this temple comes the great voice ordering the pouring out of the plagues. The present dispensation in under the angels, but the world to come is to be put under the saints (Heb 2:5).

This whole scene of chapters 14 and 15 demands the presence of Christ.

1st. he stand upon Mount Sion with the 144,000.

2nd. the overcomers sing the song of Moses the servant of God, and the song of the Lamb.

3rd. The temple is opened, the material of which are in the grave until Christ comes, and from this opened temple comes the great voice ordering the angels to pour out the vials (Rev. 16:1). And in Rev: 15:8 we read: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfiled." Now if the plagues are mostly in the past; is it a fact that man could join the church during the time since the first plague was poured out? Error is illogical and blind.

The pouring out of the plagues (chap. 16:2): "And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them that worshipped his image." Now where is the man that can point us to the image and mark in the past?

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man." In symbolic language the sea represents people, restless, and in commotion (Jer. 51:42). "The sea is come up upon Babylon: she is covered with the multitude of waves thereof." And again we read in Luke 21:25: "And upon the earth distress of nations, with perplexity: the sea and the waves roaring." But under the second vial the sea quits its roaring, and becomes still "as the blood of a dead man." Trade stagnation.

When in all the world did this symbol find its counterpart? This article is written to clear the ground for the understanding of the true signs of Christ's coming.

GEO. FRANCIS.

Watch

I NOTICE that some of our friends who with us have a common interest in the coming of the Lord, have decided that the great event to which the whole creation moves will occur at a certain date in the near future; and are advertising that "millions now living" will be witnesses of the same. It is to be hoped that they are right, for things are getting very much mixed on this planet, and we need some one with authority to straighten matters out.

I give little credit myself to such reckoning for sundry reasons; and then the Master has left us instructions concerning his coming to watch. He did not say reckon, he said watch. It would have been just as easy for him to have given instructive figures that could have been relied upon; and then all we would have to do would be, a simple sum in arithmetic, if we only knew where to count from; and then there could be no possible doubt or error. But the order left to the "servant" is to "watch," not to count, for if the "Master of the house had known when the thief would come" by reckoning, he could be ready on time without waiting alert, and continually.

The process of reckoning usually resorted to, is grounded on certain historical theories, propounded by well meaning men at various times, but who were not in a position in their day to conceive the whole situation, and their zeal and desire overrode their patience Thus we have the "fifth monarchy men" of the seventeenth centry, among whom may be classed Bunyan and Milton. Then Priestley and the reformers of his day in the eighteenth century. In the nineteenth century we had the "Millerites," and others. One of the recollections of my boyhood in the sixties, was reading a pamphlet by a church of England clergyman, entiled "The Coming Struggle" in which he looked forward to the queen of England then reigning (Victoria) going up to Jerusalem to "lay her crown at Jesus' feet." Think of that and consider that the Kaiser was her grandson.

True that in watching we have to attend on the one hand to the "written instructions from headquarters" in regard to the past, as well as regard the future, but these instructions are embodied in the word of God; the Bible. If one had to hark back to all that had been written on the subject of the coming of the Lord, outside of the revealed word, very few of us would ever be able to post up on the subject, and make a living besides. But fortunately at the present day Bibles are everywhere in all languages, and anyone can read up the instructions, and put themselves on a solid spiritual basis for the collection of other informtaion, and as "scribes instructed in the kingdom of God bring forth things new and old."

The trouble is that some of us know too much about a lot of things not worth knowing, and the real essentials of wisdom and knowledge either get crowded out, or get belittled in the dim distance. Wisdom does not consist in the quantity of knowledge acquired, but in the ability to sort out the different kinds of informtaion, and put each kind in the proper place, at the proper value. All kinds of information are useful, rightly adjusted, just as the wider the scope of vision, the better the view, provided that "the eye is single." that is in modern language "having the right perspective."

Now in regard to our position as watchers for the arrival of the coming era, we may not be in doubt as to what to watch for as signs of the dawn of the day. First there is the return of Israel to their home land supported by some of the leading nations with all their wealth and power. This is an event so remarkable there is hardly any use dwelling on it, it has ceased to be a matter of faith and has become a matter of sight. Every Bible reader knows how largely this marvelous event looms up, in both the Old and New Testaments. Even the details are mentinoed of the slow "mobilizing," "not by haste or by flight," and with the prestige of the "nations of the isles that will wait upon her." Scattered through all the daily papers are notices time and again how new things are stirring in Israel's camp and thus we watch, comparing the event with the far reaching prophecy.

That kings and prophets waited for,
And died without the sight.

Other events are now happening that I would like to call to the attention of Restitution readers, with the editor's kind permission, but for the present enough.

J. F. GELLETLY.

Evangelist Report, Feby.

SERMONS

Feb. 4-6 Kennard, Neb.	4
Feb. 8-13 Gladbrook, Iowa	6
Feb. 14-18 Waterloo, Iowa.	5
Feb. 20-28 Woodstock, Iowa.	11
Total	26

Remarks

I AM pleased to give a report of our work during the month of February. I gave no report for January because I did no preaching during that month, as myself and family were visiting the homefolks in Texas during the holidays. We enjoyed the trip very well; the only thing that happened during the time that we failed to enjoy was our youngest daughter had the pneumonia. We arrived at home January 29th, and began work at Kennard on February 4th as given above. I have really enjoyed the work during the month. At Kennard we had the pleasure of meeting with a few on Friday evening (4th) in a study of the Father's word. The Saturday evening meeting was greatly enjoyed; also the Sunday meetings.

I could not remain any longer at Kennard, having previously arranged to begin a meeting at Gladbrook, Iowa, the following Tuesday evening, so I went over with Bro. Krogh, of Blair, after the afternoon meeting on Sunday at Kennard. We left Blair for Gladbrook on Monday the 7th. I intended to go by way of Taing, Iowa. But after learning that I could stop off at Marshalltown making the route a little shorter, I just could not resist doing so, even if I was forced to call for 1454 which is Brother Marsh's phone number. We had to call for him three times and I guess he was a little reluctant about answering a call at 12:10 at night on account of the snowy weather. And again he may have guessed that no one but some poor helpless preacher would be so brave to call him at that hour. Well I was soon at his and Sister Marsh's home wrapped in peaceful slumber. Shall I ever be guilty of calling him again at that hour of night? Just wait until I happen there again at that hour, and then I will tell you.

We were on time at Gladbrook. Found a nice interested crowd present. I continued with these brethren and friends until the morning of the 14th, when we left for Waterloo where meetings had been arranged for. We had a pleasant meeting here. It was held at Sister Moore's home just west of camp ground. They made us feel at home, and so long as we live there will be a remembrance of our trip to Waterloo. There is a fine opportunity there to do much good, and we trust the brethren and sisters will do all in their power to push the work there.

From Waterloo I went to Eagle Grove, where Brother A. M. Jones lives. A meeting had been planned for Woodstock, some six miles from Eagle Grove. At this place I have given so far eleven sermons. I am still here with good interest. A report on the meeting will be given later. Let all who are interested in the Father's purpose work toward building up a character that will exert an influence in their own lives, and those around them.

T. A. DRINKARD.

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Obituary

Death in Adam; Life in Christ

LEONIDAS A. HEATON was born in Clinton County, Ind., April 13th, 1852. He was married to Frances Fewell, September, 1871, and to them was born one son, Wm. J. Heaton. This wife died in March, 1874. He was married to Anna A. Floyd, Feb. 5th, 1876, and to them were born three sons, Forest, Walter L., and Oliver P. One of these Walter L. died in 1911. He was baptized when a young man and united with the Baptist Church. He has been afflicted for four years and suffered greatly, especially in his last days, and clung to life with great tenacity. At the last he was resigned to the inevitable, and fell asleep to rest from the fatigue and burden of his worn and weary life. He was a good husband and father and filled his mission to the best of his ability from his view point and as he understood the principles of moral responsibility.

He died early Sunday morning, March 6th, 1921, aged 68 years, 10 months, and 23 days. He leaves his companion, three sons, Wm. L. Heaton, of Indianapolis, Forest and Oliver P. Heaton of Elwood, Ind., and two brothers and one sister, James H. Heaton of Marion, Ind., Nelson Heaton and Mrs. Hannah Pruitt, of Michigantown, Ind., to sustain the loss of a husband, a father, and a brother. He also leaves 17 grandchildren, and many other relatives.

Funeral services were held from the home of his son, Forest, in Elwood, Monday, March 8th, at 2 o'clock, and burial made in the local cemetery, where the father and husband rests to await the establishment of Christ's kingdom and the blessing that comes through the promise made to Abraham and his seed.

D. E. VAN VACTOR.

———o———

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: 1 Corinthians 15:20.

RESURRECTION

If I in thy likeness, O Lord may awake,
  And shine a pure image of thee,
Then I shall be satisfied when I shall break
  The fetters of death and be free.
I know this stained tablet must first be made white,
  To let thy bright features be drawn:
I know I must pass through the darkness of night,
  To witness the coming of dawn.
    I shall be satisfied.

O I shall be satisfied when I can cast
  The shadows of nature all by;
When this dreary scene from my vision has passed,
  And there is an unclouded sky.
I feel that bright morning is now drawing near,
  When earth's fairest objects will fade;
'Tis then in thy likeness, O let me appear,
  In glory and beauty arrayed.
    I shall be satisfied.

To see thee in glory, dear Lord, as thou art,
  When thou shalt have come again,
My spirit is longing, and even my heart,
  It sighs for the dawn of that day.
Then when on thine image in me thou hast smiled,
  And called me forth from the dust,
The arms of my Father encircle my child
  In the realms of the pure and just.
    I shall be satisfied.

———o———

RESURRECTION

THE POWERS of the Christian religion stands or falls with the truth of the resurrection of Christ. This is true for the resurrection is the greatest of all miracles in Christ's miraculous life. The apostles made the resurrection the centre of their faith for they constantly claimed that the time for the bestowal of the great reward would be "at the resurrection of the just."

Christianity links our present mortal life with the blessed immortality that shall be ours at the coming of Jesus our Lord, by a resurrection out from among the dead, or should we be living by changing the nature of our existence from mortal to immortal.

In the person of Jesus the Christ God hath created a perfect being, "the Lamb without spot." 'This is my beloved Son in whom I am well pleased." and it is God's desire that humanity accept this resurrected Christ as its wisdom, and righteousness, and sanctification and redemption, renounce the world and its pleasures and come unto him, and live, yes, live continually through a resurrected life.

Matthew shows the picture of two sorrowing women at dawn making their way to the tomb of Jesus. There is an earthquake; the angel of the Lord rolls away the stone, and he thus speaks to the women, "Fear not ye; for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he saith, Come, see the place where the Lord lay."

Now notice the difference between faith and superstition. The woman of faith "departed quickly from the sepulchre with fear (trust) and great joy, and did run to bring his disciples word." To these good women the angel of the Lord simply brought joy and comfort, but to the superstitious soldiers who guarded the tomb he was a cause of fear and trembling. These soldiers at the behest of the then ruling powers, stated that the friends of Jesus came while they—the soldiers—slept, and stole away the body of Jesus. But Jesus was seen many times before his disciples received that great command "Go ye into all the world and preach the gospel to every creature."

What does the resurrection of Jesus teach us? It lets us know that the life beyond the grave is a real life. The same Jesus that died, rose. He knew himself. He did not rise to a life in which he remembered nothing of his former existence. He remembered his own earthly life, he remembered his friends, and his greatest thought was for their peace of mind and future welfare by remaining faithful to him. He did not lose interest in the purpose of his life but with renewed zeal he impressed the necessity of faith in him and obedience to the will of the Father upon his followers.

During the time that Jesus was on earth after his resurrection, he ate food, as well as prepared it for others, he talks and listens to others talking, he walks, he feels and allows others to touch and feel him. He is not a ghost, but a man in form with the mortal nature removed and solely guided by the spirit, and such shall we be if we but trust; having explicit faith in Jesus as the Christ the Son of God.

———o———

CASTING PEALRS BEFORE SWINE

THE OTHER day I held conversation with a lady, a devout Roman Catholic, who at one time had been a collector for the nuns. That is, she had a section or neighborhood over which she went at certain periods soliciting money toward the upkeep of an old people's home controlled by the nuns of the Roman church.

The subject of our conversation was disease, old age, death, and among other things she said, "Mr. Donaldson, while I was collecting, of course I had entree into the home, and some of the scenes I there saw beggared description. Old men, old women, frail, decrepid, not able to take care of themselves, hardly able to feed themselves, were all about. It was a free institution and of course only the poorest of the poor entered it. The sights I saw would make you think that most of the inmates would almost welcome death, but not so, there was not one there but that at the slightest provocation wanted the doctor so he could administer medical treatment, thus attempting to lengthen life. From my earliest childhood I had been taught that death was the door through which we entered into glory, but my visits to the old people's home, I must admit, seriously shook my faith. Here was a class of people, who one in health would think would welcome glory, still not one of them wanted it. I wonder why!

I told her why. Even calling her attention to the nearby cemeteries, Greenwood, Woodlawn etc., where thousands of thousands of dollars were spent in erecting monuments over the dead, showing that the people actually did not have faith in the things they professed to believe. But even with her own well founded doubt, I do not believe I made the slightest impresion on her mind, for I noticed that while she was doing the talking everything was all right, but when I backed up my own line of argument she became uneasy and desired the conversation closed. Surely, "there are none so blind as those who will not see."

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DAILY THOUGHTS

I am the resurrection and the life	John 11:25
I shall be satisfied when I awake in thy likeness	Psa. 17:15
If Christ be not raised, your faith is vain	1 Cor. 15:17
The dead in Christ shall rise first	1 Thess. 4:10
O death where is thy sting	1 Cor. 15:55
The gift of God is eternal life through Jesus Christ	Rom. 6:23
Comfort one another with these words	1 Thess. 4:18

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, APRIL 12th, 1921. NUMBER 14

The Morning

Watchman, tell us of the morning,
Is the darkness almost gone?
Will the night of sin soon vanish?
Is the dawning hastening on?

Do you see the radiant pillar?
Does it guild the distant east?
Is Israel from his bondage
Full soon to be released?

The afflicted sons of Jacob,
Gathering from each distant shore—
Are their trials almost ended?
Will peace bless them evermore?

Has the day-star yet arisen?
Is it beaming from afar?
The emblems of our loving Savior,
"The bright and morning star."

Is the fig tree now budding?
When Abraham's wanderings sons return;
Will "Jerusalem the golden"
Rise from the ashes in the urn?

When the dew drops down on Hermon,
With the early and later rain,
Will the earth be then like Eden?
"The rose of Sharon bloom again?"

May we hope soon to see the Savior?
Is he due now to appear?
Come, bring the longed for jubilee,
Or the grand sabbatic year.

Lord, we are watching, waiting,
For the nobleman's return;
May the light go on increasing,
Oh may it brightly burn!

J. E. HOGARTH.

In order to bear fruit that will glorify your heavenly Father you must abide in Christ.

It is possible for those who really are willing to reckon on the power of the Lord for keeping and victory, to lead a life in which his promises are taken as they stand, and find them true.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

THEODORE HERZL, the founder and peerless leader of modern Zionism, the Moses of the modern exodus, passd away on July 4th, 1904, in the forty-fourth year of his life, a martyr in his devotion to the movement. His last official word was a declaration of unswerving allegiance to Palestine as the goal, the only goal of Zionist endeavor. Despite the death of the leader and the succession of the territorialists, the movement continued to grow. Under the new leader David Wolffsohn, the centre of gravity shifted from diplomatic activity, in which Herzl had excelled, to practical work in Palestine. Apart from the fact that this work in and for Palestine gave a necessary and natural outlet for Zionist energy, the most recent events have demonstrated as well the political value of this work. For not even the dictates of necessity and justice have so forcibly brought home to the world the claims of the Jewish people to their national homeland as the actual achievement of Jewish energy and self-sacrifice in Palestine itself. Zionism came before the world not merely as an unanswerable plea for justice; it stood before the world also as an accomplished fact, accomplished not yet, it is true, on the necessary scale, but on a scale sufficiently large to testify to the capacity of the Jewish people for self-restoration and self-determination.

I believe a brief review of the forms and achievements in which Zionism has found practical expression will at this point in the narrative prove interesting. Towards the end of the year 1913, the octopus of Prussian imperialism, now finally crushed, made an attempt to strangle the free national spirit of Palestinian Jewry. It invaded the sanctuary of Jewish life, the schools, and through the agency of the "Hilfsverein der Deutschen Juden," it set out to force the German language on those

Oregon [illegible]
Or[illegible]

schools in place of the native Hebrew. The Hilfsverein was rich and powerful. It maintained schools of various grades in Palestine, and the Technical Institute of Haifa, around which the issue was drawn, was practically in its control. But the national instinct of the Jews of Palestine warned them that violence was being plotted against the very soul of their life and they rose up and declared a national strike. The Hilfsverein schools were left with less than half of their pupils, and with an even smaller proportion of their teachers. Palestinian Jewry declared its national cultural independence, and placed the guardianship of its educational interests with the Zionist organization. Nothing like the language struggle of 1913 against influences emanating from Berlin demonstrates so convincingly the unique character and spiritual strength of the Jewish life in Palestine. That struggle was essentially a national uprising against a foreign aggressor. Whence came this powerful national spirit? It came from the fact that the Jews possessed in Palestine a national economy of their own. Like every healthy national economy, that of Palestinian Jewry has its roots in the soil of the land, in a Jewish peasantry which makes up the physical backbone and spiritual fount of its distinctive institutions and form of life. It is this national economy in Palestine which gives Zionism its force of reality.

The 16,000 tourists or more whom Palestine used to attract every year prior to the war might view in that little land of ancient and sacred memories, new and wonderful sights which spoke not of the great past alone, but also of a new future. The Jewish agricultural colonies in Palestine, only a little more than a generation old, were a sight as imposing as the spot where Jacob wrestled with the angel. They are a triumph of Jewish will and idealism over appalling obstacles, and a living proof of the ability of the Jewish people to redeem its ancient land. There are about sixty of these villages, scattered all over the country from Djemama in southern Judea, near Hebron, to Metulah in upper Galilee, not far from Damascus. They cover a total area of 110,000 acres, and before the war had a Jewish population of over 15,000 souls. They range in size from mere outposts, like Metulah in the north, to compact little towns like Petah Tikwah (The Gate of Hope) with its population of about 3000. They have forced the soil of Palestine to resume its ancient renowned fertility. In Judea the culture is for the most part of the plantation type, made possible by a scientific irrigation system, the vine, almond, orange and olive forming the principal yield. The wine cellars of the colony Rishon-le-Zion are among the largest in the world, and its vines have securely established themselves in the world's markets. In the northern colonies, wheat and other cereals and vegetables of all kinds are now growing in profusion. This land, almost treeless a generation ago, supposed to be sterile and hopelessly arid, has been shown to have been treeless and sterile only because of man's misrule. It has been shown to be capable of becoming again a land "flowing with milk and honey." Some indication of the progress of Jewish agriculture in Palestine is afforded by a single fact among many others. In 1880 the colony of Petah Tikwah (founded 1878) had a value of less than $6,000. Today it represents a value of more than $3,000,000. These Jewish agricultural villages, with their modern buildings, equipment and forms of life, constitute a remarkable proof of the vitality of the ancient people and of the ancient land, as well as the future of the one for the other.

Two of the many significant developments in these agricultural villages deserve special mention. They both bear testimony to the cilivizing capacity of the Jewish settlers. First is the system of democratic government in each colony by which, through their Vaads, or elected committees the Jewish farmers administer their local public affairs. The second is the Jewish police organization (Hashomer) which guards the property and labor of the Jewish settlers, and whose members have won wide fame as expert horsemen and riflemen. The Jewish judicial tribunals are frequently appealed to even by the Arab population, while Jewish watchmen have been in demand by the non-Jewish settlers in the country .In the Jewish colonies of Palestine there are no Jewish criminals; because everyone, old and young alike, is led to feel the glory of his race and his obligation to carry forward its ideals. The new Palestinian Jewry produces instead of criminals great scientists like Baron Aaronsohn, head of the "Jewish agricultural Experiment Station" at Athlit, the discoverer of wild wheat, and creator of five new species of wheat and of barley, especially adapted to the climate of Palestine; great pedagogues like David Yellin and Eliezer ben Jehuda, who after some thirty years of the most grievous labor have produced six volumes of his "Dictionary of Modern Hebrew;" chemists like Chaim Weizmann, chairman of the British Zionist Commission in Palestine and rightly called the Joshua of the new return of Israel; and craftsmen like Boris Shatz, the founder of the Bezalel school of arts and crafts.

STERLING P. GROVES.

"The morning cometh and also the night."

The Coming King

Blessed be the king that cometh in the name of the Lord; peace in heaven, and glory in the highest (Luke 19:38).

JUST NOW it seems to be in order to suggest a panacea for the world's unrest and confusion. Our leading statesmen business men, are able to give an accurate diagnosis for the prevailing unrest; but so far none are able from a human viewpoint to offer a remedy that will cure this terrible malady, bringing about a condition of universal peace and happiness, acceptable to all and essential to the health and prosperity of humanity.

Recently I have been reading H. G. Wells' "Outline of History"; this fact has impressed itself upon my mind; that whenever a crisis in human affairs has arisen which seemed to threaten the continued existence of a people or nation, a leader of men has assumed control, establishing a government that has partially relieved the tension, checking temporarily, the wave of anarchy sweeping on apparently about to engulf all.

This exigency has only changed the disease; it does not neither can it eliminate it. This disease is epidemical; it breaks out again in greater virulence, until it reaches the stage as now when the whole of humanity is affected. These spasmodic efforts of humanity to heal itself is like the condition of mankind at Jesus' first coming.

The same condition existed then as now but with this difference: Then it was local: the Jewish nation in particular; now it is universal: all nations, whether Greek, or barbarian, wise or unwise, bound or free. The views of unrest and dissatisfaction has inoculated all, and we cry out in our distress for a skillful physician to adminster an antidote.

The virus or poison which affects humanity is sin. There is only one man in the whole history of the human race who can administer an antidote for this. John the Baptist introduced him to humanity as "The Lamb of God, which taketh away the sin of the world."

This man Jesus quickly and correctly recognized the needs of humanity. He saw that old conditions must pass away: a new condition must of necessity be introduced by entirely removing forever the old. Man has been trying to patch the old with the new, each new patch only reveals the worn out condition of the old suit of clothes man has worn for 6000 years. Listen to Jesus the wisest of men: "And he spake also a parable unto them: no man putteth a piece of new garment upon an old, if otherwise then, both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old." This is wonderfully plain, you cannot amalgamate the new with the old.

Again, sin ferments: the more we try to restrain it, the more intense does it work until it gets beyond control and defies all efforts to restrain it. Let us listen to Jesus again, "And no man putteth new wine into old bottles, else the new wine will burst the bottles and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith the old is better." Hence brethren, do you not with Jesus recognize the solution of the present problem unsolvable by humanity? viz., the old bottles cannot hold the new wine. Let us get Jesus' thought a little more on this subject.

Just before his death he repaired with his associates to a quiet room and there instituted what is known as the "Lord's supper." "He said unto them, with desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves. For I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Paul elucidates this for us; he says, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye show the Lord's death till he comes." What to our mind is suggested by the institution of the passover?

Is it not a passing away forever, of the old conditions of slavery, in Egypt, and the introduction of the new condition of liberty and equality in the land of Canaan. What does the Lord's death mean to you or to me? In what way do we shew the Lord's death till he comes? Listen, Paul says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."

But Paul makes this a little clearer for us: do you mean that by his death he thereby opens up a way, or rather, places himself in a position where he has the power to destroy the old, and establish the new? "Yes, this is exactly my thought as I expressed in my letter to the Hebrews." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death that is the devil."

Am I to understand that every time I break bread, I thereby acknowledge that Jesus through his death has been invested with the power to destroy forever the virus of sin, which is the devil? Yes, my fellow apostle John had this thought in common with myself: he said as you recall: "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil."

Well Brother Paul, the light is beginning to dawn upon the density of my mind, Jesus then, to destroy the works of the devil, must remove from power and authority all the present rulers and governments and institute a new constitution and government. My beloved Peter in his wonderful epistles says so and to which I give in my epistle to the church at Colosse: "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements (society) shall melt with fervent heat, the earth also and the works that are therein shall be burned up." Well Paul I am feeling alarmed if these all pass away, what will take their place? God has provided for this. You read carefully Colossians 1:13-29, and Heb. 1:1-14.

Again, read Hebrews 2. The whole chapter treats on this matter: it is the "world to come whereof we speak," or as Peter says, "Nevertheless we according to his promise, look for new heavens and a new earth wherein dwelleth righteousness."

If my readers care to spare the time you can by reading these Scriptures learn what God will exact from this king;Deut. 17:14-20; Psa. 2:10; Prov. 14:35; 16:5; 17:7; 20:28; 25:2; 31:4, 5; 2 Sam. 23:1, 3, 5; 2 Sam. 7:12-14; Zech. 9:9. Is there one who can meet these conditions? Read Rev. 3:21; Acts 2:30; Luke 1:30-33; Mark 15:2; Matt. 19:28; Isa. 9:7; Jer. 33:15; Zech. 12:13; Psa. 132:11; Zech. 14:9.

Peter of all men knew Jesus, he said that God anointed him with the Holy Spirit and with power; that he went about doing good, and healing all that were oppressed of the devil for God was with him. Who can read Matt. 9:36 without himself being moved "He was moved with compassion on them." This word compassion means "He was full of emotion, and showed it in his whole person." If you want to love Jesus read Matt. 15:32; see how this great heart goes out to the hungry crowd. Then Matt. 14:14; notice the sick so prominent in the throng. It is this same Jesus that will heal the sick again. He will open the eyes of the blind as he did when on earth before (Matt. 20:34). The lepers Christ pities; poor sin-polluted men (Mark 1:41). Jesus pities, not like us condemns men oppressed by the devil (Mark 5:19), and oh the bereaved, the widow, the fatherless who are as near to his heart as these (Luke 7:13). When our minds think about the coming king the language of Psalms 2; 45; 72; and 149 impress itself upon us. But I love to think of Jesus as of old, when the helpless, the blind, the lame, the desolate rejoiced at the sound of his footfall. How often he went out of his way to help another. No wonder Peter said, had the princes of this world known the loving tenderness and the utter unselfishness of his heart, "they would not have crucified the Lord of glory!"

"God is love," and the law of such a being is, "It is more blessed to give than to receive."

While all around us in the wonderful works of God proclaim this, God has, and will in the age now dawning upon us, proclaim and demonstrate it in the person of his beloved Son, the coming king of whom God said, "This is my beloved Son in whom I am well pleased, hear ye him."

GEO. B. ALLDRIDGE.

The Parables of Christ

Number 13

THE MERCILESS SERVANT

THIS PARABLE was spoken to the apostles, after Jesus had instructed them regarding their duty to their Father in heaven. Having been schooled in the law and traditions, they had but little conception of the change in the teachings of Jesus from that taught by the scribes under the law. This change is plainly seen in the sermon on the mount. The chapter (Matt. 18) in which this parable is recorded begins with the question of the apostles: who is the greatest in the kingdom of heaven (the heavens)? A dispute had arisen among them concerning this question so they came to Jesus for an answer.

It seems that some had magnified their importance as future rulers and desired that Jesus would designate the proper one or the one most deserving. Little did they think that this honor would depend on their work during their trial period. Paul was only able to understand this, at the end of a very eventful life (2 Tim. 4:18). They had not yet been instructed in the requirements of their exalted position as apostles (see Matt. 19:27-30). The answer to their question no doubt was a surprise to them. It was a question of spirituality. It embraced contentions and offences. Such a spirit was imbibed from the law. The answer was an object

lesson of great value. A child is placed before them as an example for them to follow. It was the spiritual mind of the child that Jesus called their attention to. Their minds were to be changed and become as the child. The child had not come to the time in its life when it became dictatorial or arbitrary, contentious and offenses did not belong to a child.

The apostles had all been modeled under the law and Jewish traditions. All those traits of character must be remoulded. Little did they think that it would require a life time of trial and persecutings, to assure them even a place in the kingdom, God had promised "to give to the people of the saints of the Most High." It would require time and patience to do the work assigned them. It must be "God which worketh in them, both to will and do of his good pleasure." If they would assume the character of a child, and not "mar in the potter's hand" the Father would perform his will, and do his good pleasure in them. The trials that each would undergo in the future would prepare them for the work in the future kingdom.

In the instructions given them by Jesus the subject of forgiveness was of great importance. He had given them instructions regarding their duty to each other (verses 15-18). It seems that there was a trace of Jewish traditions remaining as Peter said, Lord how often shall my brother sin against me and I forgive him? till seven times? The answer given was complete and forceful. I say not unto thee, until seven times but until seventy times seven. The significance of this answer is that as oft as your brother shall sin against you so oft must you forgive him. Forgiveness is the scriptural measuring rod.

After the instructions given by Jesus to his apostles he declared the following parable. It would seem that his direct teaching was sufficient to fix upon thir minds the real importance of a godly life Jesus must have had a purpose in declaring this parable. It is our purpose as far as possible to reveal to our readers the lesson taught in it. It must have some connection with the instructions preceeding the parable.

Jesus begins by comparing the kingdom of heaven with an earthly kingdom. The characters found in the parable are: first, a certain king; second, two servants. This parable must have its application. In the comparison given there is but one application viz., it belongs to the kingdom age. The kingdom of heaven is likened unto a certain king. This king decided to take an account of his servants. These servants were of his own household and not the citizens of the kingdom. Those servants represent the ruling class in his kingdom. The scribes and pharisees were their representatives in the days of the ministry of Jesus. The apostles were to occupy the same privileges in the kingdom of heaven.

When the king began to reckon with his servants there was brought before him one who owed him ten thousand talents, when it was found that he had not to pay this debt the king ordered that he and his family be sold and payment be made. It is recorded that this servant fell down and worshipped the king praying for time to pay the debt. The king was moved with compassion and loosed him and forgave him the debt. This servant should have followed the example of his lord but instead he on meeting a fellow servant who owed him a small sum refused to forgive him on his pleadings and had him imprisoned until the debt should be paid.

These servants, we think represent the pharisees and their servants. It is evident that the pleadings of this servant were hypocritical and deceptive. Just the character of those who opposed Jesus and the gospel that he preached. The actions of this servant was brought to the king; he pronounced him a wicked servant and renewed his former verdict and had him cast into prison. The lesson taught in the parable is equivalent to the direct teaching found in the beginning of this chapter and is found in the last verse, and reads as follows: "So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother his trespasses.

It is evident that the parable is an object lesson teaching the supreme importance of forgiveness. We believe that the punishment inflicted upon the hypocritical servant portrays the future punishment of Jewish people when their city was destroyed and the people sold in slavery. There they will remain until this wicked people shall recognize Jesus as their king. They will be loosed from their prison when they shall say, Lo, this is our God; we have waited for him and he will save us; this is the Lord: we have waited for him, we will be glad and rejoice in his salvation. The judgment was national; the restoration must be national. This chapter (Mat. 18) carries with it a very valuable lesson. The followers of Jesus the Christ have been chosen from the wicked world and put on trial for eternal life and place in the kingdom of heaven as associate rulers.

D. C. ROBISON.

Easter, pointing back to the resurrection of Jesus also points forward to the resurrection of those who now live the resurrected life.

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Editorial

Pertinent Questions

IF THE devil is a fallen angel, and all sin is caused by yielding to his temptations, who tempted that angel?

If an angel could sin without a devil to tempt it, may we not sin without a devil to tempt us?

If the devil is the cause of sin, why does Paul tell us in Rom. 5:12, "By one man sin entered into the world"?

If God created a devil, was he included in the works pronounced, "very good"?

If God could not control the devil, or failed to, and had him expelled from heaven to earth, how does he expect us to control him?

If the devil was in Eden, he must be near 6000 years old. If 6000 years old, is he mortal or immortal?

If mortal, then he must be kept alive by a special act of God's providence in order that he may carry on his work. If immortal, then we can never be rid of him.

If it was the devil who tempted Eve, why did Paul say it was the serpent who beguiled Eve by his subtility, cunning or craft (2 Cor. 11:3)?

If all sin comes from the devil, why does Jesus say, "Out of the heart proceedeth these things"? And why does James say, "Come they not even of your own lusts that war in your members"? (Jas. 4:1).

Why fear to look up the origin of the words "satan" and "devil"? The former simply means an adversary or opposer; and the latter an evil minded person.

The doctrine of the devil came from the heathen. Why cannot an intelligent people let it go back there? Selected by E. W. KNAPP.

Hobbies

THE LARGER HOPE HOBBY

Another much ridden hobby has become quite familiar to the church of late: It was at first called the "Fair Chance Theory," but is now better known as "The Larger Hope," and a travelling preacher or evangelist known as "Pastor Russell," was the father of this hobby, and he rode it most energetically during the latter part of his lifetime; and since his death it has not been idle for lack of riders. The term "The Larger Hope," implies another hope; one not so large, from which they of the larger hope have withdrawn themselves. This original or smaller hope is the one believed by such staunch and tried men of God as Brethren M. Joblin, Wiley Jones, H. V. Reed, J. M. Stephenson, Dr. John Thomas, John L. Wince, and a host of others quite as noble and worthy, to be the same hope preached by Jesus and the apostles. But this old fashioned hope did not suit Pastor Russell. It was far too small and narrow, and would not hold a vast multitude of nice, kind hearted people, which he met in the different churches and in social life, and who were doing the very best they knew how; so this man undertook the task of building a hope exactly to his liking, and plenty large enough to hold a great majority of all mankind, and quite appropriately their hope is called, "The Larger Hope." It cannot yet be truthfully called the Largest Hope, as Universalism rightly claims that distinction; but the larger hope of Pastor Russell is but an infant as yet. It is growing fast, and may reasonably expect to get there soon. It has already crossed the line of universal resurrection; and it is but a few steps more to universal salvation.

On the other hand, the defenders of the original, or smaller hope, should beware that in the heat of argument they do not mount a hobby of their own make, which may carry them astray in the direction of "me and my wife, my son John and his wife, we four and no more." Dear ones, of hopes both large and small, this subject now before is a large one, a pathway but dimly lighted, and full of stumbling blocks and obstacles, and with a fearful precipice on either side. Avoid the extreme edge; it is dangerous travelling there. Let us not quarrel and make faces at each other about such questions as just who will be raised when Jesus comes, and who will come up later; just when, and where, the judgment of the different classes of mankind will take place; just who are the unjust, and do they rise simultaneously with the saints; just at what moment the change form mortality to immortality will take place; just who are the rest of the dead, that lived not again until the thousand years are finished; and if that vast multitude live not again till the thousand years are finished, just when and where do they receive their fair chance, etc. etc. Dear ones, why not leave some of these obscure details of the resurrection and judgment, rewards and punishments, for God to decide? No doubt he can untangle the skein which to us is so hopelessly tangled. For us to quarrel over them, and permit them to cause divisions, hatred, and unseemly strife, in the presence of a jeering and scoffing world, is but to drag the precious name of God and of our Lord Jesus Christ in the mire. It is right and proper to have views on these interesting questions, and to discuss them and compare views in a kind of brotherly manner; but for brethren who bear the name of God to become angry and indulge in personalities, using bitter and sarcastic language in print and otherwise is, in our judgment, a sin in the sight of God. Brethren, let us not do so any more. We can all unite with Paul in that "there shall be a resurrection of the dead, both of the just and the unjust" (Acts 24:15); but let God settle the details. And right here, dear ones, let us close this chapter on hobbies by calling attention to Paul's admonition, "Let him that thinketh he standeth, take heed lest he fall" (1 Cor. 2:12).

S. H. THOMAS.

Daniel's Image

ONE MORE view as to how the image is broken altogether, when the stone strikes it upon the feet. It is held by all, that the four divisions of the image, and the four beasts of Daniel seven, are symbols of the same world powers; so that what is said of the one, is equally true of the other.

Therefore I will refer the reader to Dan. 7:12 to aid us solving our problem: "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time." That is when Babylon was conquered by Medo-Persia, Babylon's life "was prolonged for a season and time;" the same is true of Medo-Persia and Greece.

In the Revelation that was given to show future events only Rome is seen by John because the other empires were already historic. In Rev. 13:2 we find a description of Rome whereby we cannot fail to identify the symbol as applying to Rome: Rome in Daniel seven was symbolized by a nondescript animal, and the same is true here of the Revelation.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion" (Rev. 13:2). Now question: Why was this Roman symbol like unto a leopard? Answer: because Rome had incorporated into her empire the people and the territory of Greece the leopard kingdom: Rome, when she had conquered the last of the successors of Alexander, imported the dragon, which was originally an Egyptian symbol.

The eagle was the first Roman symbol, but in the third century the dragon was as well known as a Roman symbol, as was the eagle (Barnes' Notes on Rev. chapter 12).

Babylon's life was "prolonged" in Medo-Persia, and Medo-Persia was prolonged in Grecia, and Grecia was prolonged in Rome: so when the stone strikes the image, it grinds to powder the gold, the silver, the brass, iron and the clay. For an illustration of this principle see the Greeks in Constantinople during Rome's world-wide dominion. In harmony with this view of the prophecy, Rome is identified here in Rev. 13:2. Not only has it the ten horns of Daniel 7:7 to identify it as Daniel's fourth beast; but it is like a leopard, Grecia, and feet like a bear, Medo-Persia, and a mouth like a lion, Babylon, showing its cosmopolitan composition which is true of none but of the Roman empire.

And now it may be asked: why is it necessary to be so lavish in in the description of this symbol? Answer: the dragon of chapter 12 is also a symbol of Rome, and the reader is liable to ask why a change in the symbol, if both represent the same empire? Rome was first pagan, then Christian, and then papal (her last phase).

In the time of Constantine in the fore part of the fourth century Rome changed from pagan to Christian, therefore a necessity of a change in the symbol. And in Daniel seven Medo-Persia is said to be another beast that the Babylonian lion; and the Grecian leopard is another beast than the Medo-Persian bear; and the Roman dreadful, and terrible nondescript beast, is another beast than the Grecian leopard. But here the beast like a leopard, is not said to be another beast than the great red dragon, because both represent the same empire.

But when we come to the two-horned beast of Revelation 13:11 John says: "And I beheld another beast coming up out of the earth," etc.

GEO. FRANCIS.

Obituary

Death in Adam; Life in Christ

RACHEL LOGAN PARTRIDGE was born March 25th, 1822, in Rush County, Ind. She was the daughter of Thomas and Elizabeth Frazier Logan and arrived in Marshall County, September 6th. 1836.

She was united in marriage to Silas Edwin Partridge, August 16th, 1844, and went at once to their home in Fulton County, where the remainder of her life was spent, surviving her husband by twenty-two years. To them were born four children, namely: Thomas J. S. Clinton, Samuel, and William J., who survive her, except Samuel who died in childhood. She is also survived by 18 grandchildren, and one great great grandchild.

She was converted and baptized into the Campbellite Church, but afterwards came to believe and was associated with the Church of God of the Abrahamic faith. Her life has been one of honest endeavor, developing a firm but serene moral character and individuality worthy of our admiration and emulation.

Funeral services were conducted by D. E. VanVactor, from her home at one o'clock, March 4th, after which she was laid away in the Reester cemetery to rest until the great day when the jewels of earth shall be gathered into that newer and better life where sickness, sorrow, pain and death are unknown.

D. E. VANVACTOR.

KEEP CLOSE TO JESUS

THE WAY at times may seem dark, but light will arise if you will but " trust in the Lord and wait patiently for him." That light at times may show hard things that is required of you, but do not be distressed. If your heart should rebel; bring your unwillingness and disobedience to him, in the faith that he will give you power to overcome, for he cannot fail. "Greater is he that is in you than he that is in the world." So keep close to him and the victory will be won. But, do not, I beseech you, neglect anything that is required, for disobedience brings darkness; and do not reason nor delay, but simply follow the leadings of the spirit and be led into all peace.

A. D. DONALDSON.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Hebrews 12:22-24

BEAUTIFUL CITY OF ZION

Beautiful Zion, dear to me,
Beautiful everything I see,
Beautiful gates of pearly white,
Beautiful temple, God its light;
He, who was slain on calvary,
Opens there pearly gates to me.

Beautiful home where all is light,
Beautiful saints all clothed in white,
Beautiful strains that never tire,
Beautiful harps through all the choir;
There shall I join the chorus sweet,
Worshipping at the Savior's feet.

Beautiful crowns on every brow,
Beautiful palms the conquerors show,
Beautiful robes the ransomed wear,
Beautiful all who enter there;
Thither I press with eager feet,
There shall my rest be long and sweet.

Beautiful throne of Christ the king,
Beautiful songs the saints shall sing,
Beautiful rest, all wanderings cease,
Beautiful home of perfect peace;
There shall my eyes the Savior see,
Haste to this beautiful home with me.—Selected by Sister EDNA OSTEEN.

* * *

Some so-called Christians talk Christianity more in one hour than they live in a life time. Don't be such a Christian.

THE ANGLE OF REPOSE

AFTER THE Panama Canal was opened to the world as an avenue of commerce; the United States government was much disturbed by the frequent

land slides which closed it. In 1916 a committee of representative engineers was sent to study the topography of the canal, and the possibility of removing the cause of the trouble. After carefully studying the problem, the engineers reported that further difficulties need not be anticipated because the troublesome hill from which the land slides came had achieved "the angle of repose." When a mountain achieves the angle of repose it neither troubles life nor is troubled by it. In the majesty of its poise it raises its head in the clouds high above the fretful and fearful children of men.

I know men who have achieved the angle of repose in their lives; they think in serious terms about reality, yet do not succumb to pessimism. They have the common responsibilities of ordinary men, but are not slaves of worry. The irritating elements which cause us to fret never rob them of their self-control. As the Rock of Gibralter stands in the Mediterranean, superior to storm and calm, so these noble souls stand among the sons of men, an example of what life should be.

But what is the secret of their poise? They have discovered God and made his will their business in life. Having yielded their will to God and made his business theirs, the spirit of faith enables them to say with confidence "The Lord will perfect that which concerneth me."

The call of God to man is, to remember God and merge their interest with him.

SAMUEL MACAULAY LINDSAY.

THANKFULNESS

MANY FAVORS which God giveth us ravel out for the want of hemming through our own unthankfulness; for though many purchaseth blessings, giving praise doth keep the quiet possession of them. THOMAS FULLER.

WHAT OTHERS MAY NOT SEE

If each man's secret unguarded care
Were written on his brow,
How many would our pity share
Who have our envy now!
And if the promptings of each heart
No artifice concealed,
How many trusting friends would part
At what they saw revealed.

AS A contrast to the above let us read a few verses from first Corinthians:

"Charity (love) suffereth long, and is kind; charity envieth not, charity vaunteth not itself, is not puffed up. Does not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Rejoiceth not in iniquity, but rejoiceth in the truth. Beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

HAPPINESS COMETH THROUGH FAITH

Winter with its icy blast,
Spring with showers that never last,
Summer with its fragrant breeze,
Autumn with its golden trees,
Contain the "still small voice" of God.
From beaten paths most men have trod
To paths that are forsaken,
The word of God still lives on
And faith is yet unshaken,
Should you ask why or how this is,
Come, and to you I will show
The woodland lake, the growing trees,
The mountains capped with snow:
And when you see these miracles
That God has wrought,
Then you'll really understand
Why happiness can't be bought.

Age 13 VIRGINIA RYNEHART.

If Virginia's rhyme was as perfect as her poetic thought and scriptural knowledge the above poem would be beyond compare. It really is a wonderful effort for a child of 13 years.

SPANISH PROVERB

THE PLEASURES of the senses pass quickly; those of the heart become sorrows, but those of the mind are ever with us, even to the end of life's journey.

DAILY THOUGHTS

In thy presence is fulness of joy	Psa. 16:11
Who shall separate us from the love of Christ?	Rom. 8:35
The Son of Man is come to seek and to save	Luke 19:10
This is indeed Christ, the Savior	John 4:42
My mouth shall praise thee with joyful lips	Psa. 63:5
Compass me about with songs of deliverance	Psa. 32:7
I am among you as he that serveth	Luke 22:27

* * *

LITTLE CHILDREN abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming (1 John 2:28). Little children keep yourselves from idols. Amen (1 John 5:21)

* * *

CHILDREN'S DUTY is an original poem by Brother E. W. Knapp, by whom also was sent the selections: "What Others May Not See;" "John Wesley's Rule," and "On the Twenty-third Psalm." We thank Brother Knapp.

—o—

A MAN WENT FORTH TO DIE

Under an eastern sky,
  Amid a rabble's cry,
  A Man went forth to die,
    For me.

Thorn-crowned his blessed head,
  Blood-staind his every tread,
  Cross-laden on he sped
    For me.

Pierced glow his hands and feet,
  Three hours o'er him beat,
  Fierce rays of noontide heat,
    For me.

Thus wert thou made all mine;
  Lord, make me wholly thine;
  Grant grace and strength divine
    To me.

—o—

JOHN WESLEY'S RULE

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can.
At all the times you can,
To all the people you can,
As long as ever you can.

—o—

ON THE TWENTY THIRD PSALM

In pastures green? Not always? sometimes he
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
And by "still waters?" No, not always so;
Oft times the heavy tempests round me blow,
And o'er my soul the waves and billows go.
But when the storms beat loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, "Lo it is I."
So, where he leads me, I can safely go,
And in the blest hereafter I shall know
Why, in his wisdom, he hath led me so.

HARRY H. BARRY.

—o—

CHILDREN'S DUTY

Let little children come to me,
  These words our loving Savior said;
Obey the gospel in your youth,
  Then you'll be ransomed from the dead;
Will live with Christ on earth again,
  And in his presence will remain.

Who serves the Lord in early days
  Receives from God eternal praise;
The youth who strives to win God's praise
  Will save him faithful all his days;
Will cry to keep the path worn bright,
  That leads unto eternal life.

Then children try with all your might,
  To serve our God, and serve him right,
The great reward should urge us on,
  We'll live forever with his Son;
And as a means unto that end,
  Revere the Son that God did send.

—o—

TODAY WE have given a page made up entirely of the thoughts of others. We trust our friends will often come to our rescue.

—o—

Where are the Dead?

THE COUNTLESS millions who have lived and loved, hoped and feared, suffered, waxed old, sickened and died, even as we do; the multitudes who have come into life as the beasts come, who have lived and died, as the beast lived and died—where are they today? Also the wicked and corrupt; those rebels who know of God, but refuse to listen to his word, or heed his commands; they are passing now; day and night they pass, a mighty procession, millions deep. They have been passing without halt or cessation for six thousand years; they are lost in the land of forgetfulness. Where are the dead?

I see another vast procession passing, a mixed multitude; millions of innocent chidren who never knew sin; hosts of well meaning, but mistaken people from every nation and country under heaven; they all pass out of sight into the land of forgetfulness. Where are the dead, and what is their condition? Do they still live while dead? Are they conscious of pain, or torment, or do they dwell in endless bliss and happiness? Are they conscious of loved ones left behind, and do they sorrow or rejoice with them as of yore? These are without doubt the most important and absorbing questions that have ever occupied the mind of man. Unnumbered volumes have been written on this subject by profound students of all ages, and yet men of letters still differ widely, and all because of the wisdom of this world which refuses to listen to what God has said on the subject, but insists upon looking within itself for a solution of the question, Where are the dead?

We contend that the correct answer to this great question is found only in the word of the living God, and that conclusions reached by Socrates, Plato, Tertullian, Darwin, Ingersoll, Spencer, Wesley, Spurgeon, Watts, and a host of others ("whose worldly wisdom is foolishness with God") are not only false, but extremely foolish and childish, and unworthy the serious consideration of men of even ordinary intelligence.

WHERE ARE THE DEAD?

Let us prepare the way for the correct answer by first finding some places where they are not; and for convenience in our study, will divide mankind into two great classes: the just and the unjust, the righteous and the wicked. It is asserted by priests and teachers of theology that man consists of two parts: the body and the soul. The soul, (they tell us) is immortal. The most high God created it, but is not powerful enough to destroy it; he can create countless suns and heavenly bodies, compared to which the earth is but a speck, and hold them in absolute obedience to his will; but he is powerless to destroy even the weakest of the souls, which he has created. This soul is the thinking part, the real man (so they say); the body is merely the tabernacle or house in which the real man lives for a short time; and at that event which we call death, it is the house only which dies; the real man or soul, being immortal, cannot die, but passes on to another form of existence, leaving sorrowing friends and relatives the sad task of bedecking the old vacant house with wreaths of beautiful flowers, and enclosing it in a costly casket, draped with worldly honors, tearfully lay it away in the cold and silent tomb, while the former tenant mounts on angel wings to the high courts of heaven, there to play on golden harps before the throne of God, throughout the countless years of eternity.

Therefore, according to these foolish fables, he does not die. A dead man is not dead, but alive for evermore. That what we call death is not death, but simply a new form of existence. This immortal soul, or real man who has just moved out of the old house, is a most wonderful creature, according to popular theology: it has no form or shape, and is invisible; cannot be seen, felt, heard, or smelled, and occupies no space; it is neither round, square nor oblong, and has no weight; it has neither fingers nor toes, and yet it plays on golden harps before the throne of God! But how readeth God's word?

> The heaven, even the heavens are the Lord's but the earth hath he given to the children of men (Psa. 115:16).
>
> And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is (now) in heaven (John 3:13).

If the heaven, even the heavens are the Lord's and no man hath ascendeth up to heaven where God's throne is, then we can safely conclude that the billions of the dead are not there, nor any portion of them.

On one occasion, just before his cruel death, Jesus said to his beloved apostles, "Little children, yet a little while I am with you: ye shall seek me (after I leave you): and as I said unto the Jews, Whither I go ye cannot come; so now I say to you" (John 13:33).

The "little children" to whom he was speaking were his apostles. Those dear ones who had shared his joy and sorrows during the three years of his ministry, and from whom he must soon part, even they must not hope or expect to accompany him to the hight courts of heaven. Why? Because "the heaven, even the heavens are the Lord's," and no man may ascend there; therefore it is surely a waste of time to search for the dead in heaven.

David says, "The dead praise not the Lord, neither any that go down into silence" (Psa. 115:17). But preachers and priests, deacons, bishops, and creeds, tell us that the righteous dead of all ages are now in heaven, singing praises to God continually. Dear reader, I stand with king David, "The man after God's own heart:" which side are you on? Both cannot be right.

Solomon says, "The dead know not anything" (Eccl. 9:5). The preachers say, "Not so, Solomon; the righteous dead are praising God in heaven and know infinitely more than when on earth." Shall we believe Solomon, who was inspired by God, or the preacher who, for a consideration in cash, seeks to tickle our ears with fables?

But why multiply quotations? There are absolutely no Scriptures from Genesis to Revelation, to support the popular fable that the righteous dead of all ages are now in heaven. If a home in heaven be God's reward for righteousness, is it not passing strange that he has neglected to say so in his word? But on the contrary, his inspired prophets are united in teaching that the heavens are the Lord's and no man may hope or expect to go there. In view of above facts and Scriptures, we cannot avoid the conclusion that wherever the dead may be, there is no portion or part of them in heaven.

S. H. THOMAS.

—o—

God's purpose for your life is that you bear fruit, and not only bear fruit, but bear MUCH fruit and thus glorify the Father in heaven (John 15:8).

—o—

Work is given to men not only because the world needs it, but because the workman needs it. Work makes men.

—o—

Jealousy has parted more friends than the grave.

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It is Not a Little Thing

It is not a little thing
To find God here when I awake,
And hear the happy, hymning birds
Welcome morning for his sake.

It is not a little thing
To have him come with early day
And offer joy, and light, and peace,
When he has taken night away.

It is not a little thing
To think how tenderly he sends
Dawn with stirring brilliancy
To the hearts of all my friends.

It is not a little thing
To rise and meet the shining air,
Answering his daily call
To pause in wonder, love, and prayer.—Selected by AUNTIE WINCE.

Be fervent in spirit, serving the Lord.

Discussion on Universal Salvation

Debate on the Attributes of God: Alpha Affirms; Omega Denies

ALPHA'S SECOND SPEECH

Fellow citizens:

IT IS well for my friend that he made the remark he did, just before taking his seat—that he did not intend to establish any definite positions, but simply to raise difficulties and objections. This we can discover to be his object from the way he argues. But I have positions to establish, if not beyond quibble, at least beyond successful refutation; and I expect in the main, to sustain my ground, let my opponent raise as much dust as he pleases.

As regards the conclusion deduced from my premises, that God wills all manner of wickedness, I shall attend to that in due time, and prove that sin must exist according to the will of God, or it could not exist at all. Brother Rogers has argued that point successfully and proved that foreknowledge and fore ordination imply the same thing; and as God must have foreknown that men would practice wickedness, he must also have foreordained or decreed such to be the fact; but for no other purpose than to be overruled for the good of the sinner. This is my faith exactly, as it is the belief of all Universalists, east and west. I know of no Universalist preacher who does not believe and preach, that God designs to overrule sin, as well as misery, for the good of the transgressor.

As I am just now upon this point, I think it best, probably, to carry the argument a little farther. The truth is, God is the author of sin; not directly, but through the agency of man, who only does what God foreknew and foreordained that he should do. This is clearly taught in the Bible. The apostle declares, that "All things are of God" (2 Cor. 5:18). And the Lord himself declares by the mouth of the prophet: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things" (Isa. 45:7). This is sufficient for the present. God is not only there declared to be the indirect author of sin, but it is here said, emphatically, "I create evil," which is sin, and of course one of the "all things" which the apostle affirms to be "of God." My opponent will find this an exceedingly hard argument to meet; but I presume he will try to twist along over it in some way.

The apparent difficulty presented at the close of his speech is no difficulty at all. We have a right to reason a priori, from what the attributes of God are, to what they will necessarily lead him to. This is logical, and we intend to make good use of it in this discussion. We shall now present an insurmountable argument: God is infinite in power, wisdom, and goodness. 1. His infinite goodness would prompt him to desire the endless happiness of the whole human race. 2. His infinite wisdom was sufficient to devise means adequate to bring about the end desired; and 3. His infinite power was sufficient to carry into effect the means which infinite wisdom had devised, so that the end prompted by infinite goodness will be attained. This argument can also be presented in another form, which will give it perhaps more force. One of these grounds must be admitted; Either 1. God can save all men, but will not; or 2. God will save all men but can not; or 3. God can save all men and will save all men. If you take the first and say he can but will not, you limit his goodness. If you take the second, and say he will, but can not, you limit his power; but if you prefer the third, and say he can and will, you have Universalism, the very thing for which I am contending! The whole argument in favor of universal salvation is based upon the omnipotence of God. What infinie benevolence can prompt, and infinite knowledge can devise, infinite power can carry into execution: and thus, in every way it can be turned, universal salvation is the inevitable result. But I have argued the point now till I have got almost out of sight of my opponent, and I had better probably rest until he overtakes me! I wish the congregation, however, to take particular notice of the manner in which my arguments are met.

OMEGA'S SECOND REPLY

Gentlemen Moderators:

IN PROCEEDING with this discussion. I have one suggestion to make, and one favor to ask, since to elicit the truth is the object for which we have convened on the present occasion. I do hope that my opponent will not present too many points in one speech. I wish to meet every argument, and my friend, no doubt, is desirous to have the whole ground fairly canvassed: and he should know, as I presume he does, that to rebut an argument requires more time than to present it, admitting the disputants to be on equal footing. This, doubtless will be acceeded to. The audience will remember the conclusions which I deduced from his first argument--that all manner of wickedness, and abomination was according to the will of God. This, you perceive, he readily admits, and attempts to justify it by the assumption that God is the author of sin, and that every act a man performs, is in accordance with the immutable decree of Jehovah. This may be strange ground to many in this audience: but, as my opponent remarked, it is the ground of all standard authors in the Universalist ranks. Had I not read the same argument in some of his standard works, I should have been utterly astounded in hearing such an unrighteous and pernicious sentiment unblushingly advocated! But I am not at all taken by surprise. I am fully prepared, I think, for the system in its worst forms. Yes, all that men do, is according to the will of God! Christ says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven" (Matt. 7:21). No wonder my opponent believes that all will be saved; for according to his view, let a man do what he will, he will obtain the kingdom of God Is it not also unaccountably strange, that my friend should reprove a man for getting drunk as he did the other day, when he knew the man was doing the will of God --the very thing that God had decreed, or foreordained, from all eternity, that he should do; and which he could no more have avoided than he could have plucked the moon from her orbit?

God had foreordained, or decreed, according to this doctrine, that Adam should eat of the forbidden fruit. Then it follows: 1. That God acted the hypocrite with Adam, in trying to keep him from eating, when it was his will that he should eat. 2. That he acted the part of a cruel tyrant, in punishing Adam for doing his will. 3. That the devil was a better friend to God than he was to himself; for whilst God tried his best to keep Adam from doing his will, the devil persuaded him to do it. And, 4. That God commanded Adam not to eat--thus placing him between the horns of an unmerciful dilemma, either to break God's command or his decree!

My friend is strong in the the belief that foreknowledge and foreordination imply the same thing; or, or that whenever a thing is foreknown it is decreed. We shall attend to this subject more fully by and by; but for the present we shall adduce one argument to show that God has foreknown certain things which he had not decreed. And in the first place, we take it for granted, that Christ, whose meat was to do the will of his Father, and to do those things that were well pleasing in his sight, could not labor to break any of his Father's decrees; yet we have an abundance of evidence on hand to prove that he did both desire and labor to prevent a certain transaction from taking place, which he and his Father both knew would certainly come to pass, and which had been predicted by a number of the prophets. I mean the destruction of Jerusalem: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate" (Luke 13:34, 35). Thus Christ labored to prevent Jerusalem from being destroyed, which proves that God had not decreed its destruction, although he foreknew and predicted that such would be the case.

But "God is the author of sin!" Let us examine this for a few minutes. My opponent quotes in proof of this position, "All things are of God." But all what things? Not all bad things, certainly: but all good things! The same apostle asserts that charity "believeth all things" (1 Cor. 13:7). That is, "all true things;" for no one can suppose that charity binds a man to believe a lie! Yet, the way my friend argues, we should be led to that very conclusion. But let us see how the apostle John agrees with my opponent: "All that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father" (1 John 2:16). Hence, the "all things" which are of God, as I before observed, must be limited to all good things, and ergo, does not include sin. "Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights" (Jam. 1:17). Does sin come down from the Father of lights? If so, is it a good and a perfect gift? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Gal. 5:22, 23); but no mention is made of sin, in this list of all the fruits of the Spirit; and as sin is not of the Spirit, it is not of God, for "God is a Spirit" (John 4:24). But sin is a work of the flesh. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past," that they are of God? Nay, verily! My opponent says they are; but Paul says: "That they which do such things shall not inherit the kingdom of God" (vss. 19-21). Thus the apostle contradicts Christ, by teaching that those guilty of the above conduct (which my opponent says is according to the will of God), shall not inherit the kingdom: and Christ affirms, that those who do the will of God are the very ones that shall be admitted into it. But my opponent may urge that God is our Father, and is the author of all that we do. But my Bible informs me that the father shall not "bear the iniquity of the son" (Ezek. 18:20). Yet my friend wishes to throw the blame of all manner of wickedness upon the head of our heavenly Father! We are informed in the Scriptures that "God hath made man upright" (Eccl. 7:29). Did God make man an upright sinner? Again we read: "And God saw everything that he had made, and behold it was very good" (Gen. 1:31). Is God the author of sin? If so, is sin very good? If so, can you think of any thing that is very bad?

But God says: "I make peace and create evil." But what kind of evil? Not moral evil, or sin, by any means: but physical evil, such as was threatened against Nineveh. "And God saw their works, that they turned from their evil way: and God repented of the evil that he had said he would do unto them, and he did it not" (Jonah 3:10). Did God repent of the sin he was about to commit against the Ninevites? My opponent no doubt thinks so! But all evil, which God is said to create, we understand to be judgments which he brings upon men for their disobedience. Thus it is said: "Shall there be evil in a city, and the Lord hath not done it?" (Amos 3:6).

But my opponent argues, that no blame can be attached to the character of God, although the author of all the sin and misery in the universe: from the fact that he designed it for a wise and benevolent purpose, that he might overrule it for good! This is however a mere subterfuge. If God designed to introduce sin, and then to overrule it for the good of the sinner, we may well ask: "Why doth he yet find fault?" Why does he labor so hard to get sin out of existence, since it is designed for a good end? Why does he manifest such mighty displays of wisdom, power, and goodness, to do away his own benevolent enterprise of sin? Why condemn it with such awful threatenings, and terrible denunciations if it be right, and designed to be overruled for good? Why bring such direful calamities, and such unparallelled judgments upon the children of men, for being instruments in his hand of doing that only which will result in the greatest amount of good; and which they no more could have avoided, than they could have prevented their own existence? Why, say "I write unto you little children that you sin not?" when if they did sin, they were only doing the will of God--the very thing that would be overruled for their good? Why be "angry with the wicked every day?" Why "hate all workers of iniquity?" Why have "no pleasure in wickedness?" Why, let me ask, cannot God look upon sin with the least degree of allowance, since it is his own invention, and calculated not only to add to his own glory, but to result in good to the transgressor? As sin is designed for a good end, and will certainly result in good and not evil, so that every sinner will be the gainer by it: why does not God command and encourage his children to practice vice, rather than virtue?

Would not a wise and benevolent earthly parent place all the inducements possibe before his children, to lead them into the path which would result in their best good ? If so, would not our heavenly Father manifest more paternal regard for his dear children, if he should encourage wickedness, with all the benevolence of his soul, rather than curse men for doing that which they could not help—which was bound upon them by the immutable decree of Jehovah, and which, if wrong, no one was to blame but God himself ? I am astonished that my friend, with all his intelligence, could never have imbibed such a doctrine. That God would make a man commit sin, and then bring down fire and brimstone upon his head, for that which he could not possibly avoid. Like the father who whiped his boy to make him drink whisky, and then whipped him for getting drunk ! What would my opponent think of me if I should knock him down, and then kick him for falling ? Just as much, verily, as I do of the God he professes to worship !

But the doctrine which my friend is endavoring to inculcate, is most pernicious in its tendency, and is calculated to encourage sinners to continue in the practice of wickedness. It holds out the very strongest inducements to commit sin, whenever the doctrine is fairly understood. It is an undeniable fact, that the more God overrules for our good, the more we will experience ; and as all sin is to be overruled for our good, it follows then—the more sin the better ! Sin is preferable to virtue for several considerations : for when a man performs a virtuous act, the good resulting from it he receives as he goes along ; but when he commits a sin, and is punished for it, he derives present consolation, from the consciousness that the sin he committed was according to the will and decree of God ; and the anticipation of the whole matter being overruled for his good, would inspire more bliss than would overbalance the punishment he then endured ; and as God inflicts no punishment now, except the compunctions of conscience, it is as clear as demonstration, that the sinner gets all the good resulting from sin, both by anticipation, and actual possession of the result, when God shall overrule it for his good, and that too, without any punishment at all ; for what man's conscience would lash him for doing that which he could not avoid, and which he knew to be the eternal and unchangeable will of God ? As well might his conscience goad him for not being six feet high ! From this it is most manifest that my friend's doctrine holds out a two-fold greater reward for vice than for virtue ! Should a man live the most base and profligate life ; should he continually blaspheme the name of God, and trample under foot, with the most ineffable contempt, the commandments and authority of Jesus Christ : it shall all work together, and be overruled for his good ! Should he wantonly and maliciously imbrue his hands in the blood of his own wife and children, my opponent would inform him (if he should act out the principles of honesty), that all this was according to the will of God, and that it would result in the best possible good to him, as well as to the victims of his cruelty ! And should he be hung for the crime, God will overrule it for his good ; and upon the same principle, I see no good reason why the good Lord might not damn him, and send him to hell for his good !

But my opponent believes that righteous men will not be rewarded for their virtuous deeds, only in this life—the reward is never postponed till a future state. This is another demonstration, that his doctrine holds out more inducements for vice than virtue. A man dies in the very act of committing murder, and thus is launched into eternity without having the murder overruled for his good ; and hence, as all sin is to be overruled for the good of the sinner, it follows that this sin will be overruled for his good in eternity : and thus, whilst my friend teaches that virtuous conduct will not benefit us in a future state, wickedness would be an eternal advantage to us by being overruled for our good ! If I believed this doctrine, I should consider myself morally bound to commit all the sin I possibly could, that it might be overruled for the good of myself and others ! Thus "the goodness of my God," in overruling all sin for good, instead of leading me to repentance, would lead me to continue in sin that grace might abound, and that the goodness of God might overrule it for my good : or if I repented at all, it would be because I had not committed more sin, that I might have more overruled for my good !

It is an absolute contradiction in terms to say that the goodness of God will lead a man to repent of his sins ; and, at the same time, lead him to commit sin, by assuring him, that the very worst thing he could do, would result in good, and would enhance his happiness for eternity ! Suppose I should ask my friend, why he preaches Universalism : his answer doubtless would be, to make men happier in this life, by doing away the unnecessary and servile fear of a future hell. But if his doctrine be true, that God will overrule every thing for good, why not let them fear ahead ? The more hell and damnation is preached to them, the more they will fear, and the happier they will be, when it comes to be overruled for their good ! If I believed the doctrine of my friend, I would preach up endless damnation nevertheless ; for it would, in the outcome, benefit those who feared it ; and I would lose nothing by preaching such abominable falsehoods (if such they be), for they too, would be overruled for my good !

But my opponent is verily found fighting against God, in trying to do away the fear of a future hell ; for God foreordains whatsoever comes to pass ; and it has come to pass somehow or other, that a very large majority of the world believe in a future hell ; and hence God has foreordained or decreed it : and as God would not decree a thing that was not right, it is right, therefore, for the orthodox to believe just as they do ! If my friend admits this, which he cannot avoid ; then he is doing wrong whenever he opposes them, for it is most unquestionably wrong for a man to oppose that which is right. Will he argue that God has willed and decreed that men should fear hell and a lake of fire and brimstone, which do not and never will exist ? If he has thus decreed, then it follows, that some men will eternally fear hell ; for my opponent, at the commencement of this discussions, built his citadel upon the position, that God is without variableness or shadow of turning : and hence those who are now tormented with that fear, which owes its existence alone to the decree of God, will be thus tormented to all eternity ; and what will become of my friend's universal happiness and holiness ? I think, from his appearance he is getting a little ashamed of this idea of sin being overruled for good ; and if I am not very much deceived, he will leave that doctrine before night. If he does not, I have an abundance more off the same piece.

But as I have already spoken somewhat longer than I had intended, I shall again hear my opponent.

The Wide Gate

SAID THE tempter : "Oh fudge ! Don't be so prudish. Surely there can be no harm in dancing a few old fashioned sets and figures here in the privacy of our own home. There are only a few friends present. We have been sitting around for hours, and need the exercise. Come on, girlie, it is quite easy ; you will soon learn the steps and figures."

"Thanks," he says, and slyly winks at his friends, as she bashfully and reluctantly takes his proffered arm and moves with him to a position in the set. With his arms about her, as he guides her through the mazes of the dance, and lips close to her ear, he whispers silly nothings, while she listens intoxicated by the novelty and newness of it all, and as he leads her to a seat showering praises and compliments upon the daintiness of her step and the "poetry" of her movements, her foolish little head becomes completely turned by his subtle flattery, and she lends a shy but willing ear.

Said the tempter : "Oh, shucks ; don't be so silly. It is only a little party of friends at a private house. Of course it is understood that we are to have a little dance, but what's the harm ? They are all nice people, and you will soon get acquainted ; besides it is the duty of the church to meet the world half way and be a little bit sociable—not shut yourself up like clams. Come, girlie," and again he slyly winked as she reluctantly took his proffered arm.

Said the tempter : "What prudish notions ! Of course it might be termed in a sense, a 'public dance,' but it will be patronized by only the very best people, and the proceeds will be donated to charity. Surely there can be no harm in a dance given in the name, and for the purpose of sweet charity. Follow my lead, girlie, and we will help charity and have lots of fun besides. What's the sense of being a prude and getting no fun out of life ? This old world is just as we make it. There are bushels of fun in it for each of us, if we only get busy and look for it. Take my advice and let us enjoy life while we are young, for when we get old we can't." And as she took his arm with a more vain and careless look, he winked again.

The tempter said : "Oh, rats ! Whenever will you be done with that silly twaddle ? Suppose it is a 'public ball ;' there are worse places on earth than a ballroom. Yes, I know that there is a bar next door, but we don't have to patronize it unless we wish to. What's the mater with you tonight anyhow ? I thought you were done with such childish scruples long ago. Conscience, duty, church, God--these old folks' tales are things of the past. You laid them aside, girlie, when first I led you forth and gave you a peep into this jolly old world. Come, girlie ; put behind you these vain regrets. Let us drink of the cup of pleasure to its dregs and forget the 'might have beens.'"

And as with bold reckless laugh she took his arm, methought I heard a voice which said : "The wages of sin is death ;" "For wide is the gate and broad the way that leadeth to destruction, and many there be that go in thereat."

S. H. THOMAS.

To be, is more powerful than even to do. Action may be hypocrisy, but being is the thing itself, and is the parent of action.

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Editorial

Good News

ON SUNDAY April 3rd, 1921, at Brooklyn, New York, Mrs. Johannah Eggerking, with her son Theodore, both of Newark, New Jersey, after making the good confession that "Jesus is the Christ the Son of God," and acknowldeging him as their wisdom, and righteousness, and sanctification, and redemption, were buried "with Christ by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even they also should walk in newness of life."

After Brother Wm. G. Rothe, on behalf of the church had extended the right hand of fellowship to Sister and Brother Eggerking, they with us partook of the supper portraying the suffering, and death, and buial, and resurrection, as also the promise of the second coming of our Lord. We then listened to the gospel message delivered by Brother William H. Brown (Editor of The Restitution), who spoke on "Christ's message to Sardis," from the lesson as found in Rev. 3:1-6.

Sister and Brother Eggerking are respectfully a sister and nephew of our Brother Dietz. Pray that they may be kept worthy of the high vocation to which they have been called.

ALEXANDER D. DONALDSON.

* * *

A Letter to the Bereans

By S. ROXANA WINCE

I SECOND the motion of our young sister Frances Zeller that more of you write for The Restitution. I love the young people and turn to the young people's page the first thing to see if there is not something from their pens, and when I find there is not, I feel like I must sit down and have a good old fashioned cry, like the ones I used to have when rocked in a pioneer swing.

Did you ever think how disappointed we grown ups are when you fail to write? Why, it just gives me the heart ache. Even the imperfect attempts of the little tots help me, fill my heart with joy. They may not write as Brother Thomas, Brother Groves, and others write, but that they try to serve God in this way is pleasing to him, and to us.

And you Bereans, do you not belie your name when you fail to "sound out the word of the Lord?" That is what the ancient Bereans did. If you are indeed "Bible Searchers" put the result of your Bible searching on paper that we too may enjoy it with you. The young love to hear from the young.

If you are going to be "a tiller" in God's great field, take hold of the plow and get at his work. God has no place for idlers. His servants must be eager, enthusiastic busy workers. Every talent must be put out to usury and be accounted for, not one of us can escape the responsibility that God has laid upon us. We are our brothers' keepers. Their blood will be required at our hand if we see the sword coming and sound out no warning note.

> Rescue the perishing, care for the dying,
> Weep for the erring ones, lift up the fallen,
> Snatch them in pity from sin and from death.

* * *

Items of Interest

THE QUESTION of "what will be" after the 1000 years reign, was brought up for the discussion of the Bible Searchers, and I will give the conclusions that three of the members have arrived at.

Brother Harry Sheets writes the following on the subject: "I cannot conceive of a government without rulers. I cannot conceive of all being equal and no rank differences after the 1000 years is completed. I believe the Scriptures nowhere give a description of anything beyond the thousand years. The Scriptures, however, merely speak of the 'days to come.' We are told that those that turn many to righteousness shall shine as the stars for ever. This seems to show a difference in rank. Again we have mention made of the everlasting gospel being preached throughout the endless ages (the everlasting gospel or gospel of the age is not said to be preached throughout the endless ages.—Editor.) Someone must teach this. In God's plans the priests (teachers) held highest rank, formers next, and merchants and traders last. Hence, if it is necessary to have teachers for this everlasting gospel, it seems to me that it shows a difference in degree or rank, but perhaps I am mistaken."

In defence of his arguemnt Brother Lawrence Gibbs writes: "Exception was taken to my statement that after the millennium, Christ would turn the kingdom over to God the Father, and these positions would be abolished. While it is true that there is no verse in the Bible which says in so many words that this shall be so; nevertheless the inferences to such a condition are many. We are told in 1 Cor. 15:25, 26 that Christ must reign until he has put all enemies under his feet; of which the last is death; and in verse 24 we are told that he must put down all rule, all auterity, and power. The accomplishment of this, we are told, will take 1000 years, at the end of which time shall occur the second resurrection and then the kingdom shall be turned over to God the Father (1 Cor. 15:24). In the 28th verse of this same chapter we read: 'And when all things shall be subdued unto him, then shall the Son also be subject unto him, that put all things under him, that God might be all in all.' Surely if Christ gives up his position and becomes a subject, we would not hold ours. Furthermore, who is there to rule over? Those who have reached this stage are all equal: they are all immortal. There is no one to teach and no sin to conquer, no mortal things with which to deal. Our finite minds cannot picture a kingdom without many offices and law givers; but to the infinite God, the all-powerful, to whom all things are possible, what need is there for under-rulers? Who is there that would detract from the power and glory of God? It seems to me that we would be like God's holy angels, having messages to carry and duties to perform, as occasion might require, and which, after all, would not be duties, but pleasant occupations. We would all be as one big happy family. All things would be perfect. The mildew which now blights the heart of the rose will be no more, and the desert itself shall bloom like the garden of Eden; and as Rev. 21:3, 4 expresses it, 'And God himself shall be with his people, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.'"

Above are two very interesting versions of this subject. As Brother Lawrence says, there is no positive proof given in the Bible as to what will happen after the 1000 years reign, other than that God will take over the kingdom to himself and be all in all. But my contention is, that Christ and the saints need not give up their positions because of that fact. God will simply be our head ruler or most high king, and Christ, as well as the saints would be under-rulers, or subject to God. In proof of this I quote Luke 1:32, 33: "He (Christ) shall be great, and shall be called the Son of the highest; and the Lord God shal give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Did the angel tell Mary that Jesus would reign over the house of Jacob for 1000 years? No, he said "forever"; and as if that were not strong enough, he added that "of his kingdom there would be no end." There are many passages that speak of Christ's kingdom as being endless. As to what will be, or what positions we will hold after the 1000 years, we are not told. If God had wished us to know more about these things, he no doubt would have told us. As he did not do so, let us be content to leave these things in his hands. If we are found worthy to reign with Christ during the 1000 years, we may be certain that God will look after us through the endless ages that will follow, and will let us know in his own good time just what positions, if any, we will hold.

BESSIE K. WALKER.

* * *

Resentment of reproof or rebuke reveals an un-Christian spirit, a spirit that is anything but becoming or commendable to be found in the Christian.

* * *

All self-seeking and self-indulgence, no matter how insignificant it may seem in your mind, will have its own reaping time, very often bitter indeed.

* * *

Study to show thyself approved unto God.

Good Company: A Serial Article: By Bro. S. H. Thomas

Where are the Dead?

The wicked and beastly of mankind; those who delight in murder, and shout to see the red blood flow; those who rebel against God and refuse to listen to his word, or obey his command where are they? If we enquire of Dr. Watts, the great Methodist divine and poet, we get this reply:

> There is a never ending hell,
> And never dying pains,
> Where children must with demons dwell,
> In darkness, fire, and chains.

Another of America's most eminent divines says: "The woes of sinners in hell will not be a cause of grief to saints in heaven, but of rejoicing . . . after your godly parents have seen you lie in hell millions of ages in torment, day and night, they will not begin to pity you then; they will praise God that his justice appears in the eternity of your misery."

But let us turn to the law and the testimony; if they (priests, divines, and teachers) speak not according to this word, it is because there is no light in them (Isa. 8:20). The word tells us that "all the wicked will God destroy" (not preserve alive in torment (Psa. 145:20). This punishment will be "everlasting destruction" (2 Thess. 1:9). He will "not preserve the life of the wicked" (Job 36:6) but "the end of the wicked shall be cut off" (Psa. 37:38). "The wicked shall perish" (Psa. 37:20). "The candle (life) of the wicked shall be put out" (Prov. 24:20). "For behold the day that cometh shall burn as an oven; and all the proud, yea, and all who do wickedly shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts (not preserve them alive in tormnet), that it shall leave them neither root nor branch." "They shall be ashes under the soles of your feet in the day that I will do this, saith the Lord of hosts" (Mal. 4:1-3). "As the whirlwind passeth, so is the wicked no more" (Prov. 10:25). "Let them be ashamed, and let them be silent in the grave" (not shamed, and let them be silent in the grave" (not the soul that sinneth, it shall die" (Ezek. 18:4), not live in torment. "For the wages of sin is death" (Rom. 6:23), not life in torment.

Therefore, if the Bible be true, and the wages of sin be death; if the soul that sinneth must die; if God destroys them with everlasting destruction, and if he will not preserve the life of the wicked, but that the end of the wicked shall be cut off; if the candle (life) of the wicked will be put out, and the wicked therefore perish; if they are burned up, and become ashes under our feet; if they consume away into smoke like the fat of the morning sacrifice, and neither root nor branch be left of them; if they even become as if they had not been; if these things found in the word of him who cannot lie be true; then, priests and preachers, creeds and hymns teach only lies and foolish fables. The wicked dead are not alive in hell; no, not one of them. Even the thought is a base libel upon a kind and loving Father; an Almighty and omnipotent God.

THEN WHERE ARE THE DEAD, AND WHAT IS THEIR CONDITION?

With thankful and confiding hearts we turn once more to the word of the living God, believing that only there may we learn with authority from whence we came and whither we go. In the year 586 B. C. God sent this message by the mouth of his prophet Ezekiel to the whole house of Israel: "Behold, O my people I will open your graves, and bring you into the land of Israel, and ye shall know that I am the Lord, when I have opened your graves and brought you out of your graves" (Ezek. 37:12, 13). The people of Israel to whom this message was sent, are yet in their graves, and the message is directed to them there. God does not promise to bring any portion or part of them down from heaven, nor up from hell; but out of their graves.

When Joseph's brethren took his blood-stained coat to Jacob he said, "I will go down into the grave unto my son, mourning" (Gen. 37:35). He knew nothing of a trip to heaven, to meet his beloved son, but realized that he must go to the grave, awaiting God's promise to let down the bars and open wide the gates of the prison house of death, and bid them awake and come forth.

Job says, "If I wait the grave is mine house" (Job 17:13). David says that like sheep the wicked dead are laid in the grave (Psa. 49:14) John says, "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good unto the resurrection of life; and they that have done evil, unto the resurrection of condemnation" (John 5:28, 29).

Thank God, dear reader, for by the aid of his word the dead at last are found. We have searched heaven and the orthodox hell without avail; no evidence of their presence could we find in either place. In despair we return to earth and open the graves and lo, we find them, multitudes upon multitudes of them. See here are our fathers, mothers, sisters, and brothers, our husbands and our wives, our dear little babes also, and all, whom we have loved and admired; the good and the godly of all peoples, nations, countries, also the evil and brutish: all are here dwelling peacefully together and the grave is their house: but

WHAT IS THEIR CONDITION?

Are they screaming and cursing in never ending agony, rage, and pain? Are any of them playing on golden harps, and singing praises to God? Dear Father, tell us whether or not these things be true.

"For in death there is no remembrance of thee; in the grave who shall give thee praise?" (Psa. 6:5). This Scripture teaches that the grave is the home of the dead, and that there is no remembrance of God, nor praises sung for him there. "Let the wicked be ashamed, and let them be silent in the grave" (Psa. 37:17). Evidently David knew nothing of an orthodox hell for the wicked for he says "let them be silent in the grave;" and our reason and experience agree with him.

If we enquire of Solomon concerning the state of the dead, we get this reply: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest" (Eccl. 9:10). "But," says the theologian, "it is the body that goes to the grave; Solomon had no reference to the soul or thinking part of man: that he knew full well, can never die." Say you so? Then let us question him once more "For the living know that they shall die, but the dead know not anything . . . Also their love, and their hatred, and their envy, is now persihed" (Eccl. 9:5, 6). Shall we believe God or man? Solomon or a corrupt clergy?

In Psa. 146:4 we read that at death, "man's breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Dear reader, we have here a pen picture drawn by God, showing the condition of the dead. His breath has gone forth; he has returned to earth; his thoughts are perished. Can you still contend that the dead are not dead, but alive and conscious?

Isaiah says, "The grave cannot praise thee (God), death cannot celebrate thee." A venerable and respected deacon of the church dies, and the many friends and relatives gather at the church to pay their last sad respects to the dead. The minister thinking the occasion a good one to make a lasting impression on the little ones says: "My dear children, you must not weep and mourn; your dear old grandpa is not dead. The body in the casket before you is not your grandpa; it is only the house in which grandpa lived; but the house died and grandpa has gone to heaven to live. He is very happy there, and is much wiser, and knows much more than he did when he lived in this old house. He loves you now more than ever before, and he knows everything you do. If you are bad you will grieve him, and make him sorry; but if you are good, and always do right, you will make him oh so happy! And some day you will go to heaven and live with him always."

I open my Bible and read, "His breath goeth forth, he returneth to his earth, in that very day his thoughts perish" (Psa. 146:4). "His sons come to honor and he knoweth it not; they are brought low, but he perceiveth it not of them" (Job 14:2). Dear reader which will you believe; Job, or the preacher? Both cannot be true; you must choose between the two.

The condition of the dead is said in God's word to be that of sleep; a quiet peaceful, dreamless sleep, with no knowledge of the lapse of time. In 1 Kings 2:10 we read that David slept with his fathers and was buried in the city of David. David was a most eloquent player on the harp, and a man after God's own heart; and one would naturally suppose that if anyone went to heaven to play on golden harps before the throne of God it would be David; but there is nothing in the above account of his death that would indicate that he enjoyed that privilege. He simply fell asleep and was buried. However, lest there be some who question that conclusion, Peter says in Acts 2:34 that "David is not ascended into heaven." And in verse 29 he says that "David is both dead and buried, and his sepulchre is with us to this day." David himself, looking forward with prophetic vision, and seeing the glories of the promised awakening of those who sleep, the resurrection of the dead, and the change from mortality and incorruption to immortality and incorruption, exclaimed with profound rapture, "I shall be satisfied when I awake with thy (Christ's) likeness" (Psa. 17:15). David indulged in no dreams of a home beyond the bounds of time and space; he had no visions of mansions in the skies; he knew that he must come under the cruel and relentless hand of the enemy, and fall asleep, and return again to dust, and sojourn for a time in the land of forgetfulness; but he also knew that Jesus, his royal son and Lord, would surely come and open his grave, awaken him in his likeness, and the powers of an endless life, to wax old and die no more. And as that glorious event is yet future, we cannot possibly avoid the conclusion that David now sleeps with his fathers. Solomon also slept with his fathers, and was buried (1 Kings 11:43). Rehoboam, Abijam, Asa, Omri, Ahab, and a host of others are said to sleep with their fathers, and were buried; not one of them ever went to heaven. Jesus said, "Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep" (John 11:11). "And when he had thus spoken he cried with a loud voice, Lazarus, come forth; and he that was dead came forth." He had been sleeping; Jesus did not say "Lazarus, come down;" he said, "Come forth," and he obeyed. He had no story to tell of a trip to heaven while his old abandoned house became putrid in the tomb? why? Because he had been sleeping during those days and knew nothing of time. Then

WHERE ARE THE DEAD, AND WHAT IS THEIR CONDITION?

We answer that God's word declares that they are sleeping in the grave, they have returned to dust as they were, and "have become as though they had not been." They know nothing; their thoughts are now perished; they remember not God, neither do they praise him: no knowledge, nor device have they; also their love, and their hatred, and their envy are now perished. "For that which befalleth the sons of men befalleth beasts; even the one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath; so that a man hath no pre-eminence above a beast: for all is vanity. All go into one place: all are of the dust, all turn to dust again" (Eccl. 3:9, 10).

What, then, has the enemy triumphed? Was the earth and its teeming millions created in vain? Are they doomed to remain for ever in the land of forgetfulness? Is there no hope? O God, must the works of thy hands, and the desire of thy heart perish? Listen to the glad answer, ye unnumbered hosts of the dead; leap and shout for joy, ye living who trembling and in doubt stand on the brink of the grave. The answer comes from our noble Lord, the mighty captain of our salvation. He also went into the land of forgetfulness, and passed under the relentless hand of the enemy; but the evil one was unable to hold him. for he burst the bonds of death and came forth from the tomb triumphant, holding aloft the keys of death and of hades. Listen, O ye faltering and fearful, to his glad paean of victory: "I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:18). "I am the resurrection, and the life: he that believeth in me. though he were dead, yet shall he live" (John 11:25). "O death where is thy sting? O grave, where is thy victory?" Listen to the answering shout as it echoes through the ages; it is from the patriarch Job: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shal behold" (Job 18:25-27).

Dear reader, in conclusion, let me say that whereas most questions have two sides, this has but one. There is absolutely no foundation in Scripture or human experience for the heathen fable of the immortality of the soul, and the structure of foolish, inconsistnet, and God-dishonoring doctrines that have been erected thereon. The most primitive examples of heathen mythology now extant, can boast of no greater, or more inconsistent absurdities, than those unblushingly taught as God's word, by modern priests and clergy, some of which absurdities have been pointed out in this short chapter; and it is the author's earnest prayer that the false doctrine herein presented may arrest the attention and excite the interest of some at least who are seeking for truth, and cause them to investigate into these and kindred subjects.

S. H. THOMAS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: 2 Samuel 22:31

Rainin'? Well, I'm thinkin' mebbe.
  Some one's suited, if you ain't,
An' the grass an' trees are freshenin'
  So they'd had a coat o' paint.
Some one didn't want the sunshine,
  Some one needed this same rain;
We can't all be suited always,
  Things will come your way again.

Straighten out your puckered forehead,
  'Tain't becomin' worn in folds;
Folks can tell by merely lookin'
  If a body frets or scolds.
Turn your mouth a little upward
  At the corners. Don't you know
If you keep your lips a-smilin'
  Discontent hain't room to grow?

One long face is worse than storm clouds
  'Cause it's shut inside the door,
Just be cheerful an' be happy
  Or pretend to, if no more.
Then you'll find there ain't no weather
  Goin' to make you have the blues.
An' you'll never be a-wishin'
  For some other feller's shoes.—Mrs. A. K. KARREL.

DAILY THOUGHTS

All that believe are justified	Acts 13:39
I will put thee in a cliff of the rock	Exod. 33:22
Even to hoar hairs will I carry you	Psa. 46:4
Love one another with a pure heart fervently	1 Pet. 1:22
Serving the Lord with all humility of mind	Acts 20:19
Thou art my servant, I have chosen thee	Isa. 41:9
The root of the righteous shall not be moved	Prov. 12:3

WHAT DO YOU DO WITH YOUR COPY?

IT is estimated that since the art of printing became general that more than six hundred million copies of the Bible, in whole or in part, have been printed and circulated. Up to the close of 1919 the whole Bible had been printed in one hundred and fifty-nine languages, and the New Testament in two hundred and ninety-seven. Surely there is no excuse for anyone, no matter where, or how situated, for not knowing God's plan of salvation as revealed in the person of Jesus Christ our Lord.

MEANING OF BIBLICAL TERMS

THE FOLLOWING table translates biblical terms into present day meaning, and is convenient for reference. At times it may be used to arrest the attention of boys whose alert minds will be glad, for instance, to figure out how tall Goliath was, and to appromimate what measure in the room the giant would reach were he present.

A day's journey was about 23 miles.

A sabbath day's journey was about an English mile.

A cubit was nearly 22 inches.

A span was nine inches.

A hand's breadth is equal to three and five eights inches.

A finger's breadth is equal to one inch.

A shekel of silver is about fifty cents.

The ratio of a shekel of silver to a shekel of gold was about sixteen to one.

A talent of silver was $538.30.

A talent of gold was $13,809.00.

A piece of silver, or a penny, was thirteen cents.

A farthing was three cents.

A mite was less than a quarter of a cent.

An ephah, or bath, contained seven gallons and five pints.

A hin was one gallon and two pints.

A firkin was about eight and seven eighth gallons.

An omer was six pints.

A cab was three pints.

CHRIST THE CENTRE

IT IS reported that at a great world's conference once held in London, England, Mr. Gladstone charged the assembled ministers and missionaries, saying: "It is the preaching of Christ our Lord which is the substance and heart of all preaching; not of facts about him or notions concerning him, but his person, his work, his simple yet unfathomable sayings. Here lies the secret."

Which reminds us of a dear old mother. Sick, nigh unto death, the assembled family saw that her eyes were closed and all thought the end had come, when with head uplifted and eyes open, she beckoned to her youngest child to approach, and taking the tiny hand in hers, exclaimed: 'Christ the centre; Christ—" the sentence never was finished; she had fallen on sleep. No wonder this good woman's life also her death, has been an inspiration to her family, all of whom have accepted Jesus as their "wisdom, and righteousness, and sanctification, and redemption," and are waiting his return from heaven. All who have named the name of Christ mark this:

Wouldst thou forth to bless
  Because of thine own ground,
Fix well thy center first,
  Then draw the circle round.

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Whom will the Lord Assemble at His Coming?

And he will send his messengers with a loud sounding trumpet, and they will assemble his chosen from the four winds, from one extremity of heaven to the other (Matt. 24:31, Diaglott).

WHENEVER A meeting seems to lack spirituality and inspiration, if the leader will quietly introduce the subject of the Lord's coming, what a change takes place: faces brighten, eyes sparkle, voices become animated, and a spirit of attention and alertness prevail. We ask why is this? Simply this, that to a believer there is no subject so near and dear to his heart.

We often sing, and none love more than the writer to do so:

> The Lord is coming, let this be
> The herald note of jubilee;
> And when we meet and when we part
> The salutation from from the heart.

But with all our knowledge of this subject, what do we really understand to be the teaching of the Scriptures upon this glorious subject? In a vague way we understand that "he shall call to the heavens from above, and to the earth that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Psa. 50:4, 5). We become enthusiastic as we grasp a brother's, sister's hand saying, "One of these days when I am walking along the street the Lord will come and take me away leaving my companion behind," etc; probably we may quote Luke 17:36: "Two men shall be in the field: the one shall be taken and the other left," to support this view We should all be thankful to our heavenly Father, his word is so written that it is only after prayer and diligent study that with Paul we can say. "Which things also we speak, not in the word which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:13, 14). "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15).

Now what does Jesus mean by two men being in a field? Let us begin like a skillful musician to enquire. "What is the key?" If we know the key, then as we play our part, harmony will prevail; if in a wrong key, discord surely will result.

In Matt. 13:38, 39 Jesus says, "The field is the world; the good seed are the children of the kingdom, but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels." Then the field is the world, that is clear. Now who are the two men? 1 Cor. 15:44-49 will answer this. Paul reasons that God deals only with two men, the natural and the spiritual. At the sound of the last trump Jesus will gather to himself, who? the natural man? No, indeed: Paul says, and to this Jesus agrees, John 1:9-13, "the spiritual," the spiritual man of whom Jesus is the head. Again Jesus says, "I tell you in that night there shall be two men in one bed; the one shall be taken and the other shall be left" (Luke 18:34).

What night is this? Jesus says, "I must work the works of him that sent me, while it is day; the night cometh when no man can work. As long as I am in the world, I am the light of the world" (John 9:4 5). Probably Paul will help us to see this a little clearer. In Rom. 13:11, 12: "And that knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness and let us put on the armor of light."

Listen again, Ferrer Fenton in his translation, will bloom this bud out for us: 1 Thess. 5:3-8: "When they shall say, peace and security, then suddenly destruction seizeth them as the agony of woman with child; and they cannot escape. But you, brethren, are not in darkness so that that day should seize you like a thief; for you are all sons of light and sons of day. We are neither of night nor of darkness, consequently we do not sleep as the rest, but we keep guard and are sober. For the sleepers sleep at night, and the drunkards are drunk at night, but we, being of day, are sober, clothed in a breastplate of faith and love, and a helmet a hope of, salvation."

Isaiah says, "The morning cometh, also the night" (Isa 21:12). Jesus, quoting Dan. 12:1, describing this night says: "For there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be" (Matt. 24:21).

What bed are these two men lying in? Read Isa. 28:14-22. This bed is the bed of wickedness and false doctrines taught and espoused by the false church and her daughters; the true church, the spiritual man is exhorted to come out of her (2 Cor. 6:17, 18; Rev. 18:3-9). In Rev. 2:22 Jesus said, "Behold I will cast her into a bed, and them that commit adultery with her into great tribulation." This is the bed from which one will be taken and the other left; not a literal bed surely.

Two women shall be grinding at the mill; the one shall be taken and the other left (Matt. 24:41). What is the thought suggested by the mill? Is it not the place where wheat and other cereals are prepared so that they may be eaten and digested? Who are the two women grinding? Rev. 12:12 reveals to us one woman, the true church, of which Paul says, "This is a great mystery, but I speak concerning Christ and the church." You recall Jesus with this woman in mind said, "Verily, verily I say unto you, Moses gave you not that bread from heaven, but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world . . . and Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst.' ' Who is feeding this woman today? She is feeding herself through the instrumentality of those elected to serve her (Acts 20:28; 1 Tim. 4:16; 1 Pet. 5:2; 1 Cor. 12).

Who is the other woman? She is clearly portrayed in Rev. 17 and 18. This is the false church, the counterfeit (Isa. 8:12); she is rapidly fulfilling prophecy today concerning the union of Church and state.

The prophet says of her, "To the law and its evidence if they do not speak in accordance with it there is no day break for them; but a passing over to distress and hunger; and when they hunger and suffer and curse their king (the pope) and their God (wealth) they will examine the sky (their government) and search the earth (Democracy), but only see trouble and darkness, oppressive blackness and driving gloom" (Isa. 8:20-23; Fentor's translation).

Our Lord's disciples then asked this question, "Where Lord?" now notice Jesus' reply, "Where the body is, there also the eagls will be assembled" (Diaglott). Jesus is on the eve of returning, "When he shall come in the glory of his Father with his holy angels" (Matt. 16:27). What angels are these? I wonder if they are not the angels Jesus calls "Their angels who behold the face of our Father in heaven" (Matt. 18:10)? Why our angels? Who knows us better than they? and where think you they will look for us? In Babylon? being fed and nourished by the false woman? Nay, nay; they will look for us wherever the "body is"; and if we are not feeding there the night will close upon us, with all its gloom and sadness and the prophetic words will come true: "The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20).

GEO. B. ALLRDIDGE.

Love and Service

MOSES SAID to Israel: "What doth the Lord thy God require of thee but to fear the Lord thy God and to walk in his ways, and to love him, and to serve the Lord thy God with all thy heart and with all the soul. To keep the commandments of the Lord and his statute, which I command thee this day for thy good."

"Loving is trusting;" it cannot otherwise prove itself to be love. It is faith made alive by obedience; "faith without works is dead."

Loving and serving are so intimately connected that we cannot separate them in our thoughts. The loving child if its love be genuine love will give quick and unquestioning obedience to the commands of its parents, even if such commands do upset some cherished plan or deny them any seemingly innocent pleasure. They trust here because they love. "Father is older and wiser than we, and would not ask us to give up anything that is for our good," is the attitude of loving children.

Just so must it be with those who desire to

"enter the door into the sheepfold," and become the children of God, and bear the brand marks of the Lord Jesus. They must not balk at the very command that gives them entrance inte the fold. God is a great and wonderful God, we cannot understand how great and wonderful he is until we look into the starry worlds that he has made and learn how many billions and trillions of miles away some of the most beautiful of them are. Would such a God ask anything of us that was unwise or unresonable? Water is a cleansing purifying element. It cannot of itself wash away sin, but God has seen fit to make it the gateway to pardon and to life. He commands us to come to Jesus through that very door, and through no other. To how many will the plaintive words of Jesus be said, "Ye would not come unto me that ye might have life." "You choose death rather than life."

A servant is "a doer," "a tiller," "a slave." He binds himself to God as such according to the terms laid down in the Scriptures of truth. God accepts him as a servant when those terms are complied with "Ye are bought with a price; henceforth ye are not to serve sin." That master is considered dead, when once we have been buried with Christ and have been resurrected from the watery grave to a new life under a new master.

Sin is disobedience to God. It is refusal to keep his commands. We are serving satan when we serve sin, and "the wages of sin is death," while contrariwise, "the gift of God" for loving service "is eternal life." No universalism in this proposition.

But do we understand what it is to serve God? Is it not to yield ourselves wholly to him, all that we have and are? Not to please ourselves but him who has called us to glory and virtue. We must be different from the men and women of the world. We must no longer be mean and hateful, "picking at every flaw we see." All the bad feelings, thoughts, words and actions must be put away forever. Just as Brother S. H. Thomas says, we must learn the Scriptures by heart by putting them into practice in our daily lives. That is the true way to memorize them. God wants dear pure lives, and we can only make our lives clean and pure by "obeying the truth."

There is a great deal said in both the Old and the New Testaments about service, and we gather from it all that much more is required of the servants of God than the constant recognition of him in worship at appointed sanctuaries. If we love God, we will love not only our brethren, but lost sinners as well, we will be "tilers" in God's great vineyard; we will do the work that Jesus put into our hands to do when he went away; we will go into all the world and preach the gospel to every creature, if not personally, by sending others. God's vineyard is world-wide. Jesus died to save all races, all colors of men. Israel is to adorn herself with these as a bride adorns herself with her ornaments.

God has jewels in all continents. Young boy converts have been beaten and imprisoned in these heathen lands just recently, for daring to read the Bible to their fellows, and have sung on in prison in the same fashion that Paul and Silas did, until their jailers finding repeated punishment powerless to restrain them, have let them go. And the prayers of one native Adventist convert saved the mission church from being destroyed by fire: God turning the wind right about when the flames had almost reached the buildings. Love reaches out to save even these, knowing that " God is no respecter of persons.'

The apostles were missionaries; their converts were missionaries. Paul went to Arabia, to Asia Minor, to Spain, to the British Isles. Peter to the far East, the followers of Paul to the farthest confines of Europe. We too must go into the dark places of the earth, until the gospel has reached all nations as a witness. This is service. It is fulfilling the golden rule. It is doing to others as we would be done by. It is heeding the pleading cry of these poor searchers after God—the heartbreaking cry of "O why did you not come to tell us of Jesus before?"

And there are other things that belong to the service of love. We must "deal justly, love mercy, walk humbly before God." All that we can do to draw men to God is service to him. All that we can do to make men cleaner, happier, wiser in a right way is service. Nations can serve by molding their laws after the pattern given in his book, individuals by molding their lives by the life of Jesus.

Only the pure in heart can ever look on the face of God. And to be pure in heart we must both love and serve in obedience to our kind and loving Father. God help us to rightly love and trust, and serve, that we may be saved when Jesus comes.

For the time hastens on
When the bright day will dawn,
And the king in his glory descend;
We shall soon hear the song
Of the glorified throng
And the anthem that never shall end.

S. ROXANA WINCE.

Some one has said. "There are five B's that make lots of honey and never sting: B—True, B—Pure, B—Strong, B—Gentle, B—Obedient."

"I have Kept the Faith"

2 Tim. 4: 7

AT THE end of a long career, during which all his extraordinary powers had been engaged in "this one thing," Paul honestly could state, "I have kept the faith."

What was the faith that Paul kept with such absolute fidelity ? It was the faith which God had in him. He set out with all zeal to realize the divine purpose for him. He was called to become God's foremost herald, commissioned to be the apostle to the Gentiles. Comfort, convenience, cost ; their presence or absence, did not nor could not stop him. He was not disobedient to the heavenly vision ; he kept the faith which God had in him.

Again, the faith that Paul kept was the faith that he had in God. Even before he became a Christian Paul was faithful in what he did. Study the circumtsances carefully, remembering his remark that his conscience was clear, and you will see before you a man who made it the business of his life to keep the faith no matter what the cost.

After Paul knew and had accepted God's plan of salvation ; acknowledging Jesus as the Christ of the Son of God, he never had any doubt as to duty. Yet, rash as he was inclined to be in his burning enthusiasism, he was not in the least rash at this time. For three years he was in Arabia. He was not idle ; a man of his character never could be. He was preparing himself, or better, God was preparing him out there in the open places, as he prepared Moses for his wonderful work. In this patient, laborious preparation, submissive to the divine guidance, he shows forth his faith in God. Survey his after life ; three great missionary journeys ; disease ; a thorn in the flesh ; mobbed and stoned and left for dead ; a prisoner at Philippi ; Jerusalem, Cesarea, Rome : beaten with rods, not once but thrice ; in perils at sea, including a shipwreck ; in perils by robbers on various occasions – these simply are some of the hindrances, in spite of which he persisted in his beneficent work, demonstrating his unfailing faith in God. He established churches in Asia Minor and in Europe. He visited Jerusalem and made report of his stewardship. He wrote his epistles, a lasting monument of his devotion. And, finally, he sealed his fidelity with his life. His all was on the altar. Nothing was withheld. Only thus could he keep the faith, the faith which God had in him, the faith which he had in God .

When the Christian reads the story he is impelled to ask, "Have I kept the faith ?" He might even go further and ask what that faith is. It is the same faith that Paul kept. It is the faith that God had in him. In God's plan he has a place for each man who has accepted Jesus as the Christ, the Son of God. It always is a good place—never an easy place. This place assigned us by God should reveal to us the divine value God places on those who co-work with him. It will correspond in the humblest Christian's life to that which made Abraham the father of the faithful, Joseph the preserver of the people in Egypt, Moses the lawgiver, Isaiah the Messianic prophet, John the Baptist the forerunner, and Paul the apostle to the Gentiles. To each of us, as of the worthies of old, he has given some specific work which he expects us to perform. To meet the expectations of God is to keep the faith. Assuredly, God will not be disappointed if our faith in God, matching his faith in us, is lived up to, as it was in the life of the apostle Paul. Thus we perfect our career of faith. Hardness should be accepted and endured as good soldiers of Jesus Christ. Difficulites and problems should not be ignored as non-existent. They should be earnestly, prayerfully considered, not with the idea of escaping them, but with the confident expectation of triumphing over them. If God has faith in us, leading him to intrust great responsibilities to us, let us be confident that he will not leave us to carry a load so heavy that it would crush us. Working by ourselves it would crush us; but God is working with us : he is helping bear the burden. The work is God's, and if we will but keep the faith we can not fail, for he will be with us all along the journey.

Paul has a vision. It was a clear conception of God's faith in him, of what God wanted and expected him to do. It was, "Woe is me if I preach not the gospel." Big as the duty was the load would have been much heavier on shoulders and heart if he did not carry it. He carried it ; he fought a good fight ; he kept the faith, because he knew that God was with him.

Brethren, be not fearful of the heavenly vision ! Watch, listen, feel, search for and find it. It is God's revelation to you. Never halting, never faltering, match it by your faith in God, declaring God' revelation to you. It is your supreme fortune. It is God's measure of faith in you. Never halting, never faltering, match it by your faith in God, declaring with the apostle, "I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day : and not to me only, but unto all them also that love his appearing."

A. D. DONALDSON.

The Good Samaritan

THIS PARABLE is different from others we have examined, as it deals with an ethical, or moral subject. The Jews in the days of the ministry of Jesus, were lacking in the very necessary trait of neighborly kindness. They had passed beyond the requirement of the law on this subject and thought that a neighborly kindness was of little value.

It is not difficult to understand why Jesus spoke this parable. It was in answer to a question asked by a certain lawyer. He no doubt was of the pharisee class. Knowing of their habits, it is easy to imagine that they had just had a controversy with Jesus, and met with a defeat. They therefore sent one whom they thought well versed in the learning of the day. It is evident that he was not sincere, as he tempted Jesus and asked, "Master, what shall I do to inherit eternal life ?" Jesus quickly called his attention to the Scriptures and said unto him, "What is written in the law ? how readest thou ?" The lawyer was a very willing witness and answered : "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbor as thyself. Jesus said, Thou hast answered right ; this do and thou shalt live."

As is the character of most lawyers, he must justify himself and asked, "Who is my neighbor ?" He pretended to know what it meant to love God, yet he hypocritically asked the above question. It is evident that, if he knew the answer to the first question, he also knew how to answer the second. Jesus could have readily answered his question but desired to have the lawyer answer his own question ; therefore he spake the parable. Notice how cunningly Jesus chose his characters as the frame work of his parable. The first one was a certain man (evidently a Jew) who went down from Jerusalem to Jericho, and fell among thieves, who robbed him and left him wounded.

Here is one who needs a neighborly kindness , and we would suppose that the first one passing that way would care for him ; but not so. By chance there came down a certain priest, and when he saw him he passed by on the other side. And likewise a Levite when he was at the place, came and looked upon him, and passed by on the other side. But a certain Samaritan as he journeyed, came where he was : and when he saw him had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn and took care of him. Here is an act which answered every requirement of the law. The Samaritan was the neighbor to the wounded man and not the lawyer, the priest, nor the Levite. The Samaritans were classed as non-Jews and were regarded by all Jews as a mixed race. When Jesus finished the parable he asked the lawyer which of three was neighbor unto him that fell among thieves ? There was but one answer ; he that showed mercy on him. Then said Jesus, Go thou and do likewise. With a few concluding remarks we will leave our exposition to our readers. It is our purpose to shed some light on the acts of the characters introduced into the parable. The scene as given is a wounded man stripped of his clothing and in need of help. A priest and a Levite passed by and rendered no aid. Both were connected with the temple service and probably returning from or to Jerusalem. It is difficult to understand how these two temple servants could treat an unfortunate person so cruelly. To love God as the law required should arouse in them a desire to help when needed. When we are able to analyse one sentence as given in the parable we are able to trace and see the cause. It is this, he had compassion on him. These temple servants were without compassion. One of the objects Jesus had in giving this parable was, we think, to show the hypocrisy of the scribes and pharisees. They stood behind the lawyer who came to tempt Jesus that his words might be used to condemn him before the Jewish high court. Instead the lawyer was led to answer his own question. Jesus answered him, Go thou and do likewise, which inferred that the lawyer was without the love of God and brotherly love. The pharisees were a bigoted and egotistical class. Their alms giving and prayers were condmned by Jesus in his sermon on the mount.

D. C. ROBISON.

-o-

The habit of viewing things cheerfully and of thinking about life hopefully may be made to grow upon us like any other habit.

-o-

I would have you be like a fire well kindled, which catches at everything you throw in, and turns it into flame and brightness.

-o-

There is one thing that may be said to the credit of a small boy ; he never pretends to like anyone he doesn't like.

-o-

If trials and temptations come, be sure you honor God and magnify his grace while passing through them.

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Editorial

Biblical Usage of "Today"

IN TALKING with a Lutheran recently, in answer to his quotation of the Savior's reply and promise to the thief on the cross, I spoke about the placing of the comma as I have heard our people do so many times, and was met by the statement that the word "today" would be superflous if the comma should be placed after it. He also asked why Jesus would use the word in that way. I would be grateful for any help on this subject.

Yours in hope,

FLORENCE S. HANSEN.

Editorial Comments

IF THE Lutheran referred to in the above letter had been in the place of the thief as he hung there on the cross, with only a few hours at most, to live, he would not have thought the word "today" superfluous. "Today" was of great importance to him, for it was his last day of life.

When the comma is placed after "today," the grouping of the words places the emphasis on "today." This is in perfect harmony with the thought conveyed to the thief by the Lord's answer. The thief had asked a question relating to another day in the far off future, the day of his coming into his kingdom, of which no doubt the thief had heard him preach as he went about preaching the good news of a coming kingdom. He asked to be remembered at that time. His words were: "Lord, remember me when thou comest into thy kingdom." This gave the Master the opportunity to manifest his love and mercy as well as his power and authority, although impaled upon the cross. Taking advantage of the opportunity he publicly rewarded the repentance and faith of the thief by saying to him in effect: "It is not necessary for you to wait until that day when I come into my kingdom to be remembered; I give you that assurance now. 'I say unto thee today, thou shalt be with me in paradise.'" And so the thief died in peace with the blessed assurance given to him on the day of his death that he would be remembered in the day of Christ's coming into his kingdom. Where is paradise? Where was the paradise that was lost? On earth. Then it must be regained on earth. It will be, when the kingdom of God on earth transforms the earth into the garden of the Lord.

Doing Our Bit

OUR MASTER'S return draws near: how near, we know not. It is time for each of us to take stock of ourselves to see whether we have been making full use of every opportunity that he has given us to serve him. It is not enough to just be good. If we would gain the crown of life we must conquer, and to conquer we must fight, for "he that is not with me is against me, and he that gathereth not with me scattereth abroad" (Matt. 12:30). Christ wants active, not passive, disciples (Rev. 3:15, 16).

Besides this high calling all of earth's glories and pleasures become as naught. Should we not, when contemplating the glorious reward set before us, labor the more earnestly to make our calling and election sure (Jam. 2:17-20)? There is something for each one to do, and no matter how small, how unimportant it may be, we will be held responsible if we neglect its performance (Jam. 4:17). We cannot all be ministers, or evangelists, or even teachers; but if in every little act of our daily life we do all to the glory of God, that is acceptable with him. Some of us can write; some can give money to proclaim the truth somewhere, but the foundation of the big things is the cultivation of those little qualities of character which mark every true follower of Christ.

Let us then seek for every chance to serve our Master, directly or indirectly, for our Christian growth depends upon activity just as surely as does our muscular development (Eccl. 9:10). If we are not to hide our light under a bushel, we must become a shining example to all the world, else our light may go out for lack of air. "For yet a little while, and he that shall come, will come, and will not tarry" (Heb. 10:37). And when he does come may he not find us asleep.

The Master will knock at my door some night:
And there 's the silence, hushed and dim,
Will wait for my coming with lamp alight,
To open immediately to him.

I wonder if I, at his knock shall spring
In eagerness up, and cross the floor,
With rapturous step, and freely fling
In the murk of the midnight, wide the door.

Or will there be work to put away?
Or the taper that burns too low to trim?
Or something, to cause too much delay,
To open immediately to him?

Communication

"They Spake Often One to Another"

TO THE BRETHREN AND SISTERS IN CHRIST:

I HAVE intended writing to you through The Restitution for some time but others seem to write so much better than I, and I have found almost every point of interest discussed, and so have remained a quiet listener, as it were. Now in the issue of March 8th, Sister Frances Zeller asks why more of the Bereans do not write.

Perhaps others hesitate for the same reason that I have given. But any of us can say how much we appreciate the words of those who do write. How much help and comfort they bring into our lives. If it were not for The Restitution and its staff of willing workers, I would hardly know there were any members in our church. I have enjoyed "Good Company" and found comfort and help in each article and poem.

FLORENCE S. HANSEN.

DAILY THOUGHTS

Ye cannot serve God and mammon	Luke 16:3
Thou hast enlarged my steps under me	Psa. 18:36
Ponder the path of thy feet	Prov. 4:26
Understanding is a wellspring of life	Prov. 16.22
Now, Lord what wait I for?	Psa. 39:7
By their fruits ye shall know them	Matt. 7:20
The eyes of the Lord are over the righteous	1 Pet. 3:12
Good is the word of the Lord	Isa. 39:8

Two Symbolic Beasts

Rev. 13

A KNOWLEDGE of these two symbols and their correspondence in history, will furnish the watcher with a good understanding of the signs that herald the return of the Master.

Vs. 1: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy."

The sea out of which this symbol came is the same source from which came Daniel's four beasts of chapter seven; and by his ten horns we know him as Daniel's fourth beast.

Vs. 2: "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power and his seat, and great authority."

This verse is entirely for identification. This symbol is like a leopard because Rome had conquered Greece, and the Greeks were incorporated into the Roman Empire.

This same principle of incorporating one nation in to another holds good to the feet of the bear, Medo-Persia, and to the mouth like a lion, Babylon. This same principle is revealed when the fourth beast is described as going into the "burning flame." As it is written, "As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time" (Dan. 7:12).

The same principle applies to the destruction of the metalic image, "Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloor" (Dan. 2:35).

Vs. 3: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." the seven heads of the beast are figuratively based on the seven hills upon which Rome is built: and in Rev. 17:9 we read, the seven heads are seven mountains on which the woman sitteth. Here one figure is transferred to another, but the mountain is one easily understood. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it" (Isa. 2:2). Here we learn that the "mountian," the "head," represents a government, and seven heads on one symbol must represent seven forms of government in one empire: and as John says: "Five are fallen, one is, and the other is not yet come," they must be successive (Rev. 17:10).

There is a fact in connection with these seven heads that confirms the foregoing exposition, and that is, the beast has eight heads (Rev. 17:11). "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Why does the symbol have only seven heads, when the empire has eight? The answer is, Rome is built upon seven hills, and to bind the symbol to Rome, the symbol must have also seven heads; otherwise it would not represent Rome. The reader will notice that although Constantine removed the seat of goverament from Reme to Constantinople; yet the prophecy follows the fortune of Rome. It was Rome that suffered by the northern invaders, even to the ceasing of the imperial succession in Reme A. D. 476.

And of these seven heads John says: "The seven heads are seven mountains, on which the woman sitteth: and they are seven kings; five are fallen, one is, the other is not yet come: and when he cometh, he must continue a little while" (Rev. 17: 9, 10. R. V.)

Kings always imply kingdoms (Dan. 7:17, 18). Five were fallen in John's day, and the one that was, was the imperial that ended in A. A.476 when Odoacer became king of Italy. The head of short duration, short when compared with the imperial sixth head, and more so when compared with the eighth or papal head, that has lasted longer than all the seven added together.

The wounding of the imperial sixth head of the "dreadful and terrible" Roman empire, was a large affair: it was done by the "great sword" of the second seal (chap. 6:4).

The infliction of the deadly wound was a long process, that took for its accomplishment more than one hundred years. Commencing with Rome's great war with Persia in the third century, and continuing during the sounding of the first four trumpets of chapter eight. The enemies of Rome being led by Alaric, Genseric, Attila, and Odoacer, who became king of Italy in A. D. 476, when the imperial succession ceased in Rome. During the fifth century Rome was depressed, suffering from the deadly wound. What authority she had left was vested in the exarchate, and in the senate.

Here Rome is suffering from the effects of the deadly wound she received by the sword of the northern invaders of the empire, the seat of government is removed to Constantinople, but all this misfortune aided greatly the rising power of the bishops of the church, who gradually took charge of the civil, as well as of the spiritual affairs of the empire.

Paul, speaking of the rise of the man of sin says: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now hindereth will hinder until he be taken out of the way" (2 Thess. 2:6, 7).

The civil power being moved to Constanainople, the way was open for the rise of the papacy in the city of the seven hills. Therefore we read: "And there was given unto him (the beast) a mouth speaking great things and blasphemies, and power was given unto him to continue (margin, to make war) forty and two months" (vs 5).

This in symbolic time is the 1260 years reign of the papacy: the same as in Dan. 7:25 where the saints are given "into his hand until a time, and times, and the dividing of time." The emperor Phocas gave the saints into his hand in A. D. 610, the period ending in 1870 when the pope lost his civil power. And now notice, as soon as the beast receives "the mouth" it is written, "And he opened his mouth in blasphemy against God," etc.

The Roman empire is now controlled by the papacy: in fact the papacy is the last phase of the empire, the eighth head (Rev. 17:8) "And it was given unto him to make war with the saints, and to overcome them." Yes, Daniel says, "He shall speak great words against the Most High and shall wear out the saints of the Most High" (Dan. 7:25). "And unto the angel of the church in Sardis write: These things saith he that hath the seven spirits of God, and the seven stars; I know thy works that thou hast a name that thou livest and art dead" (Rev. 3:1).

The death state of the church in Sardis synchronizes with the death state of the two witnesses of chapter eleven. Their dead bodies lay 3½ days in the street of the great city which spiritually is called Sodom and Egypt: evidently spiritual Babylon. The 3½ days are literally 3½ years. The true witness set before the church of Philadelphia an open door and the Reformation came, and thereby the spirit of life entered into the witnsses, and they stood upon their feet. The death and resurection of the witnesses are not literal: they were silenced and ceased to bear testimony. In 1523 after the Reformation had broken out, we find pope Hadrian saying in a missive to the Diet of Nuremburg. "The heretics Huss and Jerome are now alive again in the person of Martin Luther."

The papal horn was to "wear out the saints" (Dan. 7:25). The church of Sardis had a name to live "but was dead" (Rev. 3:1) The two witnesses "lay dead" 3½ days (Rev. 11:8). The beast "overcomes" the saints (Rev. 13:7). A. D. 610 to 187 measures the reign of the papacy as a civil power during which he had power to "make war," margin of verse 5.

"If any man have an ear, let him hear" (vs. 9). Our Lord had a custom of using this exclamation at the ending of one subject, and before the beginning of another. It is found at the ending of each message to the seven churches. "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword: here is the patience and the faith of the saints" (vs. 10).

Here the Master uses a little philosophy; the beast having led millions into captivity, and he finally goes into captivity; and the patience of the mass of the saints was during his reign.

GEORGE FRANCIS.

Evangelist Report

February

SERMONS

Palmer, 1st to 15th	15
Omaha, 19th	1
Blair 25th to 27th	5
Total	21

MONEY RECEIVED

Palmer	$ 9.00
Sister Fletcher	.40
Brother Appleby	1.50
Total	10.90

EXPENSE

Omaha to Palmer	$ 4.49
Palmer to Omaha	4.49
Dinner	.55
Omaha to Blair and return	1.56
Total	11.09
Salary	166.00
Total amount of order	177.09
Amount due on order	166.19

Remarks

ON THE first day of the month in company with Brother Morris Zeller, who had been making us a few days visit, we started for Palmer, Neb., where we arrived at 4 P. M.. After arriving at Tycher Zeller's and enjoying a good supper, they went to the phone and gave out the meeting, and in the course of an hour we were there, with a hundred per cent of the brethren in attendance; and it kept up for two weeks, although the roads were very bad and at last they had to use teams instead of cars.

It was a pleasure each evening to see every brother and sister in the community present. Sister Lambertson, who lives farthest away, came and stayed with her parents, Brother and Sister Forbes, and attended the meeting. Sister Lambertson has been in poor health, but we should praise the Lord that he permitted her to recover her strength, so that she could come and be present at every meeting. Sister Lambertson is a living example of faithfulness in teaching and bringing up her children in the nurture and admonition of the Lord. I wonder if we fully realize what it means to be faithful. It is so easy to grow careless in these days of indifference. I do not say this to find fault, but to admonish all to faithfulness to God and his truth. If anything must be neglected, let it always be other things, and not the Lord's work. There may be things not wrong of themselves, but if by indulging in them we have to neglect or put off the Lord's work, it makes it a sin.

We learn a good many things by comparison. We often hear people say Sunday school or preaching holds too long, but who ever heard any one say the party was held too late? The one is enjoyed to the end if it does not come till the morning; but the other drags if it lasts a couple of hours. Where our treasure is, our heart is also. Let us get our hearts firmly fixed on the works of God, and forget the worldly frivolities. In the above meeting, I gave nearly all the first week to the text in 2 Tim. 4:7, 8, and dwelt mostly on the part that says, "Not to me only, but to all who love his appearing." We showed that before we love anything it is necessary for it to possess some qualities worthy of love. Then why should we love the appearing of Jesus? Because there must be something in it worthy of love. If it is true that when Jesus comes everything is to be destroyed, and is blackened and charred with the fire of God's wrath how could we say we love his appearing?

Again, people say that Jesus comes when anyone dies, and that is all the coming taught in the Bible. We could not love that kind of appearing. Do you love to think that Jesus has come, and taken away your loved ones? I think not; but when we see the present condition of the world, politics, social, and religion, and remember when Jesus comes these things will be righted, we can love his appearing then. Turn and read Isa. 2:1-4. There we are told that the nations are taught from Mount Zion and Jerusalem; from there the people are to be judged. Where do we now get the laws that govern us? From Washington, D. C.: in England, from London; in France, Paris; and so on; but then we will get it from Jerusalem. And what will be the result? They shall beat their swords into plowshares, and their spears into pruning hooks; nations shall not lift up sword against nation, neither shall they learn war any more.

Now if a league of nations, or an association of nations can accomplish this, then the Bible is a failure, and the coming of Christ and his rule is a myth. If the Baptist church, to which president Harding belongs, had taught him the truth, he not only would have rejected the league of nations, but never even talked of an association of nations, and never would have held out any hope to the people that anyone could bring about universal peace. He would have said, "We will do the best we can under human rule, and wait for the Divine to work out the perfect government." As it is, Mr. Harding is destined to disappointment, and when the people see that he has failed they will blame him and call him a failure, and he will not be able to deny the fact. Who will he blame for the failure? He should blame the Baptist church, but he won't for he will still be in the dark.

Mr. Wilson tried to bring about this, all contrary to God's word and plan, and collapsed under the strain. Every one who follows such a plan will collapse, and so in the wind up the church which should have taught these truths must also collapse. If in past years they had pointed out plain statements of Scripture, and taught accordingly, when the supreme moment of his political career came, they would have said, "Mr. Harding, go ahead and give us the best rule a Christian gentleman still in the mortal state can give; but we must wait for Jesus to give us the perfect rule." Would the church of God send a man to the presidential chair under these false hopes? You say no. Then what are you doing to get the people to see that they are building on false hopes, and are destined to woefull disappointment?

I am crying aloud against these false hopes, and am trying to turn their eyes toward the coming of Jesus, which is the only true hope, hoping to reach some listening ear and willing heart. Are you, my brethren, doing your share? Have you told your neighbor you were not against the league of nations because you were a Republican, or the association of nations because you were a Democrat, but because you are a Christian, and believe that Jesus is to do that work? They might surprise you by believing, and on the other hand, might surprise you by saying when it is too late, "If you had only told me of those things," and their blood be on your heads.

The last week we gave to lecturing on the book of Esdras, but we have not the time here to speak of the nature of it; but suffice it to say the church was aroused as they have not been for some time. We then bid them good by and once more started for home, and on the following Sunday held meeting in Omaha, when part of the brethren from Kennard and Avery came and we had a house full and good fellowship. I forgot to mention that the last week at Palmer one outside family became very much interested; and may yet be obedient. The following Friday after the meeting in Omaha, wife and I went to Blair and stayed over Sunday. We held the meeting at Sister John's and had all we could seat. They came from Kennard and Bennington, and on Sunday brought their dinners, and we had an all day meeting, which we all enjoyed very much. Because of a wedding the following week at Palmer, I was compelled to close on Sunday night with the promise of coming again as soon as convenient. I am now in Missouri to defend the truth against error in a 12 day discussion at Buckhart.

We hope to have something interesting to report in our next. In the meantime we ask other points to be patient; we will reach you soon as possible.

ALMUS ADAMS.

National Berean Society

Motto: Search the Scriptuae Daily Unity, Truth, and Righteousness

LEOTA B. HANSON .... EDITOR
106 South 2nd St., St Louis, Missouri

REPORT

THE EXECUTIVE board of the National Bereans was held in Chicago, March 26th, 1921. The meeting was called to order by the president, Leila E. Whitehead. Psalms 112 was read by Leland T. Hanson, followed by prayer by Clyde Randall. The Recording Secretary was absent so the minutes of the last meeting were not read. L. B. Hanson was appointed Secretary, Pro. Tem.

Reports from the various departments were read and approved. All showed much progress.

The program for the Eighth Annual Conference was arranged. After the new business it was moved to adjourn.

Leota B. Hanson, Sec. pro. tem.

The next annual Berean Conference will be held in Oregon, Ill., at the close of Bible School. Date not yet decided.

* * *

The price of every-day courtesies is every day unselfishness.

A LETTED FROM OUR ISOLATED DEPT.

DEAR ONES IN THE TRUTH:

HOW I would like to be with you all at this meeting, but as we cannot come to both meetings, have decided in favor of the Oregon Conference. I sometimes think if only I were rich how I would help the Lord's work and attend every meeting "far and near" but the Master knows I would not do it after all, I suspect, so keeps our noses to the grind-stone.

I have written 288 letters since my last report and received 135 answers.

To further the work, some one in each state should be appointed to round up the isolated, get all the names they could, every way they can and threaten some dire calamity or exposure through our papers if they do not write in answer to the questions you ask, and really take some interest in our Lord's work and not let every day affairs crowd out the Berean work, etc.

Sister Drew sent me such a good outline of questions for isolated Bereans to answer, and do you think but two [illegible] answer? Why cannot things be stirred up, and perhaps the isolated would send in their own names if they knew the name and address of a worker in their own state. I even wrote to what few state presidents I had to please appoint one on the isolated committee, only one answered and on writing to the one name given, my plea was not noticed and nothing was done. Now how can we accomplish anything worth while? Some one should write a notice to all the papers just showing how shiftless and careless it is, and how very dangerous to neglect the work of this kind.

I have written between six and seven hundred letters, received over three hundred replies and almost everyone a social letter never answering a single question, I asked. I try to put it up to them, how important the work is, right now, when we are expecting the Lord's return any day.

My prayers are with you all and hope you will be guided aright and for the best in your efforts to advance the work for Christ.

Your loving sister,

Mrs. M. E. BRAY.

* * *

FEAR NOT

"Fear not little flock for it is your Father's good pleasure to give you the kingdom."

Fear not little flock, 'tis your Father's good pleasure
To give you the kingdom, the robe, and the ring.
Fear not the mad foe, who, beholding your triumph
Pursues to destroy with the merciless sting.
Awake to your birthright! and, guided by wisdom,
Communing with spirit, the quickening dove,
When Jesus comes and establishes his kingdom
You'll rest, safe in joyous, omnipotent love.

* * *

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

BECAUSE I'VE LIVED

As I sit here in the gloaming
  And review the day now o'er,
How much now doth seem its profit
  How much now I must deplore,
And a voice within me whispers,
  Sweet and low I hear it say,
"Is the world a wee bit better
  Because you lived today?

"Has some one whose heart is heavy
  Found new courage in your smile?
Has your kindly understanding
  Made his life to seem worth while?
Is his heart a little lighter,
  Just beause he's passed your way?
If it is, the world is better,
  Because you lived today!

"Do the chilrren run to greet you
  As you join your happy throng?
Do the birds sing all the sweeter
  As an answer to your song?
Are you kind to every creature
  That perchance may pass your way?
If you are, the world is better
  Because you lived today!

"Have you tried to help a sinner,
  Tried to raise him up again?
Have you stifled selfish longings?
  Look within yourself and then
You'll life! perchance be lifted!
  And, who knows? perhaps there may
Be a song of joy in heaven
  Because you lived today."

* * *

WHAT DO YOU THINK ABOUT THIS?

ONE OF our readers has suggested that we open a department entitled

BIBLE QUESTIONS AND ANSWERS

such as, Question: Who said, "Take heed therefore that the light which is in thee be not darkness." Answer: Jesus (Luke 11:35). We want to know what you think concerning it?

Should we adopt this suggestion there will be from seven to ten questions each week, answers to appear in a later issue.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, MAY 3rd, 1921 NUMBER 17

Resurrection, Responsibility, and Judgment

PART ONE

ONE OF the greatest questions which confronts all seekers of the truth is, Who will God hold responsible by a resurrection from the dead? This is a very important subject, because there are two classes of people who are recognized with the true church who are extremists on this subject. I will venture to say that these two extremes on this subject cause a greater apostasy in the true church than any other false doctrine. This is because they begin with only a slight deviation from the truth. It is similar to the throwing of a switch on the railroad: where the switch is thrown, the rails move only a few inches, but the slight deviation of these rails from the main line, leads on and on, and before we realize it we are miles from the main track. We never think of anyone who has obeyed the truth apostatizing into Mohammedanism, and rarely in Catholicism, and not very often into Protestantism at large; because these doctrines are at right angles with the truth. The human mind could not make so sharp a turn as this any easier than a train can take a switch at right angles with the main line.

Therefore we need not fear these false doctrines destroying the true church, as much as the two extremes under discussion. There are two humanly conceived extremes on every doctrine of the Bible. We will only take time to illustrate by two. Thus we have drunkards and gluttons on the one hand; and prohibitionists, total abstainers, and hunger strikers on the other. The Bible stands on the middle ground. "Be temperate in all things" (1 Cor. 9:25; 2 Pet. 1:6). Again, we have the doctrine of the immortality of the soul on the one hand; and the doctrine of annihilation on the other. One teaches man never dies; the other teaches that he dies for ever. The Bible points again to the middle ground, by teaching that man is mortal (Job 4:17; Rom. 8:11), and can die forever, but also that he can live forever by obeying God's great plan of salvation through Jesus Christ.

The Bible also stands between the two extremes under examination. Now we will examine them from a logical standpoint.

First, we will examine the doctrine of the extremists who believe that God will not hold any one responsible who has not been baptized into the faith. They believe that it makes no difference how well a man may know the truth, if he does not obey God's commandments by baptism, God will not hold him responsible for transgressing his laws. These extremists cause great havoc in the true church by teaching their children and others who probably would come into the church, that if they have any temporal ambitions to be gratified that are inconsistent with the commandments of God, then do not obey God by being baptized. Then you will not be held responsible. The results of this teaching should be apparent to any mediocre mind. It dissuades their children and others from obeying the commands of God, instead of persuading and encouraging them. This extreme has the same result as the other extreme, that is, the doctrine of universal resurrection and posthumous probation. Under the doctrine of the first extreme, one can wilfully disobey God's laws, sin against the Holy Spirit, enjoy all the pleasures of this life whether consistent with the laws of God or not, and still sleep a sweet perpetual sleep, and never be disturbed: under the doctrine of the other extreme one can also enjoy all the pleasures of this age, have what the world calls "a good time" whether congenial with the will of God or not, and still be saved in the next dispensation. Consequently we see that these two extremes foster disobedience, wickedness and immorality; instead of fostring obedience, love and zeal.

Or[illegible] B[illegible] College
Or[illegible]

We will now view these two extremes with the searchlight of Scripture. First, we will view the doctrine of the extremists who believe that God will only hold those responsible who have been baptized. They claim, as Paul states, "where no law is, there is no transgression" (Rom. 4:15); and, "For as many as have sinned without law, shall also perish without law" (Rom. 2:12). Therefore as no Gentile is under law before he comes into covenant relationship with God by baptism, and does not have any personal sins to give an account of consequently he has no need of a judgment.

This doctrine destroys the very object for which Christ was sacrificed, that is for the remission of sins (Rom. 3:25). If one does not have any sins imputed unto him before he is baptized, what is the motive of being baptized for the remission of sins (Acts 22:16)? Let us now examine Rom. 2:12 carefully. What does Paul mean by the phrase, "sinned without law"? can a person sin without a law? Paul says "no" in Rom. 4:15, and we agree with him. But Paul here is speaking of the knowledge of law. A person can sin without a knowledge of law, but it is not imputed. Therefore as many as have sinned without a knowledge of the law will perish without the knowledge of law; and as many as have sinned with a knowledge of the law, will be judged by the law. Therefore it is the knowledge of God's law that causes sin to be imputed, and consequently causes responsibility (Rom. 3:20). "To him that knoweth to do good and doeth it not, to him is (imputed) sin" (James 4:17). "Blessed is the man to whom the Lord will not impute sin" (Rom. 4:8).

What law is Paul speaking about in Rom 2:12? He is not referring only to the Mosaic law; because if that were true, all the Gentiles (which would include us too) would perish without the Mosaic law. Paul here is speaking of the two laws which he also speaks of in Rom. 8:2: "For the law of the spirit of life in Christ Jesus (the gospel) hath made me free from the law of sin and death" (Mosaic law); and also the laws of God which were before the Mosaic law, that the Mosaic law was added to because of transgression (Gel. 3:19) There had to be a law before the Mosaic law or there could not have been any transgression. Therefore Paul is speaking of all the laws of God in general or God's great plan of salvation which was given under three dispensations from Adam until the second coming of Christ.

Under the first dispensation, that is, from Adam to Moses, they were under the laws of God and the gospel (good tidings of the kingdom) which preached unto them faith and obedience in Christ through sacrifice. Paul says, "The gospel was preached unto them as well as unto us, but it did not profit them, because it was not mixed with faith" or because of unbelief (Heb. 4:2, 6). The gospel was preached unto Adam and Eve (Gen. 3:15). If Cain did not know the law, or was not instructed what kind of sacrifice to offer unto the Lord, would God have said unto him "If thou doeth well, shalt thou not be accepted" (Gen. 4:7)? If Enoch did not know the gospel, could he have prophesied of the second coming of Christ (Jude)? Noah was a preacher of righteousness (2 Pet. 2:5). The gospel was preached unto Abraham; and God blessed him because he obeyed his voice, statutes and laws (Gen. 26:5; Gal. 8, 16).

During the second dispensation, from Moses unto Christ, they were under the Mosaic laws also, which were added because of transgression (Gal 3:19). This also proves that there were laws of God before the Mosaic law; because if there were not, then there could not have been any transgression (Rom. 4:15). It was added to the laws and the gospel already in effect. It did not disannul the laws, the gospel and the covenant which God gave to Abraham (Gal. 3:17). Moses knew the gospel. He prophesied of both the first and second coming of Christ (Deut. 18:15, 18; 33:2, 3). All the prophets searched diligently and prophesied of the grace that should come unto us, by preaching the gospel by the Holy Spirit sent down from heaven (1 Pet. 1:10-12).

During the third dispensation, that is, this dis-dispensation unto the second coming of Christ, we are under the gospel and the laws of Christ. We are not under the Mosaic law or schoolmaster (Gal. 3:25; Acts 15:21; Col. 2:16-22). Paul says in Rom. 1:16, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek" (Gentile). It is the faith and obedience to the gospel and laws of Christ in this dispensation that is essential to salvation (1 Cor. 15:1-4; Acts 8:12). So we see that the gospel or God's great plan of salvation has been preached from the downfall of Adam and Eve unto the present day. Therefore all have had a chance; and will not be given another chance. For Paul says that as many as have sinned without the knowledge of the law, shall perish (without a resurrection or judgment) without the knowledge of these laws. God does not conceal or withhold the gospel from the knowledge of anyone. It is the god of this world (the lust of the flesh) that blinds their eyes (2 Cor. 4:3-6). They reject the knowledge of the gospel and God's laws; and judge themselves unworthy of eternal life, and shall perish in their own corruption (Hosea 4:6; Acts 13:46; 2 Pet. 2:12).

It is the knowledge of the law or the light of the glorious gospel of Christ that causes responsibility instead of baptism. Jesus said in John 3:19, "This is the (ground) condemnation that light is come into the world." In 2 Cor. 4:3-6 we learn that the light here spoken of by Jesus is the "light of the glorious gospel of Christ." Jesus in speaking to the pharisees, to whom he had preached the gospel, said, "If ye were blind (ignorant) ye should have no (imputed) sin: but now ye say, We see; therefore your sin remaineth" (John 9:40, 41; 15:22). He also said, "The words that I have spoken, the same shall judge him in the last day" (John 12:48).

Responsibility is always commensurate with knowledge. "To whom much is given, of him shall much be required" (Luke 12:47, 48). The logic of this statement should be apparent to all. To whom much is given, much is required; to whom little is given, little is required; and to whom nothing is given, nothing will be required.

In Lev. 4:13-28 where the Lord is instructing Moses concerning sin offering, we read: "If the whole congregation of Israel, a ruler, or one of the common people sin through ignorance, and the thing be hid from their eyes, and are guilty; when the sin which they have committed is known or come to their knowledge: then they shall bring their offering before the Lord." Notice carefully that although they sin through ignorance they are guilty; but their guilt is not imputed unto them until the sin is brought to their knowledge. As soon as sin is made known unto them, "then" and only then, are they commanded to bring a sacrifice unto the Lord. What was the penalty if the sinner did not bring his offering unto the Lord, after the knowledge of his sin? Paul says in Heb. 10:28: "He that despised Moses' law died without mercy under two or three witnesses." Well, then, what do you think should be the penalty awaiting all those who have received the knowledge of the truth; who have had their sins made known unto them by the gospel (Rom. 3:20), and have despised and disobeyed the comamndments of God, by treading under foot the Son of God, and rejecting God's plan of salvation by not obeying the command, "Ye must be born again" (John 3:3-5; Acts 10:48; 17:30; 2:38). Paul argues that they should receive a much sorer punishment (Heb. 10:29). Therefore they will receive the wages of their sins (imputed unto them by the knowledge of the truth, Rom. 3:20; James 4:17; Luke 12:47) which is the second death (Rom. 6:23).

Now we will view the doctrine of the other extremists who believe in a universal resurrection and posthumous probation with the searchlight of Scripture. We will begin by bombarding the fortresses behind which these extremists hide. They believe because God promised Abraham, "In thee shall all the families of the earth be blessed" (Gen. 12:3), that he will bless all the families of the earth unconditionally. In Jonah 3:4 we read that Jonah cried and said, "Yet forty days and Nineveh shall be overthrown." In the 10th verse we learn that "God repented of the evil that he had said he would do unto them; and did it not." So we see that the word "shall" does not necessitate God's blessings or curses; but that they are wholly controlled by conditions (Deut. 11:26-28; Psa. 103:17, 18).

These extremists also believe that every individual of the whole house of Israel shall be saved; because God said unto Ezekiel, "Son of man, these bones are the whole house of Israel" (Ezek. 37:11). We read in Lev. 10:6 that "Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, uncover not your heads, neither rend your clothes, lest you die; but let your brethren, the whole house of Israel, bewail the burning which the Lord hath kindled." In this sense, Moses, Aaron, Eleazar and Ithamar are not included in "the whole house of Israel." Therefore we see that God is not speaking of the resurrection of every individual of the house of Israel; but is speaking of Israel as a nation, "all the tribes of the children of Israel" (Rev. 7:4). It would be unreasonable to say that just 144,000 will be saved, no more and no less, as that the "whole house of Israel" means every Hebrew that ever lived.

EUGENE C. MILLER.

Who is an Infidel?

ONE WHO does not believe the Bible is the word of God, and does not believe that what is written was written by the supernatural influence of the Spirit of God on the human mind. Neither believes the declaration of Paul: "All Scripture is given by inspiration of God" (2 Tim. 3:16) and "Holy men of God spake as they were moved by the Holy Spirit" (2 Pet. 1:21).

What is it that makes infidels? The thousands of preachers that preach and teach the "false gospel" that was taught in the garden of Eden by the serpent: Ye shall not surely die, but eat the forbidden fruit and ye shall be as gods (Gen. 3:45). This is the doctrine taught to every 999 out of a

1000. And an infidel is one who has studied God's word and finds it does not teach the gospel he has learned so he denounces the Bible and does not try to search the Scriptures to get the truth, but studies the word to find evidence for the popular doctrine of the world.

E. W. KNAPP.

Who Employs the Devil?

IF AN endless hell of torment for the wicked is a necessary part of God's plan, and if God has to have the devil employed to run the place and keep the fire going, then there is simply no getting around the fact that God and the devil are business associates and good friends. If there is an endless hell of torment in God's scheme at all it is a very important part of the scheme. And surely God would not appoint his very worst enemy to such an important position as General Superintendent of Hell. Supposing for the sake of argument, that God needs an endless hell of torment in his business and supposing that God had employed his enemy to run the place, don't you see that the enemy could take advantage of God and let the thing go smack out? Or he might go to the other extreme and waste the brimstone and burn out the flues and do lots of damage that way. Where there was so much fire there would be constant danger of getting the whole place burnt up. So you see God would need to have a man on the job that he could trust---one who could be depended on at all times to run hell in a perfectly honest and Christian manner.

Now, Buddy, I put it up to you plain and honest: If the devil is as mean and low-down and treacherous and tricky as people say he is, do you honestly believe God would keep such a character on his pay-roll throughout eternity and trust him with all the important business affairs of the Everlasting Fire Works? Huh? What do you think about it? Looks to me like the theologians have got their hind legs so badly tangled in their foresight that they can't tell blue smoke from the breath of a Democratic candidate. The Foolkiller in Messiah' Advocate.

The Restoration of Israel and Zionism

THE UNLOCKING of Palestine to modern economic progress was greatly quickened by the Jewish Colonial Trust through its subsidiary financial instrument, the Anglo-Palestine Company, previously mentioned. The latter introduced a modern credit system into the country, and in addition, has encouraged the organization of co-operative credit associations among the tradesmen and farmers. The latter have also organized co-operative selling societies for marketing their products. At the outbreak of the World War, when every other financial agency in the country closed its doors, the Anglo-Palestine Company, owing to the general confidence which it enjoys acted as a great stabalizing force. It issued notes which were accepted as currency and gained general circulation. The Palestine office, like the Anglo-Palestne Company, is another agency of the Zionist Organization for the economic development of Palestine. The office acts chiefly as a clearing house of information and among its other activities it employs agricultural experts for the education of the Jewish farmer.

At one end of the old ramshackle seaport town of Jaffa, a growing suburb has arisen, composed of clean and pretty houses with gardens, front and back, and straight broad streets. at the end of one of which (Heizl Street) stands the handsome buildings of the Hebrew High School. The suburb is called Tel Avid, the Hill of Spring, and it exhales the spirit of the new life, the life of vigor and hope which the Jews have brought to Palestine. The soul of this new life is the old Hebraic spirit in modern garb, and it is this spirit which reigns in the schools and through these in every other sphere of life. The revival of the Hebrew language is perhaps the most extraordinary achievement of Jewish nationalism. This has again become the medium of daily intercourse. It is a living language in the fullest sense of the term. The Hebrew tongue, called a dead language for nearly two thousand years, has, in the Jewish colonies and in Jerusalem, become again the living mother-tongue. The effect of this common language in unifying the Jews is, of course, great; for the Jews of Palestine came literally from all the lands of the earth, each speaking, excepting those who used Yiddish, the language of the country from which he came, and remaining in the main almost a stranger to the other Jews. But the effect of the revival of the Hebrew tongue is far greater than that of unifying the Jews. It is also an important factor in reviving the essentially Jewish spirit. And not only in Palestine, but also in other parts of the world, plans are now under may to standardize and encourage the teaching of Hebrew as the Jewish national language. The following newspaper clipping testifies to this fact:

> Hebrew instructors from all over the United States will meet in Cleveland Saturday to organize a national federation. The convention will be in Cleveland Hebrew College, 2500 E 55th St., and will continue four days. More than 200 delegates, representing about 2000 Hebrew schools, are expected. The purpose, according to Rabbi Samuel Benjamin, of Anshe Emeth Temple, is to standardize the Hebrew language and to encourage teaching it.

Arguments in favor of Yiddish as the national language have ben completely refuted, and there seems to be no doubt that Hebrew is the logical and only language worthy of consideration.

The Jewish schools of Palestine are the crown of modern Jewish achievement in the ancient land. They originated in various ways; they were built and supported by different Jewish organizations, English, French, American, and German. We saw how in 1913 these schools repelled the aggressions of Prussianism, for no matter what their origin, the Hebrew language and the Hebraic spirit are making them all Jewish and nothing else. Moreover, the Zionist Organization itself is now in control of the greater part of the Palestine educational system. From kindergarten through elementary, secondary, vocational and technical schools, it constitutes the beginnings of a national educational system. It needs only the opportunity for normal growth to become again the source whence will issue the word of the Lord. And when, in July 1918, was laid the foundation stone of the Hebrew University on the Mount of Olives, near Jerusalem, Palestine began its function as spiritual fount for the Jewry of the world.

Only passing mention can here be made of some of the other institutions which have been established in Palestine. The Jewish Agricultural Experiment Station near Haifa has already made discoveries which doubtless will benefit humanity at large as well as Palestine. The Bezalel School of Arts and Crafts to which are attached the Bezalel Work-shops, have brought the joy of creative work as well as the means of livelihood to hundreds previously dependent and destitute. Important experiments in co-operative colonization have been made in Merhavia and elsewhere. Hygienic institutes and hospitals have been built, a national library and museum have been founded, as well as other institutions which go to make up the life of a civilized and cultured community. The world war threatened for a time to destroy these tender shoots of the Jewish revival in Palestine. They were enabled to survive, however, thanks chiefly to the liberal and statesmanlike action of the Zionists and Jews generally of America. These Jewish accomplishments in Palestine have already served their chief function: that of demonstrating the ability of the Jewish people for self-determination, and the capacity of Palestine to become again a centre of Jewish civilization.

In England, Disraeli could become Prime Minister and, the first Jewish governing ruler of a Gentile state. In England George Eliot wrote her Zionist novel "Daniel Deronda." In England the God of the early Old Testament, the exacting and unrelenting God who demanded righteousness and who broke the teeth of the wicked, became the daily working God of the Puritans who sang the Psalms through and broke the teeth of Charles the First. In England, first among the countries of the western world the Jews were assured a genuinely free home by Charles the Second in 1644. In England Chaim Weizmann, chemist and Zionist, labored to make a certain chemical which the Admiralty needed for munitions. And after a while the First Lord of the Admiralty was Arthur James Balfour and Chaim Weizmann talked to him about Zionism. Mr. Balfour liked him, and other Britons of authority and power liked him. Weizmann's chemical was a gift to Britain, a free gift, in gratitude for Britain's friendship toward Weizmann's race, but the British government was grateful in its turn. And as the ear 1916 drew to its close there was a new Secretary of State for Foreign Affairs. And it was Arthur James Balfour. And the year 1917 came in. It was to be the special year of the modurn resurrection of Israel.

STERLING P. GROVES.

AN ACROSTIC

This is the love of God that we keep his commandments 1 John 4:3
He that hath an ear let him hear Rev. 2:7
Every good gift, and every perfect gift is from above James 1:17
Ye are a chosen generation 1 Pet. 2:9
Of his own will begat he us James 1:18
Use hospitality one to another 1 Pet. 4:9
Not forsaking the assembling of yourselves together Heb.10:25
Grace and peace be multiplied unto you 2 Pet. 1:2
Pray for us Heb. 13:8
Every word of God is pure Prov. 30:5
One Lord, one faith, one baptism Eph. 4:5
Preach the word 2 Tim. 4:12
Let brotherly love continue Heb. 13:1
Enter ye in at the strait gate Matt. 7:13
Sanctify the Lord God in your hearts 1 Pet. 3:15
Pray without ceasing 2 Thess. 5:17
Grace be with you all. Amen Heb. 13:25
Enter thou into the joy of thy Lord Matt. 25:21

JAMES WRIGHT.

No prayer is lifted on stilted phrases.

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Editorial

Cleveland Miscellanies

Sister Marvel Gibbs reports that the Fellow Helpers held their fifth meeting of 1921 Friday evening, April 1st, at the home of Brother and Sister Tabor. The meeting was opened with song, and prayer by Brother Daniel Miller. The minutes of the preceding meeting were approved as read. The meeting was then turned over to Brother Eugene Miller, who was the leader for the evening. The lesson on Responsibility and the Resurrection was very ably handled. An account of it appears in this issue of The Restitution. The meeting was then closed with song, and prayer by Brother Prosek.

Robt G. Huggins.

SUPPORT THE SUNDAY SCHOOL

HONEST TEACHING and upright example never fail to win success. Give the Bible school teachers a fair chance and let the parents of the scholars back them up in their good work.

As prepared places are for prepared people, let us see that only competent persons are placed in charge, both as teachers and officers. Then let us make it our business to see that our children are faithful in regular attendance, punctual as to time and diligent in studying their lesosns, that they shall be fitted, when the proper time comes to take their place in the church fulfilling their duties, obligations and privileges.

It is not fair, either to the teachers or the scholars to allow this most important part of education to go by chance. A. D. DONALDSON.

The Christian Pulpit

An Editorial in The Mount Vernon, N. Y. Daily Argus

PERHAPS WE display more courage than discretion when we venture to discuss the pulpit. Be that as it may, however, we hold the conviction that the pulpit, with some exceptions, is failing to achieve greater sucess, because it does not stick to its job.

We do not question the ability of many preachers to discus various social, industrial, political and economic questions intelligently and in an instructive manner. Yet, that is not the job of the preacher.

Teaching the gospel of Jesus Christ is the greatest job in the world, and the man who assumes to do it is cheating the public, if he seeks to command and hold attention by discussing economic, political, social and industrial conditions under the guise of teaching the gospel. These questions are all discussed in the secular press, and most church audiences are "fed up" on them.

There are three prominent influences which operate to bring men within the doors of the church. One: habit. Two: a desire to satisfy curiosity and the itching for something sensational, where a "catchy" theme is announced. Three: true religious heart hunger. Those who attend church from habit, may get out of the habit—millions have. Those who attend church to hear what some minister will say who has advertised a "catchy" or sensational theme, are not going because they expect to hear the gospel, and they seldom do. Those who seek the house of the Lord because they are heart hungry, are cheated unless they have the "bread of life" broken to them sweetly, persuasively and free from the husks, chaff and soiled straw with which they have had contact during the work-a-day week.

In our opinion the church of Christ will make more headway if those who seek spiritual food are fed on the gospel even if the attendance is small—than it will if crowds are attracted who may get a little gospel but much entertainment, such as it is. We may be all wrong, but we entertain the conviction that the trouble with some Christian churches is in the pulpit, to the extent that the pulpit seeks to attract hearers on any other ground than teaching the gospel. No pulpit can compete with secular attractions, no matter how gifted the preacher may be. Perhaps the congregations will be small; but they will be of the stuff on which the church of Christ must grow and expand its influence.

All can recall occasions when something has been said in the pulpit, clearly with the intent of catering to the sensational—when great harm has been done. These things may bring crowds for a time, but the end is not only unprofitable, but it is injurious to the cause as well.

Perhaps we can best illustrate what we mean by presenting the gospel of Jesus Christ, by referring to the methods of Gipsy Smith. Gipsy Smith is never sensational—yet he draws enormous audiences. The gospel he preaches is sweet and persuasive. He is not critical. He holds up the Christ as a pattern. They gaze into the gospel looking glass and in its perfect depths they see their own imperfections. No words of condemnation are needed, no sensationalism is required—nothing but the pattern, the example and the longing of the human heart to be like such a beautiful perfect pattern.

If that won't fill or churches with eager men and women, nothing will. The pulpit of the Christian church has a sphere all its own. In that sphere is may be strong, helpful, and successful. When it departs from that sphere and attempts to attract in a worldly fashion it is doomed to failure.

A. D. DONALDSON.

God's King

Part One

OUR COUNTRY has just witnessed the inauguration of another president, which in a great country like this is considered a great event, for when a change takes place in the presidency, a change in administration of affairs is expected to follow. Man is constantly experimenting in different forms of government, but no sooner is a new form tried than he finds it lacking in something essential. We have read, that every form of government had been tried by the Romans; but there is another form to be instituted which has not been tried.

In speaking so confidently it is necessary to say why we so believe. We are assured of it because it is made known to us in the Bible. We take it for granted that you believe God is the author of it, and when we read it we are reading God's word to man. On this foundation we ask you to hear what we have to say regarding God's king.

The word of God is the only reliable authority we have, regarding events that are to transpire in the future. We shall just give a few occurances showing this to be true. In the 15th chapter of Genesis it is recorded that Abraham's posterity should be "a stranger in a land that is not theirs, and they afflict them four hundred years; and also that nation whom they shall serve will I judge; and afterwards shall they come out with great substance." This prophecy was made known to Abraham even before he had children, and school children know how literally is was fulfilled. In Deut. 18:15 we have the words of Moses as follows: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren like unto me; unto him shall ye hearken."

To know how literally and accurately this was fulfilled, we only have to turn to the New Testament, for in John's gospel it is recorded that Philip, who was a disciple of Jesus, said to Nathaniel: "We have found him of whom Moses in the law and the prophets did write: Jesus of Nazareth." And Peter in the third chapter of Acts and Stephen in the seventh, both quote this prophecy as referring to the Lord Jesus.

There is one more prophecy to which we desire to direct your attention, as it bears directly upon the subject of God's kingdom. We ought also to keep in mind the fact that prophecy is just history written in advance. In Micah the fifth chapter it is written: "But thou, Bethlehem, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel." Now we are informed when Jesus was born in Bethlehem of Judea in the days of Herod the king, wise men from the east came to worship him (Matt. 2:2). "And when Herod the king heard these things, he was troubled, and all Jerusalem with him." Why was the king troubled? Because he was then usurping the position of the king of the Jews. He knew the opinions of the Jews regarding their Scriptures that at some future time God would send them a deliverer. Herod therefore rightly believing that the king for whom the wise men sought would some day occupy the position of ruler in Israel, took steps to get rid of him. So he called together the chief priests and scribes and demanded of them where Christ should be born, in order to make away with him and thus prevent him becoming king. The chief priests with all their caviling and corruption of the word, answered Herod with a plainness and positiveness born of strong conviction: "In Bethlehem of Judea, for thus it is written by the prophets." If then, that part of the prediction concerning his birth was exactly and literally fulfilled, why we ask may we not expect that part concerning his rulership in Israel to be just as literally fulfilled in due time?

We now desire to show from the word of God that it reveals a plan of government that will bring righteousness and peace, and good will to all mankind, all of which are essential elements to make a government stable. We read in Isaiah 32nd, chapter: "Behold a king shall reign in righteousness and princes shall rule in judgment." Here is a plain and absolute statement of something to transpire in future from Isaiah's time. But it might be argued that such a time has existed in the past as the world has had many righteous rulers. If so, then the effects of righteousness ought to be manifested which the same prophecy informs us are to follow a reign of righteousness. "And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings and in quiet resting places." Such a condition has never existed upon the earth, for if it had, the world would not have just passed through a great war, because it says the effects of righteousness "shall be peace, quietness, and assurance forever."

To accomplish all this, it is necessary to choose one who, after due probation, should develop a character qualified for the work. Such an one has been found and chosen, and we are also informed why he was chosen, In the first chapter of Hebrews is says, "God spake in times past by the prophets, and in these last days hath spoken by his Son;" and unto this Son God said, "Thy throne O God, is forever and ever; a scepter of righteousness is the sceptre of thy kingdom. Thou hath loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

Do not think we are mistaken regarding this Scripture, in applying it to Jesus because it says, "Thy throne O God, is forever and ever," for Jesus has been given the Father's name because he loved righteousness; and his love for righteousness made him obedient unto death. "Wherefore God hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow" (Phil. 2:9) Paul tells us he prayed for the Ephesians that they might know the exceeding greatness of God's power which he wrought in Christ, when he raised him from the dead, and set him at his own right in the heavenlies, far above all principality, and power, and dominion, and every name that is named, not only in this age, but also in that which is to come" (Eph. 1:20, 21). All this is in accord with that written concerning him some hundred years before his birth: "Behold my servant whom I uphold, mine elect, in whom my soul delighteth: I have put my spirit upon him: he shall bring forth judgment to the Gentiles, he shall not fail nor be discouraged till he have set judgment in the earth." And then, as if we might be mistaken regarding who is the speaker he continues, "Thus saith God the Lord, he that created the heavens, and stretched them out; he that sperad forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein;I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles" (Isa. 42).

In the ninth chapter of this same book we have another wonderful prophecy concerning him who is to rule the world in righteousness: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders: and his name shall be called Wonderful, Counsellor, the Mighty God, the Eeverlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

From these Scriptures we learn that God has selected the one whom he purposes to place at the head of the government he will establish upon this earth: that a sceptre of righteousness is to be the sceptre of his kingdom: that God hath highly exalted him and given him a name above every name: that he shall be for a covenant to his (God's) people Israel, and a light to the Gentiles: and that he shall sit upon the throne of David, and establish it with justice and judgment forever. All of these terms and appellations apply to God's king and his kingdom; for we understand when it says a sceptre of his kingdom, that righteousness will be the rule of authority in his kingdom; when it says. God hath highly exalted him and given him a name above every name, that he is exalted to be head ruler in the kingdom; when it says

God has given him to be a covenant to the people, we know that he is the one through whom his (God's) promises concerning the kingdom shall be fulfilled; and when it says, he shall sit upon the throne of David and establish it with justice for ever, we are assured that the kingdom will be David's kingdom restored.

Since it says the king shall sit upon the throne of David, how then can it be God's kingdom? It is on this wise; the kingdom over which David and his successors ruled was the kingdom of the Lord, as it testified in 1 Chron. 28:29. It was God's kingdom because instituted by him. It was David's throne because he sat upon it. It will be David's throne restored in fulfilment of certain promises made to him, the first of which is recorded in 2 Samuel 7. God told Nathan the prophet to go to David the king and tell him these words: "Now therefore, so shalt thou say unto my servant David. Thus saith the Lord of hosts, I took thee from following the sheep to be ruler over my people Israel." Read verses 9-13 for the meaning, and David's understanding of this promise. We find it in the 23rd chapter beginning with the first verse: "Now these be the last words of David, the man whom God raised up on high, the anointed of the God of Jacob, the spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, He that ruleth over men must be just ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain."

WALTER TOMLINSON.

The Prodigal Son

THIS PARABLE was spoken in the presence of and to condemn the pharisees for their continual murmuring and fault finding. This parable is introduced by the following statement: "Then drew near unto him all the publicans and sinners to hear him. And the scribes and pharisees murmured, This man receiveth sinners and eateth with them."

Note, please, the attitude of these two classes. One came to hear, the other to murmur. This is followed by two brief parables, viz., The lost sheep and the lost piece of money. These two parables are in strong condemnation of the murmuring class.

According to their own religious views they needed no salvation.Jesus announced at another time, "I came to seek and save those that are lost." Again, those who are whole need no physician. These applied to the scribes and pharisees, exhibited their hypocricy. They would not enter the kingdom nor permit others to.

The parables at the beginning show the loving care of the true shepherd and others in connection with the shepherd and his flock. Jesus was then seeking for the lost sheep, and when found, was restored to the flock when there was a general rejoicing. The lost piece of money has the same application. The publicans and sinners constitute the lost sheep and the lost silver.

Jesus added another thought, and a very impressive one, viz., "There is joy in the presence of the angels of God over one sinner that repenteth." When the lost are found and restored, there is joy and gladness. In strong contrast we see these self-righteous pharisees and scribes murmuring against the true shepherd and saying, "This man receiveth sinners and eateth with them."

Jesus now declared the parable of the Prodigal Son. This parable represents a father who had two sons. The younger son demanded that his father give him his portion of the goods that would fall to him. Not many days after he gathered together all that he had and took his journey into a far country. There he wasted his substance in riotous living. The parable represents this son in real want and when he hired himself to a man of that country he made him a herder of swine. His hunger was so strong that he would have eaten the husks of the swine. In this condition he thought of home and its comforts. He saw that the servant in his father's house had enough and to spare. He decided to arise and go to his father's house. He was in a mood to acknowledge his sin against heaven and before his father. "I am no more worthy to be called thy son; make me one of thy hired servants." His father received him joyfully and ordered his servants to prepare a feast and acclaim him with a ring and a robe. He was again received as a son. The father rejoiced saying: "My son was dead and is alive again; he was lost and is found; and they began to be merry."

The above is a brief history of the younger son. His repentance was genuine and was approved by his father. The religious schools take a surface view of the prodigal and apply this parable to this age and the present condition. Every convert to their religious views is a prodigal returned to the father's house. We must remember that all the parables of Jesus were spoken to or concerning the Jewish people and the kingdom of God.

This son represents something more than a repentant sinner. The prodigal as a character represents to the intelligent Bible student the return of Israel to the Father whose substance they wasted and are now in a famishing condition or will be when they have passed through "Jacob's trouble" (Jer. 30:4-10). In that trial the dross will be burned out and the silver retained as a remnant which will be the beginning of Israel's acceptance by Jehovah. They will be the beloved subjects for the fathers' sake. Jehovah will return to his ancient people and through them fulfill the covenant made with Abraham and David. The prodigal has long been a wanderer in a far country, and will as literally return.

The intelligent Bible student can see the two principal characters as representing those who came to hear and those who came to murmur. This phase of the parable was applicable to the ones addressed. It was spoken to condemn first the pharisee for his opposition to Jesus and his gospel. We see these traits exhibited in the elder son. In the second place, it was spoken to the apostles that they might know the future regarding their nation. The elder son who was in the field, hearing of the rejoicing, came and enquired of a servant its cause. When informed of his brother's return he became angry and would not go in. When his father came out and entreaed him to come in he answered, "Lo, these many years have I served thee: neither transgressed I at any time thy commandments, and yet thou never gavest me a kid that I might make merry with my friends. But as soon as thy son was come who hath devoured thy living with harlots, thou hast killed for him the fatted calf."

How easily we are permitted to see the unrighteous and murmuring pharisee exhibited in the elder son. He was selfish and arbitrary. His father reminded him that the opportunity to have a feast and make merry was ever present. All things were his to use as he saw fit. The father said: "It is meet that we should make merry and be glad: for thy brother was dead, and is alive again; and was lost, and is found." The repentant prodigal impressively represents the return of God's lost son Israel when succored from Jacob's trouble. They will come acknowledging their sins, and pray the Father for his forgiveness. They will plead with the Father for a servant's place in his house. For twenty centuries this prodigal son has been a wanderer.

As true as the above statement is, so true must be the many prophetic utterances that he will again be recognized as a son and will be the recipient of all the attendant blessings promised to Abraham and David. In that day they will become willing subjects and be permitted to build and inhabit, and plant and eat thereof. Besides, the Gentiles will become their plowmen and vine dressers.

D. C. ROBISON.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Isaiah 66:13

MOTHERS!

Mothers! the name than which nothing is dearer,
  Hallowed by sacrifice; radiant in joy;
Man in his weariness understands clearer,
  Love and protection that sheltered the boy.

Some of us swept to renown and attainment;
  Some of us wandered the eas'est ways:
But in the throes of acclaim or arrignment
  Each of us begs your forgiveness or praise.

Spread 'round the hemispheres, daily we're giving
  Thanks to our God that --whatever w've done--
Still we are bound in that sacredest living,
  Unions of unions--mother and son!

Mothers! forever in beauty Madonna'd;
  Faithful and constant, whatever we be;
We in our manhood, triumphant—dishonored,
  Pray to be babies again at your knee.

ON MOTHER'S DAY WEAR A CARNATION

ON SUNDAY next, the second Sunday in May, is what is known as

MOTHER'S DAY.

On that day let us pay a special mark of respect, a silent tribute, to our best earthly friend by wearing a carnation in her honor. Regarding this custom there is a little rhyme which runs as follows:

For mothers living, blossoms bright,
For mothers memory, blossoms white.

For mothers living a red carnation, blood color. The second line needs no explanation.

DAILY THOUGHTS

Study to show thyself approved unto God	2 Tim. 2:15
It shall be well with them that fear God	Eccl. 8:12
He is a buckler to those that trust him	Psa. 18:30
Set thy heart toward the highway	Isa. 31:21
The house of the righteous shall stand	Prov. 12:7
If thou seek him, he will be found	1 Chron. 28:7
Thanks be unto God for his unspeakable gift	2 Cor. 9:15

MOTHER

QUITE FREQUENTLY we hear of Mother Earth. In the spring time we plant in her ample bosom the seeds that in the autumn return to us such abundant crops. She receives the rain and the sunshine, and with them she converts the planted seed into food for the children of men. That the earth should be referred to as "she" is a symbol of motherly love, because she returns much more than she receives. She gives more than she takes. She labors in season and out of season and often without thanks. She feeds and she clothes us. She furnishes warmth and verdant beauty; she is an inspiration to her children and a glory to herself. So we cannot refer to the earth in any other way than "she."

And if all we have said regarding the earth be true, what is to be said about the most animate, the most inspired, the most infused with the spirit of love, the mose affectionate creature in our lives —our mother?

Many a life giving stream starts out from its course to benefit all it encounters, only to be swallowed by the thirsty sands along the way. But where is the mother who ever fails in her love, and where is the mother's love that ever fails to survive to the end—aye to the end of her time?

How, my young friends? Let me picture to you the unceasing love and care and vigilance of a loving mother's heart, which knows no hours in its labor of love, which permits no personal convenience or pleasure to come between it and its duty. How am I to do this thing for you? How can I make you know a road you have not yet traveled? How can I open your eyes the watchful care of a loving mother who, having passed over that road knows the snares and pitfalls that await you, and is ever alert that your feet may not be led astray.

There are two ways of acquiring wisdom: one is by personal experience which is a long way, and a hard way; the other way is to profit by the experience of others. This implies the placing of your faith in others and the exercise of your judgment as to who you will so place it in.

Every man and woman—worthy the name—will tell you how immeasurable is the depth and breadth of a mother's love. How often they have seen it wounded by the beneficiaries of it, and how those recipients of that love have grieved, when it was too late, that they had not been more responsive to and appreciative of, that fine gift when it was tendered them.

How sure are we that we truly have opened our heart to the love of mother and of the Master. Christ says, "Behold I stand at the door(of thy heart) and knock." Will you not let me in? Open it; open it fully. For where there is the sunshine of love there can be no shadow. Shadow exists only where sunshine can not reach. Sunshine in the heart makes sunshine in the mind. Will you radiate sunshine or shadow? Will you radiate happiness or unhappiness? Will you radiate contentment or discontent? Will you exert an influence for good or an influence for evil?

The heart, the mind grow on what they feed upon. Shall it be love? love for mother, love for Jesus; or will it be lovelessness? Make your choice, and be sure your choice is going to show what you are. If you are filed with love, you will radiate love; if you have no love then you will show an irritable temper. You will be cross. But take my advice: accept the love that Jesus offers; accept and cherish mother's love. Don't ever be ashamed to acknowledge your love for your mother; and never do anything that would make her ashamed of you.

THAT LETTER TO MOTHER

DO YOU live at home? No. Then you know what mother's letters mean to you, you know how much she puts into them; how much you can read between the lines of her longing for you, of her prayers for you, for her hopes concerning you, of your safety and uprightness and well being.

But you have no idea what your letters mean to mother. You have no idea how many times she reads them over, how much she treasures them, how much she gets out of them—how much they buoy her up when times seem dark and work seems hard, and you seem so far away.

Your letter and the hope of the next one is all she asks for these days, the only thing she really lives for. She asks no more than to know you are well. She knows—without you or anyone else writing it—that you are her son; and being such you must be good and strong, and clean and true and loyal.

POOR FATHER

A MAN—a father—recently remarked, "Mother has a day set apart in her honor; but where does poor father come in?" His daughter answered, "Father's day is every day. You have the privilege of working so mother can use your money in keeping the home and the family together." Is this all father is in your home?

The only people who have no regret for anything they ever said are those who have never said anything of importance.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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Discretion

A little said is oft times best,
  Let people think and learn the rest;
A noisy tongue and much abuse,
  Like a chattering magpie, is little use.

The gift of the gab and an empty mind,
  Belongs to the workman that lags behind;
His work half done, his day is spent;
  The time is lost, that to him is lent.

Dig deep when you build your mansion grand,
  Found on the rock and not on the sand;
The rock below, though it be hard to find,
  Will support your house, as well as your mind.

Some seek a life that's free from care,
  Where hidden lurks some worldly snare,
Where pleasures dance before their eyes,
  In rainbow radiance on the skies.

But if you'd be a soldir true,
  There is lots of work laid up for you:
Search first to know the Master's will:
  Then faithfully your task fulfill.

Let wisdom be your constant theme,
  In waking hours, and while you dream;
If the written word your guide you make,
  The proper course through life you'll take.

Then when he comes, well done he'll say,
  Thou followed me with care each day;
Share thou the joys of thy Lord:
  This shall be thy sure reward.

J. E. HOGARTH.

So Many Hypocrites

The man who finds fault with the church because "there are so many hypocrites in it," should be consistent, says a writer in the "United Presbyterian." He should refuse to eat bread because he had once found a loaf that was sour. He should refuse to partake of mutton because he had once seen a hog in the field with the sheep. He should refrain from marriage because some homes are unhappy. He should refuse to indulge in fish because he had found frogs, muskrats, and snapping turtles in the same pond.

Of all the types that a preacher has to deal with, there is none equal to the man who will not come to Christ because some poor soul has fallen from grace.—Selected by Robt. G. Huggins.

The Inauguration of God's King

Part Two

IT WOULD be nice to stay and dwell upon this beautiful description of the coming ruler but you will have to fill it in at your leisure. David understood the grandeur of it, for he continues: "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things, and sure, for this is all my salvation, and all my desire." This was all of David's desire and furthermore, he would not obtain his salvation until it should be accomplished. Knowing as he did that the promises made to him related to the future, he breaks out in an exalting strain in the 89th Psalm: "With my mouth will I make known thy faithfulness to all generations." "I have made a covenant with my chosen, I have sworn unto David my servant." "My covenant will I not break nor alter the thing that is gone out of my lips; once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." And again in the 33rd chapter of Jeremiah after we are informed of the captivity of Israel by the Chaldeans, the Lord tells Jeremiah to say these words: "Behold, the days come, that I will perform that good thing which I have promised unto the house of Israel and to the house of

Oregon State College

Judah. In those days and at that time will I cause the branch of righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, the Lord our rightoousness."

You must not be in a hurry to get away from this chapter, for the Lord has yet to tell us how we may know it shall be accomplished or fulfilled: "Thus saith the Lord, If ye can break my covenant of the day and my covenant of the night, that there should not be day and night in their season." We find God's covenant of the day and night in Gen. 8.22. It was given after the earth was smitten with the flood, and God said, "I will not again curse the ground any more for man's sake." "While the earth remaineth (there shall be) seedtime and harvest, cold and heat, summer and winter, and day and night shall not cease." Now God says, if we can break this covenant then "may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." It is now over forty-two hundred years since this covenant of day and night was made with man, and it has not yet been broken. It was some four hundred and fifty years after the covenant made with David that God said it could not be broken; and in likening it unto the covenant of day and night. with each successive day and night we are reminded of God's faithfulness; as the seasons come and go with seed time and harvest, we are reminded that God has not forgotten his plan nor altered his purpose. Summer's heat and winter's cold are a pledge to us that God will establish an everlasting kingdom upon this earth.

There are those who tell us these things are old; that they belong to the things of the past; and if they are to be understood at all, they must be interpreted spiritually. We says so too, for to interpret spiritually is to interpret according to the Spirit's word, and the Spirit's word tell us how to do it by comparing spiritual things with spiritual. On this principle we will look at another prophecy. You will recall the words of David after he had repeated what God had promised him, "Although my house be not so, yet hath he made a covenant with me ordered in all things and sure." Yes; David knew his immediate successors would not fully answer to the description God gave him of the coming ruler; and their history makes the fact known to us. To the last ruler on David's throne these words were spoken: "And thou, profane, wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord, Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is: and I will give it him" (Ezek. 21:26, 27). If language means anything, the same throne that has been overturned is to be restored and given to the one for whom it is reserved.

Our next task then is to find the rightful heir, so we go to the New Testament, and in the first chapter and first verse we find these words: "The book of the generation of Jesus Christ, the son of David." Then we turn to Luke's account and find that an angel was sent by God to a certain woman and said to her: "Thou art highly favored, the Lord is with thee: thou shalt have a son and shalt call his name Jesus. He shall be great and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." The throne of David was on Mount Zion, one of the hills upon which Jerusalem was built, and hence if we ever see Jesus reigning on David's throne, we shall see him there. Jesus was a mortal man subject to death: and to reign on a throne forever he must have an immortal nature. The apostle Peter knowing this said to the devout Jews who had assembled at Jerusalem on the day of Pentecost, "Men and brethren, let me speak unto you of the patriarch David, who being a prophet and knowing that God had sworn with an oath unto him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne. He seeing this before spake of the resurrection of Christ." The fact of Christ's resurrection not only makes known to us that he is now qualified to reign forever on David's throne, but also an assurance that he will do so. We have Paul's word for it in the 17th chapter of Acts: "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained: whereof he has given assurance unto all men, in that he hath raised him from the dead."

What testimony did Jesus leave us concerning his kingship when here upon earth? In Matt. 21:5 it is recorded that he applied the words of the prophet Jeremiah to himself: "Tell ye the daughter of Zion, behold thy king cometh unto thee.' "The daughter of Zion" in this place can mean nothing but the Jewish nation, Zion being the place of their capitol. When Jesus was brought before Pilate upon the charge of being a king in opposition to Ceasar, Pilate asked him plainly, "Art thou a king then? Jesus replied, thou sayest that I am a king. To this end was I born, and for this cause came I into the world" (John 18:36). Paul in

writing to Timothy calls this a good profession. Now we are many times informed that Jesus preached the gospel of the kingdom of God, and sent his disciples to preach the same message; and we can learn from them what their idea was concerning the kingdom from the question of Peter when he asked, "Lord, we have left all and followed thee; what shall we have?" Jesus said unto them, "Verily I say unto you, that ye which have followed me, in the regeneration, when the Son of Man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28).

To make it certain that the kingdom of God is synonymous with the kingdom of Israel, let us look at Acts 1:3 There we are told Jesus spent forty days with his disciples, speaking of the things pertaining to the kingdom of God; and "when they were come together, they asked him saying, Lord, wilt thou at this time restore again the kingdom to Israe?" There can only be one kingdom on the earth for Daniel says the God of heaven shall set up a kingdom which shall never be destroyed, and this kingdom shall consume all others. This is why Jesus taught his disciples to pray, "Our Father who art in heaven, Thy kingdom come. Thy will be done on earth." When the kingdom comes then will come the time of refreshing from the presence of the Lord, and God will send Jesus Christ whom the heavens must retain until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began.

We have seen some of the things the prophets have said. Here are some of the things that will come with the return of Jesus the Christ: "He shall judge the world in righteousness" (Psa. 9:8; 72:2; 96:13; 98:9). "I will restore thy judges as at the first, and thy counsellors as at the beginning, afterward thou (Jerusalem) shalt be called the city of righteousness, the faithful city" (Isa. 1:16). Concerning the king it says, righteousness shall be the girdle of his loins and faithfulness the girdle of his reins (Isa. 11:5).

Many more testimonies of the same glowing nature might be given, but it would-consume too much time to notice them now God speaking prophetically through the Psalmist says, "I have set my king upon my holy hill of Zion." Not one jot or tittle of his word shall pass away until all is fulfilled, for his word endureth forever. Ages ago God sware unto Moses, "As truly as I live, all the earth shall be filled with my glory;" and it will come to pass at the inauguration of God's king. The history of the world bears little resemblance to God's will being done and the earth being filled with his glory. Take a glance at the world today. Behold, the suffering, the oppression, the widows and orphans, caused by the rule of earth's unholy potentates. Look at the enormous amount expended in war by this country, 26 billion dollars, and then think of France, Great Britain, Italy, and Germany; and then ask yourself what more glorious tidings could be heralded through the land than a righteous administration is to be inaugurated. Still more glorious would those tidings appear to you could you realize that in the execution of them a princely diadem should deck your brow. The invitation still holds good. God is willing, yea, anxious and has pleaded with his people of old; he is still pleading with you: "Incline your ear, and come unto me, hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David" (Isa. 55:3). Jesus says to us from his Father's throne in heaven, if any man will hear my voice I will come in and sup with him. In Christ stead we beseech you to be reconciled to God; lay hold of the hope set before you in the gospel; reform your life and wait for God's Son from heaven.

WALTER TOMLINSON.

As it Was; As it Is

IN READING God's word, we find every dispensation ending in a great turning away from the truth as taught by inspiration. For a little while let us contrast the end of the Jewish age with the present age. To the Jews were given the oracles of God, which Paul styles the Holy Scriptures which he says are able to make us wise unto salvation through faith in Jesus the Christ (Rom. 3:2; 9:4).

To the church of the first born was given the word of truth (John 17:8; 2 Cor. 5:19).

To the Jews God sent his own Son that they might receive salvation through him (Matt. 21:37-45).

To the Gentiles God sent his own Son that through him they might be saved. How did the Jews receive the Son of God? They said to him, "Thou blasphemest in saying I am the Son of God" (Mark 14:61-64). This is the "son of Joseph" (John 6:42). They crucified him because he said, "I am the Son of God" (Matt. 26:63, 64).

How has the church in this end of the call to reign with Jesus received him? Some as did the Jews in the end of their age. They virtually say, "Thou blasphemest in that thou sayest I am the Son of God. This is the son of Joseph."

What does Jesus say of them? That when a man attributes the work of the Holy Spirit to an evil source that is blasphemy beyond forgiveness (Matt. 12:32; Mark 3:28, 29). God says of Jesus, I have begotten thee by my Holy Spirit (Luke 1:35; John 1:13). As said the Jews, they who reject the Son of God say, "Not so; he is begotten by Joseph." They crucify the Son of God afresh, and put him to an open shame; they cannot be renewed to repentance, because they have rejected the only name given unto men in which there is salvation (Heb. 6:6).

In the end of the Jewish age some believed on Jesus as the Son of God, but were afraid to confess him for fear of losing the patronage of those who did not believe (John 12:42, 43). Others believed but were afraid to confess him openly (John 3:12). How many are there today who believe, but are afraid to speak and write openly; afraid of losing caste; afraid of offending some in high places; afraid of losing custom or place; afraid to rebuke openly, having fellowship with those who deny the Lord; judging adversely between a brother of high degree and one obscure. There is a dividing line, as my beloved husband showed not long age in The Restitution; and all are either on one side or the other of this line. On one side is the broad way, pleasant to walk in, but the end is death eternal; on the other side is a narrow, strait path beset with thorns in the flesh, with sorrow, with scoffs, with adversity, with none of the pleasure, with none of the riches of this world; with persecution, with slander and all manner of evils to be borne for Christ's sake; and in this path is a little body who have counted it all joy to suffer these things for the great reward waiting for the faithful at the end. The Scriptures of God are the guide which leads us in this narrow path; we enter by becoming aliens to the world then crucify the flesh with all its (fleshly) affections and evil desires, forsake all whom we love if they will not come with us; hold no man's person in admiration for gain's sake; hold not one brother in high esteem for fear of loss in any way, nor lower another that one may come up higher. Finally, avoid even the appearance of evil. There are things which may seem innocent to the doers of them, but to those beholding, dishonor our high profession. Beware, lest we, as some in the Jewish age, are afraid to cry aloud and spare not lest the blood of those not warned be found on our skirts. To whom much is given, of him much is required. If we seek to please those who hold the truth of God in unrighteousness we are not having fellowship with God, but are walking with those in the broad way. Have no fellowship with the unfruitful works of darkness, but rather reprove them, and be not partakers of their sins (Eph. 5:11).

FLORA A. KNAPP.

The Gospel

THE WORD Gospel is from the Saxon Godes and spel. The former designates the Divine Being, and signifies *good*; the latter signifies a charm, consisting of some words of occult or hidden power. Put these together and you have as the meaning of the word—God's good Charm or Tidings (Acts 20:24), good news from the hidden source of all good, "whom no man hath seen or can see," and which truly is "the power of God unto salvation to every one who believeth" (Rom. 1:16; 1 Cor. 1:18). The Greek word used in the New Testament is euanggelion, from eu, sugnifying pleasing, joyful, good, well; and angello signifying to announce. Put these together again and we have an announcer, who is the Deity, and an annunciation of acceptable import, which is his message, and which is called "glad tidings" in Luke 8:1, and Acts 13:32, and which is also otherwise variously designated in the prophets, "good tidngs" (Isa. 61:1); "that good thing" (Jer. 33:14); and "the joyful sound" (Psa. 89:15).

The descriptive words "good," "glad," "joyful," as applied to the Deity's message are doubly true and appropriate in their application, describing as they do, 1st—The intrinsic value of what is thus communicated from above, from whence cometh every good and perfect gift; and 2nd—The joyful and gladdening effect produced in the thankful recipient. This cannot perhaps be better illustrated than by the saying of a wise king (Prov. 25:25), "As cold waters to a thirsty soul, so it good news from a far country." (Compare this with Luke 19:12).

This good news is, as to its nature, comprehensively, the whole will and purpose of God, concerning the earth and mankind in future, and styled by the apostle (Eph. 3:11) "the eternal purpose which he purposed in Christ Jesus." More specifically, however, it is as preached by Philip. Acts 8:12, "the things concerning the kingdom of God and the name of Jesus Christ."

Originally these things or details concerning both the kingdom and name were all in the future, and consequently were all a matter of prophecy or prediction; now, however, and since the ascension of Christ, the gospel is partly a matter of prophecy and partly a matter of fact—a fact in relationship to the death, burial, resurrection and ascension of Christ (1 Cor. 15:1-4), comprehending the particulars of his name, but a prophecy yet, until he returns to earth, as respects the establishment of the kingdom.

The sacrificial death of Christ as the Lamb of God has reference to the fall of the Adamic race, whilst the kingdom and exaltation of Jesus is instrumental and illustrative of the rise and ultimate perpetuity of the race. Without the first, the second would have been impossible; nothing higher than "the law of sin," which is death, could ever have had dominion in our members; the original sentence of "return" to that dust of which we were formed would have forever remained upon us, the blank finale of our existence.

It is the distinctive and exclusive feature of the gospel, however, to bring life and incorruptibility to light.

Apart from what is herein disclosed, men know nothing respecting these things. True, they have "sought out many inventions," but how to effect his own deliverance from the grave, whither he is justly consigned by reason of sin, is not in man. Man never had, in his best estate any experience of immortality. This has never yet been with any of the human race, with the exception of the Christ more than a matter of possible attainment. We say possible attainment, because the conditions imposed by the Deity involve such a whole souled surrender of the candidates therefor, to his will and commandment, that many, very many, even most, are thereby excluded by their own act and deed. This was never more graphically set forth than in the beseeching words of Jesus Matt. 7:13, 14: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, which leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way which leadeth unto life, and few there be who find it."

The characteristic feature of the good tidings is "deliverance" (Luke 4:18). Hence it is called (Eph. 1:13) "the gospel of salvation." This salvation, as to the place where it will be realized, is locally connected with the earth, and as to the time when it will be realized, that will be at the termination of the present time of the Gentiles; hence it breaks in upon the world at "the set time to favor Zion" Psa. 102:13); "the time that the saints possess the kingdom" (Dan. 7:22); "the times for the restitution of all things" (Acts 3:21); "the times of refreshing from the presence of the Lord" (Acts 3:19); "the dispensation of the fullness of times" (Eph. 1:10); "the times of Messiah" (1 Tim. 6:16); "and the time of the dead that they should be judged and receive their reward" (Rev. 11:18): concerning which John adds, Rev. 20:4, "And they lived and reigned with Christ a thousand years and to add once again, it is at this period that the rejoicing conquerors over death and the grave exclaim in rapturous adoration of their powerful Savior, "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and has made us to our God kings and priests; and we shall reign on the earth" (Rev. 5:10). F. R. S.

WHAT GOD SAYS CONCERNING OUR DUTY TO OUR PARENTS

IN EXODUS 20:12 we read: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

This is the fifth of what is known as the "ten commandments." These commandments were the law given by God to Moses for the guidance of Israel in their journey through life. Paul in Ephesians 6:1-3 calls attention to this commandment when he wrote: "Children obey your parents in the Lord; for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." Notice that the apostle lays a special stress on this commandment, for he says this is the first commandment with promise. Then in Matt. 15:4 our attention is again called to this when we read: "God commanded saying, Honor thy father and thy mother: and, he that curseth father or mother, let him die the death." The latter part of this verse is a quotation from Exodus 21:17 which reads, "And he which curseth his father or his mother shall surely be put to death." In Deuteronomy 27:16 is the following passage: "Curseth be he that setteth light by his father or his mother, and all the people shall say Amen." The wise Solomon commenting on this subject, wrote in Prov. 20:20: "Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness." If God caused all these and other passages to be placed in his Book for our guidance, what should our attitude be toward our parents? The answer is, love and affection, with perfect obedience. This not only is our duty, it also is our privilege, a privilege we should constantly exercise, for it is pleasing to our Lord.

A. D. DONALDSON.

Gifts are good and proper in their place, but God wants YOU and not your gifts only. Yield yourself to his divine control.

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Editorial

Cleveland Miscellanies

Practical Suggestions

DEAR BROTHER BROWN:

IF AGREABLE to you I wish to publish the following in the paper of which you are Editor.

To those interested in the edification of God's church:

You have no doubt received and read the report of the meeting held in Oregon, Ill., last November. One of the results of that meeting was the appointment of the committee named at the close of the report whose duty are worded as follows

To put forth diligent effort toward discovering a scriptural plan and method that will in practical application provide us with a central working body, with a view to providing at the earliest opportunity literature other than regular church papers for disseminating among all; likewise books and booklets for common sale, an educational system for aiding and directing those who desire access to such advantages, and a General Headquarters through which interests now unserved, but common to the fellowship in general, can be served.

The chairman of the committee has appointed the undersigned to conduct an educational campaign through those of our papers which are agreeable, the object of the campaign being the discovery through co-operative study the scriptural plan and method that will make us into such a working body which will bring about the above results.

To introduce this campaign, I am appealing to any and all who may read this to write and publish your thoughts on the needs and benefits of united work in the Master's service and the duties and opportunities of Christian life or any other topic touching upon this subject.

Th committee hopes to be able to give something for your consideration and we hope it will be received in the spirit in which it is given, the spirit that comes from the desire to see Jesus alone magnified in the church and through him God.

What you write, write with this desire and in this spirit, praying for wisdom that you may so word your thoughts that this spirit may be manifest to all, and we have confidence toward God that the desire of our hearts will be gratified

We need each other's co-operation in this work and, to safeguard the work from being tained with fleshmindedness, let our constant prayer be consecration to Christ.

If you have not sent Brother Austin a reply to the report, do so at once, after studying it and spirit back of it. Comment on it freely and honestly, pointing out anything which you consider unscriptural or wrong, but in the spirit of love.

Yours for Christian love and Christian unity,

ALZA KING.

Editorial Comments

IN PUBLISHING the above communication we must confess to a feeling that in some respects it is vague and lacking in clear definition. The establishment of a central working body would involve a tremendous amount of labor and expense, and for that reason alone it should only be undertaken where there is a clearly defined purpose to be served or an urgent need to be met. The object and purpose for which this central body is to be established, as stated in the above letter, does not seem to us to justify so great an undertaking.

The first reason given is: "To provide literature for dissemination among all; likewise books and pamphlets for common sale." Now I am sure there is no lack of such literature; the cover pages of The Restitution and other papers advertize an ample supply and variety of books and booklets. It has seemed to us that this is the one thing in which we excell. Every subject seems to be covered with well written leaflets, pamphlets, and books. To establish a central body for this purpose would seem to us to be an unnecessary duplication of effort.

The second reason given is. "To provide an educational system for aiding and directing those who desire access to such advantages," and a general headquarters through which interests now unserved, but common to the fellowship in general, can be served. This conveys no definite thought to the readers; "an educational system" may mean much or little. "Interests now unserved" means absolutely nothing to those not in the secret. We have read through the pamphlet containing the report of the Oregon Conference, and have been unable to obtain from it any clear, definite idea as to its meaning. It seems to deal in vague abstraction. Perhaps it is our obtuseness that is the trouble; if so, we will be glad to be instructed. We earnestly desire to serve the cause of Christ and the truth, and if this movement for a central body will help in that direction we may be depended upon to support it. In any case we will go along with it just so long as its proceedings are in harmony with the Scriptures and is true to the faith once (for all) delivered to the saints (Jude 3).

There is no use deceiving ourselves, however, with the thought that organization is the thing we most need. When the writer united with the church of God one of the things that delighted him was to find a splendidly organized and active Berean Society, the object of which is to stimulate Bible study and distribution of literature. Despite the efforts of the capable staff of workers, the secretary some time ago reported that there was practically no call for the literatue freely offered. This illustrates the fact that the thing needed more than organization is, consecration of the individual believers; more love for Christ and the truth, and more crucifixion of self. Let us, dear brethren and sisters, take care that while we are looking for larger fields of usefulness, we do not overlook the work that lies at our feet in the little corner in which God has placed us. Let us each do our individual duty, and by our example inspire those arond us, to do the same, and we will do the greatest service for Christ, the truth, and our fellowmen.

Don't Read Your Bible

AT LEAST if you don't want to run the risk of becoming a pro-German. That there might be danger of this we gather from knowledge that has just come to us. It seems that late in 1917 Dr. Willard A. Paul, a Boston physician and a humanitarian, a member of the Association to Abolish War, proposed to print the Sermon on the Mount without note or comment. Whereupon the Secretary of the association was officially informed by the Department of Justice that such a proceedure would be regarded by the Department as "pro-German." It may be dangerous even now to give wide publicity to this rare bit of oriental literature. To read it in Congress and suggest that the slightest heed be paid to its precepts would upset many a kettle of fish. We judge, from what we see in the daily press, that a large majority in Congress never heard of the Sermon on the Mount.—Our Dumb Animals, April, 1921.

Good Company: A Serial Article: By Bro. S. H. Thomas

Immortality and the Prophets

LAST NIGHT in earnest meditation, I in my humble lodgings sat, my Bible on my knee. In vain had been my search, and lifting up my tearful eyes to him who knoweth all things, even the end from the beginning, I raised my voice in earnest prayer: "O God, maker of heaven and earth: thou who can toss the mountains as a ball, or gather the sea in the hollow of thy hand: give me I beseech thee light upon the great question of immortality, and of the mystery that stands behind the portals of the grave. Is death a friend that frees a captive soul, as priests and preachers teach? Or is the dread enemy of our race, who holds beneath his cruel hand secure in lands of darkness, silence, and forgetfulness, the great, the good, the pure and the noble, and likewise the low and beasly of men? Oh that I had lived in the days of the blessed Jesus or thy servants the prophets, that I might enquire of them this most vital question."

And behold, as I prayed a wondrous thing did happen. The narrow walls of my lowly room faded away, and in their stead a chamber that might the new Jerusalem. Its magnificance was beggared the power of description; its ceiling like the heavens, and set with sparkling diamonds like the stars. Its walls and balconies, of burnished gold and studded thick with dazzling gems and precious stones. And as I marvelled at the change, methought I heard strains of music, sweeter far than ever heard by mortal ear. Nearer, and yet nearer, came this heavenly harmony, and as I gazed in speechless rapture for the source of this marvelous melody, I saw (and falling prostrate at the sight) a heavenly host advancing through the portals of the temple. Abraham, Isaac, and Jacob, and all the holy prophets stood before me, and king David also. Yes; and Peter, Paul, and others—all were there, one vast and awesome pageant. And at its head stood Jesus Christ, my Lord and King, his eyes like flaming fire, his countenance kind, and gentle, yet as the sun when he doth shine in his brightness. At this noble and appalling sight, my speech forsook me, and I hid my face in fear, when lo, I head a voice sweet and low like running waters, or the voice of spring say: "Son of man, thy supplication has come up before me. Thy prayer is heard. Behold. Jesus and the prophets are before thee. Cast aside therefore thy fear; arise, and question them."

And as I heard the gracious words, behold, the strength returned to my palsied limbs; my trembling tongue regained its speech, and standing on my feet I spake as follows:

"O Jesus, Lord and King of all the earth! Be it known to thee and thy most noble associates, that much discord and strife exists among the children of men concerning the state of the dead, and the nature of the soul; and I come to thee for knowledge. Is it a fact that the soul of man is immortal by nature, and remains alive and conscious after the change which we mortals call death? Is it a fact, dear Lord, that death is not death, but endless life in bliss or misery as the children of men do teach?"

"Son of man, 'the wages of sin is death: but the gift of God is eternal life. In death there is no remembrance of thee, in the grave, who shall give thee thanks' (Psa. 6.5). God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life (John 3:16). Be it known unto you that these rewards and punishments are not meted out until the resurrection morn; the state of all the dead, between death and that great day being that of forgetfulness. A peaceful, dreamless sleep. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear my voice and come forth: they that have done good unto the resurrection of life; they that have done evil, unto the resurrection of condemnation (John 5:28).

"King David, thou sweet singer af Israel, what is thy testimonm concerning the dead? Are our loved one that have gone before, now playing on golden harps before the throne of God?"

"When man dies his breath goeth forth, he returneth to his earth; in that very day his thoughts perish (Psa. 146:6). In death there is no remembrance of thee (God), in the grave, who shall give thee thanks? (Psa. 6:5) For the living know that they shall die, but the dead know not anything (Eccl. 9:5)."

"Then King David, you do not expect to go immediately at your death, to your reward?"

"Son of man, as for me, 'I shall be sataisfied, when I awake in his likeness' (Psa. 17:15).

"Paul, thou great apostle of the Gentiles, what is thy testimony concerning the soul? Has man an immortal part, which therefore cannot die, and which even God himself cannot destroy, but by virtue of its undying nature must of necessity continue in conscious existence after the dread calamity we men call death."

"Mortal man, I call heaven and earth to witness that Jehovah God, the only potentate, the King of kings, and Lord of lords, he only hath immortality (1 Tim. 6:15, 16)."

"O Paul, most reverend sir, dost thou tell us then that death ends all, that the dread sleep is endless slumber?"

"Nay, nay, my son. 'For as in Adam all die, so in Christ shall be made alive' (1 Cor. 15:21). Be it known unto thee that the only hope of all mankind rests upon a resurrection of the dead, for 'if there be no resurrection of the dead, then they which sleep in Christ are perished' (1 Cor. 15:18)."

"I crave your pardon, Paul, but if they who are in Christ be now in heaven, playing on golden harps before the throne of God, as men teach, how canst thou say of them, 'they are perished if there be no resurrection of th dead?' Wherein would they profit by a resurrection of this vile body of sin and death, and a second union therewith, if their lives be already cast in such pleasant places?"

"Son of man, as has been said, so say I again, 'the dead do not praise the Lord, neither any that go down into silence' (Psa. 115:17); 'For there is no knowledge, nor wisdom, nor device, in the grave whither thou goest.' The children of men do greatly err in this matter. The state of the dead between death and the resurrection, is a calm, dreamless sleep, and its duration, though it may span long centuries, is to the comprehension of the subject but the flash of a sunbeam, the twinkling of an eye."

"Solomon thou son of David, upon whose kingly brow doth wisdom sit enthroned, give us of thy knewledge concerning this matter."

"Son of man, as has been said, so say I also, 'the dead know not anything' (Eccl. 9:5). Their worw has ceased; no device have they, nor knowledge nor wisdom. These possessions belong to life; death is forgetfulness, a land of darkness, as darkness itself, without order, and where the light is as darkness."

"Father Job, thou who art famed among men for thy patience and loving kindness, tell me, I pray thee: Do God's people take on a mantle of life at death? Do they still watch over the destinies of their children and loved ones on earth, while enthroned in the high courts of heaven, as men teach?"

"Son of man, your teachers are blind and greatly err, for as king David has said, 'man dieth and returneth to his earth, in that very day his thoughts perish.' 'His sons cometh to honor, and he knoweth it not; they are brought low, but he perceiveth it not of them' (Job 14:21).

"Isaiah, thou faithful prophet of the most high God, what is thy testimony concerning the state of the dead? Is it a fact they are not dead, but alive in heaven, singing praises before the throne of God?"

"'The grave cannot praise thee (God); death cannot celebrate thee: they that go down into the pit, canont hope for thy truth' (Isa. 38:18). Son of man, the prophets of God know nothing of an immortal soul in man, as a present possession, nor of conscious existence for the dead, between death and the resurrection. Let your sages and wise men seek wisdom at the feet of a little child, which mourns the loss of a fond and loving mother and refuses to be comforted, because she is not. Mortal man say not to those who mourn, 'The dead still live.' Seek not with pagan lies and groundless fables to comfort those who weep. But rather point with joyful hope to resurrection's glorious morn, and shout with us the gladsome truth, Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for the earth shall cast out the dead' (Isa. 26.19).

Then, he who is my King raised up his voice and said: "'Fear not; I am the first, and the last: I am he that liveth and was dead, and behold, I am alive for evermore. Amen; and have the keys of hades and of death' (Rev. 1:17, 18). Behold with these 'keys,' I will come in due time, and open wide the doors of the grave, and let down the bars of hades. I will say to death, 'Give up;' and to the enemy, 'Hold these not back.' And my voice they shall heed and come forth, my sons and my daughters, out from under the hand of the enemy shall they come with leaps and shouts of joy and gladness. For have not I said, O grave, I will be thy destruction?"

And as he spoke these words of hope, for death cursed man, I closed my eyes in silent praise and adoration; and when again I gazed, behold, the vision grand had passed. Again I sat within my humble cot, my Bible upon my knee: I had been dreaming.

S. H. THOMAS.

"Another Beast"

Verse 11: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."

"Another beast," as compared with the dragon and with the beast like a leopard.

"Another beast," because he is different in his origin, "coming up out of the earth," while "the beast," like a leopard, came from the sea. "Another beast," having only two horns, while the one like a leopard has ten horns. "Another beast," because he has no marks of royalty, nor of blasphemy: while the beast like a leopard has "ten crowns upon his horns," "and upon his heads the name of blasphemy."

The divine Spirit foreseeing the efforts that would be made to make this beast some phase of the seven headed and ten horned Roman beast, has given marks enough, so those that do so are without excuse.

COMING UP OUT OF THE SEA

This beast being a symbol, must come out of the symbolic earth, because the law is every thing after its kind (Gen. 1:25). And to find the genealogy of this symbol, we must find out what the earth is a symbol of. On the literal earth there is a symbolic heaven and earth.

The heaven is above and the earth beneath. Therefore we read in Deuteronomy 32:1: "Give ear O ye heavens, and I will speak; and hear, O earth, the words of my mouth." And again in Hosea 2:21 we read, "And it shall come to pass in that day, I will hear, saith the Lord. I will hear the heavens, and they shall hear the earth." The same truth is illustrated in Rev. 12. The great red dragon is cast out of the heaven into the earth; as was the German Kaiser; he was supreme in the German heaven, but the world war cast him out of the heaven "into the earth." The mother of Constantine was of plebian birth, and when her husband Constantine was promoted to the rank of Ceasar, he divorced Helena the mother of Constantine, and took a royal bride, leaving Constantine and his mother in disgrace. But Constantine being named by the soldiers in Britain to succeed his father Constantius, made war against Galerius, and fought his way to the throne, being hailed by the people as their deliverer from the tyranny of Galerius. So that during the war Constantine and his army was in rebellion against the royalty of the empire. Therefore in symbolic language, Constantine and his army were the army of the earth. Therefore we read in Rev. 12:16: "And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

The flood out of the mouth of the dragon was the pagan armies of the empire; and the earth that swallowed them up was the victorious army of Constantine that helped the woman: the Christian church

Now we can understand the symbolism of the earth, out of which the two horned beast came And we perceive him to be a product of the clay that was mixed with the iron, in the feet and toes of the image of Daniel 2, the clay being earth, the same material out of which our two horned symbol came. The evidence is complete that the counterpart to this symbol is a democratic nation.

First, because he comes up out of the earth, the symbol of the common people, in contrast with royalty who inhabit the heaven.

2nd. Because he has no marks of royalty in contrast to the crowned leopard and dragon, both of which bear marks of royalty.

3rd. Because he appeals to the dwellers on the earth to make the image of verse 14, as Woodrow Wilson did to the American people to ratify the peace treaty, and the Peace League of the Nations.

And as nothing but big things are noted in the Revelation, as sure as it represents a democracy, it represents the United States, the greatest democracy on earth; and if the prophecy failed to notice the United States of America, in revealing future events, it would be from a national standpoint a failure.

TWO HORNS LIKE A LAMB

Two horns are natural to most horned animals, and here the numbers may have no signification; but being like a lamb indicates the peaceable disposition of the animal.

But the combination of lamblike horns with speech as a dragon in the same power is a paradox among symbols; and if we find it in the counterpart of this symbol, it will be a wonderful exhibition of foreknowledge.

Speaking of Joseph, it is written: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns with them he shall push the people together to the ends of the earth" (Deut. 33:17). "And Jedekiah . . . . made him horns of iron: and he said, Thus saith the Lord, with these shalt thou push the Syrians, until thou hast consumed them" (1 Kings 22:11). These quotations give the sense in which horns are used in the Bible. The nature of the power indicated by horns like a lamb, and speech like a dragon, is exhibited in the United States as in no other power known in history.

In the war of the Southern Rebellion 1862-65, to the rebels it spoke like a dragon, strong and powerful; but to the conquered states it was lamb like; no executions for treason, nor confiscation of property.

In her war with Spain, she spoke in the Philippines and on the coast of Cuba like a dragon; but was lamblike to Cuba. And in the late world war, the United States entered the conflict in the cause of liberty and humanity; seeking no territory, only safety and liberty for all nations.

But she spoke to Germany like a dragon, and to the young republics she is very lamb like. And on our northern frontier from the Atlantic to the Pacific there are no fortifications, no big guns; and this fact silently but surely proclaims our lamb like, peaceable disposition.

The dragon like speech is plainly seen in our Munro Doctrine as voiced by Secretary Olney of the Cleveland administration, when in controversy with Great Britain over the Venezula affair. He said, "We are sovereign on this continent and our fiat is law." It would be hard to conceive of any speech more dragon like, and that to one of the strongest powers of Europe.

The dragonic speech of our politicians is plainly in evidence when they speak of scrapping the Peace League of Nations; and of forming a new association of nations. Now why is the dragonic speech so much in evidence in our country? Answer, because we are a young giant that knows his strength and is afraid of no nation.

Why then are we so peaceable and lamb like as a nation? Answer, because we are educated in our public schools to know that war is hell, and should be awarded for the benefit of the human race.

Verse 12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first whose deadly wound was healed."

The worship here spoken of is by the two horned beast making an image to the first beast, and enforcing its worship.

Verse 13: "And he doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men."

The United States is noted for doing big things; not lying wonders. but scientific wonders. The French failed in digging the Panama Canal; the United States took hold and finished the work. The world was in danger of being enslaved by Germany. The United States in fifteen months selected, trained, equipped and transported over three thousand miles of submarine infested seas, two millions of men; "the war was won and the world was saved" (Woodrow Wilson). And great are the wonders done in the realms of electricity, of which Benjamin Franklin heads the first rank. Edison being recently asked, "What do you feel to be your most valuable contribution to humanity and civilization?" replied, "Probably the application and distribution of electricity in our daily life."

Verse 14: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had the wound by a sword and did live."

This symbol and the dwellers on the earth are one party, for he came up out of the earth: and when they are deceived, he is deceived; for he is their symbol.

GEO. FRANCIS.

The Miser's Prayer

O THOU well beloved and all-powerful dollar; we come to prostrate ourselves before thee, to pay our devotions at thy shrine. We acknowledge that thou art the source of all our enjoyments in this life,—and of all that we can hope for in that to come. Our hearts best affections are centered in thee, and in thee do we delight; for thee we sacrifice every finer sensibility of our natures; for thee we pass toilsome days, and sleepless nights; for thee we become aliens from the comforts of home—and the kindly enjoyments of society; for thee we willingly sacrifice our own comfort and that of others, diligently following the meanest practices that we may secure thine all-powerful favor. For thee we grind the face of the poor, keep back the hire of those who serve us, exact the utmost farthing from the widow and fatherless, drive the grey-haired beggar from our doors, and spurn the infant child that solicits bread at our hands. For thee we are guilty of every mean and dishonorable action, for thee we pierce ourselves "through with many sorrows," and sacrifice our hope of eternal life and everlasting inheritance.

To thee we look for comfort when the icy hand of death shall feel after our heartstrings. Forsake us not when our grey hairs come with dishonor to the grave; when those we have wronged—the orphan, the destitute and forlorn—shall invoke curses on our hoary heads. To thee we look for consolation when the terrors of the great vengeance day shall stare us in the face; when the canker of our ill-gotten and closely hoarded gold and silver shall eat our flesh "as it were fire;" when the cries of those who have "reaped down our fields," and whose hire has been kept back by fraud shall have entered into the "ears of the Lord of Sabbaoth."

Even now, there is with us a "certain fearful looking for of judgment, and fiery indignation that shall devour the adversaries;" and we are forced to invoke to our aid the memory of all the millionaires of the past time to keep us true to our purpose of loving thee, and thee only. O thou great dollar, that hast rescued the greatest villians of past time out of the hands of justice, save us from the hands of the final Judge. Forsake us not, we pray, for it is our determination to be faithful unto death, and then the judgment. The judgment! Our hearts sink within us at the thought! The course of justice is turned by thy mighty influence now, but will it avail in the coming day, and with a spotless judge? O Almighty dollar hear us, hear us, for all our trust is in thee. Amen.—J. Lenfest.

Certainty of Destruction

LORD GREY ON THE NEXT WAR

LORD GREY has made his long delayed appearance at Glasgow to receive the Freedom of the City, which was to have been bestowed upon him August 4th, 1915. He says that he then warned the Austrian ambassador that the war would result in something approaching revolution in all the countries that took part in it. Lord Grey tells us that if we "have another war 20 years hence it will in a sense be like this war, but it will be infinitely worse, and there is a certainty that it will destroy the civilization of Europe. The suffering it will cause with its deadly scientific weapons and owing to the economical chaos it will bring about will be too much for human endurance and the world will go the way of Russia." Lord Grey now opposes any fresh attempt to rely upon armaments and would rather depend upon the League of Nations preferring as he puts it, "the chaos of Utopia to the certainty of destruction.—Selected by Geo. B. Alldridge.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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Sing!

Don't find fault, just sing a little,
  That will help the world along;
I forget that I am toiling,
  When I listen to your song.

Just last night, a little robin
  Hidden by the brooklet's side
Said "Be cheery, cheery, cheery,
  Whatever may betide"

And I straightway grew the stronger,
  Gladness leaping through my veins,
And my tasks were quickly finished,
  Hands so helped by red-breast's strain.

How much more your peaceful stanzas
  Has of power o'er troubled breast,
Hushing marshalled strife to quiet,
  Soothing vain regrets to rest.

AUNTIE WINCE.

Resurrection, Responsibility, and Judgment

PART TWO

THEY ALSO quote Job 10:21: "Are not my days few? cease then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death." They argue that as Job states in the 21st verse that he shall go to the grave and shall not return, and in Job 19:26 states that after worms destroy his body, yet in his flesh he shall see God; that Job did not mean that he would not return from the grave, but that he said it under the impulse of the moment. Therefore they claim that all the numerous passages of Scripture which state that all those who have not come into the knowledge of the truth, shall not be resurrected were written by their authors under the same conditions; and do not mean what they say! Suppose that we would apply this argument to the other side of the question and say that Job did not mean that he would see God after worms destroyed his body; but that he intended to remain in the grave and not return; what would be the result? It would destroy our blessed hope. The Scriptures must harmonize from Genesis to Revelation. If they do not harmonize there is no truth in them. That is the reason there are so many higher critics and infidels, because the preachers make the Bible contradict itself by preaching lies and false doctrines. This verse, when analyzed correctly, harmonizes correctly with all the other passages of Holy Writ which prove manifestly that the unresponsible will not be raised.

You will notice that in the 21st verse there are two supplied words; the words "whence" and "even." These words do not occur in the original Hebrew. Young's translation reads: "Before I go, and return not to the land of darkness and the shadow of death." Job did not mean and did not say that he was going to the land of darkness and the shadow of death. He said that he was going to the grave, but he did not say that he would not return to the grave. He said that he shall not return to the land of darkness and the shadow of death. What is the land of darkness and the shadow of death? In reading Isa. 9:2; 60:2, 3; Jer. 13:16; Matt. 4:16, we learn that it does not refer to the grave, but to the condition of the earth and its inhabitants, especially before the light of the glorious gospel of Christ shined unto the Gentiles. It is to these conditons of the earth, trials, temptations, afflictions, wickedness, murder, idolatry gross darkness, etc., and Job says he would not return to. When Job returns from the grave, he shall not return to these conditions; but shall return to the glorified state, the immortal state. Death, afflictions, gross darkness, etc., shall not have any effect on him.

Oregon Bible College

David in the 23rd Psalm states that, "though he walk through the valley of the shadow of death, he would fear no evil." David did not mean that he would walk up and down through the grave; because there is not any consciousness there, and nothing to cause fear. He had reference to his walk as a son of God in this life: being surrounded by his enemies, who caused him great danger. Therefore death was overshadowing him or staring him in the face, but he did not fear because God's rod and staff comforted him. In Job 10:22 we read that "the light is as darkness (utter gloom, Leeser trans.). Leeser says that the word darkness or utter gloom in this sense means, "not perfect darkness, but that grey, uncertain glimmer before perfect night sets in. There is no such light like this in the grave.

The light in this verse has reference to the truth of God's great plan of salvation, which men pervert and hold in unrighteousness: and thereby changing it from light into darkness (Rom. 1:18; Gal. 1:6-9). Also in Isa. 5:20 we read, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness!" So we see that Job did not signify that he would not return from the grave; but that he would not return to these conditions upon the earth. Because he will return from the grave to the glorified state with immortality.

They love to quote Rom. 11:26, "And so all Israel shall be saved, as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" Paul states in Rom. 9:6-8, "They are not all Israel which are of Israel: neither because they are the seed of Abraham, are they all children: but In Isaac shall thy seed be called. That is, they which are children of the flesh, these are not the children of God: and the children of the promise are counted for the seed." Therefore all those who have accepted God's plan of salvation by faith in Jesus Christ in every dispensation are truly Israel, and are heirs according to the promise (Gal. 3:28, 29). Paul says that "Esaias also crieth concerning Israel. Though the number of the children of Israel be as the sand of the sea a remnant (not all) shall be saved" (Rom. 9:27). A few out of all tribes.

Another fortress which they love to hide behind is 1 Cor. 15:22: "For as in Adam all die, even so in Christ shall all be made alive." The first extremists quote this verse also to prove that only those who are baptized into Christ are made alive; and the second extremists believe that through Christ all will be made alive. Who is Paul speaking to? The Corinthian brethren, who were followers of Christ, and who will be raised to immortality. He is not speaking of those who heard the gospel and would not accept it, or those who have apostatized from the faith; or those who have not heard the gospel. He tells us in the 51st and 52nd verses of this same chapter who he is speaking to: "Behold I show you a mystery; We shall not not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Who would be so ignorant to argue that the word "all" in this verse includes all the heathen, the responsible and apostates? We know that these will not be changed to immortality. They also argue that as every individual dies in Adam, as every individual will be raised through Christ, and the word "all" is used in both cases. But if you question both classes of these extremists you will find that they do not believe that Enoch and Elijah died. Consequently they falsely admit that there are two exceptions to the word "all" in this verse: because it includes every individual in the same class spoken of in verse 51.

We will now destroy the last breastwork. They quote John 5:28, 29 as their strongest argument. "Marvel not at this: for the hour is coming in the which all that are in the grave shall hear his voice, and come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." They build their whole doctrine on the little word "all."

We have already proven that there are exceptions to the word "all," and that it only includes all those of a certain class. We read that Christ is an exception to the word "all" in 1 Cor. 15:27. The three Hebrew children were exceptions to the word "all" in Dan. 3:7, 12. The word "all" in John 5:28, 29 includes every individual of two classes only: "They that have done good, and they that have done evil." It does not include the heathen or the ignorant who cannot discern between good and evil. Daniel also modifies this statement by saying, that "many of them that sleep in the dust of the earth shall awake." Also it only includes those whom God remembers as in their graves. The heathen or all irresponsible are not recognized by God as in their graves. "They are like the beasts whom God remembers no more" (Psa. 88:5; 73:22; 49:19, 20; Eccl. 9:5, 6). They are dead, they shall not live; they are deceased, they shall not rise" (Isa. 26:14). "They are extinct, they are quenched as tow" (Isa. 43:17) "They shall remain in the congregation of the dead" (Prov. 21:16). "And sleep perpetually and not awake" (Jer 51:39, 51). "They shall be as though they had not been" (Job 3:16; Obadiah 16). "For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth" (Isa. 38:18). They have sinned without the knowledge of God's laws, and shall perish without the knowledge of his laws (Rom. 2:12). They will not be judged, because they have sinned without the knowledge of God's laws or the gospel, and do not have any imputed sins to give account of. They "have their portion in this life" (Psa. 17:14). They shall utterly perish in their own corruption (2 Pet. 2:12). "They shall go to the generation of their fathers; they shall never see light" (Psa. 49:19, 20). Many more passages could be quoted, but if these are not convincing, it would be useless to quote more.

Now the question arises, Is God just and merciful in dealing with mankind in this manner? "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay; of the same lump to make one vessel unto honor, and another unto dishonor? Therefore hath he mercy on whom he will." God is a discerner of the thoughts and intents of the heart, neither is there any creature that is not manifest in his sight (Heb. 4:12, 13). Jesus said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). Therefore, we must first have love for God, and a desire like the prophet Daniel, to know the truth of the matter (Dan. 10:12). "Seek, and ye shall find: knock and it shall be opened unto you" (Matt. 7:7, 8). God is also seeking those who will worship him in spirit and in truth (John 4:23). Christ also states in Rev. 3:20, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." So we see that it is not God that causes the gospel to be hid from those who are lost. Paul states in 2 Cor. 4:3-6 that "the god of this world (lusts of the flesh) hath blinded the minds of them which believe not." We have already proven that the gospel has been preached in all these dispensations from Adam unto the present day. Paul also says that, "the gospel was preached to every creature which is under heaven" (Col. 1:23). Also there are thousands of angels sent forth to minister for them who shall be heirs of salvation (Heb. 1:14; Matt. 18:10). Christ also makes intercession for them (Heb. 7:25; Rom. 8:34). The Bible is printed in every language under the sun, and is distributed to every part of the globe. He has set before all mankind a blessing and a curse: a blessing if they obey the commandments of God; and a curse if they disobey or turn aside out of the way of the commandments of God (Deut. 11:26-28). Therefore Paul says in Rom. 2:11 "There is no partiality with God" (Emphatic Diaglott). Then in the 12th verse he tells why; "For as many as have sinned without law, shall perish without law: and as many as have sinned in the law shall be judged by the law." So all those who "wander out of the way of understanding" by not "seeking the Lord while he can be found," and not opening the door while he is knocking, "shall remain in the congregation of the dead." "Behold, now is the accepted time; behold now is the day of salvation" (2 Cor. 6:2).

Why were there only eight saved out of the flood, only three out of Sodom, and only two entered the promised land? God could have destroyed all of them just as easily. He had mercy on only those who found favor in his sight. Christ says that "as it was in the days of Noah and Lot so shall it be in the day when the Son of Man is revealed. One shall be taken and another shall be left (Luke 17:26-36). A remnant only shall be saved (Isa 11:16; 24:6; Zech. 14:16; Zeph. 3:12). Only a few, a little flock, shall enter the strait gate into the kingdom (Luke 12:32; 13:23, 24; Matt. 7:13, 14; 22:14; 11:25, 26). This little flock will not be composed of the highly educated rich, honorable and wise men after the flesh; but are constituted of the meek, humble, and poor of this world, rich in faith (Jam. 2:5; 4:6; 1 Cor.126, 27; Matt. 5:5; 11:25, 26).

Dear reader, do not be a radical or an extremist. Do not be swept into oblivion with the current of civilization. It is easy to swim with the current. Make for the shore before you sink never to be raised again. "If the blind lead the blind, both shall fall into the ditch." Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Cease from making the heart of the righteous sad, whom God have not made sad; and strengthening the hands of the wicked, that he should not return from his wicked ways, by promising him life (Ezek. 13:22). Convert the sinner from the error of his ways, and thou shalt save his soul from death, and shall hide a multitude of sins (James 5:20). Dear reader, put on the breatplate of faith and love; and for an helmet the hope of salvation: Watch and be sober that the day of th Lord may not take you as a thief in the night.

EUGENE C. MILLER.

This article "Responsibility, Resurrection and Judgment" may be obtained in tract form from The Restitution Office for 5 cents each or 50 cents doz.

The Restoration of Israel and Zionism

ON NOVEMBER 2, 1917, Arthur James Balfour, Secretary of State for Foreign Affairs of the British government, wrote a letter to Lord James Rothschild, Vice-president of the English Zionist Federation. That letter will go down as the most important document in the history of the Jewish people since the destruction of Jewish political life in the year 70 of the current era. History will record how England with all her mighty energies strained in a life-and-death struggle with the most powerful and ruthless military autocracy the world has ever known, spoke to the scattered and helpless Jewish people the following momentous words:

"His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people and will use their best endeavor to facilitate the achievement of this object, it being clearly understood that nothing shall be done which shall prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and politcal status enjoyed by Jews in any other country."

This action on the part of the British government was entirely in accord with its traditional policy of sympathy with Jewish national aspirations. What gave the Balfour Declaration a new significance however, was that the British army was at that moment engaged in the conquest of Palestine. This conquest was finally achieved by General Allenby at the end of September 1918, by what many believe was the most brilliant military stroke in the whole war. And the fact that in the final stroke for the liberation of their homeland Jewish soldiers fighting under the British and Jewish flags as a distinct unit of the English army participated, and the fact, further, that a Zionist Administrative Commission headed by Dr. Chaim Weizmann is functioning in the land with the authorization of the British government, these two first bear testimony to the sincerity and promptness with which the British government was prepared to facilitate the establishment of a national home for the Jewish people in Palestine.

Even before the British forces encircled the Turkish army in Palestine, the Balfour Declaration had received the concurrence of the principal nations arrayed against the Teutonic alliance. On Feb. 12, 1918, the following announcement was made for the French government: "M. Sokolow, representing the Zionist organizations, was received today by M. Stephen Pichon. M. Pichon was happy to reaffairm that the understanding is complete between the French and the British governments, concerning the question of the Jewish establishment in Palestine." On May 9, 1918, the following declaration was made for the Italian government by the ambassador from Italy in London: "On the instructions of his Excellency Baron Sonnino, His Majesty's Minister for Foreign Affairs, I have the honor to inform you that H. M. government is pleased to confirm the declarations already made through their representatives in Washington. The Hague and Salonica, to the effect that they will use their best endeavors to facilitate the establishment in Palestine of a Jewish national center. it being understood that this shall not prejudice the legal or political status enjoyed by Jews in any other country." An expression of sympathy was received from Pope Benedict XVI on June 8, 1918, and the Balfour Declaration was endorsed by the Serbian government on Jan. 7, 1918, and the Greek government on March 14, 1918. And how about the United States? It is a matter of certain knowledge that the American government, including president Wilson and an overwhelming majority of the members of Congress, were in entire sympathy with the Balfour Declaration, that is to say with the Zionist program. Due, however, to the circumstance that the United States and Turkey were not formally at war, this sympathy could not express itself in an official endorsement. But on August 29, 1918, president Wilson, in a letter to Rabbi Stephen S. Wise, spoke the mind of America as follows: "I have watched with deep and sincere interest the reconstructive work which the Weizmann Commission has done in Palestine at the instance of the British government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionist movement in the United states and in the Allied countries since the declaration of Mr. Balfour on behalf of the British government of Great Britain's approval of the establishment in Palestine of a national home for the Jewish people, and his promise that the British government would use its best endeavors to facilitate the achievement of that object, with the understanding that nothing would be done to prejudice the civil and religious rights of non-Jewish people in Palestine or the rights and political status enjoyed by the Jews in other countries. I think that all America will be deeply moved by the report that even in this time of stress the Weizmann Commission has been able to lay the foundation of the Hebrew University at Jerusalem with the promise that that bears of spiritual rebirth."

These endorsements, official and semi-official, have been re-enforced by expressions of public opinion the world over, particularly in England and America. On February 22, 1917, the Interallied Labor Conference which met in London and which included representatives from England, France, Italy and Belgium in its declaration of war aims, expressed its approval of Zionist claims in Palestine. The American Alliance for Labor and Democracy at its meeting in Minneapolis, Minn., took the same action. The great majority of the American and English press, gave editorial expression of its approval and sympathy. Even in the lands of the Central Powers, the British declaration evoked expressions of sympathy, and the governments, the German as well as the Turkish, felt obliged to approve with vague promises concerning Jewish rights in Palestine. Now that Germany and Austria have shaken off the yoke of autocratic imperialism there are many reasons to believe that the Zionist program will find acceptance among all the people who base their hopes for their future upon the recognition of the principle of self determination. Zionism may therefore be said to have become a recognized part of the program of world-reconstruction. To secure the approval of mankind, every program of practical statesmanship, national or international, must possess two qualities, justice and feasibility. Every application of the principle of national self-determination must be guided both by the inherent justice of the case and the capacity for self-determination of the people in question. The reason why Zionism has received the endorsements of the world's practical statesmen is because it combines these two qualities. With the dawn of an era of world justice, the claims of the Jewish people to a free national life in Palestine were bound to be heeded; while the achievements of Jewish energy and self sacrifice in the land of Israel endowed that claim with the necessary reality.

Does it not look as though Israel is coming back into its own? The nations have declared their entire sympathy with the age-long aspirations of the Jewish people to recover the land which was and is its own, the land of Israel; and the Jews, true to their highest tradition, and true, likewise to the cause of the new world, have embarked in the great task of self-restoration. Zionism, for more than nineteen centuries but a cherished hope for less than one generation a practical movement with a political program, is fast making real its never-changing aim: a national homeland for the Jewish people in Palestine. Zionism has become the concern of international statesmanship. Zionism has won over the world as a whole. The cause of the Jewish people has become a part of the cause of the new world since the World War.

It is indeed hard to find any movement in the modern world with a stronger imaginative and emotional appeal than Zionism. A virtual resurrection is taking place before our eyes, as Ezekiel the prophet predicted (Ezek. 37). By the resurretion of dry bones, the dead hope of Israel is revived. Restoration is Israel's hope, while they are scattered and persecuted. Is it not wonderful that a people whose history ran parallel with that of the ancient Egyptians, Babylonians, Greeks and Romans, of whom all are now only a memory, is to resume its national life beside the modern nations and the "ultra-modern" like the Czechoslovaks and Jugoslavs, the Ukrainains and Lithuanians. Palestine, the cradle of three great religions,, is to receive back the people whose genius produced them, with what possibilities for the spiritual regeneration of mankind who can conceive? Twenty centuries of hatred, contempt and persecution are to be atoned for. Twenty centuries of prayer and hope are to be rewarded. The hand of God is made manifest in history. Zionism has had a remarkable spiritual influence on every section of modern Jewry. And this elevating influence whose action has not confined itself to Palestine, must be looked upon as one of the major achievements of the movement. Zionism endows with the purpose and meaning that maze of trial and suffering which makes up the history of Israel in dispersion; Zionism is a demonstration of Jewish historic continuity, and as such it has been the strongest force for healing the tragic rift between the old generation and the young in Jewish life.

A high non-Jewish authority, speaking of the probable results of the Word War, said: "There are good grounds for hoping that the war will also give a new and healthy impetus to Jewish national policy, grant freer play to their splendid qualities, and enable them to shake off the false shame which has led men who ought to be proud of their Jewish race to assume so many alien disguises and to accuse of anti-Semitism those who refuse to be deceived by mere appearances. It is high time that the Jews should realize that few things do more to foster anti-Semitic feeling than this very tendency to sail under false colors and conceal their true identity. The Zionists and the orthodox Jewish nationalists have long ago won the respect and admiration of the world. No race has ever defied assimilation so stubbornly and so successfully. The race is a miracle.

STERLING P. GROVES.

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Editorial

Cleveland Miscellanies

Sister Charles A. Lockwood, of Brock, Neb., Rt. 2, Box 14a, writes that she has "a large box of Restitutions," and will gladly send them to anyone who can put them to a good use.

May 5th, Sister Barbara Bremner and Brother A. E. Griffiths, manager of "The Restitution," were united in matrimony. After refreshments had been served Brother and Sister Griffiths began their new life with the prayer on the part of all who were present that they might have a long and useful life, and that God would grant them finally a place in the Lord's house forever.

Sister Alice Chappelle reports that The Young People's Society passed an enjoyable as well as profitable evening at the home of Brother and Sister Lang, April 29th. During the business meeting it was decided that the young people should do their share toward visiting those who are unable to attend the church meetings; so a motion was carried making this one of the aims of the society. At the conclusion of the business meeting, Sister Kathryn Keiffer gave an instructive lesson on the "Authority of the Bible."

Robt G. Huggins.

The Unjust Steward

THIS PARABLE was spoken primarily for the benefit of the apostles and those who would become converts to the gospel as taught by Jesus. This is one of the parables that requires much study and a close analysis. A careless reader will glean from it that Jesus commanded the dishonest practice of the unjust steward. Such could not be true, as Jesus was using a parable to enlighten his followers.

The parable recites that a certain rich man had a steward; who was accused of wasting his goods. He was required by his lord to give an account of his stewardship, for he could no longer act as a steward on account of his dishonesty.

Note, please, what he said concerning himself and future care: "I am resolved that when I am removed as steward what I will do, that I may be benefited by his debtors." He called all his lord's debtors before him and said unto the first, "How much owest thou unto my lord? He said a hundred measures of oil. He said take thy bill and write fifty." Then he said to another, "How much oweth thou? He said a hundred measures of wheat. He said unto him, Write fourscore." As a steward he made an unlawful and dishonest use of his lord's goods. He was soon to be deprived of his stewardship, so he continued his dishonest practice, as he reasoned, "I cannot dig: to beg I am ashamed."

His act was not only dishonest but selfish. By it he knew his lord's debtors would receive him into their homes. The opportunity for a future home lay in favoring his lord's debtors in their payment of an honest debt. This was making friends with unrighteous mammon, or the goods acquired by his lord commended the unjust steward, because he had done wisely. Tis dishonest scheming made him friends of his his lord's enemies, or debteors. Jesus said, "the children of this age (or generation) are wiser than the children of light."

At this point it is well that we have clearly in mind the acts and the purpose of the unjust steward. When deprived of his stewardship he reasoned, "I cannot dig," that is, become a common laborer; "and to beg I am ashemed." So I will use my lord's riches to my own advantage. This was an act of the children of the generation in which Jesus lived and preached.

Now to rightly interpret our Lord's advice to the apostles we must dismiss the thought that Jesus commended his dishonesty. It was that he used the mammon of unrighteousness to secure a future home. We must remember that unrighteous mammon or riches may be used wisely and honestly as well as foolish and dishonestly. It is the honest use of riches or mammon that the apostles were to make use of that through it they might receive them into the kingdom of God. It was to make use of in the same tactful way the unjust steward used his lord's riches.

The Lord's remaining charge to them is proof of the above statement: "He that is faithful in that which is least is faithful also in much: he that is unjust (dishonest) in the least is unjust in much." The logical reasoning here deprives us of the thought that Jesus commended an unrighteous act for any purpose. We are to be faithful and just. We are required to make a faithufl and just use of our own riches as well as the gifts of others. All selfishness must be eliminated from our hearts. The only purpose must be to further the gospel of the kingdom of God.

Note the further sayings of Jesus: "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" True riches cannot be obtained through a dishonest use of unrighteous mammon. "If ye have not been faithful in that which is another's man's who shall give you that which is your own?"

Jesus closes this parable with the statement that no servant can serve two masters: "For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." From the above we glean that we can serve but one master. To make an honest use of riches is not following them as a master.

D. C. ROBISON.

Questions and Answers

IN THE RESTITUTION of April 5th, 1921, an answer to two questions is wanted by Flora A. Knapp

1. "Who tempted man for three or four thousand years before the devil was cast out of heaven of God?"

2 "If there was war in heaven between immortal angels of God, what assurance have we that there may not be sometime another rebillion started there?"

To the last question, I will say that if rebellion among the angels of God in heaven was possible, and did occur in the past, we have no security whatever that it may not happen again.

And to the first question I will quote James: "But every man is tempted, when he is drawn away of his own lusts and enticed" (Jas. 1:14). This covers the whole ground from Adam to the present time. Milton's vision of paradise lost, and of satan being hurled out of the battlements of heaven, is inspired by the mythology of paganism; it has no standing in the Holy Scriptures.

It cannot be too strongly emphasized that "The revelation" is all future from its date: if not, it is wrongly named. The author of The Revelation would not be guilty of giving us old history for future prophecy. The revelation is of future events; it is a prophecy (Rev. 1:3).

The war in heaven of Rev. 12:7, took place in the fourth century, when Constantine providentially came to aid the Christians, who were hard pressed by the pagans. Constantine is symbolically called Michael, and the Dragon is a symbol of the Roman pagan empire: the pagans being beaten, is expressed by the dragon being cast out of the heaven into the earth; the heaven and the earth being that of the Roman empire.

This is proved by the ten horns of the dragon. See Dan. 7:7.

GEO. FRANCIS.

For the Next War

GUN WHICH CARRIES 210 MILES

A FRENCHMAN has just invented a gun which has a range of 210 miles. "When the next big war comes," comments a writer in the "Daily News," "we shall certainly all know about it. These men of genius with a perverted passion for discovering new ways of dealing out death wholesale are nearly as dangerous to the peace of the world as any jingo government. There is something about a new lethal weapon which seems to mesmerise most governments, however practically inclined. I hear incidently that good progress is being made in America with the new poison which, according to report, will be capable when all its possibilities are exploited of blotting out a large population at a single puff."

When M. Andre Lefevre, the French War Minister, gave the reasons which led him to resign he mentioned that Germany was in possession of a new 77 M. M. field piece and of a new double-barrelled machine-gun no specimen of which had been delivered to the Allies.

"The first inkling of the new German machine-guns," writes a special correspondent of the "Times," was obtained shortly before the cessation of hostilities by the French Intelligence service. Krupps had actually begun the manufacture of this new type of machine-gun with two mobile barrels placed one above the other but mounted on a common joint so that they could be manipulated like a pair of scissors. This machine-gun which gave an easily adjustable sweeping fire in two directions could be worked by one man with the aid of a feeder for the replacement of the cartridge belts. It had only one trigger and as it could be fired in two directions at the same time it was virtually proof against capture by infantry using rush tactics finally, another and different type of heavy machine-gun for use against aeroplanes flying low over the infantry lines and also against tanks was used in August 1918. Although in the final German retreat in 1918 the battle fields were scoured in search of these new types of weapon which the Germans had learned to use so effectively, none were ever captured. It is known, however, that the famous Baltic brigades were equipped with these two weapons and the French government possess reliable information that they have been further improved and manufactured."—Selected by G. B. Alldridge.

Obituary

Death in Adam; Life in Christ

MEDE LOGAN was born in Center township, Marsall County, Indiana, Dec. 3, 1847, and died in Niles, Michigan, April 18, 1921, aged 73 years, 4 months and 15 days. Mede was one of a family of eight children, one sister, Julia (Logan) McCrory, and six brothers, Leonard, Sylvester, Willis, Gideon, Marshall and Hugh. These all survive him except the sister and one brother, Willis.

He was married to Eliza A. Abshire, May 4, 1873. To this union were born two sons, Iden Ward, of Miles Mich., and Culver Ray, of Plymouth, Ind. These with six grand-children and many other relatives and friends remain to mourn his loss.

At the age of twenty-four he became a member of the Church of God and was a devoted Christian throughout a long and useful life. Upright in all his conduct, in church and business matters, he commanded the respect and esteem of all who knew him. He was extremely rigid in putting into practice in his daily life the precepts of his religion.

Two weeks before his death, in the presence of a number of relatives and friends assembled by his request at his home, he said he did not want to leave one comamnd unobserved.

Although never seeking notice, he was ever willing to be of service and fulfilled the duties required of him in an efficient manner. As one of the first trustees, he took an active part in the building of the Church of God in Plymouth, and was one of the trustees at the time of his death. He had also served as deacon for a number of years.

He, in partnership with his brother Sylvester, ran a saw mill for many years and was engaged in the lumber business during the active part of his life. In recent years he was in business with his son Ward, in Miles, Mich., and only abandoned work for the past seven months, when malignant cencer compelled him to retire.

Mrs. PHEBE WILLEY.

Funeral services were held at the church in Plymouth, April 20, at 2 o'clock, and burial was made in Oakhill cemetery, where we laid him to await the coming of Jesus and his resurrection.

D. E. VAN VACTOR.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Psalm 37:7-9

ANGER AND WORRY

Anger and Worry, when meeting one day,
  Were both in a talkative mood,
They talked very plain, but I'm sorry to say,
  It wasn't of anything good.
You may think it absurd, but the words they said
  Made me shudder with horror and pain.
They talked about troubles, the dying and dead,
  And they counted how many they'd slain.

"Worry," said Anger, "you're a bright little chap,
  But you can't hold a candle to me,
In getting the people right into a scrap,
  By making them mad as can be.

Why, some people I know, when they listen to me,
  Will murder, if I lead the way,
And work 'em right up to the killing degree
  Though it's funny, now isn't it, say?"

"I can make a man's wife give him blisters at night
  By rousing her temper by day,
And the poor man gets into a terr'ble plight—
  Oh, it's jolly, now isn't it, say?
To see the hot times I can make in a town,
  Or a country, wherever I be;
Say, I can blow a man up, or knock him clear down,
  'Tis done in a moment with me."

"Anger," said Worry, "you may think you're smart,
  And you brag about what you have done,
But when it comes down to affairs of the heart,
  As a killer I'm A Number One.
True, I don't work so fast as you often must do,
  And put yourself all out of breath;
I first get 'em feeling despondent and blue,
  Then I rush 'em right on to their death.

"I can worry the men, and sweet women too,
  Till they feel that their living is pain,
Death and its terrors have lost its black hue
  When I've stricken again and again.
'Tis the world, then, is dark to their narrowing gaze,
  And they drive off their friends by the score:
Yet I give them no rest, in their nights or their days;
  I bring 'em new troubles the more."

DEAR YOUNG PEOPLE:

WELL HERE I am again! it has been a long time hasn't it, since we have had a good long talk together? Can you guess what I am doing this week? You cannot? All right I will tell you: I am cleaning house! All of you have, no doubt, helped mother with her house cleaning, and know just how to do it. It is hard, dirty work, isn't it? but how nice and sweet and clean our house is when we have finished! What a comfort and pleasure it is to go through the different rooms, peep into the cupboards and closets and see everything in its place and spotlessly clean, to know that the hardest of the work is over, and all that remains to be done is to keep it clean and in order.

While I was at work today the thought came to me that each one of us is a part of a large house. Did you ever stop to think of that? This house is called the "Lord's house," and we are all some especial part of that house. Every so often we clean our earthly dwelling place, but do we ever think of cleaning our part of the Lord's house? There is just as much trash and dirt collected in our spiritual dwelling each year as there is in our earthly home. For instance let us start our house cleaning by sweeping out of our mind all wicked and unclan thoughts. Let us discard and destroy all hatred or ill-feeling toward our fellow men. After we have sorted over our good and bad thoughts let us take the good ones, clean and brighten them up so they fairly shine, then set them in a conspicuous place where our friends and neighbors may see and admire them, while we quickly take the bad ones and throw them on the trash heap to be burned.

When we hear a mean or unkind remark, how often we stow it away for some future use. How often we take a rare loving word or action and poke it back in a corner to be forgotten and neglected. It is these unkind words that we must root out and destroy, else some day they will be remembered and used to hurt some brother or sister, and cause all kinds of troubles. It is the kind loving words that we must take out of the dark corners and polish them and set them out in the light where all may see their rare beauty.

It will prove very hard at first to do this house cleaning, but what a lot of pride and satisfaction we will have when we survey our new and orderly corner of the Lord's house. And better still, we may hear the great Head of this wonderful house say to each of us, "Well done, thou good and faithful servant." That, dear young people, will repay us for all of our labor. So let us "clean house" often, for we never know when Jesus the Head of our house will drop in on a tour of inspection to see if we are clean enough to keep our corner; for you know, the worst part is, if we are not, he will cast us out, and put another more worthy in our place.

AUNT BESS.

THE SIN OF WORRYING

Dr. ROYAL S. COPELAND, health commissioner of New York City, recently published a bulletin on the harmful effects of worrying, of which the following is a part:

"No underlying factor of ill-health should be disregarded. Bad teeth or tonsils may be responsible for infections that have detrimental effects on the nervous system.

Then comes worry, with a big W. I have said that the particular disturbances of sensation we are here discussing are almost exclusively complained of by women. Women cannot stand worry, real worry. There is a difference between the daily fussiness of some persons and the deep seated worry of others.

"Just as sure as fate, there is physical trouble ahead for one who gives way to worry. You must find a way to stop it. Have faith that God's in his heaven still."

In this we feel that Dr. Copeland is right. Let us fully understand that God still is, and that he is the rewarder of all those who diligently seek him; that he is the ruler of our destinies—through our faith in his Son Jesus our Lord—and we will have no cause to worry or to worry other people. Therefore have faith, and through faith, peace.

KNOWLEDGE IS POWER

TO OUR mind there are many proverbs that are misunderstood, and the one with which we have headed this article is one of them.

In Proverbs 24:5, we read, "A wise man is strong; yea, a man of knowledge increaseth strength."

In this passage we have the same meaning of "knowledge" as we have in "knowledge is power," as it was used in the dim past, when this expression originated.

Today the phrase is almost invariably accepted as the equivalent of learning acquired through book study, but the word knowledge in its original form, "know-ledge," was in use long before books were freely accessible. We today consider "knowledge" a scholastic achievement, but "knowledge" implied a grace received by divine mercy, the gift of knowing, or of being able to know. The second syllable, "leche," is a form of the Anglo-Saxon "lac," meaning a gift.

DAILY THOUGHTS

At thy right hand there are pleasures forever	Psa. 16:11
He that keepeth his mouth, keepeth his life	Prov. 13:3
Mind not high things	Rom. 12:16
I am poor and needy yet the Lord thinketh upon me	Psa. 40:17
Let us not be weary in well doing	Gal. 6:9
I am come to call . . . sinners to repentance	Matt. 9:13
His ears are open unto their prayers	1 Pet. 3:12

A CONTRAST

Proverbs 10:15: "The rich man's wealth is his strong city."

The rich man trusteth in his money, but note the difference with the child of God.

Proverbs 18:10: "The name of the Lord is a strong tower: the righteous runneth into it, and is safe."

The power of money lasts only with natural life. Unless money is used wisely it is more of a curse to a man than it is a blessing. But who knows and loves God and has accepted Jesus as his salvation, has an enduring peace during this life and everlasting life in the kingdom of God.

A REMINDER

HAVE YOU written that letter stating what you want done regarding

BIBLE QUESTIONS AND ANSWERS?

If not kindly do so at once. We are anxious to please you, but of course we do not know what will please you unless you let us know. Drop everything and write now, this minute.

By Way of Comparison

IT HAS been said that comparisons are odious, but sometimes they are eloquent teachers of the truth. The condition, expectation, and hope that suffer not by comparison, but rather shine with greater beams of glory thereby, and they which comfort us and command our confidence.

Kind reader, have you ever carefully compared the Abrahamic promises with the faiths of mankind? Have you ever marshalled them, one by one, before the throne of your reason, and asked yourself, Which is true? which is noble? and which is most in harmony with your conception of Almighty God whose foreknowledge, justice, mercy, and love are unlimited and eternal?

The Mohammedan teaches that when a man dies he is not dead, but merely changed to another condition of life, wherein he is served day and night, throughout eternity, by a number of maidens, more beautiful than the mind of man can conceive, and who will never grow old, or wrinkled, and whose beauty will never fade. Nor will they ever tire, or grow weary in their efforts to anticipate and supply the slightest desire of the one whom they serve. Such, according to Mohamet, is the condition and occupation of the faithful dead.

The Indian dreams of happy hunting grounds, where game and wild creatures are so numerous that he can slay and slaughter at pleasure and without labor, and where every day is full of bloodshed and feasting.

Orthodox Protestant creeds accept the heathen absurdity that a dead man is not dead, and have added to the heathen fables a hell or pit that is bottomless, and dimensions termendous, filled with a raging sea of everlasting fire, and huge billows of eternal heat. Into which terrible place devils are constantly plunging precious immortal souls, countless millions of whom are already there, many of them since before the flood; but their term of torment no nearer an end than when it began. God himself is also present in hell, so we are told, and by his divine power making the sensibilities of the damned infinitely more acute, so that their sufferings may be most intense, while the thunders of his wrath shake hell to its foundation. And we are told that God in his infinite power, love mercy and justice has decreed a perpetual continuation of this horrible triumph of deviltry.

According to these orthodox teachers, the righteous dead are not dead, but in heaven, playing continually on golden harps and singing praises to God, while old mother earth, which gave us birth, is condemned and doomed to sudden and complete destruction; satan having out witted God, and blighted it with sin beyond repair.

The Roman Catholic accepts the above absurdities as truth, but insists on adding numerous others. For example, to the orthodox hell he adds a separate compartment called purgatory, the same being a sort of anti-room, where torment exists, but not so severe as in hell proper. All mildly wicked Catholics, or those who have failed to secure absolution immediately before death, are sent to this compartment, where they must remain until released by virtue of prayers by some priest, whose intercession has been purchased by some friend or relative of him who suffers in purgatory. This feature of the Roman Catholic faith has, from its birth, been a source of rich revenue to the church, as sorrowing friends and relatives have frequently been known to deny themselves, even the necessary things of life to satisfy the demands of some priest, and get their loved one out of purgatory. Millons of dollars have been paid under similar circumstances to a corrupt priesthood, who are masters of the art of bleeding the sorrowing friends and relatives of the dead. Is it not passing strange that men and women, whose judgment is sound, and reasoning powers narmal in other matters, may be easily blinded and deceived in questions of faith and religion?

But now, dear reader, let us turn from these foolish, man-made traditions and look for a few moments at God's plan of salvation, the hope of the prophets and apostles as revealed in the holy Scriptures. Let us go out on the hills and mountains. Lift now your eyes and view this beautiful earth, with its sunshine and shadow, its rivers, oceans, and fertile plains—lovely, and beautiful, beyond description, even now while under the blight of sin and death. Then consider what will be its condition, when God has performed his purpose, removed the curse, and restored the Edenic conditions of perfection. Perfect climate, neither too hot nor too cold; no destructive storms, nor too much rain, nor not enough; no more floods nor high water to destroy life and property; no more rending and tearing of flesh, and shedding of innocent blood; no more savage wars, for "nation shall not lift up sword against nation, neither shall they learn war any more." "They shall not hurt nor destroy in all my holy mountain, saith the Lord;" for "the lion shall eat straw like the ox, and dust shall be the serpent's meat." "The earth shall be full of the knowledge of the Lord, as the waters cover the sea." As we view this lovely picture with what joy do we recall God's precious promises, "The righteous shall inherit the earth, and dwell therein forever;" "The righteous shall never be removed, but the wicked shall not inhabit the earth;" "The heaven, even the heavens are the Lord's but the earth hath he given to the children of men." No more sorrow and tears, no more suffering, sickness, nor death; no more graves. The undertaker must change his business, and the manufacturer of monuments and tombstones his calling; the rum-seller will have no place in all the earth, neither him that debauches his fellow man. And this grand old world, the mother of us all, upon whose gentle breats we have been nourished and sustained, will, throughout the endless aions of eternity, swing through space a purified and glorified orb, peopled by a perfect and incorruptible race, the obedient ones gathered from all nations and races, since the world began, with our blessed Lord and redeemer at their head. When this grand culmination has been reached, creation will be finished and complete. The eternal purpose of God which he purposed at the beginning will be performed. Neither satan, nor the sins of mankind and their resulting curse, have been sufficient to prevent the ultimate accomplishment of his will.

S. H. THOMAS.

THE CHURCH—RELIGION

IN A recent address, Dr. Alexander S. Lyons, a Jewish rabbi had this to say:

"Brooklynites need a revolution of civic and religious pride. We are said to be a city of churches. Far better would it be were we to become a city of religion."

WHAT IS MAN?

Go stand upon a mountain top,
And cast your gaze afar!
Look long into the firmament,
And study each great star!
And you will learn at last, I think,
What puny things men are.

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Discussion on Universal Salvation

Debate on the Attributes of God: Alpha Affirms; Omega Denies

ALPHA'S THIRD SPEECH

FELLOW CITIZENS:

MY OPPONENT manifested quite an anxiety at the commencement of his speech, that I should not present too many points; and that he wished to have sufficient time to examine thoroughly every argument I adduced. I think he has no ground for complaint, and in his next speech, he had better request me to make no arguments at all; for he has utterly failed to notice those upon which I relied in my last address, in support of universal salvation.

It is true he examined the doctrine of God being the author of sin, and of sin being overruled for good; but did I make that a point in this discussion? By no means. I simply referred to that idea, as the only reasonable way to account for the existence of sin, and from the fact that my first argument necessarily leads to the conclusion that sin is according to the will of God: hence the necessity of making him the author of sin, that he might overrule it for good. I was aware also of the difficulties and absurdities, that might be presented according to this ground; and am not at all indebted to my opponent for the information, as I had thoughts of the same conclusions years ago. Hence I have never argued that point very strongly, neither do I think it would be detrimental to my doctrine, if I should throw that matter up altogether, and admit that sin came into existence contrary to the will of God. But here again difficulties would stare us in the face. Let my friend first tell us why God, who is almighty in power, did not prevent the existence of sin, if it be an evil of a positive character (that is, one that shall not be overruled for the good of the sinner), before he undertakes to expose the absurdities of my position. If I cannot reconcile the tendency of my doctrine, in all sin being overruled for good; neither can he account for its existence at all, so that he is as deep in the mud, as I am in the mire.

But my arguments, as I observed before, upon which I based my doctrine, have not been met, neither do I think they can be. The audience no doubt recollects them. I will however state them again: God is infinite in power, wisdom and goodness. This proposition, my friend does not call in question. From this, we drew the following conclusions: 1. His infinite goodness would prompt him to desire the endless happiness of the whole human race. 2. His infinite wisdom was sufficient to devise means, adequate to the accomplishment of the end desired; and 3. His infinite power is all-sufficient to carry into effect the means devised by infinite wisdom so that the end prompted by infinite goodness will be attained! The result is Universalism!

I predicated another argument upon this same foundation, arranged in a different manner. One of three grounds must be admitted: either 1. God can save all men, but will not; or 2. God will save all men but cannot; or 3. God can save all men, and will save all! If he should take the first, and say that God can but will not, he limits his goodness. If he should prefer the second, and say that God wll, but cannot he limits his power: but if he should choose the third, and say he can and will he admits Universalism, the very doctrine for which I am contending. But more still: God is perfectly holy in himself, and it is not at all likely that he will permit unholiness eternally to exist in direct opposition to his nature. And if, as my friend argues, the Almighty has no pleasure in wickedness, will a being of infinite power permit a thing to exist to all eternity which is opposed to his pleasure? Nay, verily! It must be, it will be destroyed, as certain as "the Lord God omnipotent reigneth."

But my opponent says I do not believe in the attributes of justice. But I say to him, in the language of Scripture, "Thou art the man." Universalists are the only men on earth who believe in the justice of God. This I say, fearless of contradiction; and for this reason: All men originally belonged to God, and it would be unjust for him to lose anything that is rightly his. Would it not be unjust for the devil to drag down to everlasting destructon, those who were the legal property of God? The justice of God is infinite, and requires the unversal salvation of all men; and it is not in the power of man, or the devil, to rob God, or to cheat him out of that which is justly his due. But more still: the infinite justice of God requires that his glory should not be diminshed: and if some are eternally lost it will be curtailing that glory which is due to God alone. But as no man has power to add to, or diminish from the glory of God, it follows hence, that infinite justice must be satisfied, and the declarative glory of God sustained, by universal salvation, and nothing less! I hope the congregation will bear this argument in mind, and se what way my friend will attempt to meet it, if he attempt it at all.

He did not object to my a priori logic, and I presume from this, he admits it to be correct. I have accordingly reasoned from what God is, to what he must do, and Universalism is the inevitable result. Let these arguments be first replied to, and we shall be forthcoming with an abundance more. I expect he will excuse himself, as he did before, for want of time, in order, doubtless, to get rid of noticing them; but he shall have as much time as he desires; and I hope the Moderators will put him in mind of them if he inclines to pass them by.

Before I take my seat, I wish to observe, that this discussion is not merely for the sake of victory, or who shall get the mastery, as far at least, as I am concerned; but my sincere object is truth. And certain it is, if I am in an error at all, it is one of an exceeding dangerous character. I shall therefore give my friend a fair chance to set me straight if he can, and at the same time, I shall endeavor to oppose the "golden rule," to do to him as I would like to have him do to me.

Omega's Third Reply

RESPECTED AUDIENCE:

THERE IS to be more spirit and interest, I perceive, in the present discussion, than I had at first anticipated. I am glad to find my friend of such an affable turn, and to possess such an accommodating disposition. I conceive it to be worthy of a better cause than Universalism. But he has, as I predicted, given up the theory of God being the author of sin, and overruling it for the good of the sinner. He says he had seen its absurdities years ago, and that he did not make it a point in the present discussion. But I leave it to the audience to judge, if he did not, when he introduced the argument, referring to Brother Rogers, and admit it to be the faith of all Universalists.

But he appears to have one thing to console him, and that is (to use his own language), that I am as deep in the mud, as he is in the mire! He tells me to account for the existence of sin, on my principles: how it is that sin could be introduced contrary to the will of that God who is infinite in power. But it is his place to account for it, as much as mine, as it is no more my doctrine than his, since he has yielded up the other notion, and acknowledged himself in the mire; and also that it leads to "absurdities" which he had seen years ago. And as no doctrine can be true, that can be logically reduced to absurdities, he must therefore believe with me, that sin was introduced contrary to the will of God. Now let him account for it, as he understands the attributes of God so well, as to risk his salvation on a theory which has no other foundation. I said at the commencement, and I say so still, that I do not profess to understand every thing connected with the attributes of the incomprehensible Jehovah. There is one thing, however, unavoidable, if sin came into existence contrary to the will of God, as we see must have been the fact, then no other conclusion can follow, only that God could not prevent it. But I know it is urged that all things are possible with God. This however is not true, without being qualified; for it is "impossible for God to lie" (Heb. 6:18), and "He cannot deny himself" (2 Tim. 2:13). Upon the same principle, it would be impossible for God to make man a moral agent, and make him a machine at the same time, and thus only, can we account for the fact that it was impossible for God to prevent the existence of sin.

He appears to intimate as much as that I have conceded his a priori logic to be correct. In this he is mistaken. I do admit, however, the true system of a priori reasoning, which is to draw conclusions from established premises, or to trace out effects from known causes. But this system adopted by my friend is not to be found in any logic in Christendom. Who can know the cause or the premise from which he deduces the conclusion of universal salvation? None by God! Well may the question be propounded, "Canst thou by searching find out God?" My opponent answers yes! "Canst thou find out the Almighty unto perfection?" Yes, says my friend, I can know him like a book: and one would think, from the positive manner in which he speaks of what God's attributes must do, and what they must not do, that Jehovah was nothing but a play thing in his hands! But in vain will he attempt to fathom the incomprehensible Deity. Infinity is an ocean without a shore—a centre without a circumference. All is mystery: creation responds Amen; and echo answers mystery! No more can we comprehend the infinite I AM, with the finite powers of perception, than we can measure unlimited space with a ten foot pole. We may tell what the power, wisdom, and goodness of man may do, for this is within the limits of our comprehension; but no man can tell what the definite attributes of God will do, only from what they have done. This is the a posteriori system of reasoning, the true, and the only true philosophy connected with this awfully sublime and mysterious subject; and as God, in all his judgments inflicted upon the human family has manifested his infinite wisdom, power and goodness, in separating the righteous from the wicked —in destroying the rebellious, and saving the godly out of temptation; it is illogical and unreasonable to infer that he will not continue to do the same. And as he does now, in the present state of being, cause such separations and destructions of the ungodly, as he did in the days of old it follows unavoidably, that such will be the case in the future state. This must be done, as certain as God is unchangeable, a proposition which my friend says is the very chief corner stone of the edifice he is endeavoring to erect. But a more perfectly suicidal effort, methinks, he could not have made, than to erect his cause upon the immutability of God. Look at the premises and conclusion. God has never justified the wicked; but has in all cases poured out his vengeance and indignation upon their heads, for trampling under foot his authority: but God is unchangeable—the same yesterday, today, and forever; therefore he will fail to do in eternity what he has always done in time!! This is the logic of Universalism.

Having now laid our foundation, I shall attend to my friend's arguments. He states his propositions thus: 1. God's infinite goodness would prompt him to desire the salvation of all mankind; 2. His infinite wisdom was sufficient to devise means adequate to its accomplishment: and 3 His infinite power was all-sufficient to carry those means into execution, so that the end prompted by infinite goodness, will be attained. This is a correct statement of his first argument, and it shall be fairly met. But why did not my friend bring into his argument all God's attributes as well as these three? The truth is, there would have been too many strings to play the tune of Universalism. Suppose the infinite attribute of vengeance had been substituted in the place of goodness, it would have created the very harmony of discord with his doctrine! Let us try how that string will vibrate: 1. His infinite vengeance (abstract from goodness) would prompt him to desire the damnation of the whole human family; 2. His infinite wisdom was all-sufficient to devise means adequate to bring about the end prompted by infinite vengeance; and 3. His infinite power was sufficient to carry these means into execution, so that the end prompted by infinite vengeance, which is universal damnation, would be attained! This is as sound logic as his.

But let us look at it from another angle. 1. God's infinite goodness would prompt him to desire the holiness and happiness of all men in this life; 2. His infinite wisdom was sufficient to devise means adequate to its accomplishment: and 3. His infinite power was all-sufficient to carry into execution the means devised by infinite wisdom, so that the end prompted by infinite goodness (present universal salvation from sin and misery), would be attained! Thus fellow-citizens, you discover that my opponent's logic contradicts plain matter of fact; and ergo, cannot be sound. He is compelled to take one of two grounds: either 1. That God is now in favor of universal holiness and happiness; or 2. He is opposed to it. If he choose the second then God will always be opposed to universal holiness and happiness; for he is without variableness or shadow of turning! But if he prefer the first, and say that God is now in favor of present holiness and happiness, then let him give us the reason why all are not now holy and happy. Will he venture to tell us that God's goodness is now deficient? Then he will never be any better, unless he is changeable; and consequently those whom his infinite goodness will not now save, will remain unsaved eternally! But will he take the ground that his wisdom is at faut? If so, then those who fail to be saved now, will be lost forever; for God is now as wise as he ever will be! But will he take the ground that the power of God is lacking, and that this is the reason why all are not now saved? If so, then it follows that infinite power is not strong enough to save some men here; and as nothing stronger than infinite power can be expected in eternity, it is incontrovertibly evident that such men cannot be saved there! But should he, in the last place, take the position that God's wisdom, power and goodness, are as perfect, and as much in favor of universal happiness and holiness now, as they ever will be, but that the fault is a on the part of man; then it folows, that man, as a mora agent, has power to frustrate a plan, prompted by infinite goodness, devised by infinite wisdom, and which infinite power was about to carry into execution; and also, that God exercises his atributes with regard to man's salvation, only in such a manner as wil comport with man's mora agency, as a being subject to mora goverment. This latter is unquestionably the true ground, and of course operates as much against universal salvation at one time as another.

But the same argument, to which we have now replied, was presented in a different form. Thus: One of three grounds must be admitted: either 1. God can save all men, but will not; or 2. God will save all men but cannot; or 3. God can save all men and will save all. If you admit the first, and say he can, but will not: you admit his power, but limit his goodness. If you admit the second, and say he will but cannot; you admit his goodness but limit his power. But if you choose the third, and say he will and can, you admit Universalism! Here then, is the argument and my opponent, no doubt, thinks it unanswerable. But if his mind is just as lopsided as this argument, I am not at all surprised that he should leave Universalism, or any other dogma that would happen to get on the upper-hill-side of his intellect.

One of three grounds must be admitted: either 1. God can damn all men, but will not; or 2. God will damn all men, but cannot; or 3. God can damn all men, and will damn all. If my opponent should admit the first, and say that God can, but will not, he grants him power but denies him vengeance. If he admits the second, and say he will, but cannot, he grants him vengeance, but denies him power: but if he admit the third: and say he will and can, he will have universal damnation, or his own logic is good for nothing!

But this can also be disposed of, by bringing it along side of facts as they now exist. Let us try it. One of three grounds must be admitted: either 1. God can save all men from sin in the present life, but will not: or 2. He will save all men, but cannot: or 3. He can save all men in the present life, and will save all! If my friend admit the first, and say he can but will not; he grants the Almighty power but denies his goodness. If he prefers the second, and say he will, but cannot; he admits his goodness, but denies his power: but if he adopt the third saying he can and will save all in the present life, he will say that which everyone knows to be false! Here, then, goes his ad captandum logic by the board, and let him gather up the fragments if he can.

After all my friend's reasoning and philosophy, he finds the stubborn fact of present sin and misery, and that too, as he has to admit, contrary to the will of God, staring him continually in the face; and as long as his hypothetical speculations contradict known and acknowledged matters of fact, the whole scheme must be considered sophistical and false. Notwithstanding before ever God created the earth, his wisdom, power, and goodness, were just as infinite as they are now, or ever will be; and yet, for all this, sin and all its concomitant woes were introduced into existence. This being the fact, it must either have been according to God's will, or against it. If we say against his will, then it may continue against his will to all eternity; for his will can be no stronger at one time than at another. But if we say according to his express will and decree, then sin and misery will eternally exist, as God is unchangeable! It will be a difficult task for any man to prove that God, who is without variableness or shadow of turning, will so vary and so turn, as to decree out of existence that which exists alone by the good pleasure of his counsel! The angels in heaven might have been cheated by this very system of logic, had my opponent been there, before the earth was created. The angel Gabriel comes to him and informs him that the Almighty was about to create a world, and to people it with a race of beings who, he predicted, would sin against God, and thereby introduce sorrow, sighing, sickness and death: and that more than eighteen hundred millions of those intelligent beings, whom God was about to create in his own image, would fall in the field of battle—would hew each other to pieces with the sword—would burn each other at the stake, and roast them alive; would commit each other to the dens of ferocious animals, to be furiously torn in pieces, and that the earth was to be no better than a slaughter house— a valley of carnage and blood-shed for six thousand years! No! says my opponent. Gabriel you are deceived upon this subject; in thinking, that the Almighty is a being who would permit such an enormous amount of sin and suffering to come into existence. I can demonstate from the attributes and perfections of God, that you are a false prophet and that such a disastrous result can never occur in all the universe of created intelligences. One of three grounds you must admit: either 1. God could prevent such a state of things from coming into existence, but will not; or 2. He would prevent it, but cannot; or 3. He can and will prevent it. If you choose the first ground, Gabriel, and say that God can prevent such a state of things but will not; you limit his goodness, which all the angels

in heaven know to be infinite. If you adopt the second ground, and say that God would prevent all that suffering, but cannot, you admit his goodness but limit his power, which is too absurd to be admitted for a minute. But if you prefer the third ground, and say that God can prevent such a state of things, and will prevent it, you not only allow the attributes of God to exist, in infinite fulness and perfection; but you give up your cruel dogma of sin and misery, and admit that universal love, joy, and peace will be the ruling and predominant principle, in that beautiful world which the Almighty is about to create! At such profound reasoning, and astonishing powers of intellect, that mighty seraph would doubtless have yielded the point, and remained firm in the faith of universal holiness and happiness, until facts to the contrary had stared him in the face! Such too, may be the condition of my opponent, should he continue in his present faith till the great and terrible day of the Lord.

But I am not yet done with this subject, as I intend fully to explode this new system of a priori logic, before I take my seat: since my opponent offers me all the time I desire, and wishes me to set him straight, if I find him crooked.

The assumption that the nature of God, because he is perfectly holy, will not permit sin and misery to exist in the future state, is as baseless as the castle built in the air. Sin and misery are either opposed to the nature of God now or they are not. If they are not, then they never will be, for his nature changes not; and consequently they will always exist. But if sin and misery are now opposed to the nature of God, this proves that they may exist notwithstanding God's nature is opposed to them! And if they can exist six thousand years contrary to the nature of God, they may, on the same principle, exist eternally, for all the nature of God has to do with the matter. But as sin and misery do now exist, and that too, in opposition to the nature of God, it must be for one of two reasons: either 1. God is willing a thing should exist, in opposition to his nature, or 2. He cannot possible prevent it. If we admit the first, then God will always be willing for wickedness to exist in opposition to his nature (for he is unchangeable) and will consequently be eternally opposed to himself! But if we admit the second, and say that God cannot now prevent the existence of that which opposes his nature, then he can never prevent it, for he is as wise and as powerful now as he ever will be.

Because God has no pleasure in wickedness, my opponent thinks he will certainly destroy it, and that it cannot possibly exist to all eternity. But the arguments relative to sin being opposed to the nature of God, will apply equally to this case. But if, as my friend thinks, God will absolutely destroy out of existence that in which he has no pleasure, then it proves the utter destruction of some men, as well as wickedness, for it is written concerning them: "I have no pleasure in you, saith the Lord." What then, according to his own logic, becomes of my opponent's universal salvation?

Again: If God ever intends to destroy sin by absolute force, why did he not put a stop to it in the garden of Eden, when he would have had much less to do, than at present, or at any future period? Or if, as my opponent argues, the whole matter relative to the destruction of sin, depends upon the omnipotence of God, why did he not act consistently, and exert this attribute in putting a veto upon the power of the devil, and thus have prevented the existence of sin altogether? And as God did not prevent the existence of sin by absolute force, it was either because he could not or would not. If you say because he would not, then sin will eternally exist, for my opponent will tell you, as he has already done, that the will of the immutable God cannot change. But if you say that God did not prevent the existence of sin, from the fact that he could not, then it follows that infinite power (consistent with the moral government of God) could not prevent its existence: and as nothing stronger than infinite power can be expected in eternity, we can but reasonably infer, hence, that sin will exist there, as well as here! For if Almighty power was not strong enough to prevent the existence of sin, how can it be proved that the same power will cause it to cease, after obtaining the foot-hold it has? Any one can see, that it would be much easier to prevent that mighty rock from starting down the hill, then to put a check upon it, after it gets under headway!! So much for the existence of sin.

But still my friend thinks that the attributes of God are in favor of a future universal salvation. Granted: but no more so, than they are in favor of a present universal salvation. This I have hinted at before. If however, God's infinite goodness wills the present salvation of all men which it certainly does; if his infinite wisdom has devised the best possible plan for its accomplishment, which it certainly has; and if infinite power has been exerted to its utmost extent to put that plan into execution, which is most unquestionably the case; why then are not all men saved? One of two answers must be given: either God is to blame for the failure, or else the fault is on the part of man. If we say God is to blame, then he will always be

(Continued on page 235)

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Editorial

Cleveland Miscellanies

Emphasis: Right and Wrong

PLACING THE emphasis where it belongs is of the utmost importance, not only in writing, reading, and speech, but in our lives. Many a life has been wasted because of failure to put first things first. A great multitude of people go through life with one thought in mind, namely: "How much pleasure can I get?" Thus they place the emphasis on the frivolities of life, and their ideals rise no higher than the gratification of the cravings of the flesh. A certain amount of recreation is legitimate and necessary for a normal life, but when "having a good time" becomes the consuming thought in our livs then we are headed straight down the declivity of mental and moral degradation to the inevitable fate of final destruction. We are reminded of the words of the apostle: "He that soweth to the flesh shall of the flesh reap corruption."

Then there is that other large class of people who emphasize in their lives the thought of "making a living." They work early and late; they scheme and plan and worry over the problem of making more money. If you talk with them the conversation invariably turns to money making. They are so much absorbed in making a living that they forget to live. Let us be careful, brethren and sisters, that we do not allow ourselves to be swept along with the swiftly rushing current of humanity who would worship this golden calf; the god of this world. Let not "the care of this world and the deceitfulness of riches choke the word and make it unfruitful." We have heard it remarked concerning men of this type that they were good providers. How easily we are deceived. We call a man a good provider who provides only the bread that perisheth, while within his reach all the while was the heavenly bread which would give life forever more, but he sees it not. Surely this is placing the emphasis in the wrong place.

A few weeks ago we had a most refreshing experience. A brother called at our home one evening: he had come from the middle west where with his family he was in isolation as far as association with those of like precious faith was concerned. He earnestly desired to be with the brethren, and was willing to make sacrifices in order to accomplish this end. The industrial situation did not offer much encouragement for his finding employment in these parts; nevertheless with supreme faith he went back west and made preparations for coming this way. There has been no opening in the industrial field as yet for this brother, but there will be, for God surely will bless the course of true wisdom which he has adopted; he has put first things first. He has placed the emphasis where it belong.

Christ said on one occasion: "He that seeketh, findeth, and to him that knocketh it shall be opened." This is true both in regard to present and future things. We generally get in life the things that we seek. Not what we desire. We may desire a thing without seeking it. To seek a thing is to go after it, to look for it, to make every endeavor to obtain it. If we seek the temporal things of this passing existence, we get just that, and nothing more; but if we seek first the kingdom of God and his righteousness, we get all that is worth having both now and for eternity. But we must seek it with our whole heart, we must emphasize our desire by a life of obedience. If we put anything before it we will get that instead of it. Let no man or woman think for a single moment that God will accept second place in our lives. In the last analysis we will receive exactly the fruit of our own doings, the thing on which during our lives we have placed the greatest emphasis.

Discussion on Universalism

(Continued from page 233)

to blame, for he is without variableness or shadow of turning, and hence all men will never be saved! But if we say the fault is on the part of man, then this admission proves that God exerts his attributes with reference to man's salvation only in such a manner as will comport with man, as a moral responsible agent. And if man acting upon the principle of moral agency, can frustrate the will of God with regard to his present salvation, even when that plan was brought into operation by his infinite goodness, wisdom and power combined; can he not then, I ask, on the same principle, and acting upon the same moral agency, frustrate the same plan also, with regard to his eternal salvation? God either intends to save all men by absolute force, or else their salvation depends upon their own conduct. If the latter, then it is conditional; but if the former, why does he not act consistently, and save them all at once, and have done with it? As he does not now save men by the bare exercise of absolute power, it is either because this is not his way of saving men; or else he is perfectly willing that some men should remain guilty and condemned. If the latter, then they will always remain guilty and condemned, as certain as God is immutable; but if absolute power be not God's way of saving men, then all arguments, based upon the omnipotence of God, with reference to man's salvation, are of no avail! But finally; if God's attributes ever save the wicked, whom they fail to save here in time, it cannot be till his attributes get stronger, or till wicked men reform and get better. If they are not saved till God's attributes get stronger, then they will remain eternally lost, for my opponent boasts of the proposition that God is unchangeable. But to take the ground that the wicked must reform and get better before the attributes of God can effect their salvation, is to renounce Universalism, by admitting the eternal destiny of man to be suspended upon his own conduct!! Thus my opponent is cornered and hemmed in, until escape from the foregoing doubled and twisted dilemmas, and trilemmas, is rendered, I conecive, utterly hopeless.

NO ROOM FOR WASTE

"I am the true vine... Every branch in me that beareth notfruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:1, 2).

It becomes an increasingly solemn conviction to me, that God is using every usable man he can get his divine hand upon, and that to the very utmost. I believe that in the divine economy there is no room for waste; and I believe that if God is not using your life, it is because you are not usable. If God is not filling the vessel with his treasure and then poring it forth, it is only because the vessel is marred.—J. Stuart Holden.

Communications

"They Spake Often One to Another"

BROTHER BROWN:

I WISH to report the visits made by Brother W. S. Tomlinson of the Cleveland Ecclesia to our little flock located in Salem, Ohio. Brother Tomlinson has been our speaker once a month since February, 1921. His addresses have been educational and uplifting. He has a rare faculty of presenting the subjects in a logical and impressive manner. His subjects absorb the speaker's mind. The spirit in which he delivers them touches the emotions of his audience. His subjects on May 1st were both timely and interesting. Sunday morning he spoke on the importance of the subject of the death of Jesus the Christ. It nas been our good fortune to hear some of our ablest brethren as speakers and writers on this subject, but have never heard it handled in a more logical manner. His subject Sunday evening was on the subject of Old Testament testimony on the coming of Jesus to set up and establish his kngdom. The testimonies from both Old and New Testaments were so logically blended that the whole discourse was very convincing. We have known Brother Tomlinson for more than a score of years and have known of his educational and spiritual character. We have had the pleasure of meeting a number of the Canton brothers and sisters. They have helped to increase our audiences and have shown their interest in theings educational and spiritaul. These meetings, have ben very helpful and unlifting. May Brother Tomlinson continue in his good work for the gospel of the kingdom of God, is our prayer.

D. C. ROBISON.

DEAR BROTHER BROWN:

WE ARE readers of The Restitution and enjoy so much the many good articles. Since we do not seem to be gifted with the ability to write discourses on God's word, yet like many others, we have the ability to write kind words of appreciation of what is done if we would but take the time.

While we enjoy the works of all the writers and have taken special interest in "Good Company," I myself enjoy the writings so much of Auntie Wince, for since a small child at my "mother's knee" her teachings have been imbued into my mind. What a blessed privilege it is to be so gifted as she is, yet I know it has been largely through her own self-sacrificing ways that she has attained such ability.

We are taking this occasion to ask for a discussion of some points not understood. Would like for someone to discuss Romans 2:12-16; also Romans 14:17

A SISTER.

Obituary

Death in Adam; Life in Christ

LEWIS B. COCHENOUR was born January 4, 1846, near McCuthhenville, Wyandotte County, Ohio. He came to Kosciusko County, Indiana, with his parents in 1861. Here he was married to Miss Emma Chaplin in 1869, and to them were born five children, two of whom have preceded him in death.

He was baptized by Elder Carter and united with the Church of God of the Abrahamic faith. He had much to do in the establishment of the Eagle Creek Church, by giving the ground where it stands, sawing the lumber for the building, and having control of its construction, and has been one of its leading officers ever since. In his church work he renedered valuable service in the singing and was always ready to teach and instruct those about him. He made a careful study of the Scriptures and was well informed in the doctrines of the gospel.

A slight stroke of paralysis overtook him about eighteen months ago, which was later followed by an attack of the flu, which left him so weakened that he had no vitality to resist disease. He quietly and peacefully died at 12:45, Sunday morning, May 1, 1921, at the age of 75 years, 3 months, and 27 days. He leaves his faithful companion, three children, Mrs. Lestlie McDonald, of Wankakee, Ill., Frank and Miss Nora at home, one brother and one sister, to remember his life of kind service and love. He also leaves five grandchildren, three great-grand children and many other relatives. He will be missed by many friends and neighbors who knew him from far and near.

Funeral services were held at the Eagle Creek Church Tuesday May 3, at 2 o'clock P. M. Here were gathered in the little church in the "Wildwood," a beautiful grove he had donated, the friends and neighbors and brethren to lay a tribute of respect to his memory. Many floral tributes showed the esteem in which he was held. We spoke from 1 Corinthians 15 on the theme of the resurrection, which was of great importance to the thought of Brother Cochenour while living, to this eager and attentive audience. We then laid him to rest in the adjacent cemetery to sleep in Jesus till the morning of the resurrection.

D. E. VAN VACTOR.

"Come out from among them"

A DEAR sister says: "I am isolated. There are none of our faith here: I long to raise my voice with others in songs of praise, and the worship of God. My children beg to go to the Sunday School across the way. Is there any serious reason why we should not meet and worship with them? True, their faith and creed are not in harmony with the word; but they teach good morals and right living as earnestly as we."

These and similar questions have long disturbed the minds of God's people. In seeking for a correct answer, we should ever bear in mind that we are described in the word as a "sanctified, or set apart people;" "a royal priesthood;" "a peculiar people;" "a sect everywhere spoken against." These things could never be said of us if we should mingle and worship with and sanction by our voice and presence, the false doctrines and pagan fables which they teach.

Yes, there are many reasons why we should not take part in their worship. The chief of which is, God has said to us, "Come out from among them, and be ye separate O my people." Surely, we should not hesitate to obey a command, couched in language so tender and pleading.

The doctrines and creeds of the sects around us consist of errors and fables, based upon heathen mythology, and are without any foundation in the word of God, and I am fully persuaded, equally as false and foolish, in the sight of God, as the idol worship of the Hindo, or heathen Chinee. We as children of the light, who know and love the word of God, and his purpose as revealed therein, can have nothing in common with them. If we meet with them, sing with them, pray with them, kneel down and rise up with them at the command of their blind leader, shake his hand and compliment

him upon his sermon of fables, all of which we are expected to do if we meet with them—do we not become one of them?

Is it wrong to meet with and take part in the worship of the alien? Dear ones, if you were isolated and alone in China, would it be wrong for you to bow down with them, before their man-made gods, fashioned out of wood and stone? Would it be wrong for you to send your little ones, where they would be taught idol worship? Most assuredly it would. To worship man-made creeds and pagan fales is likewise idolatry. Shall we bow down with them who do these things? To do so is surely displeasing in the sight of God. Better by far be content to call our little ones around us, in the privacy of our homes, and there worship God in truth and sincerity.

But it is urged: "I don't take any part in the services; I just kneel when they kneel, and rise with them when they rise, and when the collection box comes round, of course it would look mean not to give something, so I just drop in a nickel. It would be a poor sermon that I could not get a nickel's worth from."

Dear sister, that nickel belongs to God. He has only loaned it to you. Do you think he would have you use it to support the preaching, in his name, of false doctrines, and God-dishonoring fables? Would he have you apply, even one little nickel, on the salary of a man whose business it is to preach error, and lead men and women astray with false doctrines in the name of God? If you can spare a nickel, don't you think he would very much prefer that you send it to The Restitution, or some destitute brother or sister? If we contribute ever so little towards the support of church or preacher, we become, in God's eyes, just as much a partner in their sin, as if we had contributed thousands. There is no middle ground. We must "Come out from among them, and be separate." This is what makes of us "a sect everywhere spoken against."

But I hear it said: "Our Lord and his disciples went into the synagogues and places of public worship where error was taught and truth was unknown." Very true; but they always went there to publicly denounce error and proclaim the truth and for persistently doing so they suffered persecution and death. I am fully persuaded that we also may go today with God's full approval to any orthodox church or heathen temple, if our sole object is to proclaim there the word of God.

No, dear isolated ones, let us not crave the flesh pots of Egypt, but rather let us meet God alone at regular intervals in our home, with our loved ones around us. Let us strive to make such occasions pleasant for the little folks, with plenty of music and little prizes for lessons well learned or questions correctly answered. It is much easier to keep a strong enemy out of our house than to put him out after he has entered. So it is easier to keep false doctrines out of our little one's minds than to root them up and cast them out after being planted there by false teachers at alien Sunday Schools.

S. H. THOMAS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR

37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: John 17:3

HOLD TO THE RIGHT

Keep to theright as the law directs;
Keep from the world thy friends defects;
Keep all thy thoughts on purest themes;
Keep from thine eyes the motes and beams.
Keep true thy word—thy honor bright;
Keep firm thy faith in God and right.
Keep free from sin and stain;
Keep free from the ways that give the pain.
Keep free thy tongue from words of ill;
Keep right the aim and the good will.
Keep all thy acts from passion free;
Keep strong in hope, no envy see.
Keep watchful care o'er tongue and hand;
Keep firm thy foot, by justice stand.
Keep true thy word, a secred thing;
Keep from the snare the tempter brings.
Keep faith with each you call a friend;
Keep from all hate and malice free.
Keep firm thy courage, bold and strong;
Keep on the right and down the wrong.
Keep well thy words of wisdom's school;
Keep warm by night, by day keep cool.

WHAT OTHERS SAY

RECENTLY WE have read a series of articles on subjects religious by Charles Nelson Trudell; author of "Everyday Miracles, or Taking God Into Your Business." We here will reproduce what he says concerning

GOING TO HEAVEN

"Every little boy and girl is probobaly told at some time that if they are good they will go to heaven when they die.

"I don't recall that the prospect ever made a pronounced hit with me. In the first place, like the old fashioned life insurance policy, you had to die to beat it; and, secondly, heaven as pictured to me seemed singularly deficient in such real delights as scouting, lollipops and swimming.

"The good old earth, with its green grass, its trees to climb, and its wintry hillsides to coast on, seemed to me vastly preferable to golden streets and the monotony of eternally twanging on a harp.

"And I think if the truth were known most grown people are very much of the same opinion. A lot of "bunk" has been written and preached and talked about. "The Sweet by-and-by," and the "Beautiful land," but I never encountered any deep or widespread anxiety on the part of sane or normal minded people to get there.

"Most of us are inclined to agree with Hamlet that it is better to suffer the ills we know than to fly to others that we know not of.

"How that generally accepted idea of heaven as an abode of bliss for departed spirits to be gained only through the gates of death ever got such a firm hold on human belief, I am at a loss to know. It is one of the elements of most pagan mythologies; but although I am fairly conversant with the Bible I have yet to find one statement in the sacred writings which supports it, unless the plain and literal meaning of the words is twisted and distorted to suit a theological purpose.

"On the contrary, there are numerous passages which indicate a directly opposite conclusion. Even the vision of St. John the Divine, from which most of the conventional ideas of "Heaven" are derived, and which is obviously symbolic in its language, describes a "new" or changed earth rather than some remote realms to which we pass through death."

This is straight talk, and from a man of the prominence of Truedell should have a certain amount of weight with the general reading public. But the average man is a queer animal: he passes through the roads that have the least resistance, content to accept the popular theories rather than take the time and patience required in searching paths for himself, not knowing, not realizing, not caring for the beauties that he misses and that are at his very feet did he but take the exertion of leaning over and picking them up

Some day things will be different, but then, I am afraid, it will be too late, for when that day comes it will be because Christ has come.

HEBREWS 10:25

"NOT FORSAKING the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

To meet at stated intervals for the purpose of worshipping God and to build each other up is no more a duty than it is a privilege, and it is no more a privilege than it is a duty: it embraces both, and they each increase as the nearness of the second coming of Christ draweth near. This command of the Master, given through Paul for us to "assemble" is for our edification and profit. The exhorting signifies teaching each other, upholding each other through the power of brotherly love. Soon the Master shall be here; let us obey his commands and thus be ready to meet him.

DAILY THOUGHTS

I will trust in the covert of thy wings	Psa. 61:4
He it is that doth go with thee	Deut. 31:6
The Lord of peace himself give you peace	2 Thess. 3:16
He that hath the Son hath life	1 John 5:12
Let my mouth be filled with thy praise	Psa. 71:8
Thou drewest near in the day that I called	Lam. 3:57
Whoso hearkeneth unto me shall dwell safely	Prov. 1:33

DEAR BROTHER DONALDSON:

Have been thinking a great deal lately about

THE SUCCESS FAMILY

and am going to give you my idea concerning it.

The father of success is WORK.

The mother of success is AMBITION.

The oldest son is COMMON SENSE.

Some of the other boys are HONESTY, PERSEVERANCE, THOROUGHNESS, FORESIGHT, ENTHUSIASISM, COOPERATION.

The oldest daughter is CHARACTER.

Some of the other girls are CHEERFULNESS, LOYALTY, COURTESY, CARE, ECONOMY, SINCERETY, HARMONY, TRUTH.

The baby is OPPORTUNITY.

Never slight the baby. Get well acquainted with the father and you will be able to get along pretty well with the rest of the family.

I feel you must be on intimate terms with the father for The Young People's Page surely is a success.

JOHN HOWARD.

Thank you John. You have the privilege of calling again. A. D. D.

Die when I may, I want it said of me that I always plucked a thistle and planted a flower where I thought it would grow. Abraham Lincoln.

AN ECHO OF "A LETTER ANSWERED"

IN OUR issue of March 15th, we had an article entitled "A Letter Answered," in which by request we tried to give our idea of the meaning of 1 Tim. 2:9 and 1 Pe. 3:3. Now comes a letter from Rochester N. Y., asking us to furnish the name and address of the writer of the original letter which somehow we have mislaid. If our correspondent of the west will kindly send up her name and address we will forward her the Rochester letter, which, after reading she desires to communicate with this good sister of Rochester, she can do so.

THE GREATEST OF THESE

Faith said, "Tis brighter further on."
Hope said, " I see the coming dawn."
Love said, the greatest of the three, "The brightness has been found, the morn is here, they are found in me."

When Jesus Christ, the personification of God's love, shall come, there will be no further use for faith and hope; for we shall see Jesus as he is. Our faith then shall be a certainty; our hope shall be realized. Then we shall be partakers with Jesus of the promises of God.

JESUS SAID

"Do ye now believe? Behold the hour cometh, yea is now come, that ye shall be scattered, every man to his own, and shall leave me alone, because the Father is with me. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation, but be of good cheer; I have overcome the world" (John 16:31-33).

DO RIGHT

THE ESTABLISHMENT with which we are engaged employs about three thousand people. So you readily will understand that something constantly is happening, and no matter what does happen, little or no excitement is caused. On Friday morning while Mr. Seigel was removing his overcoat and hat preparing for business he fell and death came immediately. On Saturday an old trusted employee was detected stealing merchandise (which he admitted he had been doing for two and half years) and was discharged. At home he had an invalid wife and child. Of the two situations I feel that I would much rather experience Mr. Seigle's than the other man's There is but one way for us to live and that is acknowledging Jesus as the Christ the Son of God; to do justly, love mercy and walk humbly before our God. When we do this we will not take to ourselves things belonging to other people. And should death come unexpectedly we will have no fear; for he who is prepared to live is also prepared to die.

TRY RELIGION!

HORACE GREELEY once received a letter from a woman stating that her church was in distressing financial straits, says a writer in the "Sunday School Times." They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab-bags, box sociables and necktie sociables. "Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding?" The editor replied, "Try religion."

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

Emma K. Robinson	13.00
A Helper	5.00
Russell Harmon	1.00
G. F. Randolph	3.00
Mary Smith	5.00

There comes a time in every life, yes in every day, when we must decide which of two courses we will take. Jesus himself declared that we "can not serve two masters." When we find it difficult to choose between two lines of conduct we may be sure that God will help us, as he did the people of Israel, if we ask him. If there is doubt we should always give God and the rght the benefit of the doubt.—Our Boys and Girls.

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* * *

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, JUNE 7th, 1921 NUMBER 21

Thine Alone

O God, let reverence and love be mine,
And let my heart to thee incline,
That I may know thy will each hour,
Each moment and each day,
That all my life shall be as clay
Within thy hands to mold.
Help me that all my thoughts and deeds
Shall be in helping other's needs
And other's woes, until
Through me thou shalt in them abide,
Through me thy name be glorified,
Thy matchless love be told.

Help me to turn my listening ear
Thy faintest whisperings to hear,
As well thy trumpet voice;
So that in every thing I do
Thy purpose may be kept in mind
Thy will alone my choice.
Then as the years shall come and go,
Through summer's sun and winter's snow,
My life for thee shall be,
And when the path through valleys deep
Shall lead to that last dreamless sleep
I shall sweetly rest in thee.

SISTER MYRTLE LAWRENCE.

* * *

The God-Given Charm

By S. ROXANA WINCE

Wouldst thou have empire by sign or spell,
Over the mighty in air that dwell?
Wave but this rod and a viewless band
Slaves to thy will shall around thee stand.

And would not fear at my coming then
Hush every voice in the homes of men?
Would not bright eyes at my presence quail?
Young cheeks with a nameless thrill turn pale?
No gift be mine that aside would turn
The human love for whose founts I yearn."

Mrs. HEMANS.

THE SERVANT of Christ turns with horror from the cup brewed by the witch in her midnight orgies. He needs no necromancer's "sign," "spell," or "god" to have empire o'er the mighty, or over men as well. for God has put a "charm" in his hands which unto them that are called, is the power of God and the wisdom of God. There is no other charm like it, no other charm that can turn the foulest of men into beings as pure as the angels of heaven; no other rod that we can wave in behalf of any worthy cause and have all good and true servants of the Lord Jesus Christ flock to our aid as they will when we hold up this —"preaching the cross of Christ," "the gospel of salvation," or glad tidings of a coming kingdom that is to endure as long as the sun and moon endure.

So when just the other day, our beloved Brother Griffiths said to me, "I am again applying to you for your co-operative help in behalf of the The Restitution" (the Board of Directors of which he is a member, having authorized him to raise $1000 for a working capital and to help in defraying the excessive cost of production during the past year); I looked up to the Lord from whence my help cometh, and with a persistency that I could not escape, those lines of Mrs. Heman's and the God-given gospel "charm" as contrasted with the necromancer's unlawful "spell" kept following me round, and I felt that if I was to made of any help to you in this matter, I must use this "power of God" the gospel wand or spell.

Brother Griffiths says: "Our job department has been the only means of keeping alive our beloved paper, so we have much to thank our readers for in th past. However, we cannot do business without a little capital, and that we need very urgently. We have raised $402.00 in the Cleveland church, and with your kindly help feel sure we can raise the balance." With God's blessing we surely can. $600.00 is a very small sum in his sight, and a God who can keep a star of 300,000,000 square miles in diameter (such as Betelguese, the star in the right shoulder of Orion is), moving for endless ages through depths of space of which we can have no conception, is certainly able to give us whatever sum we ask for. Scientists have but recently measured this star, and I have been wanting to tell you about it ever since, that you might

Oregon Bible College

have a better conception of the greatness and the power of him who you serve.

This mighty God this Creator of suns, such as Betelguese, gave you the gospel. You love it. It is "the power of God" whereby you are saved a power that will hold you fast for endless years, for

Dear dying Lamb, thy precious blood
Will never lose its power,
'Till all the ransomed hosts of God
Are saved, to sin no more.

And loving the gospel as you do, and realizing that having that gospel, it is not only your privilege but your bounden duty to pass it on. You will certainly give.

God is testing you here; will you stand the test ? Will you give as he has blessed you ? You don't want the light that is shed by this precious paper to die out. It is God's paper—remember that. You have pledged yourselves to support it. And you can easily do this by raising a working fund.

Brother Griffiths has over $100.00 of orders in hand, and as much more coming in shortly, so you can see we need capital to do the work. It cannot be done without capital.

It is sound business policy to raise this money that these orders may be filled, and O the joy of doing it when we know that in this way we are spreading the knowledge that will save men and women for eternity! And what you do, do quickly, for the Lord is coming!

I beg of you not to make any excuse. Give, trustng in God. He will supply all your needs If you give bountifully, you will reap bountifully. No one ever failed of a blessing who gave to the cause of God in the right spirit. This is the uniform testimony of all true-hearted givers. It has been my blessed experience for years. I give and do without things, and the things I need God sends, and lots of love besides.

He is a faithful God. He keeps his promises. He says he will provide, and he does it. He cares for the widow who gives her mite and for the poor washerwoman, and the orphaned sewing girls who put their tithe into his treasury. No one need feel afraid to give.

"As every one hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God."

"The end of all things is at hand; fear God and obey him" (Mal. 3.10, 11).

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The Rich Man and Lazarus

IN THE interpretation of this parable we shall make the same announcement as in former parables, viz., all the parables were spoken to Israel, and must therefore be applied to them. In this parable we have two principal characters introduced; the Rich man

and Lazarus. Many of our writers identify these as the Jew and the Gentile: we take exception to this because it is in opposition to several parts of the parable. The rich man states that he has five brethren whom he wishes to be saved from that place of torment. No Jew would regard a Gentile as his brother. They were not regarded as beneficaries of the promises made to Abraham. Jehovah had made a different arrangement for their salvation in his purpose.

Until we began a close study of the parables we held the above explanation. The two characters spoken of, to our view, are identified in the ruling class in the kingdom of Israel. They were clothed in purple and fine linen and fared sumptuously every day. This will include both political and ecclesastical rulers. They were arbitrary and ruled with a rod of iron, even to demanding the life of their subjects, as did Ahab the king of Naboth whose vineyard he wanted as a place of pleasure which was near the royal palace.. When he could not procure it by fair means he resorted to murder. When the prophet recited the parable of the lamb to king David, and how it had been taken, the king said, "Surely that man shall die." These two incidents show the power that the ruling class exercised over the ruled class. This class had no right that the king was required to respect This class represents the beggar, named Lazarus. They lay at the rich man's gate, and were dependent on the rich for their food, and were regarded as full of sores. They were an underling class and despised by the rich.

To make a personal application, we understand that the pharisees represent the first class. See verses 14 to 19 of this chapter. They were the dominating, hypocritical, ruling class of that day. "The pharisees also who were coveteous heard these things: and they derired him." In the above we see the estimate that the pharisees placed on Jesus and his followers. They were beggars and sinners, and full of sores.

The purpose that Jesus had in declaring this parable was to teach these pharisees that the time would come when their order or arrangement would be changed. That is, the beggar would become the ruling class and they or their class become the ruled class.

We shall now proceed to interpret the parable in harmony with the above. "It came to pass that the rich man died and was buried; and in hell (hades) he lifted up his eyes, being in torment." The Rheim tsranslation gives it, "He was buried in hell" (hades). In their minds Jesus and his followers were a poor, despised and beggarly class. In declaring ths parable Jesus understood this, and so framed his parable. In the parable the rich man was in torment and Lazarus, honored as his son, enjoying the blessings belonging in the Abrahamic covenant. This part of the parable will have its fulfilment after the resurrection when the Lazarus class are in possession of the kingdom of God and the pharisee class will be thrust out.

In support of this position we call attention to a statement found in Luke 13:27, 28. Jesus said: "I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God and yourselves thrust out." The saying of Jesus, "The first shall be last, and the last shall be first" is beautifully fulfilled in the changed conditions as taught in this parable. The rich man received the good things until his temple and city were destroyed and he was sold into slavery and scattered among the nations. In this condition we observe him in hades and in torment.

To realize the severity of this punishment please read Deut. 28. In the latter part of this chapter we read: "The Lord shall give thee there a trembling heart and failing eyes and sorrow of mind. Thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall have none assurance of thy life." How severe and literal were these punishments. We can see them still afflicting the class which the rich man reperesents.

The rich man in his torment prayed that Abraham send Lazarus to his father's house: for I have five brethren; that he may testify unto them lest they also come into this place of torment, Abraham said, "They have Moses and the prophets, let them hear them. The rich man said, Nay, father Abraham: but if one went unto them from the dead, they will repent." He received the final answer, "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." The pharisees were so influenced by their traditions that they rejected the teachings of the prophets and Jesus. Therefore they would not believe one though he rose from the dead. How literally was this fulfilled in the preaching of the apostles whom Jesus sent out to preach the gospel to every creature. They preached Jesus as the resurrected one, and they rejected him and his gospel. This parable is a scathing rebuke to the obstinate and hypocritical pharisaic class We have avoided the discussion of this parable as evidence of the future state of the dead. Being a parable and addressed to the pharisees it can have no such interpretation.

D. C. ROBISON.

"Jacob's Trouble"

ALAS! FOR that day is great, and that none is like it; it is time of Jacob's trouble, but he shall be saved out of it (Jer. 30:7).

A SERIES of articles by Sterling P. Groves have been running in The Restitution, considering the Jewish question. This question is in our opinion pre-eminently the most momentous of all questions whether social, political, or religious. Paul in Rom. 15:20; 2 Cor. 10:16 desired to preach only upon ground not previously occupied by another. Hence the writer does not desire to trespass in fields gone over by Brother Groves. In speaking or writing upon subjects relating to the truth, the writer finds it difficult to be absolutely original. We can only present the matter as our mind conceives it, realizing that often in doing so we find that our mind is running parallel to another.

The greatest paradox today is, a people not recognized by any nation as a distinct and separate nation, is in fact just that, viz., distinct and separate from every other nation. and for two thousand years has been scattered, peeled, hated and persecuted in every land, holding themselves aloof from the religious beliefs and customs of other nations, and yet as much a part of these nations as the most patriotic, whether it be German, French, British or American. Paul in Rom. 11:15 makes a startling statement, he says: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" All other nations have either gone down into oblivion or will, in the near future, do so, for this is according to the word of God their final destiny.

Who can read Jer. 23:7, 8 without being impressed with the thought, that God for this nation has a wonderful future? Listen to this: "Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul" (Jer. 33:41). Moses in the spirit of prophecy (see Deut. 28:12, 13), declares that this nation will become the "head and not the tail" of all nations. Then Zech 8:22, 23 will be fulfilled.

All this is precisely what Henry Ford has been saying in the "Dearborn Independent," a weekly magazine owned, published, and controlled by him. These articles were written to stir up anti-Jewish sentiment in the United States. How far they have been successful can readily be seen by the forces gathering for a legal battle to determine whether an ordinance forbidding the sale of "scandalous or obscene literature" can stop the sale of the "Dearborn Independent" or the selling of "Facts," a publication printed in response to the "Dearborn Independent." Already police have been given orders to arrest people selling these publications.

Briefly, it appears the Jews are accused of employing methods and agencies the most vile and despicable, to reduce the Gentiles to the level of brute beasts. When the Gentiles are reduced to this condition, they are to be ruled over by a Jewish king set up by the Jews themselves, they being "God's chosen people," all nations thus becoming vassals to them the Jews. David says in Psa. 76: 10; "surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." Beloved. I am laughing and chuckling to myself as I see the hand of our heavenly Father in all this. How tremendously God is working among us! It is startling. Are we upon the stream of time now in Rev. 16:13-16?

What is the basis of all these anti-Jewish articles? It appears that somehow, Henry Ford came into possession of twenty-four mysterious secret documents known as the Protocols of the learned Elders of Zion, these having been previously published and circulated in Great Britain and Russia as far back as 1906. They are supposed to be, in their present form, the notes of lectures delivered to an inner circle in France and Switzerland in 1896. In an article for The Resttution it is imposible to give details. If my readers will consult the issues of "The Pathfinder" for the months of January and February, Nos. 1413 and 1414, the whole matter is gone into and explained, and as one writer has stated. "nothing like them in completeness of detail, in breadth of plan and depth of grasp of the hidden springs of human action, has ever been known. They are verily terrible in their mastery of the secrets of life, equally terrible in their consciousness of that mastery."

Lying before me is a copy of "The Crusader's Almanac for 1921"; on page 37 is an article on "Zionism." It is a bitter wail from the Roman Catholic church against the "domineering and aggressive policy" of the Zionist Movement in Palestine. It appears that a gentleman by the name of "The Right Rev. Father Ferdinand Doitallavi, O. P. N. Custos of the Holy Land," has been elected as an officer of the crown of Italy for his meritorious efforts as custos of the Holy Land." It appears that the Catholic Church and the Arabs are questioning the right of the Jews to reign and control Palestine. Is it not strange that the pope is not better informed? He cannot read his Bible and be blind to the fact that God intends as ever promised, that his chosen people, not the pope, shall occupy and rule in Palestine. If he would study Deut. 32:22-43 surely he must then recognize what God intends to do with the nations, including himself and his people Israel.

Read God's promises contained in Hannah's prayer (1 Sam. 2:1-10). I have often wondered why every man's hand should be against the Jew in the day of Jacob's trouble: but I no longer wonder, since reading these twenty four protocols. Back in the days of the Exodus as Israel was leaving Egypt, God commanded them to "spoil the Egyptians" (Exod. 3:22; 12:30-36). After their flight, Pharoah and his servants turned against Israel. Note previously Israel found favor. Pharoah pursued them to his destruction. History will again repeat itself. A vast army will move upon the city of Jerusalem to destroy it and to take a spoil. Israel previously, as they are now doing, spoiled them (Ezek. 38:9-12; Ezek. 39:10; Jer. 30:16).

What will bring all this about? The same thing that brought on "The world war," viz., Envy. Envy slew Jesus (John 11:40, 48; Matt. 27:18). It put Joseph in Egypt (Acts 7:9). It often jeopardized the life of Paul (Acts 17:5); and it will culminate in the envy of God's people (Isa. 26:11).

The Jews are a power in the land today; they for their own interest are skillfully manipulating every activity of human endeavor. They are excelling and forcing themselves to the front. God is on their side. Jesus said: "But if I cast out devils by the spirit of God, then the kingdom of God is come unto you. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house. He that is not with me, is against me, and he that gathereth not with me scattereth abroad" (Matt. 12:28-30).

The work of binding the strong man (sin) has begun. Notice Jesus said in Matt. 13:30, "Gather ye together first the tares, and bind them in bundles to burn them." For all I know, God is using the Jews as outlined by Henry Ford to gather the tares together in bundles. This may be in many forms, societies, both fraternal and political, and even religious. Selfishness prevails everywhere. God will keep as he has in the past, his people Israel together. "In union there is strength," especially is this so if in union with God and his purposes. "For if God be for us, who can be against us?"

Beloved, I am happy and singing for joy because today this Scripture is being fulfilled: "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea, the set time is come. For thy servants take pleasure in her stones, and favor the dust thereof. So the heathen (the Gentiles) shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory" (Psa. 102:13-16).

GEO. B ALLDRIDGE

Obituary

Death in Adam; Life in Christ

IT IS our sad duty to record the sudden death of the wife of our dear Brother J. H. Anderson, of Virginia. Lula A. Wall Anderson was born in Cherokee, N. C., October 20, 1885. and died in Shenandoah Co., Va., May 23, 1921. at the age of 35 years, 7 months, and 3 days.

She was united in marriage with Brother Anderson in Piedmont, S. C. Oct. 5, 1902. She was the mother of seven children, all living. There remains to mourn her loss her husband and children, one sister, two brothers and a large number of friends. After marriage she accepted the gospel and was baptized by Brother Anderson's father, Elder E. M. Anderson. She saw four of her oldest children baptized by her husband.

The funeral services were conducted in the home by Brother John Anderson, one of the largest ever held in this county. Many of her friends could not accept her views of the Bible, yet her Christian character appealed to all. She sleeps at Maurestown, Va., to await the call of the trumpet. It can truly be said of her—

> Asleep in Jesus! peaceful rest,
> Whose waking is supremely blest;
> Nor fear nor woe shall dim the hour
> That manifests the Savior's power.

D. C. ROBISON, by request.

PUNCTUALITY

GOD DOES everything on time. Seasons come and go on time; the earth swings in its orbit of millions of miles to a minute. Suns and systems sweep their unmeasured circles without the loss of a second. Jesus came exactly the time appointed. Pentecost was not a minute late, and Christ will appear at the exact moment scheduled.

John Wesley, under the divine momentum of this prnciple, exhorts "Be punctual, do everything exactly at the time." A habit of breaking this principle unfits for any place in God's kingdom. The minister who begins service ten minutes late is a thief. He robbed his people of that much time. If there were three hundred people waiting he robbed them of 3000 minutes—five working days, besides setting an example still more damaging and injured their confidence in his faithfulness in meeting engagements.

The Restitution

FOUNDED A.D. 1852

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WILLIAM H. BROWN .... Editor

ARTHUR E. GRIFFITHS .... Treasurer and Manager

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While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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S. H. Thomas, Proctor, Montana.
E. W. Knapp, Clarkston, Washington.
J. E. Hammond, South Side Station, R. F. D. 5, Omaha, Nebraska.

Editorial

Much to our regret and loss Brother and Sister Cantwell Drabenstott have returned to Indiana.

Recent visitors have been Alfred Smith and his sister Mary, of Monroeville, Ohio; and Brother and Sister Heacock and daughter, of Canton, Ohio.

After a very edifying confession of faith the following friends were inducted into Christ by baptism May 15th: Wm. J. Halls, formerly Methodist; Perce Thompson, formerly Baptist; Mrs. Pearl Thompson, Brother Thompson's wife, formerly Lutheran.

We are happy to announce that Sister Alice Linsenmier, the mother of Sister Florence Linsenmier, has come into our fellowship after proper deliberation Sister Linsenmier is the daughter of Sister Anna Nutt. Thank God for his truth which binds our hearts in love.

May 26th, at the sound of the wedding march, skillfully played by Sister Frances Russell, Sister Marvel Gibbs and Brother Alfred Titman appeared before the marriage altar, and before a goodly number of witnesses, mutually pledged themselves to the vows of matrimony. Brother and Sister Titman have the good wishes and prayers of the brethren for happiness in their new life.

Communications

"They Spake Often One to Another"

DEAR BROTHER BROWN:

In your April 26th edition, "Doing Our Bit," should have been in the National Berean Column. Will you please mention same so the writer will be given proper attention.

Thanking you, I remain,

Yours in the Master's service.

LEOTA B. HANSON.

EDITOR THE RESTITUTION:

We would like to notify the brethren and sisters of our removal to Logansport, Ind., where we are now settled. Communications to reach us should be addressed to 505 South Third St., Logansport, Ind.

Yours in the blessed hope of eternal life.

BROTHER AND SISTER KISTLER.

National Berean Society

Motto: Search the Scripture Daily Unity, Truth, and Righteousness

[illegible]

[illegible] of events heralded [illegible] and viewing them [illegible], how it makes [illegible] great joy, for be- [illegible] go out to meet [illegible]: "Have I my [illegible] I admit the neces- [illegible] character to fill [illegible] with the [illegible] Christ: that I may be a precious jewel in God's holy temple, made without hands, in which each one has some apartment to fill.

Let us press on toward the mark, for the prize of the high calling of God in Christ Jesus, knowing there awaits us a crown of righteousness which the Lord, the righteous judge shall give me at that day. And not to me only, but unto all them which love his appearing. Then he will care for his own: this mortal shall put on immortality. Then we shall have the divine nature and power to do miracles. Then we will have perpetual youth and beauty: no more growing old and helpless and passing as a faded flower, but one long calm of peace and love. So great are the promises and power of God we can scarcely comprehend them in our finite minds. Wherefore let us keep ourselves unspotted from the world, being diligent in the service of doing good and serving God that we may be ready at his appearing.

MAY MOORE.

A FEW of the many expressions of love and appreciation received by the Social Corresponding Committee: Anna L. Perrine, Chairman.

"How glad I was to hear from you. I am always glad to hear from one of like precious faith. It brings us so near together, yet we are so far apart in miles. I think this writing to the members is such a blessing to all; perhaps more so to we isolated ones. I have received so much help from the different members. I cannot thank them personally so I thank God that he ever put it in the minds of his dear children."

"Being isolated from church fellowship and social converse I am always glad to get kind letters, tracts, books, leaflets, etc., which the kind Berean Society has helped along in the desert of isolation."

"Thanks, thanks to the the Berenas. I believe Christ your rewarder is at the door to give rewards according to deeds to all his faithful followers. Bless the Lord for his unfailing promises."

"Your letters are a comfort to me."

"It sure does cheer us lonely ones to know that the dear ones of like precious faith love us dearly, and write to us. May God bless you in your good work. Go on cheering the lonely ones; it will not be long."

ONCE MORE

AMONG THE chief things for which the National Berean Society stands is UNITY. And to promulgate this it has urged attendance to its annual conferences, of delegates from all the states where Berean work is carried on. To make this possible and fair the Society has assisted in equalizing railroad fare of those from long distances, or paying transportation one way for a distant delegate. Evidently from this fact a report has been circulated that Berean officers have their fares paid to the different meetings. As has been stated heretofore, this it not true. No Berean officer as a Berean officer has ever had his or her expenses, in full or part, paid to any place whatever. The officers have paid their own way to these meetings and sometimes at a very great personal sacrifice. No remuneration of any kind is received by them for the time and labor expended, so if you meet one of those nefarious rumors please deal with it as it deserves.

By order of the Executive Board of the Bereans.

Evangelist Report

March, 1921

SERMONS

Palmer 3rd	1
Omaha 6th	1
Buckhart, Mo. 9th to 31st	19
Total	21

EXPENSE

Omaha to Kansas City	5.16
Supper	.80
Kansas City to Mountain Grove	6.98
Hotel bill	1.25
Lunch	.50
Buss to Buckhart	1.50
Livery to Brother Herrens	.50
Total	16.69

MONEY RECEIVED

From Sunday School	$10.00
Special fund	25.00
Sister Herren	2.50
Total	37.00
Salary	$166.00
Total amount of order	182.29
Indorsed	37.50

Remarks

MARCH HAS been a busy month: on the second I went to Palmer to officiate at a wedding, and stayed over one day, and spoke in the evening with a hundred per cent attendance, then hurried home to prepare for a trip to Buckhart, Mo., to engage in a sixteen day debate; but by request gave the brethren in Omaha a meeting the 6th and started the following day to Kansas City, where I expected to remain all night, but I found I could get out in a little over an hour, so continued my journey and arrived at Mountain Grove, Mo., at 10:40 at night.

I had to put up till morning, and take the Ford truck to Buckhart, 25 miles, that I described to you on a former visit, and it had lost none of its former activities; the trip was about the same as the former one. I sat on the front seat with the driver, and as the bottom was mostly out, I could see all the machinery, and know pretty well what a Ford looks like in action. When we finally arrived at Buckhart no one was there to meet me. I was a day ahead of time, which accounted for it. How to get to Brother Herren's with my luggage was the problem. I finally saw a man drive up to the store, so I started negotiations, and after consulting his wife and then me, for a couple of rounds we struck a bargain at 25 cents a mile. Well, we finally arrived at Brother Herrens, and after a hearty lunch, the chief topic was, where was my opponent?

He was not on hand, so we decided to hold meetings till he arrived, which he did Saturday. The Methodist people had the house for Saturday and Sunday so we could not begin till the 14th.

A year and a half ago, when I was there before, I baptized a family of Latter Day Saints, and it hurt them so they talked debate from that time on, and thought they could recover their lost ground. They finally got A. M. Baker, a champion debater, who in his early mnistry debated Brother Foore. I soon discovered he was there to win that debate if possible, by any means that could be employed, fair or foul, and in this case mostly foul; but his lack of argument and his tactics lost him ground every day, till the last two nights when I got him in some tight and ludicrous places. The crowd could restrain their enthusiasm no longer, and clapped their hands, and stamped their feet. The show of defeat upon their faces was almost pitiful.

In his affirmative, that the kingdom was already set up, he took the position that when the little stone of Dan. 2 begins its work, the image must be on its feet and all those empires in existence. So he said, the clay, the iron, brass, silver and gold were broken together. I told them that when he had succeeded in showing how four universal empires could occupy the same territory and rule the same people at the same time, we would consider his position; but until he did, it was not worth considering. I was never able to force him to even try to do it. His time was taken up in trying to evade this point and cover it up, but I kept pulling the cover off, and bared the skeleton to the full view of the audience; then he would go into a rage. He said the Latter Day Saint's church as organized by Joe Smith was the kingdom of God, and the little stone that was to break in pieces these present day kingdoms, and said Germany and Russia were about broken up and thrones were tottering. I told him to point out what part the Latter Day Saints had played in breaking up these governments, and we would consider that point. He then said as a forced measure of course, God was working through the nations. Well, we said, that is a fatal admisson: it leaves out the Latter Day Saints church just as I thought it would. He never recovered from that.

When we came to the church question I proved the name "Church of God" to be a Bible name, and Jesus was the head, and the beginning was when he rose from the dead (Col. 1:18). God not only put Jesus at the head of his church, but appointed certain offices in the church, and men were chosen for those places according to their fitness. I showed that the first were apostles, and they were the witnesses of Jesus, and wrote the word, had a special work to do, and a mission that was fulfilled and passed out; because the work was done and no such necessity existed now. They confirmed the word and proved God was with them, by the signs and mighty wonders they did; then as necessity arose, other officers were chosen, and the manner of their choosing put on record, and what kind of men they ought to be. These apostles belonged to the church of God, and performed miracles, as he had to admit, therefore the church of God had apostles and miracles; a thing they supposed we never claimed; besides they were genuine. So our claim was established and never broken.

Then came his turn. Now if I had fully proved the church of God was the name and the doctrines and practices were scriptural, what was the use for him to try to prove his position, as God never had two churches; but he was determined to make the attempt. I told him to prove to us where there ever existed a church of Jesus Christ of Latter Day Saints prior to 1830. This I said you must do before we will consider its being reorganized. You cannot reorganize a thing that never existed. He was not prepared to meet that kind of an argument, and saw at once he was destined to defeat on his pet theory. He never could tell us where such a church existed. I told him his church was 1779 years late upon the scene; he then said it was established during the ministry of Christ. I asked him to read it to us; this he failed to do. Paul in Col. 1:18 told when it began. He said the church must be identical with the church as organized and as it existed in the days of Jesus. I said if it actually existed then, it had a Christ visibly at the head. Now where is your Christ to make it identical? This again put him to silence. And when he came to the miracles as they were in the days of the apostles, he was up against more

assumption. He said I was like the pharisees, seeking for signs. I reminded him of his mistake. I told him I had never asked for a sign; one reason was because I knew he could not give any; another was, I had only asked him why he did not go out and obey orders, as Jesus had positively told him what to do: freely they had received, now freely give, and no one had heard of them doing this, and they have had 90 years to do it. And if they have 90 more they will still be found wanting

I asked him how he knew their apostles were chosen of God, we just had their word for it. I told him to read 2 Cor. 12:12. There Paul showed what the signs of an apostle were; and when their apostles could give the signs, we would accept them. Again, I told him you have 70 too many offices in your church: the 70 Jesus chose were sent to the Jews only, so you are sending them to the wrong people: but he could find no place where they were ever mentioned as officers in the church, not even referred to after Jesus rose from the dead. This again was a stumbling block to him. He said he was called upon to administer to a young lady who had been bitten on the arm by a snake, and he healed her. I have been informed that the kind of snake he mentioned will not bite, and is not poison if it does; but the give away was that Jesus said the bite of serpents would not hurt them. Well, the further he went the more ridiculous it was. I told him Jesus was to set up his kingdom at Jerusalem, not Independence, Mo. This he studiously avoided mentioning. After laboring for 16 sessions to prove a fake doctrine, and church, he showed he positively knew he had failed. I think it will be a long time before they want any more debates with our people.

We closed with quite a few people interested in the truth and urged me to come back, which I promised to do when possible. So it looks favorable for the truth; the result is with God. One local minister got up and said he had learned something he never knew before, but what it was he did not vouchsafe to tell us; I hope it was something that would do him good even to everlasting life. During the day Brother Herren and I had many good talks over the weak points in my opponent's position, and were bound closer to the truth than ever, because it stayed by us. I was truly glad to meet the brethren here once more. Old Brother and Sister Herren were too feeble to attend every meeting, but did fine for people of their years. The time came once more to say good by and board the vehicle manufactured by the man of anti-Semitic fame, and pull for Mountain Grove, where we took the train for Springfield, Mo. Being on our route, we were requested to stop off as we have one brother and sister here. I am here now and will tell you about it next month, the Lord willing.

ALMUS ADAMS.

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: Psalm 125:1

ON ZION MOUNT

On Zion mount will soon appear
Lo a ransomed shining band,
Sparkling crowns of glory wearing,
Pure of heart and clean of hand
They are blessed
Who will upon mount Zion stand.

Waves of glory streaming o'er them,
Hark they chant the gospel lay,
While their Leader on before them
Guides them through eternal day,
They are blessed,
For their tears will be wiped away.

Then they range the fields of glory,
Then their sorrows will all be o'er,
Then they'll tell the wondrous story
Saved from death to die no more.
They are blessed
Who will reach that blissful shore.

Friendship, peace, and joy forever,
Reign throughout that happy land,
Sin nor death shall reign there never,
There will be an unbroken band.
They are blessed
Who will upon mount Zion stand.

Selected by Sister EDNA OSTEEN.

PHILIPPIANS 1:12

"BUT I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

At the time the apostle Paul wrote the above, he had been a prisoner for two years in a Roman prison, and in that day the prisons, whether in Rome or elsewhere were not as good as our prisons are today. His mind was, on those two years, spent behind prison bars, together will all the indignities that went with them, and he said: "All these things that happened unto me have fallen out rather to the furtherance of he gospel."

The secret of the apostle Paul's life is that he organized it around a great purpose; and that purpose was Jesus Christ. He acknowledged God as the Creator, the sustainer and upbuilder. He knew that God was love and through his love for mankind he gave his Son to be the Savior of mankind. Acknowledging this he placed his hope in God's plan and accepted the embodiment of God's love—which is Jesus the Christ— as his "wisdom, righteousness, sanctification, and redemption." He made Christ the main issue of his life, the only purpose worth while the only purpose that counted. It was the apostle Paul who said, "We preach Christ crucified," and he stated his high purpose when he uttered, "I determined not to know anything among you, save Jesus Christ and him crucified." He again announces his full surrender to the Master in the words: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." And here let it be known that from a worldly standpoint Paul had much to glory in. He enumerated many of his worldly accomplishments stating, "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more." And yet what value does he place upon it all? This is his own answer: "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

The apostle Paul was an efficient man because his entire life was dominated by this great spiritual purpose. An efficient man is one who overcomes all obstacles, no matter how great, and accomplishes his purpose, and this "the apostle to the Gentiles" did. He "forgot those things which were behind, and reaching forth unto those things which are before, he pressed toward the mark for the prize of the high calling of God in Christ Jesus."

And this is the great secret of life after all. Existence means little until dominated and strengthened by some great purpose; this accomplished life becomes worth while. From this moment let us make Christ the center around which our entire life shall evolve. Mere pleasures of the world never will bring permanent happiness. We enjoy a holiday for the days of work before and after. There must be a major purpose controlling our lives to bring us real happiness. We are living in an age of uncertainty and unrest, and never before has there been a greater need for spiritually minded people than there is today.

The purpose in writing this is to make you think, to have you make Christ the dominating purpose of your life; to make Christ the possession of every man, every woman, every boy, every girl that reads this article, so we can bring others to God.

A SHUT IN

SISTER EDNA OSTEEN who thinks enough of The Restitution's readers to send in the poem that is at the top of today's page, quotes, in her letter, part of the 125th Psalm, as follows:

"They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever. As the waters are round about Jerusalem, so the Lord is round about his people from henceforth even for ever."

Sister Osten, who is an invalid also wrote: "At this writing I am feeling much better being able to be up most of the time." She closes her letter with. Your sister looking for the Master to come soon."

What a glorious hope, and what a perfect trust! The Lord will come soon and while we wait the Lord is round about us, caring for us and watching ever us. Ye who believe in prayer, kindly remember or sister in your supplications.

DAILY THOUGHTS

Keep me as the apple of the eye	Psa. 17:8
Only by pride cometh contention	Prov. 13:10
Be not overcome by evil	Rom. 12:21
The Lord will deliver him in time of trouble	Psa. 41:1
In due season we shall reap if we faint not	Gal. 6:9
The harvest truly is plenteous, but the laborers are few	Matt. 9:37
Christ . . . once suffered for sins.	1 Pet. 3:18

A WORD TO THE FAULTFINDER

IT IS not what you know, or what you could do, but what you do that counts. No one has any serious use for the mere talkers or wishers. To think well is a step in the right direction; to DO well is much better. Thinking amounts to nothing—unless supplemented with action.

At times doing well is a thankless occupation; the hypocritical are so keen picking flaws that they fail to recognize accomplishments.

With microscopic exactness they discover the specks on an otherwise immaculately white sheet; then they proceed to tear up the sheet.

It always was and now is much easier to undo than to DO.

The worst in us is destructive, the best constructive. No matter how limited we are in our attainments we each can be constructive to the limit of our ability, and the little that each of us does figures high in the aggregate.

In the matter of church of Bible school work we will be wise not to criticise or pass judgment on what someone else is trying to do in an effort to upbuild and strengthen, seeking rather to accomplish something for the benefit of all.

DO YOU OR DON'T YOU

Up to this writing, there has not been much interest manifested regarding our suggestion to inaugurate a department of

BIBLE QUESTIONS AND ANSWERS

and as such a department to us simply means added work to an already busy life we shall not undertake it unless there is a demand for it. If you want it, say so; if you don't want it, we will know by your silence.

We're willing! But

Be Kind to the Aged

IT SEEMS to me that the saddest of all human experience is old age. It seems but yesterday to grandpa and grandma, when they were full of life and rugged strength, and in full enjoyment of all their faculties, and at the head of every undertaking of the family, and it seemed to them as if it must always remain so; but at fifty years there comes whispers of a change: their eyes get dim at times, and hearing dull, the step is less elastic than of yore, and when grandpa undertakes to lift a stone that twenty years ago he could lift with ease, he finds with something like a shock that he cannot move it.

At sixty grandpa and grandma are expected to step aside and let the children run the farm or business, and manage the affairs of the family.

At seventy and onward grandpa and grandma are feeble and tottering, almost blind and deaf; they realize but a part of what is going on around them. They are not consulted any more, but the family life with its joys, sorrows, and ambitions, go on without them or their help; and they now begin to feel that dreadful fear that at last they have reached that point in life where they are only in the way, and a burden on the hands of those they love. No pen can picture, no word express the anguish of the dear ones who reach this milestone. They realize that they are dull and old-fashioned; that somehow the world has forged ahead and left them behind. When company comes they feel awkward and out of place; they become super-sensitive, and ever looking for yet dreading to see some expression or evidence that they are a burden, and in the way.

This being so, let us who are yet young, and in the enjoyment of the pleasure of health and youth pity and comfort the aged; tell them often that we love them, and would hardly know how to live without them. It is not sufficient to tell them this at long intervals, or on special occasions; speak kind and loving words often. Let each day and hour witness little acts of love and attention to grandpa and grandma.

God will surely reward those who do this in the ages to come, nor do we have to wait that long for our reward. When grandma's willing hands try to do something to help or please us, and we speak in return words of love and appreciation, surely her look of love and pleasure is ample reward. Little words of love and acts of kindness cost us nothing, and dear old grandma prizes them above pearls or rubies. Why should we withhold them? Why leave unspoken our words of love and appreciation, until she lies cold and unconscious in death, when she so hungers for them now? God knows that we love and honor him, and are truly thankful for those blessings which he from day to day confers upon us, yet he delights to have us tell him so often. If for us to repeat the old, old story of love and faith often, gives God pleasure, who is so strong, how much more will it please dear old grandpa and grandma who are so weak, tottering and feeble. Then dear ones, let us give it to them often and without measure.

One eloquent way to make grandma feel contented and happy is to allow her to help with some of the light home duties, if she offers to do so. And do not forget to praise her work, and express to her the truth that nobody else could quite fill her place in your home and heart. Repeat these and similar expresions often. Depend upon it, such words will never grow stale to her, for as she grows older and more feeble in mind and body she will treasure them more and more. Let us not, by look, word, or deed cause grandpa or grandma to feel that the time has come when they cannot help any more, but must stand to one side, and keep out of the way, but rather go to them often for counsel and advice, and whenever possible do them the honor to follow their advice.

S. H. THOMAS.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, JUNE 14th, 1921. NUMBER 22

An Old Lyric

God made the earth surpassing fair,
And fit it for man's abode:
His eye surveyed it everywhere
And called it very good (Gen. 1:26-31).

But he who had dominion fell
From his exalted state (John 8:12-44):
He sinned, woe came, death, the grave (Rom. 5:12).
The ruin, oh how great (Isa. 14:16-23).

The thorn sprang up and noxious weeds,
Tempest and earthquakes too (Gen. 3:18, 19).
Made fearful work, all in deed
Was desolate to men (Gen. 6:5-8).

Yet praise to God, in mercy he
Hath formed a blessed plan
By which the earth is still to be
A dwelling place for man (Matt. 5:5, 25 31-41).

For man redeemed all things made new
Like Eden fair and bright,
As when it rose to angel's will
And filled them with delight.

The desert like the rose shall bloom,
The wilderness rejoice (Psa. 2:1-5),
And earth made free from sin's dark gloom
Resound with cheerful voice (Rev. 5 9.10).

Written Feb 28 1921, author unknown.

R. A. HUMPHREYS.

Anglo-Israelism

Discussion Between

Wm. Rennie and H. S. Thomas

ANGLO-ISRAELISM DEFENDED

I WOULD REPLY verbatim to what S. H. Thomas has written on this subject, but it is so utterly contradictory and incomprehensible from the standpoint of reason, common sense, and the Scriptures that I will, with your permission, simply submit the Anglo-Israel belief, advancing such Bible proof as time and space will permit, trusting it may assist Brother Thomas out of his apparent difficulty and misunderstanding of the subject.

In the first place, the believers in the Anglo-Israel theory do not have the idea that the ten tribes of Israel have been lost since the dispersion. They believe that the one time "lost sheep of the house of Israel" have been found in the Anglo-Saxon race, therefore they are no longer in the condition of "lost."

While it is true as he states, "The twelve tribes of Israel stand today in the presence of the whole world a living, unanswerable evidence of the Bible," it is as two separate entities: Judah, suffering the merited punishment called down at their behest upon their own heads, "His blood be upon us and our children": Israel, since their redemption in Christ Jesus have been under the new covenant enjoying an era of promised blessings in progressive fulfilment.

The first advent of the Christ was the time appointed for the gathering together the "dry bones" of the house of Israel out from among the nations, into one place called the "valley" (Ezek. 37:1), the place appointed for them (2 Sam. 10:7), in which they were to "renew their strength" (Isa. 40:31). In fulfilment of the prophecy of Zacharias. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people. . . . To perform the mercy promised to our fathers and to remember his holy covenant, the oath which he sware to our father Abraham" (Luke 1:68, 72, 73). See Gen. 17:1 to 8; 22:15 to 18.

How this was accomplished let the Scriptures be their own expositor: "Behold, I will send for many fishers saith the Lord; and they shall fish for them. And after will I send for many hunters and they shall hunt them from every mountain and from every hill and out of the holes of the rocks" (Jer: 16:16). A work that could not possibly be effected until after their redemption. Nor could it in justice to them be delayed a single day after the redemption work was completed.

Ore[illegible] Bible C[illegible]
C[illegible]

The most prominent fisher whom the Lord sent in due time for this grave and eminently important work, was his own dear Son, who at once prepares for the faithful performance of the work assigned to him. Seeing Peter and Andrew who were fishers, just the kind of men wanted, he called them saying, "Follow me and I will make you fishers of men" (Matt. 4:19), explaining to them, "I am not sent but to the lost sheep of Israel" (Matt. 15:24), and that he had "come to seek and to save that which was lost" (Luke 19:10).

Having completed the calling his twelve disciples, he sends them forth into like service with himself, and to the same people, "commanding them saying, go not into the way of the Gentiles, nor into the city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel" (Matt. 10:5, 6). Comforting them with these words, "Ye shall not have gone over the cities of Israel till the Son of Man be come" (Matt. 10:23).

The Father sends the Son. the Son sends his apostles, the fishers of the new Covenant, whom the Lord sent. That the apostles faithfully carried out the commands of their Master, Peter addresses the first epistle to "the sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia and Bithinia" (1 Pet. 1:1), the territory in and around which the apostles labored.

I do not know of any other cardinal doctrine of the Bible that has been more plainly set forth, more positively expressed, determining the fact, the indisputable fact, that the work and mission of the Christ and his apostles was pre-eminently the redemption and salvation of the lost sheep of the house of Israel.

Had the hunters (the seekers) of lost Israel of recent years been as familiar with the Scriptures and the history of Israel as were the fishers, they would have done at the first that which they did do at last, sought for lost Israel in that nation of people in whom the promises made to Israel pertaining to the present age, were being fulfilled. For "hath he spoken and shall he not make good" (Num. 23:19). The lost sheep of the house of Israel would have been found long years ago; for in this way was the Christ declared to be the Messiah.

When this plan was at last adopted, lo and behold, as if in answer to the call, "Awake thou that sleepest, and arise from the dead and Christ shall give thee life" (Eph. 5:14). Lost Israel is found in the Anglo-Saxon race, "standing upon their feet an exceeding great army" (Ezek. 37:10). "A chosen generation, a royal priesthood, a holy nation, a peculiar people" (2 Pet. 2:9); "A nation and a company of nations and a great people" (Gen. 48:19) "possessing the gate of their enemies" (Gen. 22:17). "The Lord's battle axe and weapons of war" (Jer. 51:20). "His witnesses" (Isa. 44:8). "His servants" (Isa. 43:10), etc., etc.

Anglo-Israel teaching overthrows the arguments of the atheist, and leaves the infidel confounded. Confronted by this great truth and its teachings, he is unable to answer the concrete reasoning which syllogistically stated is as follows:

1. God Almighty gave "to Abraham and his seed forever" certain special and peculiar blessings, exclusively.

2. Those very same blessings the Anglo-Saxon race throughout the world enjoy today, exclusively.

3. Therefore, the Anglo-Saxon race, since God cannot lie, must be of the seed of Abraham. And as it is conceded that they are not of the house of Judah, the Jew, they must be Israel.

A nation encircling the earth with her possessions, the recognized mistress of the sea, fulfilling to the letter every parable of the Christ concerning the kingdom of heaven. The greatest empire the world has ever seen. Five times greater than ancient Babylon; fifty-two times greater than the Germany that was; fifty-three times greater than the France that now is; occupying one fourth of the land space of the globe, and representing over one fourth of the populaiton of the world, in whom all the promises of the Old and New Testaments pertaining to the present age are being fulfilled.

Is this not the fifth kingdom that was to be "set up in the days of these kings" (Dan. 2:44)? If not, why not? The seas and oceans of the globe have been circumnavigated time and again; every continent and island of the seas have been traversed and made known. Where is the place and time for any other to arise and displace this Saxon (sons of Isaac) race?

The theory of a parenthetical age is twin sister to that of immortal soulism; it is not in the Bible.

Yours for the truth,

WILLIAM RENNIE.

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ANGLO-ISRAELISM REFUTED

THE FOREGOING by Mr. William Rennie is offered to Restitution readers as an exposition of the new hobby known as Anglo-Israelism. I had occasion to touch on that subject in The Restitution some time ago, and had the misfortune to speak somewhat disparagingly of the doctrine, which prompted Mr. Rennie to stand up in defence of what appears to be a pet theory; and his letter calls for a reply. He very kindly expresses a desire to assist Brother Thomas to a better understanding of the subject. I have diligently studied his letter, to learn if possible just what he is driving at, but as yet without complete success. He seems to have an idea that the ten tribes of Israel were lost for a long time but have recently been discovered to still exist, as the subjects of the kingdom of Great Britain and her dependencies and provinces, and that all the glorious promises concerning the blessings of Abraham and his seed and the covenants of promise, are now being fulfilled in the prosperity and blessings, the strength, glory, and mighty power, of Great Britain and the Anglo Saxon race. The letter is a conglomeration of assumptions and assertions, with misapplied Scripture quotations, reaching its climax of unreasoning folly in the assertion, that Dan. 2:44 has reached its fulfilment in the rise of the British empire.

It seems to me incredible that a Bible student would venture to confound the glorious age to come referred to in Dan. 2:44, with a wicked, corrupt, and ungodly nation, such as is Great Britain today. A careful examination of Mr. Renner's Bible references, fail to reveal a single Scripture that even remotely hints that Israel and Great Britain are one and the same.

There is absolutely no evidence in existence, either within or without the Scriptures, to substantiate this error to the satisfaction of any except riders of the hobby; but on the contrary there exists an abundance of indisputable evidence, both within the word and without, that such is not a fact. Consider for example, such Scriptures as God's warning message to Israel, before entering into the promised land: "If thou wilt not observe to do all the words of this law, that is written in this book: . . . it shall come to pass that as the Lord rejoiced over you, to do you good, and to multiply you, so the Lord will rejoice over you, to destroy you, and to bring you to nought. And ye shall be plucked off from the land, whither thou goest to possess it, and the Lord shall scatter thee among all people, from the one end of the earth even unto the other; . . . . And among these nations shalt thou find no ease, neither shall the sole of thy feet find rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee: and thou shalt fear, day and night, and shalt have none assurance of thy life" (Dut. 29:58-66).

In simple, unmistakable language like this, God made known to the whole house of Israel, what would surely happen to them if disobedient, by a vivid pen picture of their deplorable condition in exile, sifted as corn among the nations, where they must remain until the promised Messiah shall come to deliver them, and gather them back to their own land. History and the word of God agree, that straighway after entering into the promised land, they sinned against God, and it was done unto them as he had said; they were scattered among the nations, and for two thousand years have found no ease, nor rest for the sole of their feet, as God has said. The Lord has given them a trembling heart, and sorrow of mind; their life still hangs in doubt and danger in every land; they still fear both day and night, and have none assurance of their life. These Scriptures make no mention of Great Britain in connection with Israel, but tell us plainly where Israel is today, and their condition; they are scattered among the nations, and dispersed among the heathen. And our daily papers inform us that they have "none assurance of their life." With such a wonderful example of fulfilled and fulfilling prophecy in our hands, exact even to the minutest detail, is it not astonishing that there are those who profess to be Bible students who contend that the people of Great Britain and her provinces, are the ten tribes of Israel?

But let us appeal once more to the word of God: "For thus saith the Lord, Sing with gladness for Jacob (two tribes) . . . and say, O Lord, save thy people, the remnant of Israel (the ten tribes). Behold I will bring them from the north country, and gather them from the coasts of the earth (not from England and her provinces), and with them the blind, and the lame, and the woman with child, and her that travaileth with child together. A great company shall return thither; they shall come with weeping, and with suplication will I lead them; . . . . for I am a Father to Israel, and Ephraim is my first born. Hear the word of the Lord. O ye nations, and declare it in the isles afar off; He that scattered Israel (not he that consolidated Israel into the mighty kingdom of Great Britain) will gather him (if the people of Great Britain be Israel, he is already gathered), and keep him as a shepherd doth his flock" (Jer. 30:7-10).

Dear ones of the one true faith, let us pause here while we ask Mr. Rennie some questions in the interests of truth:

1st. If the mighty empire of Great Britain be Israel, why should she pray, "O Lord, save thy people, the remnant of Israel?" What evil could possibly threaten so mighty a people?

2nd. If the mighty empire of Great Britain be Israel, why are they called, "a remnant?"

3rd. Why should "the blind, and the lame, the woman with child, and her that travaileth with child," undertake such a journey? why not remain in their comfortable and luxurious British homes, where they could be properly cared for?

4th. Why should they come "with weeping, and supplication," if it be a fact that they are the mighty and prosperous empire of Great Britain?

5th. Why should they be gathered at all, if God has so abundantly blessed them in the land of their exile?

6th. Mr. Rennie, do you candidly believe that the people of the mighty empire of Great Britain will ever be gathered to Palestine, in the same manner and under the same conditions, as these Scriptures declare, that Israel will be gathered? Of course you do not! Therefore you must abandon your hobby, or reject the word of the living God.

But in conclusion, lest there still remain some who doubt, we will now trace from history, the ancestry of both Israel and the Anglo-Saxon race, and hope in that way to prove conclusively that they now are and ever have been, two distinct and separate races, from the flood. The three sons of Noah, Shem, Ham and Japhet, with their descendants, settled in different localities, and from them descended the different races or nations of the earth. Japhet, the eldest son of Noah, had seven sons, namely, Gomer, Magog, Madai, Javan, Tubal, Mesheck, and Tiras. Gomer, the oldest, settled north-west of the Black Sea, and from him descended the Russians, Germans, Gauls, and Anglo-Saxons or Britons. The Anglo-Saxons were a race of expert and daring sailors, and were called "Sea kings"; therefore, the British are descended from Gomer, the elder son of Japhet, who was the eldest son of Noah.

Shem, the second son of Noah, had five sons, namely, Elam, Ashur, Arphaxad, Lud, and Aram. Arphaxad settled on the river Euphrates, and from him descended the Chaldeans, who were the ancestors of Abraham, and of Israel, he having been born at Ur of the Chaldeans; Israel therefore was descended from Arphaxad, the third son of Shem, who was the second son of Noah.

Surely with this evidence before us, no intelligent reader will continue to contend that Israel and Great Britain are one and the same people. Dear ones in the Lord, I desire to earnestly caution you concerning the menace of false doctrines, which are abroad in these last days, such as "Josephism," "Anglo-Israelism," "Future Probation for the dead," the existence of an immortal fiend or devil, whom God has created and turned loose in the world to prey upon his creatures. The riding of such hobbies is neither becoming nor profitable, for God's chosen people, and I greatly fear some of them at least, may endanger their hope of life in the glorious ages to come. O why should we do it? Such vain questions are foreign to the truth, and without profit. Why waste precous time and talents in studying out new inventions, which bring with them only contentions and controversy? Let us keep in the middle of the road; turn not in at bypaths, dimly lighted. There the enemy lies in wait.

S. H. THOMAS.

"For Jesus Sake"

By S. ROXANA WINCE

I AM going to ask you, dear members of the household of God, to raise that working fund, so much needed by The Restitution in these cruical hours, by setting a new motive before you.

It is that you give for Jesus' sake. I need make no other plea. You love him; you want the days to come when all that he died for shall come to pass; when he shall see of the travail of his soul, and be satisfied, all kingdoms having become his. All nations bowing down before him; hell's hosts all overthrown and Shilo's peace bearing universal sway.

It was for Jesus' sake that The Resttution was first started; for his dear sake it has been kept alive all these years, and for that same dear sake we want it to live and be a witness for him until he appears in his glory.

He will not appear until the allotted number of rulers is made up, and when will that be, if the blessed heralds of The Restitution age are allowed to die? Do you see, dear ones? If you truly believe that twelve tribed Israel is to be restored to their own land and that the Lord God is to give unto Jesus the throne of his father David, and that he will rule over the house of Jacob for ever, each one of the twelve apostles having rule over a tribe, the saints to be co-partners with them and with Jesus in bringing the whole world into perfect obedience to the law of right, you certainly will see how necessary it is that we with God's help raise this asked for working fund, and so place The Restitution on a solid foundation, and so hurry the time along when all that we rapturously sing of and hope and pray for shall come to pass.

It does not look to the unbeliever as if we—a despised little band of soul-sleepers—could have anything to do with hurrying that time along, but we have. We, each individual of us, has his or her part to bear in bringing about the mighty change that is to turn a warring, sin-cursed earth into a world of peace, a paradise restored.

O I know you will give, dear ones, when you think of these things. You cannot, you dare not withhold. The money is just as surely ours as if we already had it in our hands. Such is the confidence that I repose in you and such is the confidence that I repose in God.

Zionism a Fulfilment of Prophecy

AFTER CHRIST'S resurrection and just before his ascension, we read in Acts 1:6, "When they therefore were come together, they asked him, saying, Lord wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power."

Tere is no queston here as to the restoration of the kingdom to Israel, but "wilt thou at this time restore the kingdom?" And if the idea held by the disciples concerning the restoration of the kingdom were an error, would not Christ have told them so?

There is in the Bible much testimony going to show God's purpose concerning Israel, Paul's "brethren according to the flesh"; and if we recognize spiritual Israel, the fact does not outlaw fleshly Israel with whom God has a covenant to restore them to favor, and by them to bless all the nations of the earth (Rom. 11:26).

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God" (Lev. 26:44). "For thus haht the Lord said, The whole land shall be desolate; yet will I not make a full end" (Jer. 4:27). "Go ye up upon her walls, and destroy; but make not a full end" (Jer. 5:10). "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scatered thee, yet will I not make a full end of thee" (Jer. 30:11).

"And the angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush: . . . . and behold the bush burned with fire, and the bush was not consumed" (Exod. 3:3)

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock" (Jer. 30:10).

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9:15). This promise must be future in its fulfilment, when they will no more be pulled up out of their land.

"And one of them named Caiaphas, being high priest that same year, said unto them, ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year he prophesied that Jesus should die for that nation" (John 11:19-51).

Now how shall we account for the fact that some people deny that the Scriptures teach the future restoration of the Jews to Palestine? It is a mystery.. The evidence of the Scriptures is superabundant; and also the process of restoration has commenced in our day and generation.

The dry bones of Ezekiel 37 are becoming quite lively. Chapters 36 to 39 describe the movement among the dry bones which are declared to be the whole house of Israel (Ezek. 37:11). What power but God controls the minds of European statesmen to favor the return of the Jews to Palestine? God's hand is in the movement for the restoration of the land to the Jews in fulfilment of his covenant with Abraham.

GEO. FRANCIS.

Obituary

Death in Adam; Life in Christ

AFTER SOME delay and with a sense of deep sorrow and sympathy for those who are left to mourn, we wish to report the death of a "mother of Israel," Sarah Ann Stroud Muncrief, at the ripe old age of 82 years two months and twenty-one days. Dec. 28, 1920.

Sister Muncrief left an example worthy in many respects of imitation. She was a keeper at home, not given to change, who watched over the spiritual welfare of her house hold. She was the leader of the song service at her home for many years and one of the last pieces she sang was, "The Christian Watchman." Her last reading was from the pen of Aunt Bess in The Restitution, Aug. 3rd. 1920 entitled, "Concerning the Faith." She is survived by eight children, thirty grandchildren, and twenty-one great-grandchildren; fifty-nine in all which corresponds with the number of years of wedded life which was a little over fifty-nine years. She is survived also by her aged husband, Dr. James L. Muncrief. She sleeps in peace awaiting the call to join [illegible] at the return of Christ.

[illegible] & R. A. HUMPHREYS.

Courtesy is like an air cushion: there may be nothing in it, but it eases the jolts a lot.

The Restitution

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Editorial

" When ye see these things come to pass, look up, for your redemption draweth night."

A gift of $600,000 has just been made to the Palestine Restoration Fund by Mrs. Fels, widow of Joseph Fels, of Philadelphia.

Bids are being asked for telephone booths for the various post offices of Palestine by the Postmaster General, reports the Palestine Weekly. It is expected that telephone booths will be placed at the disposal of the public at Acre, Bethlehem, Beersheba, and seventeen other towns in Palestine.

The work of restoration on the Damascus Gate, one of the principal entrances to the old city of Jerusalem, which has been financed by the Pro-Jerusalem Society, has now been completed. The stone pinnacles which were missing have been replaced. The restoration of the Roman masonry in the Citadel walls is nearing completion.

The Zionist organization has completed a contract with Lloyd's Steamship Co. to have a special boat fitted for the regular transportation of Palestine pioneers. The boat will accommodate 600 passengers, and will navigate between Trieste and Jaffa. It will have kosher food and most probably also a Jewish staff on board. The first boat to run from Trieste to Jaffa was scheduled to leave May 17,1921, and has a large number of pioneers booked for passage.

Communication

"They Spake Often One to Another"

MY DEAR BROTHER:

I HAVE duly received my copies of The Restitution, which have been read with much pleasure, so also the tracts you so kindly enclosed; and since the words of one of the tracts have impressed me considerably, am now sending a few suggestions which may or may not be helpful.

PARADISE LOST

This tract has been read and reread by me, and it has stirred me in a certain line of thought, and if you will please note carefully what this letter is, an answer may finally be found respecting this word concerning which you open the tract by writing: "This word paradise philogically is a word which is difficult to trace. It cannot be traced to its root." This statement comes just in full accord with the very thing I want to suggest to you.

DI

In the science of the construction of the hundreds of words of various shades and meanings, there certainly is some difficulty in tracing and obtaining their correct meaning; but we may not be sure of the definitions often given in the dictionary, for that is only another word and so much more obscurity instead of light and satisfaction.

You will notice I have set forth the root of this word paradise, and when I shall have shown you its simple and complete system of construction it may become easy to trace. The idea suggested by the words "bliss, peace, prosperity, things that are beautiful, especially, however, representing a garden or orchard, or that which is enclosed or protected," do not find their way into the above root meaning, for these are not identified with that.

PARA-DI

These two words set forth in full view the very thoughts we find in this world contained in the following statements: "We do not die; we cannot die, because we are immortal, we cannot see death, there is no death; we only imagine that we die." Thus we easily find the root of the word, thus dealing with the problem of every day life, and it grows as the world grows, so it is necessary for us to "prove all things, hold fast that which is good," and thus grow "strong in the Lord and the power of his might" and be able to answer every good and reasonable question in the light of his glorious word, which "will not return unto him void" Isa. 55:8-11).

PARADICE

The manner in which we pronounce this word is possibly one reason why we have not seen its root in the past, and if we would set a few sections of the word alongside of some other words it would reveal considerable unto us. Notice this:

DISE, DIES, DICE, DYES, DIS, DI.

Thus we see how much variation is made in only a small portion of the word under discussion, and how easy it is to lose track of the real root itself by getting it mixed in our mind. Again, PARADISE, PARADICE, PARADYES, PARADIES, PARADI. Thus we find the root expresses itself in the singular and not plural form, and this may be the chief place for sidetracking in tracing for its meaning.

PARADIS

The lengths and breadths of this word are to be seen in this world because we who are born again know how people "Di." We can truly say: "They di, he dies, hedied," and you will note that the word carries the plural of the DI and reads "paradis." The letter "e" becomes silent. Now my brother when this part of the great program and this world's great drama have been fully worked out, then this word will meet its true fulfilment, whereas now it is on the adverse side of the problem. Then we shall have "restitution." Then this world will be free from the dead and dying, the use of cemeteries, tombs, the cessation of the undertaker, the old hearse, the grim funeral procession, the tearful and sorrowful hearts, the broken and divided family circles; yes, the grave, the corpse, the casket. "Unto dust shalt thou return" (Gen. 3:18-19). The word dust has a large meaning, in the "dis" or root meaning of the future paradise as we frequently mention it, yet the lost paradise is that one which now says "we do not die; we are souls which cannot be touched with 'dis,' we were mode so strong that we do not die, and will not die, and cannot die." But we surely do all finally turn to dust again; but what a blessing it would be to be beyond the power of death in the world to come.

Hoping these few suggestions will reach you in due course, and that I shall enjoy the privilege of hearing from you when convenient, and that we may both be blessed the more in a better understanding of every word, and thus work in harmony and unison with them, and so help us Lord.

Yours sincerely for the truth,

T. B. HEWITT.

The Falling Stars

IN REVEALING his purpose to mankind God has, in many instances deemed it best to employ symbols to convey ideas. Thus in his word we find whirlwinds represent war; the sea, multitudes of people; Persia is represented by a ram, and Greece by a goat, etc. Heavens are used for high places, or positions of great honor, or authority among men. The sun, moon, and stars, represent worldly rulers, such as kings, princes, and noblemen. Therefore when we read in the word that just before the coming of the Lord, "The stars shall fall from heaven, and the powers of heaven shall be shaken" (Matt. 29:29; Rev. 6:18), we may know of a certainty that stars are used as symbols. Astronomy teaches that few, if any, of the stars are as small as the earth; and it would be absurd to contend that such stars will ever fall to the earth. Correctly interpreted, these symbolic stars that fall to the earth (or level of the common people) in the last days are earthly kings, princes, and rulers; and the powers of heaven that are to be shaken, are the present political heavens of the Gentile dispensation.

The question may here be asked, have the heavens be shaken recently, and have any stars fallen to the earth (or level of common people) in consequence of such shaking? Surely the heavens began to shake and thrones to totter in 1914, and the shaking has continued and gathered force to this writing. But have any stars fallen to the earth in consequence of the terrible shaking? The first to fall incandescent from the European heavens, was the Czar of Russia, who came down with a crash that was heard around the world, and was soon followed by Constantine of Greece. Ferdinand of Bulgaria was next to fall; then Charles of Austria-Hungary, and with a shock that moved the world, Wilhelm of Germany lay prostrate, an object of scorn and loathing to all mankind. Then followed a veritable shower of falling stars, of lesser magnitude. The Crown Prince Ludwig of Bavaria, William of Wurtemburg, and Duke Ernest of Brunswick. Then came Frederick August of Saxony, The Grand Duke Frederick of Baden, The Grand Duke Ernest Ludwig of Hesse, and Gothe, Duke Charles Edward of Saxe-Coburg, Prince Leopold of Lippe, Duke Edward of Anhalt, Prince Heinrich of Reuss, Duke Ernest of Saxe-Grand Duke Frederick Franz of Mecklenburg, Grand Duke Frederick August of Oldenburg, Oldenburg, Duke Bernard, of Saxe-Meiningen, Grand Duke Wilhelm Ernest, of Weimar, Prince Frederick of Waldeck ; and the end is not yet.

Truly the powers of the heavens are being shaken, and the stars are falling like meteors to the earth. Our Lord himself said it would be so, and adds this solemn warning : "And then (next or soon) shall appear the sign of the Son of Man in the heavens. And then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven, with power and great glory" (Matt. 24:29, 30). Who is it that will mourn ? Our Lord says it is all the tribes (nations or peoples) of the earth. Those who are studying the science of war, and learning the noble, honorable, and manly art of killing their fellow men ; those who believe not the gospel, and refuse or neglect to obey the commands ; in short all those who for any reason whatever, have failed to enter into covenant relations with God in his own appointed way. Those who are striving for wealth or positions of honor or authority, and are looking forward to a long life of ease and prosperity for themselves and their children. Who say in their heart : "Away with the Lord ; we want him not. Our cup is full of honey, and the milk of human gladness flows down our beard. Haste not thy coming, O Lord ! we do not need thee, and are content to worship thee at a distance. Our plans for the future are complete without thee, and glow with promise and brightness, without thy aid. Thy coming would disturb and perhaps destroy them."

Such are the secret thoughts and heart desires of the tribes, or peoples of the earth, who shall mourn when they see the Lord. It is they who shall tremble at his presence, and cry for the rocks to fall on them, and mountains to cover them when he comes, for they will be conscious of their nakedness.

But there are a people who do not belong to the tribes of the earth who will not mourn when the Lord is seen coming in the clouds, but will shout and sing with joy unspeakable. Even the earth cannot hold them, for their graves shall be opened, and their dead shall come forth, as did Lazarus, and together with those who are alive, will arise to meet the Lord. They seek not caves and ashamed, for the cloak of his righteousness and—ashamed, forthe cloak of his righteousness covers them as a garment.

Who are these favored ones ? These are they of all nations and tribes who have believed and loved the gospel message, and through baptism, have entered into covenant relations with God. For such, the things that are about to happen on the earth have no terrors, but on the contrary, the earnest prayer of their heart is, "Come Lord Jesus, come quickly." Daily they search the Scriptures hoping to find some evidence of his soon coming, hitherto unseen ; eargerly they watch the movements of the nations, and joyfully note the fulfilment of prophecy, and carefully count the events yet to happen, before the Lord may come ; and as one by one they reach their fulfilment, these people sing and rejoice. Reader, do you belong to this little company of eargerly watching, and waiting ones ? If not, O hasten and join them. The door is yet ajar ; you may yet get in. But the falling stars, and many other unmistakable signs foretold by the prophets, proclaim the time at hand when the Master of the house will rise up and close the door.

S. H. THOMAS.

The Last Message

THE DEADLINE

THE TIME is coming when everyone will have to take sides. Even those who thus far have never stood for anything in particular, will have to stand for something in particular. The days of flabby straddling, pretending that there are no differences or divisions, belong to the old era. The new era will be ushered in with a new consciousness of allegiance. In the last analysis there are only two families on earth and every subdivision that has been made relates to one family or the other. The man who is afraid to line up is not a free man. The times are coming when it will not be within his own choice. He will be forced by the very pressure of circumstances to take his stand by the principles to which he belongs (The Dearborn Independent).

THE ABOVE shows that men of the world see supreme tests facing humanity, as the old world is dying, and the new world order is being born. That straddlers and so called neutrals and policy actuated-men, [illegible], and lukewarm religious professors, will soon have to get off the fence, and line up for God, or for the devil : for truth or for error : for Christ or for anti-Christ : as sons of God, or as children of the devil : to be stamped with the seal of God, or to receive the mark of the beast : on the right hand or the left hand of the deadline.

The first angel's message of Rev. 14, announcing the hour of judgment come, with a call to worship the true God, relates to the judgment that began on the papal horn of the beast of Dan. 7:7-28, when the kings took away the temporal power of the papacy, which ended in 1870.

The second angel's message as to the political fall of Babylon (because she was the hold of every foul spirit, and a cage of every unclean and hateful bird, with the call for God's people to "come out of her," lest they be left to receive of the seven last plagues, to be poured out in her) started under such men men as Barton Stone, Thos. Campbell, Walter Scott, John Thomas, George Storrs, etc. This call out of all sects, for union in Christ and on the Bible for a creed, with the New Testament for a discipline, and the Holy Spirit as the unifier, began from 1800 onward (Rev. 14:8 ; 18: 1-6; 15:1).

And now comes the last message of the third angel before Christ appears on a white cloud to reap the earth, and before the great winepress of Armageddon is trodden (Rev. 14:9-20). It will be a life and death test that will sift out all the lukewarm, "makes no difference" world-loving, man-pleasing professors of religion. God's people must be warned that if they obey and worship the beast league that they will be left to suffer under the seven plagues, the wrath of God poured out from the cup of his indignation, without mixture or mercy. The beast enacts laws with a death penalty for disloyalty, and a boycott, so that no man can buy or sell unless he has the brand, or mark, of this world wide league, in his right hand or forehead Rev. 13:15-18). Read Art. 16 of League Covenant).

Now that Harding is seated, our place in the world league will be settled, and as soon as we become involved in war, the boycott, and penalty for conscientious objectors will be announced from Geneva, then from Washington, and next from every state governor. The first test will be on our money god, by cutting us off from all profits in buying and selling ; and since the world's hope of peace is in a world league, all religious objectors, who encourage division over religious questions, will be regarded as worthy of death as traitors.

A beast is not the symbol of a religious system, but of a political power, or world government (Dan. 7:17-28; 8:20, 21). A horn on the beast is a king, or succession of men who rule the kingdom. The harlot riding the beast is the priesthood, jesuits, and common members of the papacy, by craft and diplomacy getting into control of a world government, or world league, until they control "all kindred, nations and tongues," and thus dominate a world federation, so that all that dwell on the earth shall worship the beast, or federation, except the few who are written in the book of life in heaven (Rev. 13:8). "The waters which thou sawest, where the harlot sitteth, are peoples and multitudes, and nations, and tongues" (Rev. 17:15).

Daniel explains that the ram represented the kingdom of the Medes and Persians, and the rough goat the kingdom of Grecia, and the great horn, the first king : and the fourth beast with ten horns that devoured and brake in pieces, and trod down the whole earth," was the fourth kingdom on earth (Dan. 7 and 8). The prophet saw the end of these beasts in the burning flames of war, after which the kingdom and dominion under the whole heaven was given to God's saints (Dan. 7:11, 23-28). Hence the ten-horned beast of Dan. 7 is the Roman empire, which by war and diplomacy, at various times since B. C. 63, when Pompey took Jerusalem, has conquered and leagued together the richest and most populous nations of earth.

But in the last revelation of Jesus to the church new features of this old world federation are shown, as it arises from the abyss of revolutions, and from the sea of warring nations, into world power, just before the last plagues are poured out upon the earth (Rev. 17:1).

In Rev. 13, this beast appears first under ten crowned horns, or under the control of ten European monarchies, after a death wound has been healed in one of its past heads. The harlot does not ride the beast while the ten horns are ruling, as in the present league, where the eleven crowned heads of Britain, Italy, Spain, Belgium, Roumania, Sweden, Norway, Servia, Siam, Greece, and of Papan rule. The latter will yet join the Bolshevik league, with China and all Asia, under German managament, as shown by Ezek. 38, and Rev. 16:12-19. Yet under this monarchial form, the world boycott and death penalty for disloyalty are to be enforced throughout the world (Rev. 13:16 18).

When the labor party throughout the world overthrows all monarchs and kingly rule, then will arise the scarlet beast of Bolshivism and of socialism, on which, by popular vote, and by a majority in the league council, the papacy for a short hour of judgment rides into world power. It is on a beast or league, "that was, and is not, yet is" that ascends up from the chaos of revolution, and soon goes into perdition, or anarchy, that the harlot church boasts : "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 17:8). It is a revived Roman empire or world league, under ten horns or kings, that in the past had no kingdom, and who have no crowns, yet "reign as kings one hour with the league," that the mother of abominations rides. By secret diplomacy, by crafy political pull, and by solidarity under one head, her scheming money grabbers get into control in army, navy, press, congress, and wherever there is government money to be expended, until she boldly mounts the throne of world empire, through the world league control. Then when she tries by force to destroy free speech, free press, free assembly and religious liberty, the very powers and peoples she dominates shall hate her and desolate her and destroy her, in bloodshed and by violence (Rev. 17:16; 18:21).

Since profiteering and money are the basis of the whole present order, political and religious, in the fall of Babylon, so likewise comes the fall of the money power, so that merchants of the world wail because people help themselves to whatever they want, instead of buying Babylon's merchandise, and in one hour, gold and siver, and all other items of merchandizing graft, come to nought (Rev. 18:8-20). "For the great day of his wrath is come, and who will be able to stand" (Rev. 6:17). The eleventh hour truly has struck. "Children it is the last hour" (1 John 1:18, Diaglott).

"Constrained by love, endued with power: Oh children, it is the last, last hour!"

None will stand the soon coming test only those who are "rooted and built up in him, and established in the faith," and "strengthened with might by his spirit in the inner man, and are armed with the whole armor of God" (Eph. 6).

"But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. 33:1-7).

W. L. CROWE.

Marriage

"Marriage is Honorable in All"

AT THE residence of Brother and Sister Dimmick, Laird, Colo., May 22, 1921, Brother Almus Dimmick namesake of the writer, and Brother Clarence Dimmick, to Sister Hattie Hanshaw and Sister Edith Wayne. A double wedding was decided on, so after the morning service at the hall and just before dinner at 12:15 the words were spoken that made the two couple man and wife.

These two young men have grown up under the teaching of the writer and were baptized three years ago, and the standing they have in the community testifies to the lives they have lived. I baptized the two young ladies last August, and they completely came out of the world and are splendid characters, as they start life together in the faith. Having already built up a commendable character they should see a very happy life and finally enjoy the kingdom together. May God's blessing attend them through life and also unite them and make them part of the future bride.

ALMUS ADAMS.

Make Straight the Way

JOHN 1:23

Jesus called the rugged fishers,
By the sea of Gal'lee:
If thou wouldst be my disciples,
Leave thy nets and follow me.

So his gentle voice is calling,
Weary sinner, calling thee:
Leave the world and sin behind you,
Take thy cross and follow me.

WE PLOUGH the fields and scatter the good seed on the land, but it is fed and watered by God's almighty hand. The ploughing requires an eye intent on the furrow to be made, and is marred the instant one turns about. So will they come short of salvation who prosecute the work of God with a distracted attention, a divided heart. It is not an actual return to the world, but a reluctance to break with it.

"And he (Jesus) said unto another (disciple), Follow me, but he said: Lord suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go and bid them farewell which are at home at my house. And Jesus said unto him, No man having put his hand to the plough and looking back is fit for the kingdom of God" (Luke 9:59-62). Remember Lot's wife" (17:32). "But his wife looked back from behind him and she became a pillar of salt" (Gen. 26:19).

Follow closely in my footprints,
To the right or left ne'er stray,
Strait the gate, the way is narrow
But it leads to endless day.

In that glorious kingdom coming,
Eden home is waiting thee,
Give thy weary wanderings over,
Take thy cross and follow me.

May God help us to prove faithful to the end.

ELLIS OSBORNE.

Don't criticize! It takes less brains to criticize than to do anything else.

The Dance Evil

I AM fully persuaded that the dance question is a matter that is agitating the mind of our young people everywhere, and also one that is seldom mentioned in our church literature. This is not exactly as it shuold be. It seems to me that it is the duty of our elders and writers to point out often, and with no uncertain sound, any and all dangers and temptations that beset the pathway of our young people. If the amusements and associations of the dance hall are harmless, and in harmony with the will of God as revealed in his word, our young people should be allowed to frequent such places and freely enjoy themselves. If there be no harm in them, our church leaders and elders, our parents and grandparents also, should feel free to go to the dance hall, and in a comfortable seat where they would not be in the way, enjoy the scene and music, without shame or doubt.

If, however, the practice be wrong and evil; if it be a fact as statictices clearly prove, that the dance hall and the craze for dancing contracted there, have been the means of ruin for hundreds of thousands of our pure young girls, not only for this present life, but also for the endless age to come; if it be a fact that a girl under the subtle influence of the dance craze, will freely and unreservedly give herself into the embrace of a comparative stranger, whom she would hardly recognize on the street, and with her head on his breast and ear close to his lips, listen to cunning words of flattery, or perhaps impure suggestions; if under the same evil influence she will speedily learn to unblushingly wear a gown in the dance hall, in which she would be ashamed to be seen on the street; if it be a fact, as reliable statistics prove, that over seventy-five per cent of the fallen women of our great country, were but a few short months or years ago, innocent and happy girls, the joy and pride of fond parents, but were ruined by the evil and impure influences of the dance hall—then it surely becomes the solemn duty of each and everyone, who bears the name of Christ, to honor that great name by refusing absolutely to have anything whatever to do with such a monstrous evil

It has been said that the Scriptures do not forbid dancing. True the word contains no express command concerning modern balls and dances, for the simple reason that the modern, suggestive, and impure forms of the dance craze, so common and popular in these last evil days, were entirely unknown when the Bible was written. The dance of those days was performed by the sexes separate, each dancer going through the exercise alone; therefore no mention is found of the modern, suggestive, and demoralizing exhibitions.

But while not mentioned in the word, all who have witnessed the antics of a modern dance hall must admit that its influnce upon the young and innocent is evil, rather than good, that the introduction of our boys and girls for the first time into a dance hall, with its sensual music, its low cut extravagant gowns, and shameless exposure of person, the familiar positions, and suggestive movements of the dancers, would be vastly different in effect, from an introduction of those same boys and girls into a church of God where the gospel of the kingdom is being preached, and hymns sung in praise of God. Why? Because one is evil; the other is good. The devil presides in one; the God of heaven reigns supreme in the other. A night in the first, and they emerge with garments spotted and soiled with the filth of the world, dirty, filthy, hateful stains, which only the blood of Christ is able to cleanse. A few hours in the church, and they come out pure and white, and a crown of added knowledge on their brow. Surely none will deny that the modern dance is evil. No good fruit was ever gathered from its branches. Let us turn then to the word for its condemnation.

Paul tells that "evil communications corrupt good manners." He cautions the Philippians to "beware of evildoers." Not mingle with them in their evil work. Our Lord said, "A corrupt tree bringeth forth evil fruit." Surely all must know that a dance hall is a corrupt tree. The Lord says, "I will punish the world for their evil." It matters not whether it be the dance evil, or the drink evil, but for all evil of whatever kind, the Lord of heaven threatens punishment. We have taken upon us, and into our keeping, the precious name of Jesus. Together with him we are called the sons and daughters of God. We are expected and commanded to live that we shall by our acts glorify God, and bring honor to his great name and the name of Jesus Christ, his only begotten Son. Shall we then dare, to drag that great name through the filthy mud and mire of a common dance hall? God in heaven forbid! To be recognized by God as his sons and daughters is an unspeakable privilege. And oh how careful we should be that we cause no dishonor, by any act of ours, to rest upon the name of the Lord.

S. H. THOMAS.

God's clock keeps good time, though it may not always be our time.

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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Remember Me

Some may work and some may weep,
  While others rest and calmly sleep;
It is not given for all to know,
  Their duty as through life they go.

Then study first to do your best,
  And trust the Lord to guide the rest;
Thus, if you do the best you can,
  You'll please the Lord and also man.

The guide is given in God's word,
  It's rules we've often read and heard;
So if we follow in that way,
  All will be bright and clear as day.

Thus may God's will on earth be done,
  Until the race of life is run;
And this my prayer shall ever be,
  That God will then remember me.

J. E. HOGARTH.

The Image of the Beast

IT IS the two horned beast that causes the image to be made to the leopard beast "That had the wound by a sword, and did live (verse 14). Now let us drop the symbols, and take the literal, and say: It is the United States that makes the image to the Roman empire, in its Christian phase; because that is the time in which it received the deadly wound by a sword.

The image is a religious image, because its worship is demanded (verse 15). In the 4th century the Roman empire perfected the work of her creed makers and demanded obedience to the creed.

In the 20th century the United States creed makers adopt the same creed as did the Romans of the 4th century, and demand obedience to it. This constitutes "the image of the beast."

The faith of the orthodox creed makers of today is identical with the faith of the Catholic creed makers of the 4th century.

All that is needed to complete this image is the adoption of the orthodox faith into the law of the United States.

THE CREED MAKERS OF THE 4th CENTURY

I will here say that the doctrine of the trinity is the mark of the empire, and the capstone of the image. The reader can now weigh the evidence, as we note the history.

"The faction of the Donatists was not the only one that troubled the church during this century. In the year 317, a contest arose in Egypt upon a subject of much higher importance, and its consequences were of a yet more pernicious nature. The subject of this warm controversy, which kindled such deplorable divisions throughout the Christian world, was the doctrine of three persons in the Godhead; a doctrine which in the three preceding centuries, had hapily escaped the vain curiosity of human researches, and been left undefined and undetermined by any particualr set of ideas" (Mosheim, P. 101).

"Constantine in the year 325 convoked a great council at Nice in Bithynia, hoping that the deputies of the church universal would put a stop to this controversy. In this general assembly, after many debates, and violent efforts of the two parties, the doctrine of Arius was condemned; Christ was declared consubstantial, or of the same essence with the Father; the vanquished presbyters were banished among the Illyrians, and their followers were compelled to give their assent to the creed, or confession of faith, which was composed on this occasion" (Mosheim, p. 102). In 330 the emperor recalled Arius from banishment, being persuaded that his banishment was unjust.

"After the death of Constantine the great, one of his sons, Constantius, who, in the division of the empire, became ruler of the east, was warmly attached to the Arian party, whose principles were also zealously adopted by the empress, and, indeed by the whole court. On the other hand, Constantine and Constance, emperors of the west, maintained the decrees of the council of Nice in all

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the provinces over which their judisdiction extended. Hence arose endless animosities and seditions, treacherous plots, and open acts of injustice and violence between the contending parties. Council was assembled against council; and their parring and contradictory decrees spread perplexity and confusion through the Christian world" (Mosheim, p. 103). And this state of affairs continued at intervals, from first to last, for about one hundred years.

Arius claimed that the Son being begotten by the Father, there must be a time before his begettal, when he was not.

The death of Constantius, in the year 362, changed considerably the face of religious affairs, and diminshed greatly the strength and influence of the Arian party. Julian, who by his principles. was naturally prevented from taking a part in the controversy, bestowed his protection on neither side, but treated them both with an impartiality which was the result of a perfect indifference. Jovian his successor, declared himself in favor of the Nicene doctrine; and immediately the whole west, with a considerable part of the eastern provinces, changed sides and conformed to the decrees of the council of Nice, and abjured the Arian system.

The scene changed again in the year 364, when Valentinian, and his brother Valens, were raised to the empire. Valentinian adhered to the decrees of the Nicene council; and hence the Arian sect, a few churches excepted, sufferd extirpation in the west.

Valens on the other hand favored the Arians; and his zeal for their cause exposed their adversaries, the Niceans in the eastern provinces, to many severe trials.

These troubles ended with the reign of this emperor, who fell in a battle with the Goths in 378, and was succeeded by Gratian, a friend of the Niceians, and the restorer of their tranquility. His zeal for their interests was surpassed by his successor.

Theodocius the Great, who raised the secular arm against the Arians, with a terrible decree of violences; drove them from their churches; enacted laws whose severity exposed them to the greatest calamities; and rendered throughout his dominions, the decrees of the council triumphant over all opposition; so that the public profession of the Arian doctrine was confined to the Burgundmians, Goths and Vandals (Mosheim p. 104).

"The council of Constantinople assembeld by Theodocius in 381 at which 150 bishops were present, gave the finishing touch to what the council of Nice had left imperfect, and fixed in a full and determined manner the doctrine of three persons in one God, which is still received among the generality of Christians. This venerable assembly did not stop here; they branded with infamy all the errors, and set a mark of execration upon all the heresies that were hitherto known" (Mosheim, p. 105).

Gibbon's testimony agrees with that of Mosheim; both speak of a "mark" and "brand of infamy" which is the counterpart to the mark of the beast in Rev. 13:16, 17.

"Theodocius suggested the most effectual methods of persecution. In the space of fifteen years he promulgated fifteen severe edicts against the heretics; more especially against those who rejected the doctrine of the trinity; and to deprive them of every hope of escape, he sternly enacted that if any laws or rescripts should be alleged in their favor, the judges should consider them as the illegal productions of fraud or forgery. . . . . The anathemas of the church were forfeited by a sort of council excommunication; which separated them from their fellow citizens, by a peculiar brand of infamy" (Gibbon, chap/27, p. 92, vol. 3).

In the Orthodox Edicts of Theodocius we find the following creed:

"According to the discipline of the apostles, and the doctrine of the gospel, let us believe the sole deity of the Father, the Son and the Holy Ghost; under an equal majesty, and a pious trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and we judge, that all others are extravagant madmen, we brand them with the infamous name of heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches. Beside the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, thinks proper to inflict upon them." Here we have the religious creed of the Roman empire in its Christian phase: the doctrine of the trinity being the mark or brand that divides between the Catholic Christian, and the infomous heretic. This being the mark of the empire, and the beast being a symbol of the empire, it is the work of "the beast."

When any set of men adopt the idea that they are "guided by divine wisdom," they then become dangerous to those that oppose them.

To understand the signs of these last days up to the end, it is absolutely necessary to understand the symbolism of the two horned symbol of Rev. 13:11. And here, alas! most of the expositors fall down badly. Probably nine out of ten writers say, it is a symbol of the papacy.

One prophetic fact should be enough to prove the error of this position. This symbol has two lamb like horns, indicating its humane and peaceable disposition; while the papacy symbol is the extreme opposite in disposition; the first work of the papacy is to pluck up three of the ten horns by the roots (Dan. 7:8).

The papacy claims jurisdiction over the human race; therefore they oppose every power that does not bow to their authority.

They oppose Free Masonry.
They oppose our free schools.
They oppose liberty of conscience.
They oppose all modernity.
They are the opposite of lamb like.

GEO. FRANCIS.

Laborers in the Vineyard

THIS PARABLE was spoken to the apostles and has its interpretation in what precedes it in the 19th chapter. The statement made by Jesus seemed to have awakened in them a desire to know what they would receive. They had fulfilled one condition implied in the answer given to the young man, viz. "Sell that which thou hast, and give unto the poor, and follow thou me." This would assure him eternal life. The question asked by Peter was of a selfish nature. It belonged to the promptings of the flesh: "What shall we receive?" The spirit that prompted this enquiry seemed to be "a strike for higher wages." They are those who are represented as murmurers in the parable. The young man had failed, and Jesus said, "A rich man shall hardly enter into the kingdom." They were not excluded on account of their riches, but must make a just use of them. The figure of the needle's eye is said to refer to a small gate at the side of the large gate to walled cities. There were times when the large gate was used to its full capacity when the needle's eye would admit beasts of burdo it when they had been relieved of their load and they entered on their knees. This implied to the apostles, simplicity, meekness, and confidence in the giver of all good and perfect gifts.

Jesus had just settled the subject of divorcement with the pharisees by saying: "Moses, because of the hardness of your herats, suffered you to put away your wives; but from the beginning it was not so." Then Jesus announces the true law of marriage. His disciples say unto him, "If the case of man be so with his wife, it is not good to marry." To this Jesus answered, "All men cannot receive this saying, save they to whom it is given." He adds; "There are some eunuchs which were so born from their mother's womb; there were some eunuchs which were made eunuchs of man, and there be eunuchs that have made themselves eunuchs for the kingdom of God's sake." This was spoken to the apostles in view of the necessity of followers giving up a wife for his name's sake or for the kingdom of heaven's sake.

This does not mean to abandon a wife but to make of yourself a eunuch for the kingdom of heaven's sake. Jesus was of this class. After answering his apostles questions he blessed little children and said of such is the kingdom of heaven. This was a revelation to the disciples. Jesus used a child as an object that it might have a greater influence. His answer to the young man was that an obedience to the law requirements was not sufficient to give to him eternal life, but an additional one. "Sell thy possession and distribute to the poor, and follow thou me." Some very remarkable statements to those whose eyes had been enlightened by the law. As we have hitherto stated, Jesus required a life of simplicity, meekness, and confidence in the Father and Jesus the Christ whom he had sent.

With these thoughts in our mind's we are now able to read and more fully understand the parable which was spoken to emphasize the teaching which is the base of the parable. It is evident from the Scripture we have given that the disciples were slow in discerning between the teaching of the law and that of the gospel. At another time it was spoken, "The letter killeth, but the spirit maketh alive." They were partly influenced by traditional teaching. This parable was spoken to remove those false impressions. If they were to become rulers in the age to come they must possess the spirit of the Master's teaching. To become the light of the world they must acquire meekness, simplicity, and confidence. The parable presents an householder who owned a vineyard and hired laborers. Some began with the early hour of the day and labored during the day; others labored but an hour. Each agreed to the wages offered, but when the evening came the lord of the vinyard directed his stewards to settle with them, those hired last were paid first, and when the first came they supposed that they would receive more. When they received only a penny they murmured against the good man of the house, saying these last have wrought but one hour; we have borne the burden and the heat of the day, and thou hast made them equal to us. Please note that the answer was spoken to those who murmured. Although they had received what was theirs according to the agreement, they were dissatisfied. The lord of the vinyard answered, "Didst thou not agree to labor for a penny a day? take what is thine and go thy way. It is not lawful for me to do what I will with mine own? Is thine eye evil because I am good?" The last sentence is, we think, the key to the meaning of the parable.

It was to teach the disciples that their request to know what they would receive was the spirit of murmuring. They should have had simple confidence in the Master that he was just and that they would receive a just recompense of reward. To compel Jesus to specify what it would be was evil. They had been called as hired laborers, but the choosing would depend on their obedience and their childlike simplicity and meekness. Moses, because of the hardness of the heart suffered Israel to put away their wives by divorcement. In the beginning it was not so, as God made them male and female. The disciples were laboring under the law of the spirit of life, and not the law of types and shadows. The theological schools interpret this parable as teaching that all will receive the same reward whether they labor but one hour or give their whole life in the service of Jehovah. There is an old saying that, "Between the stirrup and the ground, salvation may be found." A saint cannot become an apostate in one moment, neither can a reprobate become a saint in the same time. Our future reward will be declared in the tribunal where Jesus will measure it according to labor bestowed.

The following Scriptures are in evidence, "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his work" (Matt. 16:27). "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). Whatsoever a man soweth, that shall he reap.. If he soweth to the flesh he will reap corruption: if to the spirit, life everlasting. The distribution of these rewards will be given when judgment will be rendered. The parable has no application to this judgment, but a warning against murmuring and fault finding. As followers of Jesus we are the called out ones; as subjects of the judgment we become the chosen of the just judge. "Many are called, but few are chosen" are words of the blessed Lord. As called out ones we must work out our own salvation on the basis that it is God who worketh in us both to will and to do of his good pleasure. This must be done with fear and trembling.

D. C. ROBISON.

God is never in a hurry, but he is always on time.

Baptism

IT MAY be asked what is the object of baptism? What is it for?" Peter answers, "For the remission of sins" (Acts 2:39). "But," says one, "I do not like the idea of going down into water and being dipped. It looks foolish now days, and people will laugh at us. Is there no other way of having our sins remitted? I have money and will gladly donate a large sum to the church, or make some other sacrifice. Will not that do?" Our Lord says, No; it will not do, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5). My friend, it will not do to tamper with God's command, or seek to find some other way than the one he points out. "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Peter says plainly that "baptism doth now also save us" (1 Pet. 3:21). The word is plain on this question. In apostolic practice, repentance, and belief of the gospel message came first; then straightway, the same hour, even the middle of the night they went and were baptized. Not a moment was lost; delay was considered dangerous in the apostolic days. It is equally so today.

And now dear reader, the time has come to say farewell. I sincerely thank you for the patient manner in which you have followed me, in our study of these subjects in which so few are interested. May I not hope that seeds have been sown in your heart that will quickly germinate, and spring up into a full knowledge of the truth, as revealed in the word, and obedience thereto by baptism, thus becoming an heir to the glories of the ages to come. O if I could but know you, only you, of all the readers of this little book, have been led by it into a knowledge of the gospel of the kingdom, and obedience from the heart to its requirements, I would rejoice and feel amply repaid for all my labors. God grant we may meet in the glorious ages to come. Farewell.

S. H. THOMAS.

Obituary

Death in Adam; Life in Christ

MRS. ELLEN McIRWIN who formerly lived in Portland, Ore., died at her home at Felida, Washington, May 10, 1921. She was a pioneer resident of Clark County Wash. She was born in Vancouver, Wash., Mar. 7, 1857, and lived in Clark County all but the six years of her life passed in Portland.

Portland friends and many neighbors attended the funeral services which were held at the cuhrch of God in Felida and interment was in Salmon Creek Cemetery near Vancouver.

Sister McIrwin is survived by her husband, Jared W. McIrwin, her father, Christian Ponby (whose age is 95.He is living on the donation land claim which he took up in Felida in 1852), and nine children: Mrs. Val J. Fike, of Portland; Mrs. A. J. Swagger, of Felida; Mrs. J. B. Gerow, of Chinook, Wash.; and Edward L. of Felida, Jared C. Alexander, O. Morton, B. Elmore, and Harry B. of Astoria, Ore. The principle themes of her conversation was the resurrection and the coming of Jesus. The first time I met Sister McIrwin 15 years this June, she told me of her hope, and the last request of the doctor was "put me to sleep till Jesus comes."

A. W. DARBY.

Indiana Conference

THE CHURCHES of God of Indiana will convene in annual conference Friday, July 15, 1921, at North Salem church five miles north of Plymouth, Ind., on the Michigan Road, and will close the following Sunday.

All the churches are requested to send delegates.

WILLIAM HUFFER, Pres.
BUELA PENCE, Sec.

HEROISM

The man is bold who fronts the cannon's mouth,
And troubles not when danger leads the way;
But bolder far is he who speaks the truth
Regardless who may stand around and hear;
And with a kindly spirit dares reprove
The fool that cavils at a world to come.

J. BURBRIDGE.

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

E. R. Drabenstott	$ 2.00
A. Roose	1.00
Maud Dimmick	3.00
Alice Adams	1.00
R. A. Daniels	2.00
Mattie N. Jeffrey	3.00
F. J. Lea	2.00
C. Seeley	5.00
Isaac Roose	3.00
Ada Eldridge	3.00
E. F. Randolph Fund	3.00
W. F. Robinson	10.00
W. J. Barber	8.00

Indiana Bible School

THE INDIANA Bible School will convene July 5, 1921, at the North Salem Church five miles north of Plymouth on the Michigan Road, and continue till July 15th. These coming by auto come direct to the church and you will be cared for. Those coming by rail, come either to Plymouth, La Paz or Harris, and you will be met, by notifying Mrs. Maud Austin, Plymouth, when and where you will arrive If for any reason you are not met at the train phone Marshall Logan and you will be cared for.

LYDIA RAILSBACK, Pres.
DALE ROUGH, Sec.

WORTH REMEMBERING

THAT THE tongue is not steel, yet it cuts.

That cheerfulness is the weather of the heart.

That sleep is the best stimulant; a nervine safe for all to take.

That cold air is not necessarily pure nor warm air necessarily impure.

That a cheerful face is nearly as good for an invalid as healthful weather.

That there are men whose friends are more to be pitied than their enemies.

That advice is like castor oil- easy enough to give, but hard to take.

The faster we run into debt the more we get behind.

Muscular inactivity is the parent of much ill health.

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E. W. Knapp, Clarkston, Washington.
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Editorial

Communications

"They Spake Often One to Another"

DEAR BROTHER:

IN MY wife's obituary in The Restitution June 7, 1921, there is a mistake which I wish you to correct. The funeral was conducted by Brother John Andrews, not John Anderson, as printed in The Restitution.

Your brother,

J. H. ANDERSON.

———o———

BROTHER BROWN:

I RECEIVED a letter from Brother John Weeks of Cooledge, Texas, stating his health is very bad, and that he is unable to do any work; besides he is getting quite aged to work any way. He says he will have to suffer if not helped in some manner, and I feel it is the duty of the church to help as much as possible in such cases. I have known Brother Weeks for a number of years and always found him faithful, and when I was in his vicinity and unwell a few days he and his companion took the best care of me, and ministered unto my welfare to the best of their ability. Now he is left alone, old, poor, and broken down, and those who are blessed with means should come to his aid. I hope you will make this request known in The Restitution as early as possible, and greatly oblige yours in the one hope.

J. J. HECKMAN.

———o———

IT WAS decided at the Kennard Sunday School a couple of weeks ago to have a picnic. Accordingly word went forth for all who could come to the Castetter Park at Blair, Neb., on Sunday, June 5.

The day was sunny and cool. By eleven o'clock a large crowd had collected, some from Avery, Omaha, Bennington, and Brother John Mehrens and family from Little Sioux, Iowa, had crossed the river on the ferry to be with us.

Brother Hammond of Avery gave us a talk in the morning, a short sketch on the lineage of man. After which the well filled baskets were opened and emptied.

A collection was taken up to buy ice cream. Enough was received to pay for 10 gallons, an amount easily disposed of.

A short time was spent in visiting then Brother Mehrens gave us a fine talk which was greatly enjoyed. He took for his text: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment with every secret thing whether it be good or evil." (Eccl. 12:13, 14). Making his talk an exhortation to reverence God and keep the two greatest commandments.

Brother Hammond then gave us a short talk, which was also profitable for us to hear. Some having a long way to go soon departed having enjoyed the day to the fullest extent, and hoping for a few more such meetings during the summer. The Avery brethren invited all to come there some time in the near future.

BIRDIE KROGH.

———o———

Cleveland Miscellanies

Brother and Sister Rader, of Canton, Ohio, met with us June 5th.

———o———

Brother Andrews is visiting his old home in Scotland.

———o———

Recent baptism: June 5th, Evelyn Y. Carter, formerly Lutheran; June 12th, Margaret Ross, the daughter of Brother and Sister Wm. Ross.

Brother Eugene Miller and Sister Ruby Appleby, of Kennard, Neb. have been united in marriage. We welcome Sister Miller among us, and wish them both happiness in their new life. May their present marriage be but a prelude to "the marriage of the Lamb." As his engaged, are we making ourselves ready for the wedding?

Robt G. Huggins.

———o———

Evangelist Report For April

SERMONS

Buckhart, Mo. 1st to 3rd	3
Springfield, Mo. 4th to 19th	18
Caldwell, Kans, 22nd to 30th	10
Total	31

MONEY RECEIVED

Sister Schafer	$ 5.00
Brother Dale	10.00
At Caldwell	65.00
Total	$ 80.00

EXPENSE

Buckhart to Mountain Grove	$ 1.50
Mountain Grove to Springfield	2.64
Springfield to Arkansas City	7.00
Breakfast	.50
Transfer	.60
Arkansas City to Caldwell	.73
Caldwell to Arkansas City	.73
Transfer	.50
Total	14.20
Salary	$166.00
Expense	14.20
Amount of order	180.20
To be indoresd	80.00
Due on order	100.00

Remarks

HOW TIME flies! It seems like I hardly get through writing one report, till it is time for another. While I was at Buckhart, Mo., engaged in the debate as reported in my last, Brother Dale of Springfield, learned I was there, and wrote me to stop off at Springfield on my return. He said he met me at the conference at Omaha during the world's fair, but I could not recall the meeting. I wrote him I would stop off, which I did. He had found a Sister Schafer there, and after a night's rest he took me to her home, and while I had only intended to spend a day there, they prevailed on me to give them a few meetings. It had been so long since they had enjoyed a meeting, I was constrained to yield to their appeal. So in the evening we began at Sister Schafer's home.

There was a Holiness Church next door, which they thought we could surely get, but it proved to be too holy, so we continued until Sunday evening there. On Sunday Brother Dale brought a lady who lived near him who seemed greatly interested in what she heard. She belonged to the Methodist Church, and she knew we could get it without fail, and she would ask about it. So we appointed meeting for the next evening at Brother Dale's, to give her a chance to report. She sent word during the day, that they said there was no fuel. I suppose they thought we were not able to buy any, and so it ended there. I wonder how they expect to get by with these flimsy excuses in the day of judgment!

Well, this lady and her entire family attended every meeting after that, and became very much interested. We continued the meetings at Brother Dale's for more than a week, with a very good attendance and splendid attention. Several of the Christadelphians attended every meeting and enjoyed it fine. It seems strange that a people who have the truth as straight as they have, should make a test of fellowship on a point as unscriptural as mortal emergence.

We closed the meeting Monday night and by request gave Tuesday evening to a hearing for that question. While it was their question and by their request, yet they wanted me to open up, and give my side of it first, whch I did in a forty-five minutes talk. I started by saying it was a universal law that like begts like: everything comes into the world like the seed that produced it. This we find taught in Gen. 1, and verified before our eyes in all the world of nature. Second, I called attention to the fact that Jesus said my words are spirit and life. We take the sword of the spirit, which is the word of God. Then James 1:18 says he begat us with the word of truth. In 1 Cor. 4:15 we are told by Paul that we are begotten by the gospel. 1 Pet. 1.23: "Being begotten again of incorruptible seed by the word of God, which liveth and abideth forever." Now if the word is spirit and we are begotten by the word, we are begotten by the spirit, and at birth we must be born of the spirit. There is no way of escaping the conclusion only to ignore an unchangeable law which is dangerous

Next, we showed that resurrection is called a birth: in Col. 1:18 Jesus is said to be the first born from the dead. Rev. 1:5 states the same fact. Then as we are begotten by the word which is spirit, and at resurrection, born of the spiirit. To prove this beyond all question. I referred them to 1 Cor. 15:44: "It is sown a natural body; it is raised a spiritual body." These points puzzled my opponents, and it was amusing to see them try to get around these facts. I further told them to tell us how we could die in Christ and come up in Adam. Here they were floored, and the main spokesman got up and said: "I agree with my opponent, that we die in Christ and come up in Adam." I said, you had better wait till I take such a position: that is your position, and I oppose it. Then he would repeat, "I agree, we go down in Christ and come up in Adam." This was a trick to get out of the inevitable; and when Brother Dale said they had resorted to subterfuge, he called it off. I never could understand how people could say we want the truth and then resort to every unfair means to support an error. I exploded their position that sowing means to cast out of the grave. Jesus said a sower went forth to sow, and some seeds fell into good ground. He did not cast out of the ground, but into the ground. They did not know how to answer, but said when Jesus came forth he told Mary not to touch him, for he had not yet ascended to the Father, saying it was against the law to touch a dead body. But as it happened Jesus was not dead, and did not even see corruption, I asked them to explain how it was that the angel at the grave told the women who were there, to go quickly and tell his disciples, and as they ran they met Jesus, and held him by the feet, and he did not forbid them; and it must have been but a few minutes after they left the sepulchre. They said, "Where is that Scripture?" I said, Matt. 28:9, and every one was trying to find it first; but no explanation was forthcoming. After Jesus said, "I have finished the work thou gavest me to do," and asked to be glorified, and his Father told him he had glorified him.Did he have to come forth mortal and be judged and raised to immortlity? But no answer. Then they said that Paul told Timothy he would judge the quick and dead at his appearing and kingdom (2 Tim. 4:1). I told them I would not quote that any more in support of that theory, for Paul said when Christ comes he will judge the living and dead, two classes, while they say he only raises the living: all raised from the dead, then judged. No more was said about that text.

I told them the fact we were trying to live as Christians every day, proved we were making a record, that made us worthy or not, as the record showed. Jesus said: "They that are counted worthy to obtain that world and the resurrection from the dead." So he judges the livng and the dead. The worthy changed, the worthy raised; the unworthy left, or there is no sense in the language. The world, Jesus said, was condemned already; and if so, no use to reckon with them. So it is the body of Chrst on trial, and when they die the testimony is all in, and the judge has passed sentence. We will know the decision when they come forth and find some missing. When we put on Chrst we have severed our relationship with Adam; and how could we come forth still mortal and related to him, inasmuch as resurrection is called a birth. This doctrine has no support in Scripture nor reason. The next day I talked three hours with one of their most promising men, and I have hope of him yet seeing the truth. He is intelligent and well spoken of by every one. In fact I liked all those that attended the meeting regularly. They seemed to be very nice people; in fact too nice to call me brother, yet some yielded that point before the meeting closed. The time came to bid them good by, and I must say I did it with considerable reluctance. Brother Dale is a well posted man, above the average and believes in the practical as well as doctrinal truth. While his wife is not a member, I am certain she will be. I certainly enjoyed my stay with them. Sister Schafer is well versed in the Scripture and is much in earnest, and made one feel at home. Some thought of being baptized, but for reasons better known to themselves pat it off.

After promising to come again, I took the train at 8:55 P. M. for Arkansas City, Kan., where I arrived at 9:57 the following morning, going direct to Sister Reed's home. In the afternoon went over to Brother Chaplin's, where I spent a pleasant afternoon. Brother Chaplin is a cousin of Auntie Winee, which is a recommendation of itself, and I can say to her she has a very worthy relative in Brother Chaplin, well posted and earnest. Sister Chaplin is a daughter of Sister Reed. They attended conference at Omaha last fall and were loved by all, and it was a shock to us when we received the word of his death. It is a consolation to know the parting is not long. Sister Chaplin invited Sister Randolph over to supper, and a pleasant evening was spent. Being out all the night before, they excused me early for a much needed rest, as I had gone through a 16 days debate, and a two week's meeting without a let up. The next day it was decided I should go to Caldwell, and come back there, so I came and started here Friday night. The brethren had decided to move east of the regular place of meeting. A few came out, and one or two seemed quite interested; but it seems they had lately joined a new cult, a couple of men had preceded me advocating some new thing, but what it was I could not learn, so we moved the meeting back to the old locality. I have enjoyed some pleasant hours with Brother and Sister John R. Fisk Jr., Sister Fisk is a daughter of Brother and Sister Chaplin. Brother Fisk is far more than ordinarily posted not only in the Bible but in almost every line, and should be instructing the people in the ways of truth and righteousness. When we moved the meeting we had a better attendance and interest. We closed May 1st with quite a large congregation. I had a pleasant visit with Brother and Sister Wogoman, and spent one night and day with Brother E. M. Fiske. Sister Fannie LeCrone came up Friday from Helena, Okla., and stayed over Sunday. We were as glad of her coming as Paul was of the coming of Titus.

Sister LeCrone is not idle; she is doing a great deal of work, and with her pen is encouraging many a weary soul. I really believe this system of writing is doing more good than we think. Don't think of it as a fad, for the fad will wear out, and the novelty cease, and after a while letters become less frequent, and finally cease. No, it is not a fad; these letters are in most cases the response of one true soul to another. It was God's way of having the New Testament written. The apostles wrote to the brethren; they encouraged every earnest effort, eliminated false doctrine, and exhorted to pure living, and those letters still exist and are still doing duty. Your letters may fade, possibly find their way into the waste basket, but their kind words received into honest hearts will never fade, and finally make you living epistles, read and known of all men. So when you receive a letter from one of those appointed to write to you, it has been done for your good, so don't slight those who have your interest at heart, but answer it the best you can. Let us be doing, for the time is short. Will begin a new meeting tonight, and the Lord willing will tell you about it in my next report. Brethren, flee the shadows of the world, and come out in the bright sunlight of God's truth, and you will be safe when Christ comes for you.

ALMUS ADAMS.

———o———

THE MOST unfortunate letter in the alphabet is the letter E, because it is always out of cash, forever in debt, never out of danger, and in hell all the time.

That's all true. Still, it is never in war, always in peace, and always in something to eat. It is the beginning of existence, the commencement of ease and the end of trouble. Without it there would be no life, no heaven. It is the center of honesty and is always love. It is the beginning of encouragement and endeaver and the end of failure!

Young People's Page

A Department

For the Edification of Our Children

A. D. DONALDSON .... EDITOR
37 South Twelfth Avenue, Mt. Vernon, N. Y.

GOLDEN TEXT: James 1:17

DO THY BEST

WRITTEN FOR THE YOUNG PEOPLE'S PAGE

I am not gifted, Lord, as others are,
To sing thy praise in story and in song;
I cannot go to lands both near and far,
And preach thy wondrous truths the whole day long.
"Life giveth not to every man the same,
Do what thou canst, my child, in my great name."

From work thou givest me, O Lord, I shrink,
My talents few, my failures thou canst see,
Thy work is so divine I dare not think
That I can do it well enough for thee.
What saith my Lord? "Fear not, but do thy best,
And every humble effort shall be blest."

Dear Master, then in love and faith I ask
That in that great and ever longed for day,
I shall have so performed each little task
That I may hear my Lord and Savior say,
"Well done, good servant, thou hast done the best
That in thee lay. Lo, I have done the rest."

DOROTHY W. LYON.

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STRENGTH, AND BEING STRONG

WE ONCE heard of a preacher, who, in illustrating the meaning of "habit" to a congregation of young boys and girls took a strong, able bodied boy to the platform, and crossing his arms at the wrists tied them together with one thickness of thread. This done the preacher asked the boy to separate his arms, breaking the thread. This of course was easily done. Then the wrists were tied together with some three thicknesses of thread, which the boy broke, but not with the same ease. This was kept up till at last there were so many wrappings of thread about the boys wrists he could not break them, not even with the preacher's assistance.

This demonstrated the power of habit. If we did a wrong act, or sinful thing but once or twice, we easily could give it up or overcome it. But if we persist in doing the sinful thing, the habit grows so strong that one could not break it, even though we, at times, asked others to assist us in doing so. Were we to use the above illustration we feel that as a proper text we would take Prov.

5:22 "He shall be broken with the cords of his sin." But the text we have chosen for our today's "talk" is from another part of Proverbs and will be found in chapter 24:5: "A wise man is strong; yea, a man of knowledge increaseth strength." We are told not to add to nor take from God's word; but I feel we will be permitted to change the above reading just a little so as to make the meaning a little clearer to the boys and girls who I hope will read this article: "A wise boy or girl is strong; yea, a boy or girl of knowledge increaseth strength."

It is said that "knowledge is power." If you know how to do certain things you are stronger in that direction than are others who have not your knowledge. Of course there are a great many kinds of knowledge and wisdom. You get some in your day school; you get others through daily experiences, and still others of a spiritual character. knowledge that not only makes us wiser but better. The book of Proverbs has a great deal to say regarding knowledge and wisdom and understanding. It declares that "wisdom is the principal thing, therefore get wisdom: and with all getting get understanding."

By this you will see the knowledge and wisdom we refer to is not the kind we get from our day school books, nor yet from our daily experiences. It is something we get when we become wise in the knowledge of God and his word; when we come to know Jesus Christ. This is the kind of wisdom or knowledge that makes us strong to do that which is right and good. In the New Testament we are urged to "be strong in the Lord, and in the strength of his might."

It is fine to have strong bodies, still some people who have strong bodies only use them for evil purposes. Fine as it is to have strong bodies, it is much to be preferred to have strong characters. If we have both, so much the better. The apostle Paul said, "Bodily exercise profiteth little; but godliness with contentment is great gain." Strong characters enable us to do the things which Christ would have us do. That is what we want you to do. If boys and girls will keep increasing in the wisdom, knowledge and understanding of Jesus they steadily will become stronger in the only kind of strength that counts. "A wise boy or girl is strong; yea, a boy or girl of knowledge (of God) increaseth strength." Let us be strong.

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HELP WANTED

WANTED Men and women with a great spiritual dominating purpose that will bring other men and women to God. Apply at once (Rom. 1:16).

WANTED—Young men and maidens to come into covenant relationship with God through accepting Jesus as their wisdom, and righteousness, and sanctification and redemption. Apply with tools ready for work (1 Cor. 3:11).

WANTED Men and women to preach Christ and him crucified, not necessarily by proclaiming him from pulpit or platform but by doing justly, loving mercy, and walking humbly before their God. Apply—References required (2 Cor. 6:17, 18)

WANTED—Boys and girls to accept the knowledge, wisdom, and understanding of God, by studying their Bibles, understanding the purpose and will of God, having faith in Jesus as the Christ the Son of God, renouncing the world, being baptized in the name of Christ to henceforth walk in newness of life. Apply, with confession of faith (Matt. 11:28-30).

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DAILY THOUGHTS

Hide me under the shadow of thy wings	Psa. 17:8
He that is slow to wrath is of great understanding	Prov. 14:29
Put ye on the Lord Jesus Christ	Rom. 13:14
Hope thou in God	Psa. 42:11
Blessed is he that considereth the poor	Psa. 41:1
Be ye wise as serpents, and harmless as doves	Matt. 10:16
Have fervent charity among yourselves	1 Pet. 4:8

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A LETTER

In which was enclosed the poem "Do Thy Best," printed at the head of today's page.

DEAR BROTHER DONALDSON:

THE ENCLOSED is for the Young People's Page, if you think it worthy. Along with it goes that which is worth much more; my hopes and prayers for this dear page of ours.

Brother Donaldson, you don't know how much this part of the paper means to me, and I feel sure, to all the young people who read it. To me, as to dear Auntie Wince, it comes first when I read The Restitution. My only wish is that we young folks would openly manifest our interest in it by taking a greater part in making it successful. I know that no matter how inspiring and uplifting its articles may be, if they are not contributed by the young people themselves they lack a certain beneficial influence that original work almost always has. This is not by any means saying that selected articles are not beneficial, but I guess you know what I mean. It is so helpful to know that other young folks are trying to let their light shine, that we overlook the fact that it sometimes shines rather feebly at first, and think only of trying to help them make it stronger and brighter.

May God bless you in your noble work, and also all the young folks who are working in his service.

Your loving sister in Christ,

DOROTHY W. LYON.

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The above is cheerfully published, not because of the complimentary things it says, nor yet necessarily to urge others to write for this page, although that always is encouraged and all acceptable articles gratefully acknowledged: but to encourage you to get out of self and be a co-worker for and with God of doing that which you can do best. And remember that no one at the start makes a full success of his work; it is only by constant endeavor that we win. "Practice makes perfect," is an old proverb; but is more true than old, old as it may be. Outside of poetry our page has very few "selected" articles; nearly everything is original. But nearly everything is from the one hand, and this often gets tiresome, not so much to the writer as to the reader.

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It has been said that the greatness of the Methodist church is through the frequent change of its pastors, thus constantly giving the old congregation new ideas. Let our page, let The Restitution as a whole, be more successful through frequent change in the writers. In other words, let so many write that each individual will only have to write occasionally, thus constantly giving us new style, new thought, new ideas; but always the same old gospel truth.

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CONCERNING BIBLE QUESTIONS

We do not know, nor have we any means of finding out the number of young people (any way from nine to ninety years of age) who read this page. So we can not give the proportion who have sent us letters concerning the suggested department of "Bible Questions and Answers." We can and will say this; that of the few letters received, all have been favorable. Still we do not feel that enough have expressed themselves to be representative. This is the last we will write on the subject. If you want the questions kindly state so.

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Petrified people, like petrified trees, take the finest polish.

General Conference Call

COMMITTEE MEETING REPORT

THE COMMITTEE which was appointed at Oregon, Nov. 12, to consider plans and methods for the establishment of a General Conference, and a Central Working Body for the Church of God, convened at the home of Brother and Sister G. E. Marsh, Marshalltown, Iowa, April 26 to 28, 1921.

Nothing had been done previous to this date by said committee in the way of forming any definite plans for the accomplishment of the work placed upon them. Rather, the committee at first reported the Oregon Meeting to the brotherhood at large, to the end that one and all might first have understanding of the efforts that were being put forth. The committee deemed it advisable to await the judgment of the brotherhood, before taking any definite steps in this matter.

Said report was mailed on Feb. 18, 1921, with an urgent request that each and every one affiliated with the Church of God would give frank and full reply to the secretary of the committee, expressing individual judgment as to the propriety and advisability of the undertaking.

The committee waited for two months for these replies. Not nearly all of the people responded, but of those who did respond more than nine out of every ten were in hearty approval of the plan to provide a General Headquarters and a Central Working Body for the people of the Church of God.

One unlooked for feature was that a few who were of adverse opinion, instead of favoring the committee with a statement of their judgment, saw fit to announce same otherwise. In this manner the committee was deprived to some extent of the benefit of the sober judgment of all.

At the committee meeting each member of the committee reported the sentiment of the people as found in their respective fields of labor. Their report was that there was almost unanimous sentiment in favor of the effort. Others who had been solicited for report as to general sentiment, reported likewise.

In view of the replies that had been received, both by correspondence and by voice, the committee felt that they were expected to take steps as per the request of the Oregon meeting.

F. L. AUSTIN, Sec.

(To be continued next week)

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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What Became of a Lie

First, somebody told it.
Then the room wouldn't hold it.
So the busy tongues rolled it
Till they got it outside.
When the crowds came across it,
And never once lost it,
But tossed it and tossed it,
Till it grew long and wide.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers -
A terrible crew;
And while headlong they hurried,
The people they flurried,
And troubled and worried,
As lies always do.

And so, evil-bodied,
This monster lay goaded
Till at last it exploded
In smoke and and in shame:
When from mud and from mire
The pieces flew higher,
And hit the sad liar
And killed his good name! Selected by
ELVIE WHEELER.

* * *

Facts About Matt. 24

Article One

TO THE studious Bible student there is ever a change in the truths of this grand book. Our minds are opened to a clearer conception of God's purpose regarding the earth and man, or we acquire vain conceptions by meditating on its truths in a speculative mood. Through clear conceptions we are led into deeper truths that readily sound the key note that vibrates beautiful harmony. The poet who deals in rhyme and not in rhythm fails to awaken the emotions of its pure music. Blank verse is not set to rhyme, but its rhythm does awaken in the mind of those who love music the perfect key note. This is noticable in the poem where the poet introduces the smoothe and abrupt stress. We are reminded of this as we follow the stream whose water runs over a pebbly bottom and falls into the deeper waters. The shallow waters sing to us as they rush over the uneven bottom. This is rhythm and our emotions dance to nature's music.

The soul is dead that slumbers and cannot be awakened to these heavenly sounds. The hunter's emotions are set to vibrate by the tone given by the hounds. It is the same atmosphere catching the different key notes of harmony. Some one has said "that when the earth is again made beautiful that the winds will render harmonious what is now jarring sounds. It will yield heavenly music on the harp of a thousand strings, for those who have given up every earthly pleasure that they may be counted worthy of the resurrection from among the dead." So may it be. Come Lord Jesus, come quickly.

The above has been written to show that we have set in harmony the true spirit, that an apostate church has so impiously set in discordant notes. As we take up our analysis of this chapter, we must remind the reader that the subject matter was addressed to his apostles who were of the Jewish race. The disciples of Jesus were selected from the lost sheep of the house of Israel. In our study of this Scripture we must remember that this prophecy was delivered to that people. For the convenience of the reader we will divide the chapter into three sections:

First: from verses 1 to 28 inclusive Jesus is telling his disciples what will come to pass, closing the Jewish polity, which occurred at the fall of Jerusalem and the destruction of their temple.

Second: from verses 29 to 41 inclusive belongs to the sign period, ending with the restoration of Israel to Jehovah's favor and blessing.

Third: in verses 42 to 51 inclusive he admonishes them to a prayerful watchfulness. This requires that we apply these sayings to Israel's regathering and not to the coming of the Lord to raise the dead and quicken the living.

The intelligent student of the Bible, whether Jew or Gentile, will have an awakening from their slumber. Yet the manifestation of the sons of God has taken place before the sounding of the trumpet to call the sons of Jacob from their great tribulation (Jer. 30:7). There can be no speculating when we apply these Scriptures where they belong. The sign period begins with the 29th verse and ends with the 39th. The sign spoken of in the 30th verse will appear to Israel while Jerusalem is surrounded by the armies of all the nations. It will result in the victory over the Gog power (Zech. 13; 14). A third of Israel will be the remnant saved and refined as silver is refined and will be tried as gold is tried (Zech. 13:9). If we were to express our individual views as to what will constitute this sign of the Son of Man, we would say that it is the appearance of Jesus and his resurrected saints at this very critical period (Zech. 14:4; Psa. 24). The pride of the Israelitish hosts will then have been broken and they will say: "Lo this is our God; we have waited for him and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25:9). This will be the most tragical period in the history of Abraham's seed. It will constitute the great trobulation spoken of by Daniel the prophet (Dan. 12:1). This will be their second and greatest tribulation. Then he will send his messengers with a loud sounding trumpet and they will assemble his chosen from the four winds, from one extremtiy of heaven to the other (Diaglott).

Note, please, that there is no thought of a resurrection in these verses or this chapter, when a resurrection is spoken of it is national. It is concerning the whole house of Israel (Ezek. 37). The prophet is taught in a vision by seeing the valley of dry bones. After the sign period spoken of in this chapter, we are taught how Israel will be dealt with. It will be an individual gathering. Two men are in the field; one will be taken, and the other left. This choosing is made while the remnant is calling the dispersed to share with them the glories of the kingdom. The indolent will be left and the willing and prudent will be chosen. Two women shall be grinding at the mill; one will be taken, and the other left. One is so absorbed in the things of this life that she has forgotten the admonitions that the Lord had given. One was encumbered with many cares; the other sat at Jesus' feet and was admonished. These are men and women in the flesh and are called to a better life as citizens in the kingdom of God. See Isa. 66; Ezek 20.

D. C. ROBISON.

The Image of the Beast

IN "THE Gatherng Call" of Riverside, Cal., several good articles have been published on these symbols, with which we agree in the main, and which we recommend to truth seekers for perusal.

The third angel's message is a warning against both the beast and the image, and since the beast is not the harlot church, but a federation of nations controlled by the harlot, therefore the image of the beast is not an image of the harlot, but is another federation of nations, like the ten horned beast, that arose out of the sea of warring armies in Europe; but both will be controlled by the harlot church.

But the image league has only two horns like a lamb, and it arises like a plant that slowly grows up out of the earth (Rev. 13:11-18). Also this lamb like beast, or government (Dan. 7:23) exercises all the power of the first beast in his presence, or forms its federation just after the one in Europe is formed.

The lamb is the symbol of Christianity, and horns represent either political or religious leaders, or rulers in church and in state (Dan. 7:8, 24-28; 8:21).

Every feature of the two horned beast fits to the American continent and to the United States as the head of "The Pan American Uuion," of which Washington is now the capital, as also the capital of "The Pan American Federation of Labor."

Corresponding to the two horns, we have two continents; two professed Christian religions, Catholic and Protestant; two houses of congress; a two fold government, federal and sate government, yet all to co-operate in one "all American union," of twenty-one American republics, twenty of which are ruled by Roman Catholics, mainly of Spanish extraction, descendants of the Spanish inquisition.

This is the miracle working nation that has harnessed the lightning, and that will yet do more wonderful miracles by bringing fire down from heaven (Rev. 13:13).

The two horned beast urges all who dwell on earth to make an image to the revived ten horned beast, and it has power to give life to the beast league, and to get a boycott clause into the league covenant, so that no man might buy or sell without license from the beast or federation, and it also adds a death penalty for traitors, or for those who are disloyal to the beast (Rev. 13).

It is not necessary to take space to publish the evidence that this nation was the originator of the

world league idea, and of the league covenant, and that we put the life into the league, yet remained out of it, because we must have a separate "Pan American Union," which will be an image of the other feredation.

But the lamb like beast is to yet speak as a dragon, when the beast nature, dominating the league, from an avaricious, malicious, and murderous spirit, always fostered by the papacy, gets control of both of these world federations.

Free speech, free press, free assembly, and schools, will then be stamped out, and banished from the earth, under death penalty, to be decided and executed by a supreme court of the world, dominated by Rome and her Jesuits.

But the two horned beast is also called "the false prophet" (Rev. 19:20), and both leagues are to come to their end in a "lake of fire and brimstone" which indicates liquid fire and gases drop from airships as the main agents of destruction in the future world revolutions. See the last vial of wrath poured out into the air (Rev. 16:17-21).

All know that the great cry of world peace, without the personal return of Christ, through a world league of heathen, Mohammedans, and counterfeit Christianity has been heralded most loudly from this country. It is mainly in encouraging this false hope that we will fulfil the false prophet role and character.

In 1889, Jas. G. Blaine, then Secretary of State secured an act of Congress, authorizing him to call a conference of the Central and North American republics, to meet at Washington. As a result there was organized "The International Bureau of American Republics," now known as the "Pan American Union." Conferences have been held since, in 1901, 1906, and in 1910, but the one planned for 1914 was prevented by the war, but in 1915 they met at Washington, where much was done toward unification of all the American republics. The twenty-one American republics in this league are as follows: The United States, Mexico, Argentine, Bolivia, Brazil, Chile, Columbia, Costa Rica, Cuba, Ecuador, Dominican Republic, Guatemala, Haiti, Honduras, Nicaragua, Panama, Paraguay, Peru, Salvador, Uruguay and Venezula.

Some of these are now in the European league, but we look for them to withdraw after Harding presents his Pan American plan to the other league and we also expect to see later on Japan and China and all Asia in the Bolshevist league.

Thee Pan American Bulletin says, "Another significant fact showing the prominence given the United States in this movement, is, that in Washington is located the magnificant building recently erected at a cost of over a million dollars, which is the permanent home of the Union. As the permanent home of the Union, it practically makes Washington the international capital of the twenty-one nations. There is no other building in Washington that affords such accommodation for assemblies and important functions."

One of the striking significant features is the vestibule of the flags, where hang the twenty-one silken standards of the twenty-one republics.

"Probably the most significant feature of all is the council room of the governing board. Its furniture is an oval mahogany table, twenty feet long by nine feet wide, surrounded by twenty-one massive chairs. On the back of each chair, in bold relief, is the coat of arms of the nation represented by the chair. A cable, symbolic of unity, runs around the backs of the twenty-one chairs. This cable is composed of four strands: red white blue, and yellow."

Twenty of these nations are Roman Catholic, and the United States is now dominated by Catholic officials, hence the significence of the yellow strand binding all into one union, as the papal flag, and St. Peter's chair, are yellow, or gold colored; but to children of God, this color brings to mind the golden wine cup of the harlot, full of abominations and pagan superstitions with which she has made the world drunken; or the yellow streaks of cowardice and treachery of Rome's mobs and assassins.

As soon as the beast league, and the image league, are fully organized, as they will be soon, the third angel's message against the worship of the beast and of his image will be loudly proclaimed; but lukewarm, compromising, "Christendom" will not recognize its importance or meaning.

Censorship of the press and of speech will be proclaimed as necessary from the standpoint of military necessity, so that it will be disloyal to expose graft in the army, navy or government business, or to stir up religious antagonism that would tend to weaken this pope controlled federation. No man can serve two masters, Christ and antichrist, and soldiers of Christ cannot be loyal to laws that this harlot-controlled league will enact and execute. The deadline will be drawn, and no compromise will be possibe. Disobey the beast and be executed; obey the beast and come under the wrath of God without mercy. While some who refuse to obey the beast in their manner of worship, will willingly suffer death, others, while in prison awaiting execution, will be translated to meet the Lord in the air, at the time when the angel with power over fire and gas, is gathering the grapes or wicked into the great winepress in Esdraelon and Jehoshaphat valleys, to Armageddon (Rev. 14:19; 16:16).

None will stand this test and have victory over the beast and his image, only those who are filled with the spirit of Chrst, and whose names are written in heaven. "And all that dwell on earth shall worship him whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13:8).

For a world league of pagans, Mohammedans, Catholics and Protestants, to work in harmony for world peace, all doctrinal differences in religion must be dropped, and the world federation of churches, with its liberal spirit, recognizing the fatherhood of God and the brotherhood of man as embracing all races, will co-operate with the world league in enacting laws for the suppression of all religious discussions that tend to disunion or antagonism between members of this incarnation of the kingdom of God on earth; the world Savior from desolating war.

Morality and patriotism will be proclaimed as the only test of fellowship, and the Hebrew and Christian Scriptures will be regarded as being of no higher grade of inspiration than other bibles of the world. Any religion, therefore, that requires a separation from the world, and a coming out of Babylon, will then be forbidden, as dividing our forces, and as inciting rebellion to constituted authority.

Christian awake! Put on the whole armor of God, or you will fall in the evil day now bursting on the world. "Sanctfy a fast. Call a solemn assembly." Repent and humble yourself before God, and plead for God's favor without which all will fall in with the beast and harlot confederacy. Read Isa. 8, and Eph. 6.

W. L. CROWE.

A Walk to Calvary

Come, take a walk to Calvary, Calvary,
And see the man who died for thee.—Old Hymn

IN AGAIN appealing to you, dear brothers and sisters, to unite in raising that working fund for The Restitution, I might take you back to the days of Solomon and remind you of the many thousand sheep and oxen that were offered to the Lord at the dedication of the temple.

I might tell you how glad and merry of heart the people were for the goodness that the Lord had shown to David and to Solomon and to Israel, his people, when these offerings had been made, the feast kept, and they were starting for their homes; but I think it better to "keep your eyes fixed upon Jesus," and upon all that he has done and has given for you.

But go first to that upper room where he ate the last supper with his disciples, pointed out his betrayer, instituted the communion service, washed his disciples' feet, uttered his last discourse given in the 14th, 15th and 16th chapters of John's gospel, and memorable prayer found in the 17th. Then, after noting how repeatedly he admonishes his followers "to love one another as he has loved them," and warning them of the persecutions they will meet, the closing hymn is sung and he goes "as was his wont" to the mount of Olives.

Remember the meanwhile, that the broken bread of his body was given for you, that the cup of the New Testament in his blood was shed for you, that his disciples feet were washed to teach you that no service that you can do for each other's comfort and happiness is too menial to do; his servants being not greater than their Lord.

Remember too, that the discourse beginning "Let not your hearts be troubled," was spoken to you, that the prayer made in the upper room was made for you; for he prayed not for his disciples alone, but for them also which should believe on him through their word.

But come now to the garden of Gethsemane, lying at the foot of the mount of Olives.

Jesus has drawn apart from his disciples to appeal to God. Three times he does this with grief "exceeding sorrowful, even unto death." "Father," he says, "if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done." the third time being in such agony as he prayed that his sweat was as it were great drops of blood falling to the ground. O do you understand that agony was endured for your sake? That knowing all that was coming upon him, and hearing the Roman band and the rabble servants of the upper priests approachng, that he went out of the garden voluntarily and for your sake, owned that he was Jesus of Nazareth and gave himself into the hands of his foes, not one of them daring to lay hands upon him, but instead, going backward and falling on the ground in fear, lest the supernatural power, so often used by him in healing the sick and raising the dead, be now used against them.

But when no harm came to the traitor, Judas, reassured, they led him away to the high priests and from thence to Pilate, to Herod Antipas, and back again to Pilate, to be struck spit upon, mocked, and scourged. Scourged? Do you know what that means? It is too horrible to tell. Jesus "was bound in a stooping posture, his hands behind his

back, to a post, or block near the tribunal, and was beaten with knots of rope or plaited leather thongs, armed at the ends witn acorn-shaped drops of lead, or small sharp pointed bones."

"The back of the person scourged was cut in all directions," and sometimes "the very veins and the inner muscles and sinews were laid bare."

The scourging of Jesus was the severest, for the Roman soldiers hated the Jewish nation; and that scourging was borne for you, for you!

He endures as seeing him that is invisible. As a lamb dumb before her shearees, so he opened not his mouth: opened it only when the question of his Sonship and Kingship was involved; then though he knew it was death to do so, he owned that he was the Son of God and the king of the Jews.

But we are tarrying over long here. The scourging which always preceded crucifixion, except in the case of Romans, is over, and we are now to take that walk to Calvary.

It is the time of the full moon in April. Illegal as the trial of Jesus has been he, innocent of any crime, must die the shameful death of the cross--a punishment inflicted only on the worst criminals, or highway robbers, rebels and slaves.

The strong, upright post has already been carried to the place of execution; the cross pieces were to be borne by the victim, put together like the letter "V." These were afterwards nailed to the uprights so they slanted forward and let the sufferer lean on stretched out hands and thus relieve the pressure of his body downward. A stout wooden pin in the middle of the upright part supplied a seat of fitting agony, for the weight of the body would otherwise have torn it from the cross" (Geike).

The pieces of the cross were laid on the shoulders of Jesus, faint and suffering as he is, and we start for Calvary, a place outside the walls, north west of Jerusalem. Soldiers guard the procession, but a great crowd accompanied it, both friends and foes alike pressing close to the soldiers. The road on each side was crowded with men and women who had come out to have a last look at Jesus, the women loudly lamenting. He pitied them, and stopped a moment on his way to bid them not mourn for him, but for themselves and for their children; for he knew all that was before them.

But Jesus can climb but slowly the hilly streets burdened with these heavy beams, and the impatient soldiers sieze Simon, a Jew from Cyrene of Libya, now part of Tunis, North Africa, and make him carry them.

And now we are at the place. The beams are nailed to the post, the rough pin seat is driven in. Jesus is stripped of his clothing, all except his loin cloth, and is laid on the cross, his arms stretched along the cross beams and a monstrous nail is driven through the palm of each hand. The legs are drawn up until the soles of the feet press against the post and then one of those huge nails is driven through each foot, or one foot is placed over the other and a single nail is made to hold them both.

How could he endure it? Any one who had an accidental pitchfork thrust in the palm of his hand, as I have, can have some faint conception of what he suffered; and yet not a sigh, not a mumur, not an anathema escaped him! He would not even deaden the terrible agony by drinking the vinegar and myrrh, and prayed his Father to forgive his enemies who knew not that they were "crucifying the Lord of glory." Oh such love! such wondrous love! Such deathless love!.

It would be hard for us to die for our dearest friends, and yet we could do that; but to die to save our cruelest foes from death how could we? Die, giving up everything (for Jesus became poor for our sakes, he, contrary to common opinion being a rich man); die, rejected by our kindred, deserted by our pupils, forsaken even by our Father in heaven. But Jesus did. An angel had been setn to strengthen him in the garden, but no angel comes now to strengthen him in his last moments of indescribable torture when with breaking heart he cries out, "My God, my God, why hast thou forsaken me?"

The mocking words, "Ah thou that destroyeth the temple and buildest it in three days save thyself and come down from the cross"; "Let Christ the king of Israel descend from the cross, that we may see and believe," had been passed by unnoticed; but the repentant thief has been comforted and pardoned; the beloved mother's future provided for, and then crying out, "It is finished"; "Father, into thy hands I commend my spirit" he gives a piercing shriek--the heart broken and he is dead!

There you see him, the man who died for you: can you refuse to give to his cause now? I am glad we have taken the walk, for it is only when Calvary becomes a reality to us that we will give as we ought to give for Jesus' sake. Then and then only will there be meaning in our prayers, true faith in God, and true conception of the worth of a human soul.

Raise that working fund, dear ones, and raise it quickly. I have told you what Jesus gave for you, give gladly to him.

Thou gavest thy life for me,
What have I done for thee?

S. ROXANA WINCE.

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Editorial

Defeatism

THERE HAS recently terminated in France the trial of a former statesman, which the whole world has watched with intense interest. And one of the principal charges against him was that he had preached defeat to an endangered people, his own countrymen, at a time when they needed all their strength. Citizenship often sinks so low that such a message does not want for hearers, and the ambitions of many are so poor that they can carry them out just as well in servitude and vassalage as in any other conditions. Victory would mean unheard of costs and sacrifices, and perhaps there was nothing in the world which was worth all that. Defeat is cheap, and if one's ideals are low he can still have what may be quite a happy time if he surrenders without a struggle. So for a time men were cajoled into not listening to those stern honest voices which spoke to them of danger and costs, but of victory too. There was a great deal of this and it became a sort of doctrine, fairly distinct, until at last men gave a name to it. They call it "defeatism."

It seemed for a while a quiet enough doctrine, until it was exposed, and then men realized what an insidious thing it was. It was a philosophy of national life with which the worst enemy could trade and do business.

And many live in such a doctrine in their personal lives, and even spread its poison into all the the scenes where they dwell. It may be held quietly and respectably and nobody may name it to them, but defeatism is their creed. Down in their hearts they look for the success of the wrong. They doubt if in the end anything can prevent the failure of the right. At the best they look for nothing more hopefully than that they may retard the descent nothing more. If they examined their own hearts there are many Christians who would find that their belief has dwindled to something which comes to about this.

It is good for us to get it into words if this is becoming the real inward attitude of our lives. Some have passed their lives with the feeling that all was against them. Life has appeared heavily overbalanced on the side of failure. Temptation has looked to them all out of proportion to the power available. Victory they did not dream was for such as they. They are like those early Christians who had not so much as heard that there was a Holy Spirit. A drawn battle, a compromise, or terms of surrender not too tragic or humiliating—that was the best to which they looked forward. The discovery that he was on this side, preaching defeatism to himself—and so inevitably to others—has startled many a life back into a warm and realizing sense of how far he has wandered away from the truth as it is in Christ Jesus.

A depressed and lonely Christian worker who had gone on in a treadmill round of fairly successful work felt that none the less the gospel must mean something vastly more than this. Something threw him out of his usual routine and into a great gathering of other Christian men from all parts who had entered into new adventures with their Savior and his service, and had much to tell. All of a sudden, he said, everything was changed. "A sense of victory was in the air,' and from those days he went back to his old task transformed, and knowing that he was welcome to power such as he had never known before. And there ensued an utterly new period of joy and usefulness.

The New Testament goes wrong with us when we fail to catch this glow. There we find that a great new confidence has been breathed into sinful, defeated folks like ourselves. A great motive

has appeared: a new and strange resource has been opened. Men's hearts are enlarged and set at liberty. Defeat is not the order of the day. Thanks be to God, who giveth us the victory through our Lord Jesus Christ. People who expect no more than merely to drag along are lifted into confidence. Everything is worth while; work has become an opportunity at every step, and even pain is cast into the account as a possible resource. There is no more meaninglessness. These are the signs by which men know the atmosphere of the gospel.

Leaving aside the texts for a moment, let us just ask the general question of ourselves whether our prevailing tone in life may not be a tone of defeatism. Faithful and sober in conduct we may be, but none the less we know that we do not carry the tone of the New Testament. We may say all the proper words, but they do not ring with the right accent of confidence, conviction, and deliverance. And say what you will, even the uninstructed hearer knows enough about Christianity to know that somehow that ought to be its tone. The world is mystified by thousands of Christians who never let out anything that looks like a shout of victory. There is no eagerness. There is nothing they care to commend to others, nothing they are eager to tell. Nothing springs, all is dragged and forced out of them, and they themselves wonder as much as any that this is what their Christian life has come to be. It may have a hundred worthy traits and marks, but the atmosphere of victory is gone.

But it is good to think of some lives that have never lost it and still communicate it to the rest of us. We hardly realize what it was we always took from them. They never put it in words to us, but they always gave us a sense of prevailing after all. They always believed that things could be done where others always took the position that it was no use. There are Christians who never believe anything can be done, and are over fertile in reasons why. But there are others who in spirit have never been false to the great possibilities. They ring true to the great truth of victory.

When one comes to think it over, this is the high praise he must give to Browning—that he is never found giving the lie to any great Christian truth. He handled matters in a way of his own and got at them as he could, but throughout he rang true to that abiding sense of victory.

> Never dreamed, though right were worsted,
>   Wrong would triumph.
> Held we fall to rise, are baffled to fight better,
>   Sleep to wake.

It was treason to doubt or belittle the great, steadfast purpose which was always operative behind him and, though often down, he let it breathe itself again into his heart.

But let us not think of this victory under too dramatic forms. Often we fail to recognize it because it is such a modest thing. It was a modest thing even in Paul's time, but it was passing quietly from one heart to another, and it took a little set of people to whom the world never paid much attention, and lifted them almost in spite of themselves away from the dull defeatism of which those failing times were so full, and made of them a new people and the beginning of a mighty host. There was nothing very dramatic about them, only it came to be noticed that the world was not getting them, was not downing them as it was everybody else. Here were people whom the bad times did not overcome. Victory is sometimes a very modest thing. In one of the battles of the Boer War a certain regiment was ordered to lie down in the veldt. There they lay an interminable time, waiting for the command to rise and advance. But it did not come. Impatient to know what was happening and chafing at the long delay, at last the command came to rise. The battle was all over and won—in silence.

Once again our Christianity needs that old tone that used to distinguish it from all else. But there are ministries going on whose tone is a tone of tacit defeatism. The atmosphere is wrong. A sense of honor will not let us keep this atmosphere any longer once we know what it is. We shrink from ever letting that be the impression we make upon others, even while we are working in Christ's name. We will admit our failures, but we will not be hypnotized by them nor treat them as if they were all, and life meant this. Remembering that Christ always aligns himself with victory we can modestly sing:

> Of wounds and sore defeat
>   I made my battle-stay:
> Winged sandals for my feet
>   I wove of my delay:
> Of weariness and fear
>   I made my shouting spear:
> Of loss and doubt and dread
>   And swift oncoming doom
> I made a helmet for my head
>   And a floating plume. —Selected by The Editor.

One look into the pleading eyes of that dying sufferer, will be enough to make us willing to suffer, and to sacrifice all of present ease and comfort, that his cause may triumph at last.

Cleveland Miscellanies

June 19th the following followed the Lord Jesus Christ in baptism: Daniel C. Gilchrist, formerly Presbyterian; Isabelle Gilchrist, his wife, formerly Presbyterian; and Jean Gilchrist, their daughter formerly neutral.

At the home of Sister Tubbs, June 28th, her daughter, Sister Mildred Tubbs, was given in marriage to Brother Nickoloff. We heartily congratulate Brother and Sister Nickoloff as they begin their married career, and pray that God's favor may attend them through life's journey.

Sister S. Roxana Wince writes: "Please say through The Restitution that Sister M. S. Nichols, who spent the winter with me, leaving the 18th of April for her home in Minneapolis, Minn., was stricken with apoplexy Saturday, May 28th, and her death is expected at any moment. I am very sad."

Sister Marvel Titman reports the following meeting at the home of Brother and Sister Smith, Monroeville, Ohio:

"Forsake not the assembling of yourselves together." In observance of this admonition of the apostle Paul, on Sunday June 19th, an automobile party, consisting of Brother and Sister Bert Meermans, Brother and Sister Quay Brandt, Frances Russell, Harry Titman, Myrna Lang, Francis Sykora and Lawrence Gibbs, met at the home of Brother and Sister Smith, of Monroeville, Ohio, together with their daughter Mary, and sons Alfred and Newman and his wife. After a lesson conducted by Viola Meermans on the parable of the rich man and Lazarus the Lord's supper was observed. In this connection it is worthy of note that every Sunday morning Brother and Sister Smith and Family meet in a like manner in remembrance of Christ on the first day of the week. Our hearts go out to Brother and Sister Smith, not only for their hospitality, but also for the added lesson that God observes, no matter how few in number, the efforts we make to remember him on the Lord's Day.

Robt G. Huggins.

We need to go often to the cross and "get behind Christ and stay there," if we want to be faithful in our duty to our fellow-men, in giving to them the gospel of saving grace.

Somewhere there is a sin back of every sorrow.

General Conference Call

(Concluded)

All members of the committee were present, with the exception of Brother J. W. Williams, who was unavoidably detained at home. (For this meeting the committe used no funds that had been contributed by others). Inasmuch as opposition to, and misunderstanding of some of Brother Williams' published articles had developed, Brother Williams, in the interest of unity, and in harmony with his oft repeated expression, tendered his resignation, as chairman of the committee. With a similar view to unity, the committee accepted the said resignation, and chose Brother Jas. A. Patrick, of Eden Valley, Minn., as chairman of the committee.

After carefully considering many of the questions that naturally arise in the work of this kind, the committee decided to suggest to the brotherhood that we organize our efforts, with a view to carrying out aims and purposes as set forth in the following five articles of policy.

POLICY

(1) That the evangelistic work of the church be extended so it may better serve all needs of our people, and reach new fields of missionary labor.

(2) That publishing facilities may be provided under special editorial supervision, for the issuance of booklets and systemized lesson leaflets, either for sale or free distribution—this not with the view to supplant any other established work.

(3) That facilities be provided to aid in the education of those desiring to prepare themselves for the ministry, Bible teaching, or other religious work.

(4) Our whole policy shall be conducted with a view to maintain the unity of Christian spirit. With such unity we purpose to unite in a common effort to affirm by print and voice the following biblical truths, and such as are in harmony therewith, all of which are commonly accepted by the people of the Church of God.

a The oneness and omnipotence of God.
b The inspiration of Scriptures.
c The death, burial, and resurrection of Jesus as a means for the remission of sins and salvation.
d Immortality only through Christ.
e The resurrection of the dead.
f The second coming of Christ, followed by the establishment of the kingdom of God.

g Belief, repentance and baptism for the remission of sins.
h A godly life.

The General Assembly shall not encourage anyone in advocating a doctrine not commonly accepted and which tends to cause division.

5 That a board of benevolence be organized to minister to individual needs as they may arise.

With a view to carrying out the foregoing aims, your committee recommends that a General Assembly of the church of God be convened and that said Assembly shall choose five of its number to constitute its Executive Board, the same to be aided by an Advisory Board made up by the addition of the presidents of such several State conferences as choose to co-operate in a general conference work. Also that said five persons constituting the Executive Board, shall become legal trustees and body corporate for the purpose of carrying forward the decisions of said assembly.

A Constitution was drafted, to be submitted to the brotherhood at large for their consideration. Said constitution will be circulated, D. V. early in June.

Having received invitation from the Iowa State Conference to call a General Conference to convene upon their grounds at Waterloo, Ia., said invitation was accepted.

The committee, as authorized by Oregon meeting, hereby calls a General Conference to convene Aug. 28 Sept 3, 1921, at Waterloo, Ia.

A program for business, Bible studies, and addresses on scriptural themes of present day interest, will be issued in the near future.

We ask that one and all, who can make it convenient, will endeavor to attend said conference, and with kindness and gentleness aid in arriving at proper decisions on all questions that are bound to come up before said meeting.

Report of committee meeting is being mailed direct to each family whose addresses we have in an effort to give the largest possible measure of information and publicity to the efforts that are being put forth.

Kindly remember that there is neither desire nor effort to force a General Organization upon the people. All that has been done up to date is wholly suggestive, and nothing can be definite until such time as the brethren, in conference assembled, may take definite action.

We appreciate the excellent financial response which makes it possible to continue the effort. The same also emphasizes the wish of many for the accomplishment of that which has been suggested.

We pray that the Father will guide one and all into his honor and glory.

Submitted in Christian love in behalf of the committee.

F. L. AUSTIN.

The Two Adams

The first man, Adam, was made a living soul: the last Adam was made a quickening spirit. The first man is of the earth, the second man is the Lord from heaven (1 Cor. 15:45-49).

THE BIBLE speaks of two Adams. The first is he who lived in the garden of Eden, whose creation Moses describes in the book of Genesis. The second is the man Christ Jesus, of whose birth at Bethlehem we read in the gospels of Matthew and Luke. Between the creation of Adam and the birth of Jesus Christ was a period of four thousand years.

Paul, writing to the Romans (5:14), declares that "Adam is a figure of him that was to come." The word "figure" means a representation, a likeness, an image. Adam is a figure of Christ, that is, Christ must be like Adam, and Adam must be like Christ. They are the likeness of each other, as twin brothers, who, closely resembling each other in personal appearance, may be said to be of the same figure. And the apostle also speaks of "the first man Adam" and "the last Adam"; "the first man" and "the second man." There will never be a third Adam. Two, and only two; the first and the last. This expression, "last Adam," was not invented by Paul. Long before his time the Jews were accustomed to speak of their coming Messiah as the second man, or the last Adam.

Now in what sense were Christ and Adam alike? How was Adam a figure or likeness of Jesus Christ? First of all, inasmuch as both were real men, mortal men of flesh and blood; both were of a tripartite nature, i. e., body, soul and spirit (1 Thess. 4:23), both sorrowed, suffered, died, were buried. The second Adam was a man exactly after the pattern of him who four thousand years before was the figure. Of course, in many respects there is a vast unlikeness between the two Adams; for instance, the first was sinful, the second sinless; the first is still in his grave, the second has risen from his tomb; yet Adam and Christ are alike in this, that they represent—they are representatives of others. Indeed, the fate of the whole human race is bound up with the fate and destiny of these two men. Neither of these two Adams lived or died for himself. Adam of Eden, and Adam of Bethlehem are alike to this extent, that what they did on earth affected, and will effect to the end of time, indeed throughout eternity, all those of whom they respectively are the federal head and chief.

But as the substance is of more importance than the shadow, and he who is to come greater than he who is but the forerunner, so Christ is greater than Adam. Adam was but the type, Christ the anti-type; and the anti-type is always greater than the type. In a moment this will be seen when we call to mind the consequences these two men brought upon their followers. Adam entailed sin and death. Christ confers righteousness and life. Now sin is weakness, righteousness is strength; sin is temporary, righteousness is eternal. Yes, Christ the fountain head of righteousness and life, is far superior to Adam, the fountain head of sin and death.

Note. Christ is the last Adam. Then, of course, there cannot be any Adam to succeed him. And it is significant that he should be called Adam. Why this name? To show that, like Adam the first, he is a representative man, a head of man, a fountain head of humanity, a new father to the race. Note again, Christ is the second man. In the thought of God, in the plan of his government, in the working out of his purposes, there are just two men, no more. All others are but continuations, imitations, representatives of these. All people that on earth do dwell are divided into two great companies and at the head of these companies stand the great leaders—on the one side Adam the first, on the other Adam the second. And God regards these two men as if there were no other. This is quite understandable. Just as when England and France were at war and thousands of men fighting on either side it was simply announced, "Napoleon advanced, Wellington retreated," or "Napoleon is defeated, Wellington is conqueror." The names of thesee illustrious generals stood as representative of the large armies which followed them, and whose fate and well or ill bing was entirely in the hands of these two great leaders. In like manner, in God's sight, there are simply Adam I and Adam II and behind these two famous men stand—ranged in two companies—all the rest of mankind.

May we now take a step forward, and consider a further utterance of Paul's concerning the second Adam. He declares that "the last Adam became a life-giving spirit." Beyond all doubt our Lord as his birth was (resembling Adam in Eden) a living soul (Gen. 2:7). He was a true son of Adam (Luke 3:23-38). After a short earthly career of about thirty-three years he died, and his natural (animal) life ended. Instead of being a living soul he became a dead soul (Psa. 33:19), and in a tomb was buried out of sight. But very speedily was he restored to life, for (to quote the words used by Peter), "His soul was not left in the grave." On the third morning after the day of crucifixion he rose from among the dead. He was born again. And the consequence of this second birth was that, though the identity was unchanged, yet his physical organization had undergone some change. When the Son of Man rose from the dead he was a new man. It was at the moment of his resurrection that he became (unlike the first Adam) a life giving spirit. Our Lord by virtue of his resurrection became "the second Adam." He was no longer a "living soul." The natural or animal body had been transformed. He rose a spiritual body. The first Adam came forth from the dust a soul body; the second Adam came forth from the grave a spirit body. The difference is that that one body possesed a soul or blood life, the other a spirit life.

But not only was the risen Lord Jesus a spirit-one body possessed a soul or blood life, the other spirit" (see also John 5:21 and 26; 6:27 and 57). As Adam I, had power to beget natural children, who should be living souls, so Christ (Adam II), when at his resurrection he as a man took upon himself the power of an endless life, became the prince of life, and received authority to confer upon whom he will a life similar to his own. During his mortal life he was a childless man, he had no generation. But Isaiah declared that, though cut off out of the land of the living, yet "he shall prolong his days and shall see his seed." This is an undoubted reference to the personal resurrection of the rejected one, and the relationship to him of all those who shall be accounted as his sons and daughters, even those who by his power shall be raised to a newness of life—as spiritual bodies, immortal to die no more (Luke 20:36). He—the life giving spirit—will arouse from their death sleep and confer upon his followers as his royal and princely gift the honor of being changed into his image. No longer shall we be in the likeness of the dead Adam of Eden, we shall find ourselves akin and allied to the risen Adam of Bethlehem. We who are of the earth earthy, shall be transformed and transfigured. Possessing spirit bodies instead of soul bodies, being incorruptible instead of frail children of the dust, there will have been conferred upon us a nobler manhood than this world has ever seen—we shall be glorious, powerful, spirit penetrated, heavenly; we shall be "like him," for we shall see him as he is; we shall bear the image of the heavenly One.

Thus we see how Adam and Christ are alike, inasmuch as they are representative men. We also see how Adam by one act of disobedience brought a reign of sin and death on his race; but Christ, by his one life time of obedience, will bring in an everlasting reign of righteousness and life (Rom. 5: 12-21). And when Christ calls us from our graves, and restores to us our lost life, it will not be in the form of the old Adam soul life, but as new creatures in Christ Jesus shall we be sharing his resurrection life, and so become partakers of the divine nature. "As we have borne the image of the earthly (Adam), we shall also bear the image of the heavenly (Adam)."

By nature we all belong to the first Adam. We live his sinful life, and die his ignominious death. By grace we now belong to the second Adam, and hereafter live his perfect life and share his glory. Our present mortal life we owe to the first Adam. The eternal life we shall owe to the second Adam (John 10:28). Our connection with the first Adam has entailed upon us a weight of present sin and future woe. But if by faith we become connected with the second Adam, we may obtain forgiveness of sin and escape the final penalty. But our relationship to and identification with the second Adam (the Lord from heaven) must be as close and complete as it is to the first Adam (the dust formed man) if we would hereafter be raised to a higher plane of living, to the "full stature of perfect men," to becoming "partakers of the divine nature. BIBLE STANDARD, N. Z.

Obituary

Death in Adam; Life in Christ

TRELLA ANNAS Wheeler, daughter of Alexander and Sister Florence Wheeler, was born Sept. 11th, 1913, at Bartley, Neb., and died at Hudson, Colo., May 30th, 1921, at the age of 7 years, 8 months and 19 days. She leaves to mourn her loss a father and mother, one sister Elvie, and one brother Ivan, two grandmothers and one grandpa, many other near relatives, and a host of friends.

Funeral services were held at the home in Hudson, Colo., Tuesday morning, May 31. She was then taken to Bartley, Neb., where services were conducted at the Christian Church Wednesday afternoon, June 1, by Elder McDonald. She was laid to rest in the Bartley Cemetery to await the resurrection morn.

She was an exceptional child and was loved by all for her sweet sunny smiles and beautiful songs which she played and sang. The parting words of our darling Trella to the world and her loved ones, spoken in her last moments were: "I thank the world for the time I have been here; I thank the

people in the country and in the town; I thank you, mamma; I thank you papa for taking care of me. Now I've kissed all I love that is here."

ICEL STEDMAN.

Northwest Conference

The Northwest Conference of the Church of God will be held at Felida, Wash., July 21 to 24 inclusive. Those coming from afar, please notify Brother Wallace Wolfe, Vancouver, Wash., R. F. D., and he can meet you at Vancouver.

WALLACE WOLFE, Pres.
GRACE M. WEST, Sec.

Adam the first man, represents all those who have inherited from him a mortal physical life; Jesus, on the other hand, represents all those who from him receive the divine and imperishable life. As Adam is the father of the whole human family from the present terrestial point of view, so Jesus is the father of that select portion of the human race which, being hereafter animated by a superior life, will in the eternal ages possess and inhabit the new heavens and earth. All those who are in Christ will have eternal life simply and only because they are joined to the Christ who is the author or cause of this indestructible life.

"The last Adam beame a life giving spirit." It is to be attributed to the goodness and wisdom and glory and power of the risen Spirit man, the second Adam (i.e., our Lord and Savior Jesus Christ), that we shall herefater share in the gladness and health and liberty and life which will be the portion of all who are connected with him by a living, loving, lasting faith. A glorious truth is it for all redeemed ones that (1 Cor. 15:49) "As we have borne the likeness of the *dust* formed man, so we are to bear the likeness of the heavnly Man."—C. CRISP BROWN.

That wealth may bring luxuries, but luxusies do not always bring happiness.

That grond temples are built of small stones, and great lives made up of trifling events.

That an open mind, an open hand, and an open heart would everywhere find an open door.

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"—Acts 8:12

VOLUME 73 CLEVELAND, OHIO, JULY 5th, 1921 NUMBER 25

"A Creed? Absolutely No"!

THE GENERAL Assembly of the Church of God" has made its appearance in the household of faith. As there seems to be a sincere desire on the part of its promoters for frank expressions, whether of commendation or criticism, we hope this response will not be the cause of offence to any one. Our motive in writing this article is to serve the truth.

The Athenians "spent their time in nothing else, but either to tell or hear some new thing" (Acts 17:21). Their descendants still exist in goodly numbers. The novelty of new things dazzles the eyes of many. Such people are always fathering schemes and mothering experiments. They tire of personal plodding and individual faithfulness and aspire after "big business." They remind us of the man who had a mania for machinery: he persisted in buying machiney when he had no power to run it. Organization can be organized to death: organizations, assemblies, and other big things are all right if there be power to run them; if not, they are like houses without tenants; machinery without power. Big names for little things are ludicrous and discordant.

This is the day of small things so far as the truth is concerned, and we are admonished not to despise it (Zech. 4:10). We feel "lonesome" in this world of humming religious activity, and we think of the Seventh-Day Adventists, Roman Catholics, and other religious sects that have perfect organizations and wonderful success. Usually "new things" are old things in a new suit of clothes. The power of imitation is great. Poor people act like the rich; little things pretend they are great. Battle Creek "headquarters" made the Seventh-Day Adventists great; Rome is the head of the Roman Catholics. Is it possible that the Lord's freemen want a mouth of authority located in the United States or Canada "to speak very great things" like these anti-Christian sects? Whether realized or not, the establishment of a General Assembly in the church would give us a super-church within the church, and would be quite a stride towards Rome.

THE NECESSITY OF A CREED

Apart from the bad tendency of the proposition, the proposal is fundamentally weak and erroneous. The Seventh-Day Adventists and Catholics and all other sects, organizations, and clubs which have been successful, have had a common interest. Now a common interest depends upon a common belief. The Adventists and Catholics believe the same things, hence work together harmoniously to serve common interests. Just here where the proposed General Assembly should be strong, it is weak. Every science has its first principles. You may call these a creed, declaration of principles, articles of faith, "the one faith" (Eph. 4:5), "the foundations" (Psa. 11:3), "the first principles of the oracles of God" (Heb. 5:12), "the principles of the doctrine of Christ" (Heb. 6:1), "form of doctrine" (Rom. 6:17), "form of sound words" (2 Tim. 1:13), "a brief statement of biblical teachings" (Notes Relative to General Assembly of the Church of God, page 4), or any other terms your fancy may approve the same thing is meant. We were delighted when we read in the "General Conference Call" under "policy," the following paragraph:

A CREED AFFIRMED

> (1) Our whole policy shall be conducted with a view to maintain the unity of Christian spirit. With such unity we purpose to unite in a common effort to affirm by print and voice the following biblical truths, and such as are in harmony therewith, all of which are commonly accepted by the people of the Church of God.
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> a The oneness and omnipotence of God.
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> c The death, burial, and resurrection of Jesus as a means for the remission of sins and salvation.
> d Immortality only through Christ.
> e The resurrection of the dead.
> f The second coming of Christ, followed by the establishment of the kingdom of God.

Oregon State College
C.

g. Belief, repentance and baptism for the remission of sins.

h. A godly life.

The General Assembly shall not encourage anyone in advocating a doctrine not commonly accepted and which tends to cause division.

DEFECTS AND OMISSIONS OF THE CREED

This creed is very brief and defective; the marks of an incompetent hand are upon it. Under "a," which only affirms the oneness and omnipotence of God, a Mohammedan may be admitted among us. *"The inspiration of Scriptures" is a vague affirmation. If only this was written as Paul penned it, "inspiration of God" (2 Tim. 3:16), we would have had a means of keeping out of our ranks infidels who believe the Bible was written by the inspiration of the devil. A man may believe in "immortality only through Christ" and be a Universalist at the same time. Then under "e" we are told that "the death, burial, and resurrection of Jesus is a means for the remission of sins and salvation"; while again we are informed under "g" that "belief (creed), repentance, and baptism are for the remission of sins." If by these ambiguous statements is meant that death, burial, and resurrection on the part of Jesus, and "belief (creed), repentance, and baptism" on our part, are prerequisites to remission of sins, we have a scriptural idea; but if by those two separate independent propositions the intent is to teach two separate ways of being forgiven, an explanation is needed. We surmise that here is taught in a veiled way forgiveness of sins by the death of Jesus without anything to be done on our part. Larger Hope is probably hiding in the ambiguities of these redundant propositions. Altogether this creed is crude, odd, awkward, and defective. Its defects are very glaring. The Holy Spirit is not recognized in the instrument; the judgment, itself a "first principle" (Heb. 6:2), is not mentioned; and Jesus being the Son of the living God, revealed to be such by the Father in heaven, the great foundation stone on which the church is built—that is wholly omitted! Significant omissions. As the General Assembly is not "building on this rock" they are building on a bank of sand (Matt. 16:15-19).

With all the defects, evasions, and omissions of this creed we were nevertheless glad to see it. "We purpose to unite in a common effort to affirm by print and voice the follownig biblical truth," sounded good to us coming from people who have opposed creeds for years. "Biblical truths" are the kind we want, and to affirm these "by print and voice" in a common and harmonious effort, would be splendid. After all we are to find out what "biblical truths" are in a formulated creed. Judge of our disappointment when we read in "Notes Relative to General Assembly," June 1, page 4, this recantation and interpretation:

A CREED DENIED

A creed? Absolutely no! Rather a brief statement of biblical teachings, upon which we are all agreed. A suggestion that we unite forces and efforts to promulgate such teachings; that as a General Assembly, or Bible Institution, we do not use any of the common funds or forces, to herald teachings contradictory thereto.

No creed; no discouragement to grow in grace and knowledge; no ban upon earnest study and new discovery of truth.

Instead, a common understanding of what we shall undertake to proclaim, plainly stated, that one and all may know exactly what same is, and what they are cooperting to sustain and advance, said statement embracing biblical facts at present commonly accepted and taught by the people of the church of God.

Such is the meaning of paragraph 4, of the suggested "policy."

A mind that can think and write in such contradictory fashion as is here done, is to be pitied. Part of the time, plea for a creed is made; the rest of the time is occupied in denouncing a creed. For it we have: "A brief statement of biblical teachings" (a creed exactly); the promulgation of "such teachings"; "a common understanding of what we shall undertake to proclaim, plainly stated"; "one and all must know exactly what same is." If a preacher presumes to promulgate something different to the teachings "plainly stated" in this creed, his money is to be withheld: "As a General Assembly we are not to use any of the common funds or forces to herald teachings contradictory thereto"! Here we have a veritable creed safeguarded and enforced by a boycott penalty. If this be not a creed there is not one in the world.

Against a creed we have: "A creed? Absolutely no!"; "No creed; no discouragement to grow in grace and knowledge; no ban upon earnest study and new discovery of truth." In saying these bad things about a creed it did not occur to the writer that he was overthrowing, or trying to overthrow, the eight points of doctrine "plainly stated" in his own creed. Cannot he see that when he obligates preachers to preach the "oneness of God" he gives "discouragement to grow in grace and knowledge;" that he is guilty of putting a "ban upon earnest study"; and that he practically forbids all "new discovery of truth" upon that subject? And so on with all the eight points in his "biblical teachings." But enough. The faithful among God's called out ones demand, and shall never cease to require, as a basis of fellowship, a creed comprehending "the things concerning the kingdom of God, and the name of Jesus Christ" (Acts 8:12). We do not demand more, but can accept nothing less.

ROBT. G. HUGGINS.

* * *

"The Great Tribulation"

Is it Near?

For there shall be great tribulation such as was not seen since the beginning of the world to this time, no, nor ever shall be (Mat. 24:21).

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it (Jer. 30:7).

For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all men every one against his neighbor (Zech. 8:10).

THE GREAT commission Jesus gave to his disciples before ascending into heaven, was "to teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit" (Matt. 28:19). No follower of Jesus realized this more than his faithful servant the apostle Paul who said: "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). Yet this same apostle in writing to the Thessalonians said: "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." Jesus himself said: "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." What things? Well, among others are: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven (governments) shall be shaken."

We wish to reiterate this thought, that preeminently as Christians we should under all circumstances preach first, last and all the time—the gospel, exhorting people to seek ye first the kingdom of God, and his righteousness" (Mett. 6:23). But, if our knowledge of the near approach of our returning Lord, must be based upon our observation of the fulfilments of the things named by him to take place prior to his return, it behooves us to be not only on the alert, but also to be close observers of the events now transpiring. We are admonished that "as the days of Noah and Lot were, so shall also the coming of the Son of Man be." Read Matt. 24:36-39; Luke 17:26-32; 1 Pet. 3:19-21.

We read in Zeph. 3:8: "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." What kind of fire is this? Is it literal fire? I guess not. God's word is plain as the sun at noon. Moses in speaking to Israel said; "But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance as ye are this day" (Deut. 4:20). This is the type of the church. See 1 Cor. 10:11.

Again the prophet says: "Behold I have refined thee, but not with silver, I have chosen thee in the furnace of affliction" (Isa. 48:10). Jesus will make it is very plain for us: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of Man shall send forth his angels and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth" (Matt. 13:40-42).

Beloved, a man thrown into a furnace of fire ceases to wail when the fire gets him. He may wail before he goes in, but the class known as "the tares," wail after they are in the furnace. Read Ezek. 22:17-22. Notice closely the analogy between literal fire and the fire of God's jealousy. Read Rev. 16:17-21. Notice the seventh angel is pouring out his vial into the air (the seat of power). Now let us turn back to Zeph. 1; read the whole chapter. Notice verse 15, that the day of the Lord's wrath is a day of trouble and distress to be ushered in (verses 16-18) as "a day of the trumpet." Read carefully and thoughtfully, especially verse 18. Here you have it: "Devoured by the fire of his jealousy.

Well, but you cannot have fire without the elements to feed the fire. David gives us the key in Psa. 88:13-18, and Paul in 1 Cor. 3:11-15. It is works either good or bad. The good endures like gold or silver; they are described in Gal. 5:22-26; the bad in Gal. 5:19-21. These are wood, hay, and stubble. Brethren, what elements burn more fiercely than these? Some of the elements.

Just now manufacturers are seeking colored help to take the place of strikers. The labor unions are gnashing their teeth. Not long ago there was a meeting in the Madison Square Gardens, whose object was the federation of 400,000,000 negroes to abolish the government of blacks by whites throughout the world.

This question caused the great Civil War. Listen to this: "For three centuries we have suffered and cowered. No race ever gave passive resistance and submission to evil longer, more piteous trial. Today we raise the terrible weapon of self-defence. When the murderer comes, he shall no longer strike us in the back. When the armed lynchers gather we too must gather armed. When the mob moves we propose to meet it with bricks and clubs and guns. If the United States is to be a land of law, we would live humbly and peaceably in it; if it is to be a land of mobs and lynchers, we might as well die today as tomorrow."

Since the day Japan was victor over Russia, the colored people, both black and yellow, have become race conscious. They realize the white races are in control of the choice positions of the earth. The nations are talking about a "Naval Holiday." Don't laugh, brethren. Japan and the United States are trying each to out do the other in building a large navy, and [illegible] of our fleet is in the Pacific. California, Canada, and Australia are dreading an Asiatic invasion. Read [illegible].

Rapidly these elements are working. Already statesmen realize a war between the East and the West is inevitable. India, China and Japan have approximately a population of 800 million, nearly half the population of the entire earth. Who can [illegible] see Germany waiting with passion at her defeat, [illegible] of those [illegible] in her lot with Bolsheviks [illegible] and their three elements controlling Persia, India and Afghanistan, with Japan and China thrown in. In the face of these elements the white races, especially the United States and her allies must go down. When we remember that the white races double their number every eighty years, the black every forty, and the brown and yellow every sixty years, brethren, how long can the white race stand up against this?

Then there is the religious question with its Irish qustion, etc., all anticipated by Daniel 8:23-25. Surely we are living in the last days. The elements are rapidly being gathered. Just a spark will bring about the conflagration which will burn until Jesus shall step upon the scene and "turn to the peopte a pure language, that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9).

GEO. B. ALLDRIDGE.

Cultivate cheerfulness, to enable you to carry the necessary and throw off the unnecessary burdens.

Practice diplomacy—it smooths the rough spots and gives you the advantage on the next move.

Facts About Matt. 24

Article Two

IT IS a rare gift to be able to apply Scripture just where it rightly belongs. It is the key note that produces harmony. This key to our mind is the kingdom of God and its coordinate incidents. It is not enough for us to believe that this kingdom will be set up and fully established; but we must be able to see that at the appearance of Jesus the Christ he will first raise the dead saints and then change the living ones. Then he will assemble his own people and prepare them as fit subjects of the kingdom where they will inherit the love and full recognition of their heavenly Father.

To these [illegible] we must apply different Scriptures in proof. The chapter under consideration to our mind must primarily be applied to the regathering of Israel. The signs herein given are of His own people in the flesh. Secondarily, they are applicable to those who look for the [illegible]. Such passages as 1 Thess. 4:13-18 are applicable to [illegible] coming to raise the dead and change the living. Paul in 1 Cor. 15:51-57 gives us the same [illegible] one truth here is separated from the fact that the resurrection is brought to view. In Matt. 24 there is no reference to one, but the writer is dealing altogether with those in the flesh. The resurrected saints will have run their race and gained their reward. Israel will be assembled to begin her trial under the rulership of Jesus and the apostles (Matt. 19:28). Incidents distinctly different.

As we have asserted, the choice recorded in this chapter is men and women in the flesh. Two men then shall be in the field; one will be taken; and the other left. No thought here of a call to immortality. Matthew begins this chapter with the apostles calling his attention to the building of the temple, no doubt believing that when the kingdom would appear that it would be dedicated to the worship of the only true God. To instruct them for their future work the Master announced that "there shall not be left here a stone; all will be overthrown" (Diaglott). "Tell us," said his disciples, "when these things shall be, and what shall be the sign of thy presence, and of the consummation of the age?" The first fourteen verses recite the ethical conditions that will exist to try their faith, and closes with, "He who patiently endures to the end will be saved." He then instructs them concerning the destruction of the city and temple. They are then to flee from the city and the terrible horrors that will follow. He then instructs them concerning the sign period.

Speedily after the affliction of these days certain signs shall occur. Then the sign of the Son of Man will appear in heaven, and then all the tribes of the land will lament, and they will see the Son of Man coming on the clouds of heaven with majesty and power. He will send his messengers with a loud sounding trumpet, and they will assemble his chosen from the four winds from one extremity of heaven to the otcher" (Matt. 24:29-32). We will ask our readers to study these verses very carefully, as the key to the situation is found here. These signs are applied to Israel while in great distress. "All the tribes of the land (not world) will lament." The condition of the figtree and all the trees is a sign that the king is near. The social and industrial conditions are then given. "Heaven and earth shall pass away, but my words shall not pass away." But as the days of Noe were, before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be."

The nominal church people and the alien class do not observe these signs, neither does Israel; but those who have accepted the gospel do. Israel when in her sore affliction will discern the arm of the Lord. The nations will remain obstinate to the end when their destruction will come upon them. He will break them to pieces as untimely vessels. He will rule them with a rod of iron. All the kingdoms of this world will become the kingdom of our Lord, Jesus Christ.

Paul gives some profitable instruction to Timothy which we should accept. He writes: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Farther he instructs: "All Scripture is given by inspiration of God, and is profitable for doctrine, for correction, for instruction in righteousness; that the man of God may be perfect thoroughly furnished unto all good works." To rightly divide the word of truth and thoroughly furnish yourself unto all good works is striking the key note of harmony.

D. C. ROBISON.

Temperance

There is naught that can ruin the worth of a man,
  Like loafing around an hotel;
It has blighted the joys of many a home,
  As the records of crime doth tell.

There is poison laid up in the dregs of the cup,
  Imbibed by the thoughtless in youth;
They are slaves to the demon of rum while they live,
  Too late they discover the truth.

A clean moral life is the best for us all,
  Of the wine cup and bottle beware;
It has ruined the hopes of many a life,
  And drowned them in sorrow and care.

J. E. HOGARTH.

Christian Light

WHAT IS a Christian? One who believes in Christ. One who practices, as well as professes, the doctrines and precepts of true Christianity. What is light? The luminous rays that flow from the sun and constitute day.

"Christian Light" is illumination of the mind by the word of God (Acts 17:11; John 5:39). What is the word of God? It is the sword of the spirit (Eph. 6:17; Heb. 4:12). How does it give light? By faith in the gospel as preached by Christ and Paul (Mark 16:15; Gal. 1:8). By baptism for the remission of sins (Luke 3:3; Acts 2:38; 10:43; Rom. 3:25).

What is the gospel? The word of God. Where do we find this word of God, or the gospel? In the Bible. What does it teach us about light? God is light. He dwells in light that no man can approach unto (1 Tim. 6:16; 1 John 1:5). Then how can one come to the true light? Through Christ. "I am the light of the world" (John 1:8; 8:12; 9:5). How can one come to the light through Christ? By believing and obeying the gospel by baptism into Christ. Then one has the light of the gospel of Christ, and it is the power of God unto salvation to every one that believeth (Rom. 1:16).

Can any one be saved, but by the power of God? No. David said the Lord is my light and my salvation (Psa. 27:1). How should the people seek their God? Through his light. We may get the light that is of God through Christ; we get the light of God through Christ; we get the gospel of God through Christ. We get the word of God through Christ. God gives certain ones "eternal life" through Christ (Rom. 6:23). All power comes from God, and the Christian gets his power from God through Christ. We are in darkness, and we come into the glorious light through Christ (2 Cor. 4:4). We submit this as the true Christian light taught in the word of God.

E. W. KNAPP.

Avoid depending upon your friends. Give as much as you receive from them.

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Editorial

Loyalty to Christ

RECENTLY THE chairman of a committee appointed by a church, denominated Christian, came to the writer and asked him to recommend some one to become minister of said church. We recommended a loyal gospel preacher. A few weeks later he met the same gentleman and made inquiry as to his success in securing a minister. He said they had been unable to secure the man we recommended. He then said that they had wanted to secure a man who would not insist upon preaching the doctrinal teaching of the church. He informed us there was a denominational body in the community, and he wanted to secure a man who would not preach on subjects concerning which there was a difference of opinion. He hoped to bring about a union of the two bodies in a community church, and, therefore, they could not employ a man who might hurt the feelings of their religious neighbors. Right here is the fundamental weakness of many of our people today. They are simply disloyal to Jesus Christ. They think more of encomiums of those who substitute human teachings for the doctrines of Jesus Christ than they think of the approval of God himself. Somehow they seem to think that God has appointed them as his special representatives to change the teaching of his Son and the inspired apostles in favor of those who are unwilling to follow the leadership of Christ all the way. Of course, we all desire the good will of our neighbors, but if it must be purchased by a failure to be loyal to Jesus Christ it comes at too high a price. Of course, we never desire to offend anyone uselessly, but if preaching the gospel in a spirit of love and loyalty offends, we can not help it. At any rate, it is better to offend a follower of man-made doctrines than to offend God by substituting something for his expressed will. Besides, any man who has the spirit of Christ even in a small measure, will be glad to learn the real message of Christ, and when he hears it will search the Scriptures to see if it is correct, and if he finds it is, he will accept it. If the difference between religious communions is only a difference of opinions, and there is no spiritual teaching on the subject, then each is entitled to its own opinion. But no man has a right to an opinion where Jesus Christ speaks on a subject, and any man who will insist on his own opinion in such a case or desire to respect the opinion of another, is disloyal to Christ. There is no possible way to avoid this conclusion, and no other term than disloyal is proper to use in speaking of such individual. What this world needs is not compromise, but loyal devotion to Jesus Christ. He is our Savior, our example, and our lawgiver. "All authority in heaven and on earth" has been given to him and we must seek to do his will. Any man who is unwilling to follow the leadership of Jesus Christ ought to be ashamed to wear the name "Christian," and any church that does not desire to follow his teaching fully ought not to be called a church of Christ.—Selected by the Editor.

Cleveland Miscellanies

Dr. Chas. A. Goss and Mrs. Ray Hill were married June 30th.

We are glad to report that Brother Andrews has returned from England.

We have much enjoyed a visit from Brother Jaeger, of Tacoma, Washington.

Sister Annie Nutt is visiting in Pittsburg, Pa., Sister Kathryn Kieffer, in Philadelphia, Pa., and Sister Annie Mott, in Falmouth, Mass.

Robt G. Huggins.

Is It Not Wrong?

By S. ROXANA WINCE

BUT SOME one may ask, "Is it not wrong for the manager of The Restitution to do job work to keep the paper alive?" Why wrong? doing job work is not a dishonorable business. There is no sin in doing it, no more than in advertising a superba or in raising bees, or in selling berries and vegetables to earn money to suppotr the cause of truth, as I used to do, before my faithful, gentle Marguerite lay down and died. God will not condemn us for engaging in any honest work with a view to his glory.

Our paper may seem a very little thing and its writers, weak insignificant vessels; but it is the weak things that God chooses to confound the mighty. The whole history of the church, from the time of its establishment down to the present has been an exemplification of this fact. Not many mighty men have been called that the glory of taking the gospel to the ends of the earth might be given to God, and not to man.

God works in various ways to carry out his plans. I used to feel sick nigh unto death over our divided churches and divided papers, as perhaps some of the members of the churches in Asia Minor did when Paul and Barnabas quarrelled, and started out on different missions.

Now I am learning to leave the matter with God. If he sees that more can be done in separate missions than unitedly, let his will be done.

Can any one tell all the good that The Restitution has done in the past, or predict what good he may see fit to accomplish in the future through its pages? If not, pray and work, that it may live on until the kingdoms of this world become the kingdom of our Lord. Do all that can possibly be done in an honest way to support it. Worldly men judge us, not by our profession of love for Jesus, but by the tenor of our daily lives and by the joyful sacrifices we make for the extension of his cause. If we spend dollars for confections and give nickels to the Lord, will the world believe there is anything real in the Christianity we profess? If we have never learned "to resist not evil," will they believe in our Christ? We must give to the world a thoroughly changed life if we want them to believe, must be to them a glorious window, through which Christ can shine. Oh, I want to be such a window; I want to be able to say with Paul, "For me to live is Christ;" to be to others "a wellspring of living gushing water of life all the time, not intermittently, not interruptedly, but with a continuous, irrestible flow.

It is such a life that wins; a life, so "unfolding the life of Christ," that men cannot help seeing what it was like.

So, in raising our working fund we do it because Christ lives in us, the hope of glory; our bodies, our minds, our wills are his, "literally a part of him," as Charles Gallaudet Trumbell says.

We give as we know Christ would give. Need I say more? You know your duty, and I am sure you will do it.

S. R. Wince	2.00
H. Pott	25.00
M. E. Bray	5.00
J. W. Dismuncke	1.00
A Sister	11.00
B. F. Smith	40.00
Newman and Marie Smith	5.00
Alfred Smith	5.00
Sarah E. Smith	5.00
Ellis Osborn	3.00
F. H. L. Cotten	3.00
Alice B. Haupt	10.00
Mrs. F. T. Powers	1.00
James Sanford	5.00
Thos. V. Blyth	10.00
J. J. Nagel	5.00
H. Strackbine	5.00
C. H. Dresser	6.00
Total	$ 147.00

Three World-Leagues

AND THE great city was divided into three parts, and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath (Rev. 16:19).

IN THE symbolic vision of the seer of Patmos in Rev. 19, we have a vivid picture of the world conflict between truth and error, in which "the word of God clothed in a vesture dipped in blood," led by the Christ spirit, who leads a white horse army in conflict with the beast (Roman Empire), and the false prophet, or two horned beast (Rev. 19:20); 13:14). In Rev. 20: a third world power or league, called the dragon, and adversary of truth, is cast into the abyss, where he has no more power to deceive the world for 1000 years.

"'Truth for ever on the scaffold, wrong forever on the throne,' will then be reversed, for the martyrs for truth will then be resurrected to reign with Christ 1000 years (Rev. 5:9, 10; 20:1-21).

The ten horned crowned beast, or federation of Rev 15, has power to continue for forty-two months, or for three and a half years (vs. 5).

This crowned federation arising out of the sea of "nations, kindreds, tongues, and peoples," which waters represent (Rev. 17:15), is such a powerful military league that "all the world wonder after the beast, saying, who is able to make war with him ?" (vss. 3-6).

Priests, preachers, and statesmen throughout the world are hailing the world league as "the world Savior from desolating war," "a man's last hope of peace on earth," and as "the politician expresssion of the kingdom of God on earth." etc.

"And that no man might buy or sell, save he that had the mark. or the name of the beast, or the number of his name," and the number of the beast is the number of a man, 666" (Rev. 13:17,18). Article XVI of the league covenant reads: "Should any of the high contracting parties break or disregard any of its covenants under Article XII, it shall thereby ipse facto be deemed to have committed an act of war against all the other members of the league, which hereby undertakes immediately to subject it to the severance of all trade or financial relations, the prohibition of all intercourse between their nationals and the covenant breaking state, and the prevention of all financial, commercial or personal intercourse between the nationals of any other state, whether a member of the league or not."

"It shall be the duty of the Executive Council in such case to recommend what effective military or naval force the members of the league shall severally contribute to the armed forces to be used to protect the covenants of the league."

The boycott weapon provides the economic ruin of any nation which breaks the rules of the association. As one senator says: "That is the one weapon of the future by which the peaceful government of the world can be made certain. Guns cannot work the result. Wealth cannot do it, nor diplomacy, nor secret plottings, nor any other means save the calling into use of the power of trade. That country which has the channels of trade closed to it, wlll capitulate no matter how greatly its national honor may suffer."

Another correspondent says: "Any member of the league which breaks these rules will be regarded as having committed an act of war against every other member of the league, and then we shut their doors, and blockade them in, and boycott them. Just as soon as that is done, they cannot ship cargoes out. or receive them. They cannot send out or receive a letter, or a telegraphic message. Nobody can enter, or leave their territory, and this will be done to every nation on earth, whether they are members of the league or not. Her doors are shut from all connection with the outside world."

"Now that is the league of nations. First, an effort to arbitrate; then if that fails, a complete blockade and boycott; next, the force of arms, if necessary."

As to the ten horns of this beast: "Special assemblies shall be called at the request of ten members. The executive comsel of nine members will be increased to ten if America sends a representative to it, in case that we sign the covenant."

"The league was born and began its life Jan. 16,1920, at Paris, France, at the summons of President Wilson, and now its permanent seat is at Geneva, Switzerland, where an old hotel has been transformed into 'The Palace of Nations.'"

The presiding officers are M. Paul Hymans, of Belgium, or Senor Quinones De Leon, of Spain, representatives of two strong Roman Catholic countries; and the Secretary General is Sir Eric Drummond, a Roman Catholic of England. This child of the world at a year old comprises 49 nations, with a large majority of Catholic votes, and with supreme power over three fourths of the world's inhabitants. hTe cost of its first session in Geneva was over $1,500,000.

As to the number 666, it is connected with gold (1 Kings 10:14; 2 Chron. 9:13). The Latin or Greek numerals sum up 666 in Vicarius Filii Dei; in the name Benedikotos XV, in the word Eupodia; and Kaiser William II was just 666 months old to a day when the world war was declared. He was bonr Jan. 27 1849, and instigated the war declaration by Austria on Servia, July 27, 1914. This mystic number will have a close connection with money, the papacy, and with a revived Roman empire. "The beast that thou saweth, was and is not, and shall ascend out of the abyss, and go into perdition" (Rev. 13:8).

When the labor parties in all countries overthrow the kings, the crowned beast of Rev 13 will come to its end in the lake of fire; mainly gas, and then the scarlet Bolshevist beast of Rev. 17, will rule the world, and the league will continue under ten presidents without crowns, and then by intrigue, and by delegate vote the papal harlot will mount the beast for a short hour of judgment.

The seven heads of the beast are successive, not contemporaneous, for at the time that the angel shows the harlot ready for judgment, five of the hads had fallen, one is, and the othr is not yet come, and when he cometh he must continue a short space (Rev. 17:10).

Adam Clark makes theses even heads, Regal, B. C. 1181; Distotors of the republic of Rome, B. C. 753; the decemirrate magistrates; consu's and military tribunes: the triumvirate, B. C. 43: the imperial Caesars, and the Carlovingian Patriciate under Charles Martel and his successors.

But the dragon gave his seat and authority to the beats, under Constentine 322 A. D. (Rev 13:2). Hence the dragon in Revelation is a symbol of pagan Rome, and the beast under seven heads represents the so-called "Holy Roman Empire" of the middle ages, rising, and falling, under seven successive heads, after the empire professed Christianity.

Hence the first head of this conglomeration of paganism, and superstitions formality, was Constantine and his sucessors 322 A. D.

The next change in the empire, and in its head, was when the bishop of Rome, Boniface III was exalted above the emperor Phocas A. D. 606.

The next change was under Charlemagne, 800 A. D., who revived the empire.

Fourth. Otto of Germany, 962 A. D. "The Holy Roman Empire of the German People," continued under German head until 1254 to 1275 (West's Medieval History).

Fifth head; Napoleon I, in 1813, till his fall at Waterloo.

Sixth: Kaiser William II, of Germany, who arose to headship over all Turkey, Austria, Hungary, Bulgaria, Northern and Eastern France and Italy in 1916.

Seventh head: King George of Great Britain, who has six votes in the world league, which controls all the old Roman world, and much more. Under this head the crowns will all fall at the hands of the labor party, and through bolshevist propaganda, the uncrowned, socialistic, scarlet beast will succeed the present world league for a short time.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition" (Rev. 17:11). That is the world government or league, "that was" (under these past successive heads, and that) "was not" (or came to an end), "and yet is" (or is revived, or resurrected) "is an eighth beast," or federation of nations (because it is a new socialistic order), yet "is of the seven" (that is one of the seven federations, or the present British controlled league, converted into a socialistic league), "and goeth into perdition," or anarchy.

After this comes the collapse of the banking system, and the fall of commercialism: "for, in one hour, is so great riches come to naught" (Rev. 18).

Under this eighth form of the beast federation, pope Benedict the XV, the last antichrist, with his harlot bride, Babylon, will ride into power long enough to bring upon both a bloody and violent destruction, for "she shed the blood of saints and martyrs, and gave her blood to drink, for she is worthy" "Therefore shall her plagues come in one day, death and mourning and famine; and she shall be utterly burned with fire: for strong is the Lord that judgeth her."

The beast has only had seven successive heads, because no matter how many popes get control of the empire, they all count but as one horn, or head of the beast; but the new socialistic form of the empire, or world league, makes it an eighth beast or federation, but under seven heads.

The present pope will dominate a world league of labor, in the last hour of judgment. The ten horns or presidents who "reign as kings one hour with the beast" will correspond with the ten toes of Dan. 2, after the clay of democracy and of socialism and bolshevism has entirely displaced the the iron of monarchy. W. L. CROWE.

Evangelist Report, May

SERMONS

Caldwell, Kan. 1st	3
Arkansas City 3rd to 8th	7
Rene, Colo 9th to 17th	10
Laird, Colo. 20th to 24th	7
Ft. Morgan 25th to 31st	8
Total	35

MONEY RECEIVED

Arkansas City	$ 67.50
Randolph Fund	10.00
Alice Adams	1.00
Sister Robinson	5.00
Brother R. E. Anderson	5.00
Brother John Courtney	25.00
Brother C. Lockwood	10.00
Brother Riesner	13.00
Brother and Sister Thingan	24.00
Brother and Sister Palmer	44.00
Brother and Sister Grimsley	17.00
Brother and Sister Murray	5.00
Brother Sisk	5.00
Brother Charlo Dimmick	35.00
Brother Almus Dimmick	10.00
Brother Clarence Dimmick	5.00
Total	281.70

EXPENSE

Caldwell to Arkansas City .... $	.77
Transfer	.50
Arkansas City to La Junta	11.28
Breakfast	.80
Rocky Ford to Pueblo	1.28
Pueblo to Denver	3.11
Denver to Hudson	.77
Lunch	.25
Hudson to Laird	3.69
Laird to Ft. Morgan	1.82
Total	21.23
Salary	166.00
Expense	21.23
Total amount of order	190.23
To be carried over	91.17
Baptized	10

Remarks

WE BEGAN the month of May by holding an all day meeting at Elder Fisk's school house where we took our dinners, and enjoyed the day. I believe this was reported in my last. My next point was Arkansas City, to which place I journeyed on Monday on the slow train through Arkansas, The jester could say most anything about this bit of road, and all be true, unless he should deviate from the truth and say something nice. When we finally arrived, we found the brethren had put off starting the meeting till Tuesday, thinking I should have a little rest; but to be idle when so many places were waiting was harder than to speak. So we held our meeting at Sister Hallick's roomy home, after being refused an empty church, and all halls too much occupied with lodges and clubs to admit of any religious services.

When I arrived I proceeded to Sister Reed's, where a welcome awaited me; but how I missed the kindly face of Brother Reed, who in November had gone to rest to await the trumpet call. We responded to invitations by Brother and Sister Arthur Chaplin, Sister Randolph, Sister Ella Long, and Sister Hadicke; all of which was enjoyed perfectly, as the Bible and the times in which we are now living was the principle theme.

On Sunday afternoon we went to the Lake in the City park, where six were planted in the likeness of Christ's death, and raised to walk in newness of life. How necessary this is in order to enter the kingdom. After the service of baptism, we went to Brother Hobson's, who with his wife and daughters were half of the number baptized, and partook of the emblems. In this group was old Brother Fisk, over 80 years of age. How he did enjoy the meeting; he fully realized there were not many more such meetings for him until the final great gathering. After service, Sister Randolph invited a number of us to her home for evening lunch, and some of the new members were of the number, and a couple of hours together was much enjoyed. Some of these new members had been attending the Bible class, and were well instructed, which shows what a live Bible class can do.

After the evening service the good byes were said, and we were soon speeding away on a fast train to Rene, Colo., where we arrived at noon the next day. There we made quite a record, spoke in Arkansas City Sunday night, and travelled over four hundred miles, and spoke again Monday night, when I arrived at La Junta, after travelling at a rate of speed, for which the great Santa Fe is noted. When I alighted from the train the first thing I saw was the familiar faces of Brother and Sister Grimsley, and we were soon speeding away over the Santa Fe trail, at were soon at Brother Grimsthe Santa Fe trail, and were soon at Brother Grinley's home. In the evening we started our meeting with all the brethren present. Not many outsiders came, but the meeting was enjoyed and the good visits at the homes of the brethren.

Here is one of the liveliest congregations I know of; they scarcely ever miss a Bible class, and had their collection made when I arrive. Brother and Sister Grimsley are doing a fine work here, and with their willing helpers, are keeping alive and progressing. At the close of the meeting four put on Christ, which was a source of great joy to the little congregation.

After bidding these worthy ones good by, we were soon on the way to Pueblo, where we visited Sister Hannah Barber between trains. Sister Barber is a live wire; if everyone put forth the effort to get the truth before the people that she does, more would get to hear it. After a pleasant talk on Bible themes, we were again on our way to Denver, where we had to change for Hudson, the next stop. Here Sister Wheeler, who used to be Florence Sellick, lives. I baptized both she and her daughter in Nebraska. This was a chance to visit them, that might not come again soon. After living in a community where there was a large congregation and then become isolated, is a change, hard to become reconciled to; yet Sister Wheeler seems to yield to the inevitable with a great deal of Christian fortitude.

Our pleasant visit was soon ended and we were on our way to Laird, for a double wedding the 22nd, and when arrived found meeting was given out for that evening in the hall. We had a congregation beyond our expectation, and it continued up to the last night with good interest; and on our return some are to be baptized. Sister Smith, who moved from Palmer, Neb., to Ft. Morgan, Colo., wanted me to give them a call, and while so close decided to do so. Here we are having the largest turnout for many days. We are not able to seat anywhere near all the people, and such marked attention. Some very fine singers are taking hold and helping out without apparently any prejudice. But what will the harvest be? When the test comes will they choose to remain where they are or will they decide to take Jesus as their Savior, and trust him to carry them over the time of trouble, and finally give them a home in his kingdom?

And there are many waiting but long experience has told me that nothing is accomplished by going from one point to another before the work is finished, and it takes time to do this; and then the indifference of so many, when we know they do not in any degree understand what they are facing, and worst of all, what they are losing; but we do our part, and it relieves our anxiety to a degree; but are we all doing our part? If not, brethren, get busy; there is something for everyone; the Lord will soon call us to account for our stewardship, and it will be too late then to make amends. Now is the time to prepare for the reckoning and guard against failure. I will give account of my work here in my June report.

ALMUS ADAMS.

Admonitions for Youths

LUKE 11:13

BRETHREN, SISTERS, young and old: In my paper under date of Nov. 24th I notice an open letter in regard to dancing and asking readers to write on the subject, and as I am a great believer in The Restitution and think it a good plan to talk to young people of such things, we will now go to Luke 11:13: "Jesus said unto his disceples, If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him."

Now, brethren, Christ said "good gifts." Suppose ye then if we give them a large house and fit them up for a dance, that would be a good gift? I think not; I would rather call it an evil gift. Now let us go to Eph. 4:11--14 and see how that would go together with the gift of our Lord. Listen: "And he (Christ) gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive." Is this all? Hear now what he says in verses 29 and 30: "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Again, go to Eph. 5:11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Well, if we go along with our children to the dance, to the pie supper, to the box supper, or even let them go, we are reproving them? Methinks not. "Well, then" says one, "what shall I do? My children are all the time wanting to go somewhere." Answer: If they are Christians, give them the word of God: tell them that all things that are reproved are made manifest by the light; and that light is Jesus. "For whatever doth make manifest is light. Wherefore he saith, Awake, thou that sleepeth, and rise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil" (Eph. 5:13-16). Why do all this? "For ye are dead and your life is hid with Chrst in God" (Col. 3:3). If we are Chrstians our lives are hid with Christ in God. Are they? Yes, indeed. Then if we go to such places as above spoken of, where then is our Christian lives? Answer, you have partaken of the unfruitful works of darkness, and have fallen asleep in the blackness of darkness. You may say now, What shall we do? Go to Acts 3.19-21; let Peter tell you: "Repent ye therefore and be converted, that your sins may be blotd out, when the times of refreshing shall come from the presence of the Lord. And he shall send Jesus Christ, which before was preached unto you, whom the heavens must receive until the times of restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began." Beloved, the Savior tells us what to do. Let us read Matt. 11:28-30: "Come unto me, all ye that labor and are heavy laden, and I will give you rest unto your souls. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy and my burden is light."

S. I. HERREN.

The trouble with many iron wills is that they become rusty.

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"Let this Cup Pass—"

Were Christ's Prayers Always Answered?

IN THE Restitution of Feb. 15th, there was an interesting article entitled, "The Blood of Christ: War it Necessary to His Resurrection?" by Brother S. T. Blessing. I have had it in mind for some time to write some comments on this article, but have been prevented until the present through lack of time.

The extract on which I wish to base a few remarks, reads as follows: "Jesus dreading the suffering, shame and ignomy of death on the cross, his agony was such that his sweat was great drops of blood falling down to the ground; and in his distress prayed, 'O my Father, if it be possible, let this cup pass from me.' When no other way was found he voluntarily and willingly offered to yield up his life blood in sacrifice." This would lead us to believe that Jesus shrank from drinking the "cup" of the cross. Let us see if this is true.

Now I am going to ask a few questions in connection with the subject. Did God set a definite time for the Savior to be sacrificed, before which time he could not die, and beyond which he could not live? Yes, there was a set time for his cutting off many years before he was born. Where do we find such a prophecy? In Daniel 9:25, 26: "Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto Messiah the Prince, shall be seven weeks and three score and two weeks, and after three score and two weeks shall Messiah be cut off, but not for himself."

Did Jesus understand that his enemies had no power to lay hands on him before the set time? Yes, John 7:19, 30: "Why go ye about to kill me? Then they sought to take him; but no man laid hands on him, because his hour was not yet come." Did Jesus know when his hour did come? Yes, I am sure he fully realized that fact. "Now before the feast of the passover when Jesus knew that his hour was come that he should depart out of this world unto the Father" John 13:1: "Behold the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Rise let us be going, behold, he is at hand, that doth betray me" (Matt. 25:45). He was now conscious that the hour for the Messiah to be cut off foretold by the prophet Daniel, had in fact come.

Are God's decrees always unchangeable, either by prayer or in any other way? Yes, prayer contrary to his written word would surely be contrary to his will. What did he pray for when he realized his "hour was come?" Matthew 26:34: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." Was our Lord's prayers always answered? John 11:41, 42: "Father, I thank thee that thou hast heard me. I know that thou hearest me always." Was his prayer that the cup might pass from him answered? It was. Te Father let thec up pass hm.i But was he not cut off, just as Daniel foretold? Yes, but his prayer had no referecne to that event.

By a little careful study the almost general mistake that the cross was the bitter cup which Jesus shrank from drinking, could have been avoided. It would have been inconsistent, and altogether unlike our Savior to pray to be delivered from that which he knew from his personal study of the prophetic word was his revealed destiny as the Lamb of God to be slain for the salvation of sinners.

While Cleopas and his companion were on their way to Emmaus, Jesus fell in with them. The language of the Savior, in conversation with these disciples, after his resurrection, does not contain the least hint of his having prayed to be delivered from drinking the cup of the cross. In fact, if this had been his prayer, then his language to his disciples would reveal his inconsistency. Cleopas and his companion were very sad and talked

Oregon [illegible] College
Oregon, [illegible]

seriously together, Jesus held their eyes, so that they should not recognize him. Then the Savior asked them, "What manner of communications are these that ye have one to another, as ye walk and are sad ?" Cleopas answering said unto him : "Art thou only a stranger in Jerusalem, and has not known the things which are come to pass there in these days ? And he said unto them, What things ?" Then they told him the whole story, and added: "We trusted that it had been he which should have redeemed Israel. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things and to enter into his glory ? And he said unto them, Thus it behooved Christ to suffer, and to rise from the dead the third day : and that repentance and remission of sins should be preached in his name among all nations, begining at Jerusalem." The fault he found with these men was that they were simple ones, and he rebuked them for not having a better understanding of the teaching of the prophets, and also as to what was written in the law of Moses and in the Psalms concerning him.

Now considering the words of Jesus, how that it bevooved Christ to suffer, and to rise from the dead the third day, it would have been very much unlike our Savior to pray, "O my Father, if it be possible, let this cup pass from me." Did Jesus, himself, consider it necessary that the cup of suffering should be drunk ? I am sure he did, for he would have no consistent ground for censuring his disciples for not perceiving that which he had not perceived himself. And so he was well aware of the suffering that awaited him ; and further he knew the exact time when the suffering would come. John 13:1: "Jesus knew that his hour had come when he should depart out of this world unto the Father:"

Now notice that after Jesus had rebuked his disciples for their lack of comprehension as to what Moses and the prophets had writen concerning him, he began to teach them: "And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27).Had Jesus prayed that the cup of the cross might pass from him, it would have been the same as our Lord asking his Father to let all the things written in Moses, the prophets, and all the Scriptures, concerning himself, become void or unfulfilled. Never for one moment would our Lord have entertained such a thought ; because he said, "All things must be fulfilled which are written in the law of Moses and in the prophets, and in the Psalms, concerning me." Whatever "must be" cannot be set aside, either by prayer or in any way whatever. The things written were that "it behooved Christ to suffer, and to rise from the dead the third day." These things could not be set aside. They "must be fulfilled." If the cup of the cross had passed from him, he could not have suffered and rose from the grave the third day. Should the suffering have been omitted it would in effect have been a prayer for the Father to count as nothing the prophecies written in Moses, the prophets, and the Psalms. Without the suffering there would have been no sheding of blood ; without the shedding of blood there would have been no remission of sins ; and so there would have been no "repentance and remission of sins preached in his name among all nations, beginning at Jerusalem."

Mark 14:33-35 reads as follows: "And he taketh with him Peter, James and John, and began to be sore amazed, and to be very heavy ; and saith unto them, My soul is exceeding sorrowful unto death : tarry ye here and watch." And he went forward a little, and fell on the ground, and prayed that the hour might pass from him. He said "Abba Father, all things are possible unto thee ; take away this cup from me ; nevertheless, not what I will, but what thou wilt." The "cup" Jesus prays to be delivered from is death, but not death from the cross. Verse 34 shows that extreme sorrow had resulted in a deadly illness which would have ended in death, before the cross was reached, if his prayer, "take away this cup from me," had not been answered. I will quote verse 34 from the Diaglott, as I think it states the case in somewhat clearer language: "And he said to them, My soul is encompassed with a deadly—fatal—anguish." In other words, his soul or life was in immediate danger on account of a "deadly" malady, caused by his excessive "anguish." Mark 14:33, 34 from the Twentieth Century Translation reads: "He took with him Peter James and John, and began to show signs of great dismay and deep interest of mind. I am sad at heart, he said, sad even to death ; wait here and watch." Also Luke 22:44 from this same translation reads: "And as his anguish became intense, he prayed still more earnestly, while his sweat was like great drops of blood falling on the ground." His heart anguish must have been intense.

Matt. 26:38 reads: "Then saith he unto them, My soul is exceeding sorrowful even unto death." Death resulting from sorrow, otherwise called "a broken heart." In this extreme necessity he now prays, "Father, if it is thy pleasure take this cup from me ; only, not my will be done, but thine" (Luke 22:42). Was it the Father's will to hear and answer this prayer ? It was. "Presently there appeared to him an angel from heaven, who strengthened him" (verse 43). His prayer was answered. He was saved from death, to which he was dangerously close by reason of a "deadly anguish" which threatened to overwhelm him.

"When they had sung a hymn," the record reads, "they went out into the mount of Olives." Jesus takes only his three proved companions, Peter, James, and John, and passes with them further into the garden, leaving the rest seated, probably near the entrance. No pen can attempt to describe what passed that night in that secluded spot. He tells them: "My soul is exceedingly sorrowful, even unto death : tarry ye here and watch with me ;" and then leaving even the three he goes farther and in solitude wrestles with an inconceivable trial. The words of Mark are still more expressive: "He began to be sore amazed, and to be very heavy." The former word means that he was struck with a great dread ; not from the fear of physical suffering, however excruciating, we may well believe, but with the contact with the sins of the world, of which, in some inconceivable way he felt the bitterness and the weight. He did not merely contemplate them. It is impossible to explain this scene in Gethsemane in any other way. The disciples have sunk to sleep. It was in search of consolation that he came back to them. He rebukes them by saying, "Couldst thou not watch one hour ?' A second time he departs and wrestles in prayer with the Father. A second time he returns and finds them sleping. The same scene is repeated yet a third time ; and then all is concluded. Henceforth they may sleep and take their rest ; never more shall they be asked to watch one hour with Jesus, for his ministry in the flesh is at an end.

In Smith's Bible Dictionary (page 923, edition 1913) I find the following: "One of the physical phenomena attending our Lord's agony in the Garden of Gethsemane is described by Luke the physician (22:44), 'His sweat was as it were great drops (literally clots) of blood falling down to the ground.' Of this malady, known in medical science by the term diapedesis, there have been examples recorded both in ancient and modern times. Aristotle was aware of it.The cause assigned is generally violent mental emotion." Dr. Millingen (Curiosities of Medical Experience, page 489, second edition) gives the following explanation of the phenomenon: "It is probable that this strange disorder arises from a violent emotion of the nervous system, turning the streams of blood out of their natural course, and forcing the red particles into the cutaneous excretion. A mere relaxation of the fibres could not produce so powerful a revulsion. It may also arise in cases of extreme debility, in connection with a thinner condition of the blood." These extracts indicate that the malady from which our Lord suffered so acutely is known by the medical fraternity.

It is quite evident that "a violent emotion of the nervous system" would likely result from the "deadly anguish" from which our Lord suffered. It cannot be true that our Lord shrank from the physical suffering of the cross. "Sad at heart and deep distress of mind" is mental suffering.' This had a much keener edge to it than the physical suffering the cross could inflict. I cannot but believe that our Lord was lacking in either manly or moral courage. He was of a refined and sensitive nature, and he could not endure the intense mental suffering with which he was burdened. His suffering was not from cowardly fear, but solely of the mind.

When Jesus prayed so earnestly in the garden he sought to be saved from death. For we read in Heb. 5:7: "Who in the days of his flesh, when he offered up prayers and supplication, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." It was during his fearful agony of heart, in the garden of Gethsemane, that he "in the days of his flesh" offered up such "prayers and supplications, with strong crying and tears," and he "that was able to save him from death, heard" and delivered him.

I cannot believe that the Savior ever shrank from that which his Father's word said "must be fulfilled." He said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). And again: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Thus it is written and thus it behooves Christ to suffer, and to rise from the dead the third day." So if it "must be" it could not be otherwise—it could not be changed. We know that Jesus would not pray for the removal of the "cup," meaning his suffering on the cross, for that would be asking for the removal of that which "must be fulfilled." He said, "Lo, I come to do thy will, O God" (Heb. 10:9). Again, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). I believe it is now plain to all that his prayer had no reference to his suffering on the cross.

In conclusion, permit me to call your attention again to the prayer of the Lord Jesus as recorded in John 11:41, 42: 'Father, I thank thee that thou hast heard me. I know that thou hearest me always." Every prayer of the blessed Savior was answered. Let us not overlook this important fact. On every occasion the Lord's courage was equal to the trial. The noble and courageous character of our Redeemer is worthy of all the honor, love, and praise it is possible for us to give. He said predictions concerning him in Moses, the prophets, and the Psalms "must be fulfilled." Now we can clearly see that he submitted to these things, without a question on every occasion. I am sure that what we have learned has given us a more exalted conception of the noble and self-sacrificing character of God's glorified Son and our beloved Redeemer.

STERLING P. GROVES.

Editorial Comments

THE ABOVE article by Brother Groves is a well meant attempt to defend the Master from the implications of what appears to Brother Groves to be an appearance of weakness and inconsistency on the part of the Master of his betrayal into the hands of the cruel mob who slew him. We admire the spirit and purpose of Brother Groves' article. He is trying, as he says, to "give us a more exalted conception of the noble and self-sacrificing character of God's glorified Son and our beloved Redeemer." This is a high and worthy object and commendable in every way; nevertheless we are going to ask the Brother to bear with us while we analyse his statements and make some comment thereon, in all kindness and brotherly love.

To summarize the argument of the article it may be reduced to the following brief statements:

1. God set a definite time for Christ to be crucified, before which time he could not die, and beyond which time he could not live.
2. God's decrees are unchangeable either by prayer or any other way. Prayer contrary to his written word would be contrary to his will.
3. Our Lord's prayers were always answered, and this prayer that the bitter cup might pass from him was answered also; but his prayer did not refer to his death on the cross but to the fear that death might come before he reached the cross.
4. Christ knew that God had decreed that he should go through this ordeal, and therefore it would be inconsistent and very much unlike our Savior to pray, O my Father, if it be possible, let this cup pass from me."

The above gives the substance of the argument in the article by Brother Groves. And now let us see where it leads us to. In the first place, it seems to us that the suggested solution does not solve the problem, but on the contrary, simply creates another horn to the dilemma. If it was inconsistent for Christ to ask the Father to save him from the ordeal of being crucified when he knew the Father had decreed that he should pass through it; what would we think of his faith in asking, that he might be spared from a premature death when he knew that the Father had decreed that he could not die until the appointed hour, and in the appointed way. As Brother Groves correctly states, "There was a definite time set for the Savior to be crucified, before which time he could not die." The suggestion advanced in the article under consideration puts Jesus in the position of doubting whether the Father could save him from a premature death, for his prayer was: "IF IT BE POSSIBLE remove this cup from me." And then in the words, "Nevertheless, not my will, but thine be done" the Master expresses his willingness (in case it was not possible to save him from a premature death) to let the whole purpose of God be a failure. Of course Brother Groves did not think of it in this way, nevertheless this is the logical conclusion to which his suggestion would lead. The trouble with this suggestion is that it is based on a wrong premise. The premise is found in the statement that it was unlike the Master to pray for deliverance when he knew it was God's will that he should pass through the great trial.

There is no scriptural basis for this idea. On the contrary, we find the Master, everywhere, when possible, seeking to avoid and escape from persecution and trial. He was seeking no hero's pinnacle or martyr's errown. When they would have cast him over the brow of the hill on one occasion he passed through the midst of them and disappeared.

Not only did he follow this wise course himself, but he taught his disciples to do likewise. When he sent them out to preach the gospel he said, "When they persecute you in one city flee to another" (Matt. 10:23). And when he came face to face with the last great crisis that was to carry him into the dark valley of death it was only natural that he should ask the Father if any other was was possible, but declaring in the same breath that whatever his will was, he was ready to obey it. There was nothing inconsistent about this. It has been asked by some, Did not his prayer and agony in the garden show weakness? We answer unhesitatingly, yes. Did it betray fear? Certainly!

We thank God that he did manifest these human qualities. It is the most glorious fact in the whole story of God's dealings with us, that he gave us a Christ who knows us, because he was made in all points like us, though he did no sin. Had he gone through this struggle like an expressionless stoic, without evincing the emotions of

fear or anguish, he would have failed to manifest that relationship to us that it was the purpose of God that he should bear. It was not enough that he should taste death for us; so he partook of our experiences, felt our weakness was subject to our sorrows and experienced our fears. Thus he was brought very close to us and we can come boldly to the throne of grace, knowing that there is one there that understands us.

Oh how our hearts are touched as we behold him on that dark night under the gnarled boughs of the olive trees, wrestling with these human proclivities! He had just eaten the last supper with his disciples; he had approached the subject of his great trial, but they understood him not. His great blessed heart was weighed down with the anguish and responsibility that rested upon him, but there are none that understand; he must bear it all alone, so far as human help is concerned. Silently the little company filed out of the upper room into the darkness. They crossed the brook Kedron and followed the lonely path to the seclusion and silence of the garden on Olive's brow. It was a funeral march. The silence was broken at last by the Master when they reached the shadowy garden. Addressing the nine he said, "Wait here and pray that ye enter not into temptation." Then taking Peter and John he went into a more secluded part of the garden and turning to the two disciples he said, "Watch here while I go yonder and pray." And there among the shadows of that historic garden he poured out his soul in earnest petition to the only one who understood his feelings and the greatness of the burden he had to bear. The apostle tells us that "he offered up prayers and supplications with strong crying and tears . . . . and was heard in that he feared." His prayer was answered; how? Angels came and strengthened him. He won the greatest battle in human annals when he said, "Thy will. not mine be done.' He was now ready to go through the terrible experiences with the calmness and dignity that became the Son of God. I thank God for the revelation of his humanity in this conflict in the garden as well as for his victory over it; for now—

When gathering clouds around I view,
And days are dark and friends are few,
On him I'll lean who not in vain,
Experienced every human pain;
He feels our griefs, he sees our fears,
He trod himself this vale of tears.

* * *

Practice economy. Be neither extravagant nor niggardly.

Drifting

Now dear reader, go with me to James 1:13-15. Let us see where we may drift by stepping out of the body of Christ. We may say we were tempted to go to such places. Well, who tempted us? Answer: "Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed. When lust has conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death."

Now in my closing words, let me advise by giving you the 16 and 17 verses of James: "Do not err, my beloved brehren, Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness neither shadow of turning." Then God has no part with the unfruitful works of darkness. Let us come out from them and be a separate people, as we know we cannot serve two masters. God help us in the name of his Son.

S. I. HERREN.

* * *

Help the Helping Fund

Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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* * *

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Editorial

Baptism A Saving Ordinance

WE CANNOT evade this very important duty without direful serious and fatal consequences. As Christians we show in a four-fold way what we are: By though: "Believe on the Lord" (Acts 16:31; Matt. 22:42). Feeling: "If a man love me he will keep my words" (John 14:2). The will: Repent and be converted" (Acts 3:19); and by deeds: "Whosoever shall confess me before men, him will I confess" (Matt. 10:32); "Repent and be baptized" (Acts 2:38). If faith, repentance and confession are three of the corner stones, we shall never get the building reared until we get the fourth one, and that is baptism; and it is just as essential as the other three.

1. BAPTISM IS COMMANDED

A. It is a command of God. "There was a man sent from God . . . . he that sent me to baptize." etc. (John 1:6, 33).

B. It is a command of Christ. "Go ye therefore, ... baptizing them" (Matt. 28:18-20).

C. It is a command of the Spirit. "They were all filled (Peter too) with Holy Spirit . . . . And . . . Peter said . . . Repent, and be baptized every one" (Acts 2:4, 38).

D. It is a command of the apostles, and they were inspired to give the orders. "Then answered Peter, Can any man forbid water . . . . And he commanded them to be baptized" (Acts 10:16-18).

2. THE BIBLE TEACHES THAT BAPTISM IS CONNECTED TO GREAT EVENTS

A. Baptism is associated with obedience. "Then cometh Jesus from Galilee to (the river of) Jordan . . . . to be baptized of him (John) . . And Jesus answering, said unto him (John) Suffer it to be so now: for thus it becometh us to fulfil all righteousness," or, all righteous requirements without baptism, you cannot. "And all the people that heard him (John) . . . . justified God, being baptized . . . But the Pharisees and the lawyers rejected the counsel of God . . . being not baptized of him" (Luke 7:29, 30). You however honest you are, are also rejecting God's counsel if you prefer a dry suit of clothes to obedience. "The like figure whereunto, even baptism, doth also now save us" (1 Pet. 3:21).

A good brother preacher of a denomination pretty well known said once to me when we were discussing the mode: "It is not washing the filth of the flesh away anyway; it is only the answer of a good conscience." To which I replied: "You sprinkle for baptism. You could sprinkle for a thousand years at the rate of a thousand a day, and no one would ever accuse you of washing the filth of the flesh away, for who would ever associate the sprinkling of a few drops of water on the head with the idea of washing filth from the whole body? But Peter's mode was such that he was accused of it. So his mode and yours are entirely different. His baptism could touch the filth of the body (if there was any) or they would not have accused him. Your baptism does nothing of the kind." To this he replied nothing. How could he?

B. It is connected with sin's forgiveness. Do not get frightened! Read: "Repent, and be baptized . . . for the remission of sins" (Acts 2:38). "Arise, and be baptized, and wash away thy sins" (Acts 22:16). I had nothing to do with putting this into the Bible.

C. It is associated with the gift of the Spirit (Acts 2:38).

D. It is divinely connected to salvation (Mark 16:16; 1 Pet. 3:21).

E. It is associated with the new birth (John 3:5).

F. It has to do with putting on Christ (Gal. 3:26, 27).

G. It is associated with the death, burial and resurrection of Jesus our Lord (Rom. 6:4; Col. 2:12). Can you say that much for sprinkling or pouring? If so, where are the chapter and verse? And where is the resemblance between sprinkling and a burial service?

3. THE NEW TESTAMENT EXAMPLES OF BAPTISM

A. Jesus (Matt. 3:13-16).

B. Jesus' followers (John 4:1).

C. Jesus told his disciples to baptize (Matt. 28:19).

D. The three thousand (Acts 2:41). How baptize so many? Chrysostem immersed 3000 in Constantinople April 16th, 404; and Paulinus 10000 in the River Swale, and 3000 in the Pool of Harbottle, Northumberland, A. D. 627; and Vladimir ordered thousands to be immersed all in one day, and Dr. Clough baptized 2222 in Ongole, India, in 1878, and only six assisted in the ordinance. Peter with eleven assistants could surely do as well.

E. The Samaritans (Acts 8:5-12).

F. The Eunuch of Ethiopia (Acts 8:38).

G. Saul of Tarsus (Acts 9:17, 18). Conybeare and Howson say that "he (Saul) was baptized, and the rivers of Damascus became more to him than all the waters of Judah."

H. Cornelius (Acts 10:1, 2,24-27, 44, 46-48).

I. Lydia (Acts 16:14-16).

J. The Philippian jailor (Acts 16:32, 33). How immerse the jailor? Prof. Stuart says that "such a possibility (as baptizing him in the prison baths) cannot be denied"; while Conybeare and Howson say it was in the River Gaggitas.

K. The Corinthians (Acts 18:8).

L. The Ephesians (Acts 19:1-5).

4. MODE OF BAPTISM AS FOUND IN THE NEW TESTAMENT

A. Water (John 1:33); Acts 10:47).

B. Much water (John 3:23).

C. Coming to the water (Matt. 3:13; Acts 8:36).

D. Going down to the water (Acts 8:38).

E. The act is that of a burial and resurrection (Rom. 6:4; Col. 2:12).

F. Coming out of the water (Acts 8:5). Prof. Stuart says, "The passages which refer to immersion are so numerous that it would take a little volume merely to recite them," and he quotes fourteen.

Those who sprinkle need the first of these six essential things—water. That is all they need. They would make a ridiculous thing out of their sprinkling or pouring if they used the other five! But apostles insisted on using all these six essentials. "But the cold weather." Well what of it? Russia is colder than America and they practice it and have for centuries. To hide behind Ezek. 36:25 is not creditable, because this "clear water" is the "water of purifying" and in it are ashes or the blood of a dove (Num. 8:7). Do sprinklers mix the water they use in that way? Not a single case can be found in the Bible where an adult or a child was sprinkled for baptism. "Household" baptism will not assist sprinklers, for the household was preached to, and believed, and helped the saints by their ministry of comfort, necessities, etc. (Acts 16:32-34; 18:38; 1 Cor. 16:15). Babies do not do that! The first case of sprinkling was A. D. 250 by Novatian (see Eusebius, Nicean Fathers, Vol. I., p. 288). The first law against immersion was made A. D. 754 by Pope Stephen II.

You reply: "But I am a Catholic." Well supposing you are. Brenner (their great commentator) says: "For thirteen hundred years was baptism an immersion of the person under water." Another says: "I am a Methodist." Well, Wesley (the great Methodist) says: "Buried with him by baptism—alluding to the ancient manner of baptizing by immersion" (comments on Rom. 6). Yet again a third says: "I am a Lutheran." Luther, however says: "Baptism is a Greek word and may be translated 'immerse.' I would have those who are to be baptized altogether dipped." A fourth replies: "I am an Episcopalian." Well the great Episcopalian commentator (Wall) says: "Immersion was in all probability the way in which our blessed Savior and for certain the way by which the ancient Christians received their baptism." Another says: "I am a Presbyterian." But that gives no relief, for John Calvin the great Presbyterian, said: "The word 'baptize' signifies to immerse. It is certain that immersion was the practice of the primitive church."

Says Stoudza, a native Greek: "The verb 'baptize' has only one meaning. It signifies to plunge. Baptism and immersion are identical. To say baptism by sprinkling is as if one would say immersion by sprinkling."

"Baptizo" is a Greek word and "baptize" and "baptism" are not translations of it, but transliterations. The prominent Greek fathers (Justin Martyr, Irenaeus, Origen and Chrysostom) said it meant "to plunge," "to immerse," "to overwhelm." The prominent Latin fathers (Tertullian, Cyprian and Jerome) so interpreted it. All the leading lexicographers so say (Sophecles, Scaplua, Robinson, Dunbar, Cremar, and Liddell and Scott, and others). Says Moses Stuart (a very able Congregationalist): "All critics and lexicographers of any note are agreed on this," etc. Prominent thinkers (such as Mosheim, Neander., Schaff, Cardinal Gibbons, Dean Stanley, Philip Schaff) say so. Says Dr. Wall the able Episcopalian commentator) : "One can not but pity the weak endeavor of such pedobaptists as would maintain the negative of it." etc.

J. J. SCHAUMBURG.

Is Redemption Unconditional ?

IT 'IS argued by Universalists and others that since redemption is universal and unconditional it guarantees to every one therefore a resurrection and ultimate salvation. With such we differ. We believe the redemption wrought out by Christ Jesus, though offered to all, is predicated strictly upon conditions. Those who comply with those conditions will be "redeemed" while those who do not will be among the lost.

Hebrews 2:9; 1 Timothy 2:6 are often quoted by Universalists to sustain their views; but do they ? These readings declare he "tasted death for every man" and gave "himself (in death as) a ransom for all," which we firmly believe. But the benefits to be derived from the blood of Christ though shed for all is, as we have said, hinged strictly upon conditions. If we have faith in his blood (Rom. 3:25) and are baptized into his death (Rom. 6:3), thus getting into the "blood of Jesus," it will "cleanse us from all sins" (1 John 1:7) and get us into the "everlasting covenant" (Heb. 13: 20). Since Jesus was thus "brought from the dead by the everlasting covenant," so we when inducted into the blood, if we trample not under foot the Son of God (Heb. 10:26, 29), will derive the same benefits that he derived, namely an immortal resurrection.

Now Matt. 26:28 declares his "blood is shed . . . for the remission of sins." But is this remission unconditional ? No ! One must believe, repent, and be baptized before they will receive remission of sins (Acts 2:38). If one does not do these, will he derive any benefits from the blood ? Have the heathen done these things ? Have the wicked ? To our mind being "ransomed," "redeemed," and "saved" all stand for the same idea. If all are "ransomed" then all will one day have "everlast- joy" and their "sorrow" will forever "flee away" (Isa. 35:10). What could this be but universal salvation ?

Romans 5:18 is often quoted to prove universal unconditional redemption. But does it ? That the "free gift" is the "ransom" is shown by 1 Tim. 2:6, so it is the "ransom" which "came upon all men (eis) with a view to justification of (eternal) life." This "ransom" we have clearly shown is strictly conditional though made "for all." Those of the "all men" who comply with the conditions will receive "justification of (eternal) life"; or in other words, be ransomed with "everlasting joy" (Isa. 35:10). Verse 17 and 21 of Romans 5 show the "life" in verse 18 of that chapter to be "eternal life." Those who turn the "ransom" or "free gift" down will get "damnation" and the "second death" (Mark 16:16) ; while those who die ignorane of it are neither "saved" nor "damned." They simply sleep forever (Jer. 51:57).

That redemption is to be experienced by no one but the saints is taught by Hosea 13:14. Paul applied this passage to the risen saints (1 Cor. 15: 55). This being true, the "ransom" is thus restricted to the saints. But God will redeem my soul from the power of sheol (Psa. 49:15) Redemption here is limited to the class that David belonged to, for this same chapter declares of some, "They are abandoned like sheep to sheol, death shall feed on them" (verse 14). If "they are abandoned like sheep to sheol" are they not as eternally gone as the "sheep" are ? Then he adds, drawing a sharp contrast, "But God will redeem my soul (not every soul) from the power of the grave."

1 Peter 1:18 teaches that "redeemed" are those who no longer follow their "vain conversation received by tradition." Verse 19 declares this redemption was secured by the "blood of Christ." Then, if we ever get "redemption" we must obtain it "through faith in his blood" and by being baptized into his death"—blood (Rom. 6:3). Being thus in his blood, that "blood" will cleanse us from all (past) sins" (1 John 1:7). Being thus "washed white in the blood of the Lamb" (Rev. 7:14) they constitute, if they "abide in him" (1John 2:6), the "redeemed" who "shall reign on the earth" (Rev. 5:9, 10). Now if the redemption by Christ is unconditional, then when John sees all the 'redeemed" (Rev. 5:9, 10) he should see the heathen and the wicked too. But no ; he sees the good only. They then are the ones who experience redemption and salvation. They are the "ransomed of the Lord," and they alone are to have "everlasting joy" (Isa. 35:10). If all men are "ransomed'" then all will have "everlasting joy." Since the good only shall experience "everlasting joy," then only they are "ransomed" or "redeemed by the blood of Christ" and saved.

JOHN R. FISK, Jr.

Did Christ Arise in a Material Body ?

THE ANSWER to this question is most important at the present time, as many false prophets have come, who declare that Jesus arose in what they call a spirit-body, an invisible body, having neither flesh nor bones, but all spirit. And as proof of this, they teach that Christ, after he was risen, came through a closed door without making a hole in it. The instance to which they refer is found in John 20:19, and again another in verse 26. But in neither of these instances is it said that Jesus came through the door without opening it. The true teachers say, "We speak that we do KNOW, and bear witness of that we have SEEN" (John 3·11). The Scripture simply says the door was shut, and that Jesus appeared in their midst. But could not Christ have opened the door and held their perception that they should not know it ? Or, with the same power by which he made loaves and fishes, could he not have removed the physical elements of the door, come through, and then have restored the physical elements of the door, all without their knowing it ? If an angel could open the door of a prison house and let Peter through, and then re-lock and re-bolt it after him, without the keepers and the watchmen knowing it (Acts 5:19, 23; 12:4-11), surely the Christ of God could do the same for his material and resurrected body. How ridiculous and sinful to suppose he created a material body for the occasion, only to deceive !

But as Jesus appeared in their midst, did he tell them he was now a spirit-being, having left his material body in the grave or somewhere to see corruption, or, perchance, to be embalmed as a relic ? and was he invisible ? Before answering this, let us go back with the disciples to the tomb. Behold the stone is rolled away. But this was not necessary to let a ghost out ! A ghost could go through a closed door, without making even an enlargement of the keyhole, could even come through a stone. But to let the body of the true Christ through, the stone was rolled away.

Now, with Peter and John, let us look into the tomb. Here indeed are "the linen cloths lying, and the napkin that was upon his head not lying with the linen cloths, but rolled up in a place by itself" (John 20:6, 7), but we cannot find the material body (Luke 24:23, 24). His body, his real body, had certainly come out of the tomb. But did he drag it out and throw it away, to deceive the disciples and make them think it had risen ? Let us see. Luke tells us that as the disciples were gathered together that evening, as Jesus appeared in their midst, "they were terrified and affrighted, and supposed that they beheld a spirit." Now, if their supposition be true, then indeed Jesus was a spirit-being after his resurrection and had forsaken his maerial body. But reader, are suppositions always well founded and certain, especially during times of fear and excitement ? How did Jesus reply to this suppositions ? Did he say, Yes, my disceples, I am now a spirit-being, invisible, having forsaken my former body of flesh and bones ? or how did he answer them ? This is an all important question, and now let us hear the real answer of Christ, and let it also be a rebuke to false prophets : "Why are ye troubled ? and wherefore do IMAGINATIONS arise in your hearts ? See my hands and my feet, that it is I MYSELF : handle me, and see ; for a spirit hath not flesh and bones, as ye behold me having. And when he had said this, he showed them his hands and his feet. And while they still disbelieved for joy, and wondered, he said unto them : Have ye here anything to eat ? And they gave him a piece of broiled fish. And he took it and did eat before them" (Luke 24:37-43). Now, my reader, choose between the false prophets and the Christ.

Did Christ deceive them ? If so, when did they find out this deception ? Perhaps a doubting Thomas will help them out, for he was not with them at this time, and when the other disciples said to him, "We have SEEN the Lord," he replied, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe" (John 20:24, 25). Now, let us give Thomas a chance to expose the deception, if it be a deception. Surely if Jesus' body had not risen, Thomas can expose the phantom by this test. Well, the Scripture tells us that after eight days Jesus again appeared to his disciples, and we may remark, this time they were not affrighted, nor did they think they beheld a ghost, although the door was shut the same as in the previous instance. Compare John 20:19, which is the same as Luke 24:36-37, with John 20:26. Now Thomas is here. But Jesus does not shun investigation but saith to Thomas : "Reach hither thy finger, and SEE my hands ; and reach thy hand, and put it into my side." The evidence was overwhelming. The marvellous truth demonstrated to the wondering eyes of even a doubting Thomas, and, awed as in the very presence of God, he exclaimed, "My Lord and my God !" Thus he acknowledged from the depth of his heart, in the presence of God, that he KNEW FOR SURE that Jesus' body had arisen from the dead (John 20:27-29).

Now, let us go on a little farther. Peter says something about this very thing on the day of Pentecost, and he but spoke for all the disciples. Had they found out the deception by this time? Surely they had every opportunity to have done so, for we read that Jesus had been with them for forty days after his resurrection (Acts 1:3). Here, then, is the testimony of Peter, speaking under the inspiration of the Holy Spirit, on the day of Pentecost:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by powers and wonders and signs, which God did by him in the midst of you, even as ye yourselves know; him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of men without the law did crucify and slay: whom God raised up, having loosed the pangs of death: because it was not possible that he should be holden of it. For David said concerning him: I beheld the Lord always before my face; for he is on my right hand, that I should not be moved: therefore my heart was glad, and my tongue rejoiced: moreover my FLESH also shall dwell in hope: because thou wilt not LEAVE my soul in hades, neither wilt thou give thine Holy One to see CORRUPTION. Thou madest known unto me the ways of life; thou shalt make me full of gladness in thy presence (Psa. 16). Brethren, I may say unto you freely of the patriarch David, that he both died and was buried, and his tomb is with us unto this day. Being therefore a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, he would set one upon his throne; he foreseeing spake of the resurrection of the Christ, that neither was he left in hades, NOR DID HIS FLESH SEE CORRUPTION. THIS JESUS did God raise up, whereof we are all witnesses" (Acts 2:22-32).

Now, reader, what shall we say to these things? Here is the testimony of the apostles and prophets and the Holy Spirit, that Jesus arose in a real body of flesh. Nothing but a lying spirit and a false prophet would, or could, teach otherwise.

It is vain that these false teachers try to make 2 Cor. 5:16 lend support to their doctrine. That passage, with the next verse, reads, "Wherefore we henceforth know no man according to flesh: even though we have known Christ according to the flesh, yet now we know no longer (according to the flesh). Wherefore if any one is in Christ it is a new creation: the old things are passed away; behold they are become new." Now, if this passage teaches that Christ has no flesh, it equally teaches that no one else has flesh. The passage evidently means that it is not because a man is of a certain fleshly descent that he may have the favors of God, even though the Savior of men was himself of Jewish descent—we must all be begotten from the Holy Spirit, as Christ was. But when begotten again we do not lose our body of flesh and bones, but, quite to the contrary, our flesh dwells in hope, even as our Savior's did, for the Scripture saith we shall have bodies like his glori fied body (Phil. 3:21), which as we have seen, was composed of flesh and bones.

It is true that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50). for the flesh when sustained by the blood is mortal and the kingdom of God is eternal; but we must notice that in the context of this passage, just below it, the Scripture saith that "this corruptible must be clothed in incorruption, and this mortal must be clothed in immortality" (1 Cor. 15:53). How shall this be? The answer is found in Rom. 8:11: "If the spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his spirit which dwelleth in you." Hence, while flesh sustained by blood cannot inherit the kingdom, flesh sustained by the spirit of God shall most certainly inherit the kingdom. And this flesh and bone body will be a spritual body, that is, a body quickened and sustained by the spirit of God. These so called spirit bodies that some talk about are only the dreamings and imaginations of carnal minds, leavened with the spirit of spiritualism. Christ arose in his real, material body of flesh and bones, and he is thus alive in the power of an endless life. Demons deny it, but the word and the Spirit declare it.—Ezra D. Gifford.

No Retreat

B LESTER F. REYNOLDS in "The Crisis" for June 8th, tells of a day when, presumably, in our late great war, the two nearly matched armies, fighting stubbornly for hours, could do nothing on either side that would ensure victory. If a few feet or yards were gained, they were soon lost; and this was repeated many times until at last he says in one sector of the great line, the aggressiveness formed a wedge and drove hard against the defenders. Before the fierce onslaught was over, the line of the defenders was shattered, the men faltered, fell back and were ready to flee.

"Thinking that orderly retreat would be better than utter rout, the colonel commanding that section of the line, called the drummer boy and said, 'Boy, beat the retreat.' The boy looked up in his commander's face and said, 'You do not mean it, Colonel, not the retreat?'

"Yes, boy; I tell you beat the retreat."

"'I never learned how,' replied the boy, then added quickly, 'but I can beat a charge that will wake the dead.'"

"'Never learned how?' responded the Colonel. 'What kind of a boy are you to be in the army—can't beat a retreat. Beat a charge then; something has got to be done!'"

"The drummer boy was quick to respond. The call for advance rolled along the line; the beaten shattered forces rallied, formed a counter wedge, and under the inspiration of the drummer boy's charge they broke through the enemy's line, planted their banner on the ramparts of the fort beyond, and won a great victory that day—all because there was one drummer boy who never learned how to beat a retreat."

Dear brothers and sisters, consider me that drummer boy, if you please: I never learned how to turn back. My Master never taught me to beat a fleeing tune. The music and words he gave me were all for the forward march, we must go forward, never back.

But our cause, though a little like that of the defenders in the above described battle, was not quite so bad, and can be won against all obstacles, if the counter wedge that has been formed keep making the charge against the foe.

I was reading about Asa, Judah's good king, yesterday morning. He had an army counting the men of Benjamin of 500,000, and the Ethiopians came against him with a million; and Asa, when the battle had been "set in array in the valley of Zephatha at Mansha," "cried unto the Lord his God, and said, Lord it is nothing with thee to help whether with many or with them that have no power; help us, O Lord our God, for we rest on thee and in thy name we go against this great multitude. O Lord, thou art our God. Let not man prevail against us. And the Lord smote the Ethiopians before Asa, and before Judah, when they in their trouble did turn unto the Lord God of Israel."

The lesson is obvious. We have turned to God in our trouble. Asa's prayer is our prayer, and a like victory will be ours, if we keep on working and giving in the fear of the Lord and in love and gratitude to him, who died for you on Calvary.

You cannot forget him; you cannot forget that he gave his all for you. Other men have suffered and died, but not to win eternal life for you. Give on, give freely, and thank God that he has given you the precious privilege of giving to hurry along the time "when guided right with holy light shall overthrow the wrong."

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RIGHT BACK AT HIM

Father O'Hanlon, of Dubuque, was passing down the street, when he noticed one of his parishoners digging in a trench, while a little way off stood a swarthy superintendent.

"Well Pat," said his reverence, "how do you like having an Italian boss?"

Pat looked up, and mopping his brow, replied: "Faith, Father, how do ye loike havin' one yerself?"—Boston Transcript.

When brought face to face with the question of yielding all to divine control we find we have ambitions—many of them. When in response to the wooings of the Holy Spirit the heart breathes out its eternal "yes," all the energy of desire is concentrated and there is but one ambition—Christ. Then we begin to understand why the privilege of knowing Christ was to Paul so far beyond and above all earthly considerations and with the same goal in view we also "forgetting those things which are behind, and reaching forth unto those things which are before . . . press toward the mark for the prize of the high calling of God in Christ Jesus."

If right ignore criticism-; if wrong, change without delay.

Many a hoarded dollar has gone to help win the war which some yasr ago God asked for to win souls. If th money had been given then the war might have bene averted. We know war is not the fruit of love.

Die when I may. I always said of me by those who knew me best, that I always plucked a thistle and planted a flower where I thought a flower would grow.—Abraham Lincoln.

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The Restoration of Israel and Zionism

Israelitish Signs Indicating the Ending of Gentile and Catholic Supremacy

THE PASSION for social justice dominant in the world today, has established itself in the heart of Zionism and served to elevate and broaden its appeals. Zionism draws its strength from Jewish history and tradition; but deeply imbedded in Jewish tradition in Jewish law as well as in the teachings of the prophets, is this same passion for social justice. It is no mere coincidence, therefore, that the spirits who were set afire by the idea of the Jewish Commonwealth in Palestine, have brought to the task also the determination that this Commonwealth shall be pleasing and acceptable to the God of justice and righteousness, to the God of their fathers. Abraham, Isaac and Jacob, to the God who hates the oppressor of the poor and the widow and the orphan. It is no mere coincidence that the Zionists of America, for example, should have adopted at their convention in June 1918, the following principles to form the basis of the Jewish Commonwealth in Palestine:

In 1897 the first Zionist Congress at Basle defined the object of Zionism to be the establishment of a publicly recognized and legally secured homeland for the Jewish people in Palestine. The recent declaration of Great Britain, France, Italy and others of the allied democratic states has established the public recognition of the Jewish national home as an International fact.

Therefore, we desire to affirm anew the principles which have guided the Zionist movement since it's inception, and which were the foundations laid down by our lawgivers and prophets for the ancient Jewish state, and were the inspiration of the living Jewish law embodied in the traditions of two thousand years of exile.

1st. We declare for political and civil equality irrespective of race, sex or faith of all the inhabitants of the land.

2nd. To insure in the Jewish national home in Palestine equality of opportunity, we favor a policy which with due regard to existing rights shall tend to establish the ownership and control of the land and of all the national resources and of all public utilities by the whole people.

3rd. All land owned or controlled by the whole people, should be leased on such conditions as will ensure the fullest opportunity for development and continuity of possession.

4th. The co-operative principle, should be applied as far as possible in the organization of all agricultural, industrial, commercial and financial undertakings.

5th. The fiscal policy shall be framed so as to protect the people from the evils of the land speculation and from every other form of financial oppression.

6th. The system of free public instruction which is to be established should embrace all the grades and departments of education.

7th. The medium of public instruction shall be Hebrew, the national language of the Jewish people.

The practical application of these principles in a Jewish Commonwealth the whole world, no doubt, will watch with eagerness.

We have described what Zionism is; now let's see what it is not. It is not a movement to remove all the Jews of the world compulsory to Palestine. In the first place, there are about 14,000,000 Jews, and Palestine would only accommodate about one-third of that number. There are more than 3,000,000 in America alone, which is more than one-fifth of all the Jews in the world—a number larger than that comprised within any other country, except the Russian empire. Owing to cruel persecution in Russia and Rumania multitudes of Jews have immigrated to the United States, and New York has a larger Jewish population than any other city in the world.

In the second place, it is not a movement to compel anyone to go to Palestine. It is essentially a movement to give the Jews more, not less, freedom. It aims to enable the Jews to exercise the same right now exercised by practically every other people in the world: to live at their option either in the lands of their fathers or in some other country; a right which members of small nations as well as large—Greek, Bulgarian, Ser-

Oregon [illegible]
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bian, Polish or Belgian may now exercise as fully as Germans or English. Zionism seems to establish in Palestine, for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life where they may expect ultimately to constitute a majority of the population, and may look forward to what we call home rule. The other Jews in all lands will, without a doubt, for their own sakes, help them achieve their aim. The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance ;that it is a manifestation in the struggle for existence by an ancient people which have established their right to live-- a people whose 3000 years of civilization has produced a faith, culture and individuality which enable them to contribute largely in the future, as they have in the past, to the advance of civilization; and that is not a right merely, but a duty of the Jewish nationality to survive and develop. They believe that there only, can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews, but all other Jews will be benfited, and that the long perplexing Jewish problem will at last find solution.

They believe that to accomplish this, it is not necessary that the Jewish population of Palestine be large as compared with the whole number of Jews in the world; for throughout centuries when the Jewish influnce was greatest, during the Persion, the Greek, and the Roman empires, only a relatively small part of the Jews lived in Palestine; and only a small part of the Jews (about 50,000) returned from Babylon when the temple was rebuilt. Since the destruction of the temple, nearly two thousand years ago, the longing for Palestine has been ever present with the Jew. It was a hope of a return to the land of his fathers that buoyed up the Jew amidst persecution, and for the realization of which the devout ever prayed. Until a generation ago that was a hope merely; a wish piously prayed for, but not as yet worked for.

The following is copied from "Israel's Watchman:"

The following are the very words used by the Jews at their wailing place at the foot of the great wall built by Solomon. Their special meeting is Friday afternoon. These words are sung and recited in chorus between the Rabbi and the people:

Rabbi—For the palace that has been laid waste.
People—We have remained solitary and weep.
Rabbi—For the temple that has been destroyed.
People—We have remained solitary and weep.
Rabbi—For the walls that have been demolished,
People—We have remained solitary and weep,
Rabbi—For our sovereignty that has passed away,
People—We have remained solitary and weep,
Rabbi—For our great men who have perished,
People—We have remained solitary and weep.
Rabbi—For our priesthood whose office has fallen,
People—We have remained solitary and weep.
Rabbi—For our kings who have been despised,
People—We have remained solitary and weep.
Rabbi—Jehovah, we beseech thee to have pity on Zion,
People—Assemble the children of Jerusalem.
People—Hasten, Oh hasten, Savior of Zion.
People—Speak in favor of Zion.
Rabbi—May beauty and majesty encompass Zion,
People—Return in pity towards Jerusalem.
Rabbi—May royalty soon be established in Zion.
People—Comfort those that mourn in Jerusalem,
Rabbi—May peace and happiness enter into Zion.
People—May the rod of power be raised in Jerusalem.

Now notice how these words agree with David's in Psa. 122:6: "Pray for the peace of Jerusalem: they shall prosepr that love thee; 51:18: "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem"; 126: "Turn again our captivity, O Lord, as the stream in the south."

Lord, save thine Israel,
Restore thine Israel
  To their own land;
Let Jacob's seed return,
While scattered now they mourn,
Oh! give them soon their own
  Beloved land.

They have been long cast off,
Long been the Gentile scoff,
  Without a home;
Their land by strangers trod,
Their tears bedew its sod,
Oh, they have felt the rod,
  Now bring them home.

Oh! end the "little while,"
And on them shed thy smile
  And loving words;
Remember Abraham's seed,
And make him great indeed,
As long ago decreed,
  O righteous Lord.

All hail the glorious day,
When through the heavenly way,
  Lo he shall come;
While they who pierced him wail;
His presence shall not fail;
Saints see your Lord prevail;
  Great Savior come.

Now Zion build again,
Erect thy temple's fame
  In glory bright;
The palace city raise
Where men shall give thee praise,
And nations learn thy ways,
  By truths' own light.

STERLING P. GROVES.

Discussion on Universal Salvation

Debate on the Attributes of God: Alpha Affirms; Omega Denies

ALPHA'S FOURTH SPEECH

FELLOW CITIZENS:

YOUR ATTENTION has been invited, for a considerable length of time to the arguments of my opponent. There has been considerable ingenuity manifested I admit; but I am glad the audience have the power to discriminate between real argument and sophistry. His effort during his whole speech, has been, as any one can see, not so much to elicit truth, as to assail my a priori logic. How he has succeeded, the audience, of course, will judge for themselves, let me say what I would. I have no disposition, neither should I take time if I had, to follow him through all his whys and wherefores, dilemmas and trilemmas, etc., for this would not only be calling my attention from my regular congeries of arguments which I intend to present in this discussion, but it would also be laying a tax upon the patience of my audience, which I, by no means, would feel justifiable in demanding, and to which, doubtless, they would not submit.

The principal argument in my last speech, which was predicated upon the justice of God, has not so much as been noticed. I proved, as the audience will recollect that God's justice demands the salvation of all men, and that neither man nor the devil can cheat him out of that which justly belongs to him. I showed, also, that his glory could not be diminshed, and that the declarative glory of God demands universal holiness and obedience. Will this demand ever be satisfied? But where is the justice of endless damnation? It is a solemn farce; and the God of orthodoxy is a cruel and vindictive tyrant, rather than a God of justice. He may ask me why God permits men to suffer at all? I answer, that they may know how to appreciate happiness. It is only by contrast that we can know when we are happy; and we could not enjoy the pleasure of holiness and purity had we never committed sin. This accounts also, for the present existence of sin and suffering.

My opponent's arguments from first to last, are predicated upon the assumption, that man is a moral agent; or, in other words, that he is in possession of a free will. This is one of the greatest errors of the present age. The doctrine of free agency is argued at full length by Brother Rogers: and we are all compelled to come to the same conclusion he did, namely: that the notion of a free will is nothing but a chimera. Hence, whatever we are to do, as involuntary instruments in the hands of God, we will certainty and inevitably do, and the idea of volition, choosing, refusing, etc., are all out of the question. Man acts, only as he is acted upon, by decree, by motive, or some other moving cause. Where, then, is the justice or propriety of eternal punishment?

I will here introduce an argument, which, if correct, will shiver my friend's doctrine to atoms. I refer to the true and scriptural design of punishment, which is everywhere in the Bible proved to be for the express benefit of the punished. God chastises for no other purpose than for our good -- in order to a reformation. This I shall abundantly prove hereafter; but, I have only time here to introduce the matter for further consideration.

I will now offer another argument, and carry it out legitimately, which is of itself sufficient to establish Uunivesalism without the assistance of any other It is predicated upon the acknowledged position that "GOD IS LOVE." I intend here to borrow the language of this argument, principally from Brother Skinner, in his debate with A Campbell. I am not at all ashamed to borrow from that source, as it is the best upon that subject I have ever heard.

God is infinitely good. David says: "The Lord is good unto all, and his tender mercies are over all his works" (Psa. 145:9). Solomon says: "Thou lovest all the things that are, and abhorest nothing which thou hast made; for never wouldst thou have made anything to have hated it.' Christ says: "There is none good but one, that is God" (Mark 10:18). John says: "God is love" (1 John 4:8, 16). Thus the very essence, the whole nature of God, is benevolence, goodness, or love. Dr. A. Clark has well remarked: "God is never said in the Scriptures to be justice, or patience, or holiness; but he is frequently in one form or other, said to be love." When, therefore, we say, God is infinitely wise, powerful, just, merciful, etc., we do but say: Love is infinitely wise, powerful, just merciful, etc., these being but the modifications and attributes of infinite love. When we say all are created, controlled, governed and disposed by God, we do but say: Love creates, controls, governs and disposes of all. The goodness or love of God being coeval, and coextensive with his wisdom, and even with his existence, must extend to every being he has ever created, and attend that being through every period of his existence. If there be in the universe of intelligencies a solitary being to whom God is not good, then his benevolence, being limited to less than the whole is not infinite. But as all allow that his goodness is infinite, no other legitimate conclusion can follow, but that his love extends to every being he has ever created. When we say God is omnipotent, omniscient and omnipresent, it is but the omnipotence, omniscience, and omnipresence of infinite love. And as love is omnipresent, we cannot go therefore where infinite love does not exist. No man can go beyond, or get out of the reach of infinite goodness. All mankind, not excepting saints nor sinners every intelligent creature throughout the vast and unbounded empire of Jehovah, are forever surrounded, encircled, upheld, above, around, beneath, in life, in death, in time present, and time to come, by Almighty, and infinite goodness, and by all pervading, and omnipresent love! Moreover, God being love, he cannot exist aside from his nature; and if God should ever cease to love the sinner, that moment he ceases to be God, for God is love! From all this I draw the unavoidable conclusion: universal salvation! Can my opponent dispose of this argument? I am perfectly willing he should try it; and will therefore take my seat, without introducing any other matter, to call his attention from this, for fear he will have some excuse for not taking it up.

Omega's reply to above arguments will be published next week.

"Jesus and the Resurrection"

IT IS perplexing to read the conflicting opinions and beliefs when the old question, "If a man die shall he live again?" is discussed. On the one side, we have men like Haeckel and others who decisively answer the question in the negative. "No," they say, "the grave is his end for ever." On the other side, we have Christendom evading the question. These say, Man does not die; "there is no death," what seems death is only transition, and therefore Job's question is quite foolish. He may have thought that man died, and in his darkness his enquiry may be excusable; but WE have more light; the real man, the personality, does not have to "live again" as Job imagined, because the real man never dies; he is immortal. Thus is Job disposed of. We see here the first party going beyond Job, who left the queston open. Throughout that sublime poem never is a scintillation of a hope for a future. "There is hope of a tree," he says, "if it be cut down that it will sprout again . . . but man dieth and wasteth away. Yea, man giveth up the ghost and where is he?" If Job knew what WE are supposed to know, what a stupid deceitful question that was. If he did not know so important a fact in man's nature, his reputation stands in danger.

The second party, the great WE, in thus ignoring Job altogether, has yet the burden of overcoming the united testimony of all Old Testament writers, who, ever and over again insist on the awful fact, that the responsible, intelligent, personality called man, does die. Job is not singular in that statement; Moses and Isaiah, David and all the other writers echo and re-echo the same thing.

FALSE PREMISE

In opposition to all this united testimony, we have Christendom cherishing the idea that the real responsible man is an "immortal soul," and as such is not subject to death, except in some metaphorical way. They concede that even in the New Testament no direct corroboration of this metaphysical speculation can be found. Even the expression "your immortal soul," so often mouthed by preachers to round up a period is not once found in the whole Bible! Is it conceivable that the company of writers of the 66 books embracing a period of 4132 years, would not have, at least once, even by chance, mentioned the immortal soul, when that soul according to We, is the responsible and better part of man?

Turning to the New Testament, we read precisely what Job had declared "Death passed upon all men." "It is appointed unto men once to die." "As by man came death," etc. In some quarters it is seriously maintained that the whole Bible assumes the immortality of man This is surely the pleadings of despair, and I refrain from discussing that point. In other quarters it is more gravely maintained, that the belief in the immortality of the soul is fundamental to Christianity. I deny it.

Were the statement formulated thus: "The belief in a future state is fundamental to Christianity." It would have the advantage of being both scriptural and true. But anyone can see that this is altogether a different thing from the metaphysical speculations of the immortality of the soul.

CONFUSING ISSUES

It is lamentable how the best advocates of immortal soulism confuse this metaphysical speculation with future state. "There is in every man," say they, "an anxiety, hope or dread of life beyond the grave." Granted! but does this feeling argue one bit for the immortality of the soul? Nay, raher is it not a strong natural evidence that there is to be a future state, a future reckoning, that the grave does not end all, as Haeckel and Edison vainly imagine?

But how is this future state to be attained? If a man die, how is he to live again? The Lord answers through Paul, "There shall be a resurrection of the DEAD, both of the just and the unjust."

This habitual blundering by many writers in confusing "future life" with "immortal soul" has been the fruitful cause of much plausible and many fallacious conclusions. There was a time (and even now with the densely ignorant) when a Christian man was shunned if not excommunicated, because he repudiated Plato's philosophical nonsense.

FAITH AND HOPE

I agree with Haeckel and his school of ultra-materialists just so far; with them I repudiate immortal soulism. They allow the dead to remain in the grave, so do I; but they leave them there for ever. I redeem them from thence, when the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise.

So Paul the Christian materialist, bases Christ's whole redemptive scheme on the fact of death. He answers Job's very sane and very pertinent question not by ignoring (but through Jesus raising the dead). As by a man came death, by a man also came the resurrection of the dead. So utterly does the apostle ignore the Platonic fiction that he stakes his future life solely on the resurrection. "If the dead rise not, let us eat and drink, for tomorrow we die."

THE CHURCHES ASTRAY

Why has Christendom gone so sadly astray from the simplicity of this hope? Because the dogma blinds it. Plato has supplanted Paul! So completely has the church lost sight of the resurrection of the dead, that the doctrine is very rarely preached on, and then only to make confusion worse confounded. The church has even laid unlawful hands and altered the scriptural expression, "resurrection of the DEAD" to "resurrection of the BODY," an idea so utterly materialistic and grotesque that no one can seriously hold it. Indeed, if anyone just thinks, he will soon see that a belief in the soul's immortality must destroy the doctrine of resurrection altogether. It is impossible to hold both. This is why the church has transferred the scriptural expression and pretends to make believe that a resurrection of the BODY is to happen at some remote period in the world's history. One has only to ask, What for? to explode the delusion.

"Jesus" is preached, and I thank God he is, but "Jesus and the resurrection" are never preached because the gospel of the resurrection is in startling and violent opposition to Plato's figments; but Plato reigns!

G. W. WINCKLER.

Nebraska Conference Notice

The 37th annual conference of the Church of God in Nebraska will meet again in Omaha near August 20th. The exact date will be given later. The usual provisions will be made for those attending. We are truly living in the time of the end, and I would like to urge all who possibly can to attend. We need the help of each other to keep us faithful to the end. Brethren, don't let anything hinder you. The evil days are upon us, and Christ is soon coming. We are expecting a good attendance and a feast of good things.

CARRIE M. FREE, Sec.

Behold He Comes!

Behold, he comes, the shing One!
  Like lightning from afar;
His glorious body clearly seen,
  The bright and morning Star.

No ghost, nor spirit-phantom he,
  In hidden manner come;
But as the robber, unawares,
  Springs quickly on the dumb.

For as the snare so quickly springs,
  And seizes thoughtless game;
So Christ most suddenly appears
  To those who sleep in shame.

And as the snare when once 'tis sprung,
  Or robber seizes men,
So Christ most visible shall be
  To even carnal ken.

The blessed One who came in flesh,
  And rose immortal too,
In flesh most surely shall descend
  Before our wondering view.

We'll wait and watch and hope till then,
  And follow Scripture true;
Nor ghostly spirits shall we heed,
  But onward e'er pursue.

And when the Son of Man shall come
  To raise his own to life,
Our mortal bodies, quickened new,
  Shall rest beyond the strife.

EZRA D. GIFFORD.

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Editorial

Will Christ Come in a Material Body, Openly, Visibly?

MOST CERTAINLY, if Christ arose in a body of flesh and bones, which could be seen and handled, and ascended to heaven in this body, he will come again, not in another body, but in the same body, openly and visibly. So what we have just said on this subject ought to be sufficient affirmative answer to this question, and it is; but, that we may help some who may have further difficulteis, we will add other proofs.

Please turn with me to 2 John 7, R. V., "For many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist." Those who have ears to hear do not require any comments on this plain and important language. It not only teaches that Christ is coming in person, in his own body, a body of FLESH; but it also declares that they are deceivers who teach otherwise, and that they are teaching the doctrine of the deceiver and the antichrist. If the reader will read on to the 10th verse, he will see that we are forbidden to receive such, or to give them greeting.

Jesus was not invisible when he was going up into heaven, and the Scripture saith: "This same Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven" (Acts 1:11). In harmony with this Rev. 1:7 testifies, "Behold, he cometh with clouds; and every eye shall see him, and they who pierced him." Rev. 6:16 is another testimony, declaring that when Jesus comes the sinners of this world shall seek to hide from the "FACE of him that sitteth upon the throne." Now, let those who wish to teach the coming or presence of an immaterial ghost follow their invisible phantom and keep on harvesting their elect, but let them know that the elect of God according to the truth cannot follow them. They are welcome to their own.

It is true the Scripture saith that Christ is "coming as a thief (a robber)"); but if this means that Christ will come in an invisible manner, then no eye shall see him, whereas the Scripture saith, "Every eye shall see him" (Rev. 1:7), even to sinners and tribes of the earth (Rev. 6:16; Matt. 25:30), for "then shall all the tribes of the earth mourn, and THEY SHALL SEE the Son of Man coming on the clouds of heaven with power and great glory"; see him, not in the secret chambers of a medium, nor shall they by some man's doctrine declare him to be abroad somewhere in the wilderness of this world in an invisible spirit-body, but they shall see him "ON THE CLOUDS OF HEAVEN," with every EYE, not as a power and glory, but "With power and glory."

We are warned against those who teach a secret and invisible coming of the Lord. Hear the great Teacher and Prophet on this subject: "Then if any man shall say unto you, Lo, here is the Christ, or here; believe not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders: so as to lead astray, if possible, even the elect. Behold I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth; Behold, he is in the inner chamber; believe not. For as the lightning cometh forth from the east, and is seen even unto the west: so shall be the coming of the Son of Man" (Matt. 24:23-27). The word "lightning" in this passage is a correct rendering of the original, and it does not mean sunrising as our opponents falsely translate it. Nothing can be so visible, so glaringly visible, as lightning, especially when it "cometh forth from the east. and is seen even unto the west." "Even so shall the coming of the Son of Man be." "For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16). Beware then of the false prophets who teach a false Christ and declare his coming to be secret and his presence invisible.

Let us now consider how Jesus shall come as a thief, a robber. The Scripture does not say that he shall be as a thief after he has come, but only that he shall come as a thief, a robber. A robber indeed comes unawares, and so shall Jesus come to this wicked world and to false prophets, for "when they are saying, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape" (1 Thess. 5:3). But concerning Christians the Scripture says: "But ye brethren, are not in darkness, that that day should overtake you as a thief (a robber): for ye are the sons of light, and sons of the day; so then let us enot sleep, as do the rest, but let us watch and be sober" (1 Thess. 5:4-6). Jesus is not therefore to come to the elect unawares, unlooked for, that is, robber-like. for they are watching and waiting. Those who believe he has come already have ceased to watch and wait for his coming, and are therefore no longer to be classed among the virgins. They have given heed to doctrines of demons, and have left the true Adventist hope. They are surely unfaithful and foolish, and their teaching is only some of the darkness of antichrist that precedes the rising of the Son of Righteousness. They may say, "Christ has come," and " the rusrrection has passed already," but the true watchers hear the Son of Man saying, "Believe it not." They may say, "Christ is a spirit, without flesh, and has come in this spirit-body," but we hear the raised Jesus say, "A spirit hath not flesh and bones as ye see me having"; and the angels said this same Jesus shall come again. They may reject the inheritance of the earth for themselves, but we rejoice in being heirs according to the promise (Matt. 5:5). They may teach that Christ left his body in the grave to see corruption, and even forsook his soul and became a spirit being, but we prefer the Scripture that says his soul was not left in hades nor did his body see corruption. They may say that he has come and is here as a thief, but the Scripture saith he is coming as a thief, a robber, and, we are led to say, coming as a robber even to them, that is, unawares, unlooked for, for having believed that he is already here, they have ceased to watch and wait for his coming. May these words be blessed of God to awaken some of them who are not yet fully joined to their idols and delussions.—EZRA D. GIFFORD.

"Prove Me Now"

H. W. TRUE, Pastor of The Crisis Adventist Church at Schnectady, N, Y., says: "When we received the notice of amount assigned us as our quota of the Forward Movement Budget, we supposed that it was for the five years program, but later learned it was only for this year. This dampened our ardour and we said as Israel did, 'We are not able.' However even after the council had decided that we could not raise the amount we could not get away from the word 'Prove me now.' Our position" he says, "reminded us of the experience of Israel under Joshua when he led them to Jericho: we felt that our opportunity was as formidable to us, as the walls of Jericho were to them."

But "the experience of Israel was taken into the mid-week prayer meeting and likened to our experience, and there was not a dissenting voice against making a drive for the money. And when the drive had been made, and the returns were in, counting pledges and cash paid and all, they found they had raised their appointment of $1090! And later $30 more came into their hands."

It is a fine illustration of how God blesses those who keep step with him. He wants us as followers of the Man of Calvary to keep moving forward, laying hold with intense and earnest endeavor of every opportunity that comes within our reach, for wider, more extended influence. Would Jesus have said, "Go into all the world and preach the gospel to every creature," if the way was not going to be opened and the means provided for the accomplishment for such a thing? Surely not! The opportunity has come to us for doing wider, better service for Jesus through our paper: let us hasten to seize it. We do not want to be robbers, even of our fellow men, much less robbers of God, "who has given us richly all things to enjoy."

He has loaned us so much; do we begrudge him the little he asks in return, especially when that little is to be used in making this earth a paradise of beauty, peace and joy?

No earthly lord treats his creditors in such ungracious fashion. "Prove him." Bring all your tithes into his storehouse. If this were nationally done in love of the Lord and in obedience to him, devouring locusts, army worms, the wevil, the Hessian fly, the potato and squash bug, the fruit tree scale, the blight, the rust would disappear, and a blessing be poured out that there would not be room to receive. A blessing does come to those who obey, always, and evermore. They that fear the Lord lack not any good thing.

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S. ROXANA WINCE.

Why God Has Permitted Sin

SERMON NOTES BY J. H. THOMAS

ALL NATIONS however barbarous, when they bow down to stocks and stones, acknowledge their belief in a supreme power. Paul declares to the Romans that all men are without excuse because his eternal power and godhead may be seen and understood by the things that are made. The poet hath well said:

Whoever plants a seed beneath the sod,
And waits to see it push away the clod.
He trusts in God.

Not only is this so, but in all dispensations, and in all nations that have attained to civilization at least, we find the same acknowledgement, the same expression and admiration of the wisdom, beneficience, and munificience of the Creator.

Is it any wonder, then, that thinking minds believing in such an all-wise and good God, should ask the question, "why has God permitted sin with its long trail of evils to enter this world." Is it any wonder that atheists should sneeringly say, if there be a God why all this sin and misery?

To those unenlightened in the truth the problem is most difficult, yes, impossible to solve. The Rev. Dr. Sloane of Pittsburg in answer to the question says, "I don't know. It is an insoluable problem to the human mind, and if any man can answer it, he can more than the sages and philosophers of centuries did."

Had Dr. Sloane and the sages and philosophers of the past better understood the scriptural teaching in relation to the nature of man, they might have been able to solve the problem. But I contend that no man, be he sage or philosopher, that believes man was created immortal, can answer the question. But when we understand, as the Bible teaches, that man was created mortal, that immortality is a gift of God to those who develop a godly character, we are better prepared to understand why sin exists.

The answer in a word is, it is unavoidable.

This will appear as we go forward.

From many passages we find that the purpose of God was that the earth should be filled with his glory; in other words, that it should become the abode of an immortal race of men, who should be all righteous or godly in character and in nature, like himself; all sons or children of God.

Therefore he has said, "The heavens, even the heavens are the Lord's; but the earth hath he given to the children of men." Isaiah says, "I created the earth not in vain, I made it to be inhabited;" but as we see, those that inhabit it forever are to be righteous or godly in character.

Now it will be seen at a glance that man could not be created with a character either good or bad; that must be the result of his life. Your child has no character. It is good or bad as his life shall be.

What do we find them? According to the Bible account man was created capable of understanding and obeying law in order that he might develop a righteous character and so become worthy of immortality.

If then it was possible for him to obey law, it was possible for him to disobey law. This we find he did do. He disobeyed the law of God which was sin.

This is a solution of the problem of sin. It will, we think, be readily seen that it was necessary for the all wise and beneficent Creator to permit sin or not create man, provided man should sin; for it was impossible that he be created with the power to do right and without the power to do wrong; with the power to obey law and without the power to disobey law; for the same power that would enable him to obey, would enable him to disobey. Illustrate—take up and lay down; heat and cold

.We find therefore that man was created with the power or capacity to do right by obeying law and so developing a righteous character which God could honor with the gift of immortality; not being so created he had, on the other hand, the power or capacity to do the wrong by being disobedient and so introduce sin and death into the world. This he did do, therefore says Paul, "By one man sin entered into the world, and death by sin" (Rom. 5:12).

God in his wisdom knew this would be the result, and so when he had created Adam and given him a command to keep or obey he warned him of the consequences of disobedience, by saying to him, "'In the day thou eatest thereof dying thou shalt surely die." Nevertheless man disregarded the warning and sought rather to satisfy his fleshly longings than obey his Maker. We now behold the consequences: sin, misery, and death are our heritage in Adam.

We are not to blame for this any more than our child is (explain); yet we suffer in consequence just as our child suffers for what we entail upon it. But we need not go down to death on that account. A new way of life opened up.

Being delivered from Adamic death we stand on our own account; if we perish it will be for our own transgressions, not for Adam's, we may rest assured of that.

But to return: It was not only necessary that man should be created so that he would sin by disobeying or righteous by obeying; but it was necessary that he be created mortal in order that he might obtain immortality which is an endowment of God to those who work righteousness. Immortality or deathlessness belongs only to God, or those who are godly. It was impossible then that Adam could have been created immortal, as he could not be godly until he had walked in obedience to God. This is clearly taught in various passages. In the account given of his creation we are told that he had access to the tree of life which, had he continued to walk in obedience, and partaken of it, would caused him to live forever, or in other words made him immortal.

It is also said of Jesus that he was made perfect through suffering. Again, the apostle says he was tempted in all points as we are. Again, Paul says, "For in that he himself hath suffered, being tried, he is able to succour them that are tried." By this we see that not only Adam the first was put on trial, but also Adam the second. Though he was the Son of God yet the apostle says, "he learned obedience by the things which he suffered; and being made perfect became the author of eternal salvation unto all them that obey him."

Jesus therefore in order to obtain eternal life or immortality had to be obedient even unto death. It must be clearly seen then, we think that those only can be immortal who develop a righteous character. But Paul to the Corinthians sets the question at rest. He says Christ was made a life giving spirit. "Howbeit" he adds "that was not first which is spiritual, but that which is natural. The first man is of the earth, earthy; the second man the Lord from heaven. As we have borne the image of the earthy, we shall also bear the image of the heavenly."

By this we see why sin is with us, it was a necessity, that man if made at all should be of the earth and subject to trial in order to develope a righteous character worthy of immortality! but he failed and so brought sin and death into the world.

But the question is often asked could not the Creator have made man so that he could not have sinned? We answer no; for the word "man" is expressive of a being so made that he had the capacity to obey or not obey, as we have already shown. Just as liquid is expressive of that which can flow or run. Take away the capacity to flow and you destroy the liquid, just so [illegible] the power or capacity to obey or disobey and you take away the man.

The all-wise Creator could have created a being that could not have sinned, but that being could not have been a man. In fact he did create many such beings or creatures, the bear, the lion, the [illegible] [illegible] created that they cannot sin. Why? Because they have not the capacity to obey or disobey God's laws; therefore they cannot sin, for sin is transgression of law.

A beast can sin against man but not against God. Explain.

Man therefore if created incapable of sinning, would not only have been incapable of becoming righteous, but have been like the lion or elephant, a mere animal, wanting in the intellectual and moral faculties which make him in the image of God capable of understanding his will and obeying it.

Every ordinary mind with proper reflection should be able to see why sin is permitted. The all-wise Creator had a purpose in creating the world. He tells us what it was, viz. that he created the earth to be inhabited and to fill it with his glory; that the knowledge of the Lord should cover the earth as the waters cover the sea. To accomplish this purpose it was necessary to create a being upon the earth with the capacity to understand his will and obey his law. This being he called man. But as we have shown the man disobeyed and brought sin and death into the world.

But has God's purpose changed or failed? Nay, verily, he still declares that the earth shall be filled with his glory. He therefore permits sinners to live, and sin to exist and all its attendant train of evils for a time, until there can be developed from the race of men a people who love God, love his law, and will obey him.

When this is done, he will put the rulership of this world into their hands and they will rule the world in righteousness and subdue it. Under their righteous rule all nations shall be blessed. In the language of the Psalmist: "The wicked shall perish and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away; but the righteous shall inherit the land and dwell therein forever."

Having accomplished his purpose, sin and evil will exist no more; for the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. Behold I make all things new." Then in the language of Paul, the whole creation that now groaneth and travaileth in pain together shall be delivered from the bondage of corruption into the glorious liberty of the sons of God.

The revelator closes this sublime picture of the glorious future in these words: "He that overcometh shall inherit all these things, I will be his God and he shall be my son." To inherit then is to overcome. To overcome is to know what God requires and do it. God requires us to believe in his Son. Explain.

Christ and His Kingdom

WHO IS Jesus Christ? He is the Son of God (1 John 1:3-7; 4:15; 5:5, 10, 12). How old is he? 1921 years old. Where was he born? In Bethlehem of Judea (Matt. 2:1). Who were his parents? His Father was the only God. Jesus was born by the will of God, by the means of the Holy Spirit (John 1:13;3:16-18). His mother was the Virgin Mary (Isa. 7:14; Luke1: 27-31). Where is Jesus now? In heaven at the right hand of his Father (Acts 7:55, 56; Matt. 26: 64). When did he go to heaven? 1888 years age, 40 days after he was raised from the dead, when he was 33 years old (Acts 1:11). Could he go to heaven before he was raied from the dead? No. Could he redeem man before his death, burial and resurrection? No. Why? Because God had made a law that the life of the flesh is in the blood (Lev. 17:11). Paul says without shedding of blood is no remission (Heb. 9:22). Was Christ's blood shed? Yes. Ye were not redeemed with corruptible things but with the precious blood of Christ (1 Pet. 1:18, 19). The blood of Jesus Christ, God's Son cleanseth us from all sin (1 John 1:7). When was Christ's blood shed? When he was 33 years old, when he was nailed to the cross. Therefore the Scriptures teach that Jesus Christ actually died. How long was he dead? Three days. What did he die for? He died for our sins 1 Cor. 15:3). He died for the ungodly (Rom. 5:6) He died to redeem us (Tit. 2: 14). What was the object of his death? To put away sin by the sacrifice of himself (Heb. 9:26-28). He bore our sins in his own body on the tree (1 Pet. 2:24). Could the son of Joseph redeem us? No! Joseph was a man and a sinner, and his son would be a sinner. Why was Christ not a sinner? Because he was born of God, and God cannot sin, neither can his only begotten Son sin, because God's seed was in him (1 John 3:5-9). What is he doing in heaven? He is a mediator between God and man (Tim. 2:5; Heb. 8:6; 9:15; 12:24). Is any one from earth going to heaven to be with him? No. Yet a little while I am with you and then I go unto him that sent me, and where I am thither ye cannot come (John 7:34-36; 8:21, 22). Is Jesus to stay in heaven forever? No. Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven (Acts 1:9-11).

When is he coming back to earth? Of that day and hour knoweth no man (Matt. 24:36, 39, 42, 44; 25:13). According to prophecy, the time is very, very near. How will he come? As a thief in the night (1 Thess. 5:24; Rev. 3:3). What does he come for? To receive the kingdom promised to him. When was the kingdom promised? 1921 years B. C. To whom was the promise made? Abraham. And in thee shall all families of the earth be blessed, and unto thy seed will I give this land (Gen. 12:3-7; 13:15-17; 15:18: 17:7, 8). To what place on earth does he come? Jerusalem. How long will he stay? Forever and ever. Is the promise made to Abraham fulfilled in Christ? Yes. Christ is the promised seed (Gal. 3:16) Is any one else to live with him forever? Yes. All that are Christ's at his coming (1 Cor. 15:23). Who are Christ's? All that have been baptized into Chrst (Gal. 3:27). Who can be baptized in Christ? All that believe in the gospel of the kingdom of God as preached by Christ and Paul (Mark 1:14; Gal. 1:8). What relation does that make one to Abraham? If ye be Christ's then are ye Abraham's seed, and heirs according to promise (Gal. 3:29) Where are those that are Christ's? Sleeping in their graves here on earth (John 5:28).

Can this promise that God made to Abraham and his seed be fulfilled while the heirs are sleeping in their graves? No. What must take place to fulfill God's promise? All that are Christ's must be raised from their graves and made immortal! How is this to done? The Lord himself shall descend from heaven with a shout, with the trump of God, and the dead in Christ shall rise first. Then those who are alive (in Christ) shall be caught up together with them in the clouds, to meet the Lord in the air, and ever be with the Lord (1 Thess. 4: 16, 17). Now in this resurrection scene what promise of God is fulfilled? The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23). This is the object of Christ's coming, and no one has nor can have "eternal life" until he comes to raise the dead. When Christ, who is our life, shall appear, then shall we also appear with him in glory (Col. 3:4). What does Christ do with the risen saints? He takes them to some place

prepared, to hide them, until the indignation be overpast, while he punishes the inhabitants for their iniquity (Isa. 26:20, 21). Have we any account of anyone else being raised when Christ comes? No. All in Christ are raised and the living in Christ changed in a moment (1 Cor. 15:51-53). This class is the blessed and holy and are to reign with Christ 1,000 years (Rev. 20:4-7).

E. W. KNAPP.

Everlasting Punishment

THE LORD will one day say to the lost: "These shall go away into everlasting punishment" (Matt. 25:41, 46). But the term "punishment" ,from the Greek "kolasin") in the English does not determine the nature of the said puishment. It does say something about the duration thereof, for it is made the antithesis of "everlasting life," which is given the saints at that time. But when we go into it a little deeper, we shall find that the Greek word "kolasin" does indicate the nature of the punishment, when used in its primary sense. The word comes from the verb "kalazo," and it means excision. Thus the Savior teaches penal excision. This is the "punishment" for the finally unsaved.

Donnegan gives the following for "kolasis:" "The act of clipping or pruning—generally restriction; restraint; reproof; check; chastisement. lit. and met. Punishment. Subst. of "kolazo." He gives the meaning of kolazo as: "Properly to cut off, or take from, to curtail, clip, or mutilate; hence to prune—generally to chastise. lit. and met. to correct, to check; to moderate—to chide; to rebuke; to punish—to keep back; to hinder, repress or restrain; to keep down."

Note 1. Not a word does he say about "torment"! Why? 2. He gives secondary meanings, it is true, indicating punishment. But that is a secondary meaning and not the primary one. 3. His primary meaning of the verb kalazo is "to cut off." When the wicked go not into "life" and the righteous do, are not the wicked in and by that very act "cut off"? The translators followed the secondary meaning and translated the word "punishment" instead of excision. But what is a rule which we may always safely follow? This: a secondary meaning must not be employed where the primary meaning is admissable. Especially is this true of the case under consideration, because the "life" is antithetical to the excision spoken of. If the bad are not allowed to "enter into life," then they are "cut off" from it.

While the English word "punishment" does not show the contrast the Savior had in mind, the Greek word does. It is "life" for the good, and cutting off—or eternal excision—for the wicked.

Had the Lord meant "torment" he could have used "basanos." Why did he not? A writer says: "Critics translate the term thus: 'These shall go away into everlasting excision, but the righteous into life eternal'—the wicked losing just what the saints obtain, or are forever cut off from the promised life."

If Jesus had wished to teach the awful and horrible doctrine of "eternal torment" for the finally unsaved, he could have used terms and words to set the matter at rest. But he did not do it. The facts are that his conception of our Father who is in heaven, and the conception of modern hell-fire and brimstone teachers, differ as much as day and night.

Not a word of proof can be found in the whole Bible to sustain that awful and blasphemous and God-dishonoring doctrine of endless torment for the finally and irrevocably unsaved.—J. J. Schaumberg, Editor of "Messiah's Advocate."

DAILY THOUGHTS

He that loveth not, knoweth not God	1 John 4:8
Who may abide in the day of his coming	Malachi 3:2
The helpless committeth himself to thee	Psa. 10:14
An high look, and a proud heart, is sin	Prov. 21:4
Let those that trust in thee rejoice	Psa. 5:11
Keep that which is committed to thy trust	1 Tim. 6:20
Surely I come quickly, Come, Lord Jesus	Rev. 22:20

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, JULY 26th, 1921. ● NUMBER 28

Discussion on Universal Salvation

Debate on the Attributes of God: Alpha Affirms; Omega Denies

OMEGA,S FOURTH SPEECH

RESPECTED AUDIENCE:

I KNOW not why it is that my worthy friend is almost in every speech insinuating that I will feign some excuse for getting rid of grappling with his arguments; I have felt no such disposition, and am perfectly willing the people should judge for themselves, whether I do or do not come up to the work. Whilst this argument is fresh in your minds I will examine into its merits. But, in the first place, I will offset it, by giving another, built upon the same principle.

God is infinite in vengeance. Paul says, "Vengeance is mine, I will repay, saith the Lord" (Rom. 12:19). David says, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little" (Psa. 2:12). The apostle says, "Indignation and wrath, tribulation and anguish, upon every soul of man" (Rom. 2:9). "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). And finally says Paul, "Our God is a consuming fire" (Heb. 12:39). Thus the very essence, the whole nature of God, is indignation, vengeance, or a consuming fire. God is never said in the Scriptures to be justice, patience, or holiness; but he is frequently in one form or other said to be a consuming fire. When, therefore we say, God is infinitely wise, jealous, powerful, and just, we do but say that a consuming fire is infinitely wise, jealous, powerful and just—these being but modifications and attributes of infinite vengeance. When we say all are created, controlled, governed and disposed by God; we do but say that a consuming fire creates controls, governs, and disposes of all. The indignation or vengeance of God, being co-eval and co-extensive with his wisdom, and even with his existence, must extend to every being he has ever created, and attend that being through every period of his existence. If there be in the universe of intelligences a solitary being to whom God is not angry; then his vengeance, being limited to less than the whole, is not infinite. But as all must allow that his vengeance is infinite, no other legitimate conclusion can follow, but that his vengeance extends to every creature he has ever created! When we say God is omnipotent, omniscient, and omnipresent; it is but the omnipotence, omniscience, and omnipresence of an infinite consuming fire. And as God is a consuming fire, and at the same time omnipresent, we cannot go, therefore, where infinite vengeance does not exist. No man can go beyond, or get out of the reach of infinite wrath. All mankind, not excepting saints or sinners—every intelligent creature, throughout the vast and unbounded dominions of Jehovah, are forever surrounded, encircled, upheld, above, around, beneath, in life, in death, in time present, and time to come, by Almighty and infinite vengeance; and by an all-pervading and omnipresent consuming fire. Moreover, God being a consuming fire, he cannot exist aside from his nature; and if he should ever cease to burn the sinner, that moment he ceases to be God, for God is a consuming fire! From all this I draw the logical and unavoidable conclusion—universal damnaation!

I might leave the matter here, as being satisfactorily met and set aside; but I have a few remarks to make upon this declaration, "God is love." The truth is, neither love nor consuming fire is the nature of God; but they are each his character towards men under different circumstances. Truth and holiness form the very essence and nature of God. Hence the spirit of God is called the "Spirit of holiness" (Rom. 1:4) and the "Spirit of truth" (John 15:26); but it is never called the spirit of

Oregon Bible College
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love. But let us inquire, if the fact that God is love, will prove universal salvation, admitting love to be his nature. Not exactly: for the text speaks of him in the present tense: "God IS love," not, will be love at the resurrection; but he is as much love now, as he ever will be; and he is just as omnipresent now, as he ever will be: and yet, notwithstanding all this, sinners can live in the midst of this infinite and omnipresent love, guilty, miserable, and condemned; and finally die in their sins, and go into eternity, a monument of corruption, dissapation, and depravity, and all the time too, enveloped and encircled in the embraces of infinite love! The proposition that God is love does not appear to help the cause of my opponent, any more than if God was something else: for if men can be guilty, miserable, and damned threescore and ten years, and all the time surrounded with omnipresent and infinite love, they may, on the same principle, be damned to all eternity, notwithstanding his infinite love: and more than that they actually will be, as certain as God is immutable! God is not, however, omnipresent, in the sense in which he is love, any more than omnipresent in the sense in which he is a consuming fire.

I remarked a minute ago that these phrases represent the character of God towards men in different relations, or under different circumstances. "God was in Christ reconciling the world unto himself" (2 Cor. 5:19), and in this sense only are we to understand the proposition, "God is love." Those who are in Christ, are in love; for the apostle informs us that the love of God "is in Christ Jesus our Lord" (Rom. 8:39). If the love of God was omnipresent, or if God was omnipresent in the sense in which he is love, then there would be no such a thing possible as getting out of the love of God: and this being true there would be no sense in the apostle's injunction, "Keep yourselves in the love of God" (Jude 21), for let a man do the very worst he could, he would still be in the love of God, and could not possibly get out! But those who were out of Christ, the apostle says, are without hope and "without God in the world" (Eph. 2:12), that is, they are without God, in the sense in which he is love! But in the verse preceding this proof-text, the apostle shows that God is not omnipresent in the sense in which he is here speaking, for he says: "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (verse 15), and if God was omnipresent in this sense, he would dwell in God, whether he confessed that Jesus was the Christ or not! And in the very verse, where this proof-text occurs the apostle pointedly teaches that God is not omnipreset, in the sense in which he is love. "God is love, and he that dwelleth in love, dwelleth in God" (verse 16). Do all men dwell in love? How about those who are "haters of God"? ((Rom. 1.39). Do they dwell in love? If not, then they do not dwell in God, and hence God, in this sense, is not omnipresent; and all the argument of my opponent on this text, is not worth a straw.

I shall now attend to my friend's argument, based upon the justice of God. He was mistaken when he said that I charged him with denying the attribute of justice. I did say, however, that he had no faith in the attribute of vengeance; and his arguments so far, have proved the assertion to be correct: for he has not as yet noticed it, although I have repeatedly made it a point in this discussion.

He thinks that the justice of God requires universal salvation. I grant it. But, says he, God cannot be cheated, or wronged out of anything that is justly his due. I deny it. The service of all men in this life, justly and rightfully belongs to God; yet hundreds and thosands serve the devil with all their might as long as they live! Now one of two things my opponent is compelled to admit, either, that God is unjustly wronged, or cheated out of the service of those who serve the devil; or, that the devil has a perfect right to it! If he says that God is wronged out of their service, in this world, then he may be wronged out of their service in the next world also, and to all eternity! But if he prefer the ground, that the devil has a just right to their services in this world, he may on the same principle hold on to his claim in the next! Truth is , the justice of God just as much demands the salvation of all men here, as hereafter; and if man or the devil can violate those claims here, they can also be violated in the world to come.

But he still argues, that the ultimate glory of God requires universal salvation, and that his glory cannot be diminshed. But here again he errs, not knowing the Scriptures, nor the power of God. Is not the salvation of all men as necessary, and desirable at one time as another? If so, would it not just as much enhance the declarative glory of God, for all men to be saved in time as in eternity? Most assuredly, yet all men are not saved, and consequently God's glory comes minus so much. My friend appears to be entirely ignorant of the fact that men can add to or diminish from the glory of God, by their conduct here in time. Paul, in describing the character of the world, before the first advent of Christ, gives us to understand, that "all had sinned and come short of the glory of God" (Rom. 3:23). In another place he enjoins: "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31) Thus we may come short of the glory of God, by serving the devil, and thus diminish his glory; or we may add to, or enhance his glory, by acknowledging his authority in all our works and actions. Now if man has it in his power to diminish the glory of God, to the amount of the worth of his own salvation and services, for the term of three score and ten years, may he not also, on the same principle, diminish the same amount forever?

But where is the justice, my opponent asks, in endless damnation? Before he asks this question, let him compute by figures, and tell the enormity of one sin committed against an infinite God, and the exact amount of heinousness attached to a whole life time, spent in rebellion against Jehovah; and then let him make an estimate, and report to this audience the exact amount of punishment necessary to satisfy the demands of infinite justice! Let this all be done, before he talks of injustice and cruelty.

But, he argues that man is not a moral, responsible agent; and that consequently he is not to blame, for his conduct, in the least! Yet he contends that God has, and does punish men severely for their sins: where then, permit me to ask, is the justice of this? Can my opponent justify the character of God, in such a course of conduct? First make man a mere machine, to act, only as he is acted upon; second, decree that he should commit sin, which he is compelled to commit, and, which he is no more to blame for, than for being created, or than the wagon wheel for turning, when the horses move; and in the third place, lay the blame all on poor innocent, unoffending man; the victim of his vindictive cruelty, and beat him with many stripes, for nothing under the heavens but for doing that which he could not possibly have avoided? Talking of a God of cruelty—a vindictive Tyrant comes with an exceeding poor grace from one who believes with my friend. But he may endeavor to save appearances, by the plea that God will not, according to his doctrine, inflict eternal punishment. But it is a principle established, not only in the ordinary affairs of life, but also in the Bible, that he who will be unjust in little will also be unjust in much. And as the God of Universalism punishes one innocent man, and that too unjustly, of course, he may, on the same principle, punish all innocent men unjustly, and that too with endless damnation, which is only an extension of the same cruel principle! None therefore, according to my opponent's doctrine, are safe under the control of the Almighty

But my friend urges, that it is necessary for men to be sinful and miserable, in order that they may apreciate holiness and happiness! This doctrine of contrast, will get him into a difficulty, I fear, of which he was not at all aware. In the first place, it holds out the strongest conceivable motives to prompt men to commit sin. The more a man sins, the greater will be the contrast, and of course the more happiness he will enjoy when he becomes holy, and he shall certainly be made holy, no mistake about it, let him do the very worst he can! But, says my friend, the more he will be punished too! So much the better; for, the greater will be the contrast, and he will consequently be the happier, when the punishment ceases. The base and profligate drunkard, would delight to lay up treasures in heaven in this way, and would swallow down my friend's doctrine with greedines. Yes, the drunker he can get, the sweeter will be his holiness, when he wakes up sober in heaven! And if he should happen to get punished, by having his heel bruised, or his head broken in some of his drunken frolics, yet he has all assurance from the doctrine of my opponent, that it will work out for him a far more exceeding and eternal weight of glory! That dissipated wretch, under the conviction that his doctrine is true, and with the glorious anticipation which it inspires in his bloated soul, could bear with the patience of Job, all his bangs and bruises, with the absolute certainty of being so much the happier when it was all over with! Like the man who beat his shin with a stick, that it might feel the better when it was done hurting! My opponent told us a while ago, that the reason why he preached against orthodoxy, was to do away with the tormenting fear of hell. But why does he not act consistently, and let them be tormented with the fear of hell as much as possible, that the contrast may be so much the greater, and their bliss so much the sweeter, when they come to find out their mistake!

But there is another difficulty attending this doctrine of contrast, and that is this. Those abominable characters, after being in heaven a few thousand years, will forget how they felt when they were drunk; and will need what some folks call a memory-refresher, in order to keep up the happiness of contrast! Universalism testifies, it will be like fire, that will go out, unless occasionally renewed by fresh supplies of fuel! Hence the necessity of having a distillery in heaven, that the glory and blessedness of contrast may eternally be enjoyed!

But it is impossible, says my opponent, for any one to appreciate the bliss of holiness and purity who never committed sin. Then the holy angels of God, are undoubtedly the most unhappy beings in the universe, for they have never sinned, and I doubt very much, whether they have ever been sick; so that they are entirely destitute of the happiness of contrast. If my opponent's doctrine be true, it is the duty of every true phlanthropist to start into operation the most successful schemes of wickedness; and to encourage the most abominable, and diabolical practices, both by precept and example, which are the best calculated to decoy men into the sinks of curruption! The more inquisitorial racks, faggots, and engines of torture are put into successful operation, against all ranks and conditions of men, the more estatic will be their bliss, when it comes to be overruled for their good, and they get into the full fruition of the blessedness of contrast! Here then we leave this argument and the audience can do with it as they choose.

But stop, says my opponent, they have no choice in the matter, for they are not moral agents! Sure enough! But let us look at this matter for a few minutes. I expected, since the commencement of this discussion, that the infidelity of his doctrine would leak out, and here we have it in all its naked ugliness. He admitted a while ago, that sin was not according to the will of God; and that the doctrine of God decreeing sin, that he might overrule it for the good of the sinner, necessarily led to absurdities, which he had seen years ago! But now he has got back into the old absurd doctrine, that man is nothing but a machine, and can do nothing except what he is compelled to do by the immutable decree of Jehovah. I wonder how many times more he will back out, and back into these absurdities, before this discussion comes to a close. In denying a free will, or moral agency, he denies the whole revelation of God; for I assert, fearless of contradiction, that there is not a chapter in the Bible but that holds man as a voluntary, responsible agent -- praise-worthy or blame-worthy as his conduct is good or bad. If the doctrine of free will, or moral agency, be not correct, then no moral responsibility can be required of man, and the idea of blame and praise is out of the question altogether. But if such a thing as volition, freedom of action, choice, blame, or praise, is to be found taught in the Bible, then the doctrine of my opponent is but the quintescence of Deism! Let us examine: "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live" (Deut. 30:19). "And Moses said unto Aaron, choose us out men, and go out, fight with Amalek" (Exod. 17:9). "Go and say unto David, thus saith the Lord, I offer thee three things: choose thee one of them, that I may do it unto thee" (2 Sam. 24:12). "Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me, for that they hated knowledge, and did not choose the fear of the Lord" (Prov. 1:28, 29). "Therefore will I number you to the sword, and ye shall all bow down to the slaughter: because when I called ye did not answer; when I spake ye did not hear, but did evil before mine eyes, and did choose that wherein I delighted not" (Isa. 65:12). "By faith, Moses, when he was come to years refused to be called the son of Pharoah's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11:24, 25). So much for choosing and refusing, which is but a tithe of the testimony upon that subject. Again: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed" (Gal. 2:11). "Who shall also confirm unto you the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8). "Do all things without mummurings and disputings, that ye may be blameless and harmless" (Phil. 2:15). "Now I praise you brethren, that ye remember me in all things, and keep the ordinances as I deliver them to you" (1 Cor. 11:2). "What shall I say? Shall I praise you in this? I praise you not" (Ib. 22). Paul asks, "Am I not free?" (1 Cor. 9:1). My opponent answers, No; you are a machine; you can move, only as you are acted upon and you have just about as much volition as a water-wheel. Christ says: "Freely ye have received, frely give" (Matt. 10:8). My friend says: ye can do nothing freely; for ye are all involuntary agents. Once more: "I make a decree that all they of the people of Israel, and of the priests and Levites, in my realm, which are minded of their own FREE WILL to go up to Jerusalem, go up with thee" (Ezra 7:13). My opponent replies: God has made a decree, that no man shall have a free will any more than a big stone, after it gets to rolling: and that the notion of a free will is all a chimera!

From the foregoing testimonies we discover that man possesses volition—the power of choosing refusing: that he is responsible for his actions —that he is blamed when he does wrong, and praised when he does right, and that he possesses a free will; none of which can be the case, if the doctrine my opponent is endeavoring to inculcate, be the truth. Every phrase made use of, to express the freedom of the Almighty, in choosing and refusing as also applied to man; and thus God himself, is proved to be a creature of fate, by the very same logic, which my opponent applies to man! Not only so, but God in the creation,

has stamped a lie upon the conscience of every man in the universe. There is no man, in any nation, but has a consciousness of certain actions being right, and others wrong; and that he could have done differently from what he did, and will acknowledge himself to blame for doing as he did.

This all goes to stamp infidelity upon the doctrine of my opponent. But the genuineness of a doctrine, may always be known by its inevitable and necessary tendency. And if my opponent will but look at the natural tendency of his doctrine, for a few minutes, methinks he will give it to the moles and bats. Suppose he should go to the legislature of this state, and succeed in convincing that body of the truth of his doctrine—that man was not a moral responsible agent, and that he was not in the least accountable for his conduct, from the fact that he was merely a machine, acting only as he is acted upon; and hence, that it was cruel to enact laws to inflict punishment of any kind upon wicked men, as they were not at all to blame for their actions. The legislature, of course, breaks open the penitentiary, and annuls all laws, relative to crime of any kind, and enacts a statute that no man shall be punished for any offence he may commit. Suppose, in the next place, my opponent should call a general convention of all the cut-throats, horse-thieves, blacklegs, murderers, robbers, gamblers, drunkards, liars, profane swearers, debauchers, scoundrels, and villians in the state, and congregate them upon some vast theatre; and then let him commence lecturing them upon his most salutary doctrine of no responsibility, and prove to their entire conviction that they were not to blame for anything they might do—let them murder, cheat, steal, lie, get drunk, blaspheme the name of God, or do what they would, they had no choice in the matter, were only doing that which God had decreed, and which they were no more to blame for, than for having an existence! And not only so, but that no human punishment should be inflicted upon them; and as for divine punishment there was not the least danger—their sins should all be over-ruled for their good; and they would only be the happier in heaven, when they come to experience the wonderful contrast that would exist. Then fancy, fellow-citizens, a thousand hungry wolves, let loose among a flock of as many sheep, and if your imaginations are sufficiently acute, you have an imperfect minature representation of the wretchedness and devastation which would follow in the train at the breaking up of my opponent's convention. Such is, unquestionably, the natural and perniciuos tendency, and such the inevitable and ruinous result of this dogma of fatality, whereever it obtains to the extent supposed. Having now noticed the principal arguments in my opponent's last speech, I shall again hear what he can add in response.

Nebraska Conference

THE 37th Annual Conference of the Church of God in Nebraska will meet in Omaha Aug. 14 to 21.

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CARRIE M. FREE, Sec.

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Blessed is he that considereth the poor: the Lord will deliver him in time of trouble—in the day of evil, margin (Psa. 41:1).

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager of the paper to supply the needy ones. This fund is to be applied as the donors request. Those whose circumstances do not permit of the paying for the paper themselves should notify the manager, signifying their willingness to accept the paper, and it will be cheerfully sent from the proceeds of this fund.

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  With play, little girl?
Weary, discouraged and sick?
I'll tell you the lovliest
  Game in the world—
  Do something for somebody quick,
  Do something for somebody quick.

A. D. DONALDSON.

The Restitution

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Editorial

Saul and Paul

WE HAD the lesson this morning from 2 Samuel first chapter. We went briefly over the history of Saul, who was little in his own eyes at the beginning when chosen of God to be king, but became great in his own eyes, and as a result he was rejected from being king. We compared this with the history of Saul of Tarsus, who began high in his own and his countrymen's estimation, and ended in humility and self-abasement. The first Saul represents or illustrates the crucifixion of the true godly spirit and the development of the proclivities of the flesh, the exaltation of the flesh; while the second Saul illustrates the crucifixion of the flesh and the exaltation and development of the new man of the spirit.

The name "Saul" means "sought after" When Saul of Tarsus began his career he was sought after and exalted by men; but when he was struck blind on the way to Damascus he humbled himself, and changed his name to "Paul," which means 'little," which was in keeping with Paul's opinion of himself and with his life of abasement and glorification of God. Christ was the greatest example of this spirit of humility. He made himself of no reputation; he suffered poverty and distress and every indignity that God might be exalted.

Cleveland Miscellanies

Born to Brother and Sister Wm. Novy, a daughter.

* * *

Sister Avery and daughter Marjorie, after a long absence in California, have returned to us.

* * *

So many are away on vacations, time and space forbid their mention by name. A few of us are lonesome at home, and while we wish all a good recreation, we wish our children a speedy return.

* * *

Sister Amy L. Young, of Seattle, Wash., writes: 'I write to inform you that Brother George Dowle no longer resides at Preston, Wash., but is now an inmate of the Advent Christian Home in Florida. His present address is, George Dowle, Dowling Park, Live Oak, Florida, care Advent Christian Home."

* * *

Brother C. S. Netts, of Springfield, Ohio, dating July 28th, writes: "A storm which passed over Lawrenceville, O., July 26th, 1921, blew the roof off the church building. No other damage was done in the town or surrounding country. The trustees, as soon as they were notified of the damage, made arrangements to put on a new roof. Enclosed is a photograph taken four hours after the storm passed. The brethren in Springfield are all well and not disheartened over the loss of the roof."

ROBT. G. HUGGINS.

Communications

"They Spake Often One to Another"

DEAR BRETHREN:

Brother Griffiths writes me that he is pushing the work on "Good Company" as speedily as possible, and will very soon have it ready for distribution. I have sent mailing list of eastern subscribers to Brother Griffiths and they will be supplied direct from the office. I regret the delay which seems to be unavoidable and thank brethren who sent in remittances, months ago, for their patience. Should any fail to receive book in reasonable time after issuance, please notify me and I will duplicate order.

S. H. THOMAS.

EDITOR RESTITUTION:

HAVING RECEIVED a number of letters asking what plans I have for the future and urging me to continue the Lord's work in North Carolina and South Carolina, I wish to answer through your paper. Also I wish to assure the many friends whose letters of sympathy I have been unable to answer that their kind loving letters to us in our great trial are appreciated. As to my plans for the future, I have made none. We are trying to keep the family together and hope with the Lord's help to do so. We have arranged to get Sister Cook to come and stay with the children the last of July and first of August so we can visit Gallimore Gap, N. C. for a meeting from July 28 to Aug. 1. At present we do not see how we can visit South Carolina this summer. However we are anxious to do all we can in these states.

Your brother,

J. H. ANDERSON.

* * *

BROTHER BROWN:

In The Restitution of June 28th, page 285, you have a long letter upon "the Two Adams." The text at heading of letter shows the difference in the two Adams, and a great contrast surely. Then the writer refers to Paul's declaration in Rom. 5:14, and says,Paul here discloses that Adam is a figure of him that was to come. Now my understanding of this text is this: "Nevertheless death reigned from Adam to Moses (even over them that had not sinned after the similitude of Adam's transgression), who is a figure of him that was to come." This, you will see, makes Moses the figure which argues with the Scripture quotd by Peter in Acts 3:22: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me."

Paul was not speaking of Adam's figure, likeness or image, but of his transgression. Now Brother Brown, if you believe this explanation of the text is correct, perhaps it would be well to publish it in The Restitution for the benefit of others.

It would be a great blessing if all of us who profess to be guided by the word of truth, could get the mind of the Spirit as it was intended to be understood, till we all come in the unity of the faith, and of the knowledge of the Son of God (Eph. 4:13).

Your brother in Christ,

WILLIAM READ.

* * *

EDITOR OF THE RESTITUTION:

Herewith please find enclosed a check to help pay the expenses of The Restitution. The Restitution is such a help to all of the household of faith, and especially to the isolated ones like myself. We can not afford to let our paper go down. If it was not for my Bible and The Restitution I would get very much discouraged in trying to gain eternal life, for there is so many man-made theories taught. By the goodness of God toward us we are able to teach the gospel plan of salvation as we find it in his inspired word. We see the prophecies of the last days being fulfilled and the near return of our Savior to gather his elect unto himself that he may help to execute judgment and justice in the earth, when he rules on David's throne, which was promised in Luke 1:32, 33. I am striving to gain that crown of life which Jesus will give at his appearing, "And not to me only, but to all those that love his appearing." I am very sorry I can not give more to help spread the glad tidings of the kingdom. I will close wishing abundant success for the cause of Christ by your good old paper that has so many able writers and has been battling for the plan of salvation so many long years.

Your sister in Christ,

MRS. ELLA R. GATES.

* * *

SOMETHING NEW UNDER THE SUN

BROTHER ROBISON will have to change his article on the rich man and Lazarus; for the editor of the David C. Cook Publishing Co., Elgin, Ill., has made the great discovery. Here it is Lesson 4, April 24th: "Hell, hades, where the spirits of men are between death and the resurrection. The rich man was in one part of hades, Lazarus in another called Paradise."

So there you have it -as clear as mud as a Brother usd to say. What folly for well read men to send out to be taught to the children of our land! They certainly ought to see that it is not in harmony with the teaching of any of the Bible writers Paradise is lost, and will not be found until it is restored in the new earth when Christ and his associates have control of all earthly affairs.

Yours for the truth,

D. L. P. CLEM.

The Resurrection of the Dead

IF I so emphasize the doctrine of the resurrection of the dead, it is simply because the Scriptures emphasize it as being absolutely indispensable if the DEAD are ever to live again. With the except-tion of the "coming of the Lord," there is no other subject oftener repeated and insisted upon. It is an integral part of the gospel that "Christ rose again." If then "Christ died and rose again," and "Christ died and lived again" (which are scriptural statements), we are forced to the conclusion that he lived again when he rose again! In his case, therefore, we have a practical answer to the old question put by Job, "If a man die shall he live again ?" No wonder, then, that Paul writes: "If there be no resurrection of the dead, then . . . they which are fallen asleep in Christ hape perished." How unutterably sad and desperate would be our case if it were not for the hope of the resurrection! Where and how does the dogma of the immortality of the soul fit and harmonize with this hope? Popular teaching today in ignoring death as the result of Adam's transgression, ignores also as a logical result, this fundamental doctrine of the resurrection of the dead because it sees no necessity for it. It is badly in the way, a veritable snag and so it is put away in the background and a grotesque bogey set up called "resurrection of the body."

UNTRUTHFUL HYMN

As children we have sung:

There is a happy land, far, far away,
Where saints in glory stand, bright, bright as day.

The word resurrection (anastasis) means "standing up again" and if dead saints are standing now, what need of a future standing up again ? If they are standing, they must have feet; if they are singing they must have lips and mouths; if they are beholding the Christ, they must have eyes. In fact, they must have a new and glorified body already. Where did they get it ? And then, what in the name of common sense are they going to do with their resurrected body ? Where is the use of the body anyway ?

MISSIONARY IN INDIA

This reminds me of my most respected friend, late missionary George Bowen of Bombay. He spun out an article glorifyiny death as the gateway to life! He believed the saints at death were furnished with a spirit body, which he called an "etherio magnetic envelope"; with this they exercised all their functions and did exploits, such as "singing hallelujahs," looking over the battlements of heaven," watching their friends run races or play football. walking about on the "golden shore" or "gathering at the river washing up its silver spray," etc., so that there was nothing more to be desired in their complete makeup. A few days after I asked him if he believd in the resurrection? "Certainly, the resurrection of the body." Well then, what was he going to do with the "etherio magnetic envelopes" ? Were they to be hung up like so many overcoats and the "naked" immortal souls sent flitting and hustling for their respective bodies. all raised up and squatting, awaiting tenants? He "waxed wroth" and turned away.

Well might Tyndal the Reformer write: "In putting departed souls in heaven, hell and purgatory, you destroy the arguments wherewith Christ and Paul prove the resurrection . . .. if the souls be in heaven, tell me why they be not in as good case as the angels be? And then. what cause (need) is there of the resurrection ?"

MISSIONARY IN ATHENS

When Paul by request of the Epicurean and Stoic philosophers made a public statement of his doctrine on Mar's Hill, they listened patiently for a while. but "when they heard of the resurrection of the dead, some mocked." If he had reasoned on the lines of modern misionaries in favor of the immortality of the soul, they would have ranked with him Plato himself. If he had talked of conscious survival of souls, of the transmigration into "glory land" in a new body, their verdict might have been a greater than Pythagoras is here! But he spoke on the resurrection of the DEAD, a doctrine so foolish and incredible to them that they mocked the great apostle and called him a "babbler" (Acts 17:14).

SAD DARKNESS

I have dealt at some length on this point to show how sadly Christendom has gone astray. All gone after the way of Swedenborg, and his fancies. But Swedenborg at any rate was most consistent, for after death, the "soul" was for ever done with the body- there was no such thing as resurrection in his scheme. It saddens me to see the best talents of Christian churches prostitued in endeavoring to prove the immortality of the soul. They apparently do not see that for every point urged in favor, by so much is the resurrection of the DEAD discredited. Most churchmen are even ignorant that the Church of England long ago rejected this dogma, for in the revised articles of that church in 1562-71, two Articles were deliberately omitted and dropped, one of which did maintain conscious survival of dead souls. The religion of Jesus needs no broken crutch of Plato. Future life with Plato was a direct consequence of the soul's immortality, a speculative figment of his own; future life, according to the Scripture, rests wholly and absolutely in God's power to raise the dead.

RESURRECTION

"Thanks be to God," says Paul, "who giveth us the victory" from death and from the grave (1 Cor. 15). How? By the resurrection of the dead! A mighty theme this, my readers, lofty enough to be given serious thought. To a king who was once overwhelmed in the contemplation of this stupendous work, Paul made reply, "Why should it be thought a thing incredible with you that God should raise the dead ?" That I may interest many and awaken a few to serious consideration of this important subject, I am privileged in witnessing to this forgotten theme in the columns of this paper. "Prove all things" is enjoined on us as individuals. In proportion to light is liberty; in proportion to liberty is emancipation from the bigotry of priests and slavery to half-taught fathers and to conclaves. We have a standard, "Whatsoever is not read in Holy Scriptures, nor may be proved thereby, is not to be received by any man" (Art. VI, C. of E.). Ye churchmen and Methodists, what a magnificent charter is this! Hold it and use it if you dare!

G. W. WINCKLER.

What Others are Doing

LET US take a brief glance at other Advent churches, and see what they are doing to help the peoples who are wrapped in heathen ignorance, or in the darkness of Roman Catholicism, to come "out of darkness into light." And also keep themselves awake and alive.

The Seventh day Adventists do not see as we do on many points, but their self-denial. zeal and earnestness are certainly worthy of imitation, and ought to be an inspiration to us in this our endeavor to place The Restitution on a firm foundation.

What do you suppose the missionary volunteers of that church in North America intend to raise for their mission work in South America the present year? $125,000! And this only supplementary to what they are raising for their missions at home, and in Asia, Europe, and in the islands of the sea, for their missions are wrold-wide, and no obstacles daunt them. They go where there are no wagon roads. riding mule back, face tropical storms, and arctic cold, and are planting churches and schools everywhere. Emulate them, dear brothers and sisters. The call comes to you the same as to them—

Hear our cry
Lest we die;
Do not wait till by and by:
Come this way
Come today;
Hear our plaintive cry, we pray.

We cannot do all that they are doing, but we can keep our paper alive, and send it far and near to do mission work for the Master. $1000 is a very small sum to raise, as I look at it now; and look at the mighty work that lies at our door.

You are doing fine Brother Griffiths says, and I am sure we shall soon have the needed sum.

But now let us take a glance at what our Crisis friends are doing, for they too are pressing forward towards higher nobler goals.

I have not kept quite so closely in touch with their Forward Movement as I ought to have done, but the drive is to raise $200,000 in five years, and the call is being made not only for the raising of this money, to be held and drawn from as it is needed in publication, educational and missionary work but also for more general and more thorough study of the Bible, for the erection of the family altar in every home, for ten thousand church members to engage in evangelistic work, that Sunday Schools and loyal workers may increase as they ought to increase in membership and usefulness for two hundred young men and women to fill up the fast thinning ranks that have hitherto acted as leaders in the service consecration. Is not that a budget of good things worth working for? And the best of all is, the motive set before the membership of these Advent churches, when they are asked to help on this Forward Movement in a financial way is that "the Lord is coming," and we will be required to give a strict account of our stewardship.

The motive is an effective one. There are few who are not converted to the necessity of the movement and who have not "awakened to the dear call of their matchless leader, the Lord Jesus Christ. No longer contented to dwell at ease and stand still, having heard the sound of marching in the mulberry trees, they intend to keep step with Jehavah."

The mark was set at $150,000 to be raised by the 5th of June in pledges and in cash. They have raised up to date, including a few individual gifts from one hundred and thirty-five churches, fifty-one of which have not completed their canvass, practically $128,000, and two hundred and sixty-five churches remain to be canvassed. So the lacking 22,000 dollars can safely be counted on, to come in in due time, especially as the southern states did not begin their canvass until a month later than the other section.

May God give them the victory; for it is a question with them of "move forward or die," as it is with our paper. We must give and give and keep on giving. And the more we give the greater will be our ability to give in the future; for when we reach the end of our hoarded resources, our Father's full giving has only begun.

> His love has no limit, his grace has no measure,
>   His power no boundary known unto men;
> For out of his infinite riches in Jesus,
>   He giveth, and giveth, and giveth again.

Previously acknowledged	$ 171.00
Randolph Fund	5.00
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Cora Reed	1.00
J. R. Fiske Jr.	2.00
Jane Irish	5.00
Mrs. M. Sharpe	2.00
Margaret Fleming	5.00
C. E. Anderson	2.00
Emma McClary	1.00
Emma Fugate	2.00
Levona Thompson	15.00
Total	$ 216 00

S. ROXANA WINCE.

Spirit-Mind

THE PRIMARY idea of the word "Spirit" in Scripture is the breath of life. "Spirit and breath" are synonymously used in such passages as Eccl. 3:18-21 and Psa. 104:29, 30. A concordance and a comparison of the translation of the original words amply confirm this; and when the breath of life enters the blood and reaches the brain, mind results from the energy. So we have the secondary idea of spirit used in Scripture for mind; as for instance, Eph. 4:23, Job 32:8 and 1 Cor. 2:11. See also the many cases where "spirit" expresses a state of mind, as in Prov. 14:29.

And since the mind is essentially the governing force in forming the body and expressing personality bodily, the word "spirit" also expresses in Scripture the idea of a person, as in 1 Pet. 3:19 and 1 John 4:1. Notice in the latter case that "spirits" is synonymous with "prophets." Hence the meaning of the words of John the Baptist when asked who he was said, "I am the voice." His personality was vitally connected with his message, and the message was the important matter to Israel, not his looks or name or identity; for he was even Elijah in "'spirit and power," speaking to Israel a similar message and under similar circumstances of apostasy as did the Tishbite prophet.

In the same way Jesus could say, "I am the way, the truth, and the life," and be Immanuel, God with us, and say that those who saw him saw the Father. He was the Father representatively, not identically.

In the same way the Holy Spirit is God, by comparing Acts 5:3 with next verse. In one verse he lies to the Holy Spirit, in the other, the same lie was unto God. Such Scriptures throw considerable light on the subject of the trinity.

The sense in which Peter could truly speak thus of the Holy Spirit as being God is that in which Paul uses "spirit" in 1 Cor. 2 as mind. In verse 11 the word means "mind," for it is what "knows," hence in 5:16 we find "mind" used for "spirit." So we are to have the "mind" of Christ again by Phil. 2:5, and this mind is in Rom. 8:9 called both "spirit" and "spirit of Christ" as well as "spirit of God." And in the next verse this spirit of Christ is called "Christ"—another case where "spirit" means the personality. And this shows that all the knowledge of Christ we need is his spirit of truth and love, not his looks, or size, or descent, or such attendant matters. When he was here in flesh he was not considered handsome, according to Isa. 52 and 53.

There must be some vital connection between breath and Holy Spirit, as is evident from John 20:22 and Acts 2:2. Perhaps it is in the sense that mortal life is dependent upon breath of life and eternal life exists by virtue of Holy Spirit, according to 1 Pet. 3:18 and Rom. 8:11. So that both the present breath existence and the future spirit existence are termed by the same word, life, showing that life itself is the same in both cases, differing only in the medium of its manifestation.

The above words of Paul in 1 Cor. 2, afford an interesting explanation of inspiration and revelation. To illustrate: You know what is in your mind; I do not, for Paul says, "What man knows the things of himself but his spirit in him?" There may be grief or gladness, ignorance or enlightenment, in your mind. But if you express your mind in words to me I will get your mind into mine in the degree, I comprehend your words, And the same things that were in your spirit are aroused in mine then, in the degree I am in harmony, fellowship, with you. Your bereavement causes me tears as I read; your joy is mine; your holiness makes me righteous.

So of God and his spirit, says Paul, in comparison. God's mind is full of truth, peace, joy, power, love. His mind is a holy mind, his spirit a holy spirit Paul says these "things" were spoken in "words" which the Holy Spirit taught, or inspired: hence "the Holy Spirit" is "the Spirit of holiness," and the "Spirit of Christ" is "the Spirit of God," and the words are spirit and life (John 6:63). So as we read the holy words of Holy Scripture given by the Holy Spirit, God's mind, we become of that same spirit of holiness in the degree we understand the words and in the degree we are in fellowship with the mind so expresed in words. Let us put it this way: We understand the words in proportion as we are in harmony with the writer of the words, for this is the repeated affirmation of Scripture. To illustrate again: We will say you are French and are writing me a description of the battle fields from "things" in your mind. I do not know French; I am not in harmony with your spirit. I read your letter, I can probably understand nothing of it. Before I get the things of your mind I must Frenchify my spirit to be in fellowship with yours. As I begin to do this I begin to understand your writing. I begin to catch an idea here and there. When I fully put my spirit in harmony with yours I understand all you say. Then if you and I are in loving fellowship every thought of your spirit in your words wakens in me a like mind.

So of the Bible; God's mind that gave it is the Holy Spirit. In the degree I have the spirit of holiness I understand the words: and in that degree the Holy Spirit's Holy Scriptures transform me to its likeness. He speaks power and the apostles work miracles. He speaks peace, joy, faith, hope, and love, and his saints become like Christ.

So the royal pathway to learning truth lies in "the way of holiness." This is the idea in many Scriptures, such as Eccl. 2:26; Prov. 3:31; Psa. 25:14 and Dan. 9:13. The first spirit of holiness we have is repentance, and the next is faith in the saving gospel, then we go on in the spirit of truth, learning such things as are needful for our growth and development and final salvation.

Repentance is a godly spirit, for it is turning from sin, and God abhors sin. And to show that the Spirit of Christ is necessary to understand truth, notice that in the Scriptures generally, repentance comes first, then faith, then baptism (Mark 1:15). J. W. WILLIAMS.

Reward: How, When, and Where

"FOR HE that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). This Scripture

teaches one must have faith in God; the only God. Must believe in him, come to him by the narrow way, as taught in his word by his inspired writers. For the gospel was written by holy men of God who spake as they were moved by the Holy Spirit (2 Tim. 3:16; 2 Pet. 1:21). It also teaches there is a reward to them that diligently seek him. Who diligently seek him? They that receive the word with all readiness of mind, and search the Scriptures daily to see if these things are so (Acts 17:11). Who are rewarded? The righteous; all that believe and obey the gospel as preached by Christ and Paul (Mark 16:15, 16; Gal. 1:6-12).

How will they be rewarded? with eternal life; it is God's gift through Christ.

When are the righteous rewarded? When Jesus comes and all the holy angels with him (Zech. 14:5; Matt. 25:31; 16:27; Acts 1:11; Rom. 1:7); at the resurrection of the just (Luke 14:14): when he who is our life shall appear (Col. 3:4; 2 Tim. 4:1); when the last trump shall sound (1 Cor. 15:51-57); at the resurrection from among the read (1 Thes. 4:14, 18; Rev. 20:5, 6; 22:12).

Where are the righteous rewarded? Jesus says here on earth (Matt. 5:5) John says they will reign on the earth (Rev. 5:9, 10). Prov. 11:31 says they shall be rewarded in the earth. They that wait upon the Lord shall inherit the earth (Psa. 37:9). Verse 11, the meek shall inherit the earth; verse 22, such as are blessed of him (the Lord) shall inherit the earth; verse 29, the righteous shall inherit the land and dwell therein forever. Could they be in two places forever? No! Then as they are rewarded in the earth, they are not in heaven, neither are they rewarded at death.

Do all that are resurrected receive the same reward? Yes; as far as life is concerned, but different stations in life. For example: Christ promise to the twelve, ye shall sit upon twelve thrones, judging the twelve tribes of Israel, and the 144,000 sealed ones, out of the twelve tribes will be associate rulers, with the apostles over the twelve tribes of Israel in the promised land. The great number in Rev. 7:9 will be rulers under Christ over the Gentile nations. The Spirit and the Bride say come. Will you hear and come?

THE DOXOLOGY REVISED

I have changed one line in the doxology so it does not teach a triune God.

Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him above ye heavenly host,
Praise God in whom we all should trust.

E. W. KNAPP.

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, AUGUST 2nd, 1921 ● NUMBER 29

Are You Ready?

Are you looking for the Master?
Are you ready for the King?
For we know that he is coming,
Back to earth again to reign.

Have you on the wedding garment?
That spotless robe of white,
Which in Scriptures we are told
Is a robe of righteousness?

Are you doing unto others
As you would have them do to you?
And thus obey the Master
And keep the golden rule?

Are you a sheep following the shepherd,
Or have you wandered away
Into the world and its pleasures,
When the Master told thee "Nay"?

Dear one, let thy wandering cease,
Hie thee to thy quiet home,
Hark! Behold the cry goes forth,
"The Bridegroom, Christ our Lord, is come."

Mrs. (Dr.) L. HICKLIN.

* * *

Ruth the Gleaner

THERE WAS a famine in the land of Israel, and a man of Bethlehem in the land of Judah, whose name was Elimelech, took Naomi his wife and their two sons, Mahlon and Chilion, and went into the land of Moab, an idolatrous nation, east of the Jordan, and lived there. And Elimelech died, and Mahlon and Chilion took wives of the women of Moab. The name of the one was Orpah, and the name of the other was Ruth. This was contrary to the law given by Jehovah to his people Israel: "When the Lord thy God shall bring thee into the land whither thou goest to possess it . . . thou shalt not make marriage with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son" (Deut. 7:1-3).

This law was given to keep Israel from idolatry and to keep them pure worshippers of the Lord heir God. Both of the young men died childless, and Naomi was left alone of her own family. Hearing that the Lord had visited his people and given them bread, she decided to return to her own land. How loving and tender must have been that stricken household! Both Orpah and Ruth went with her on the way, but the mother heart and the mother love was strong and she would not allow the sacrifice. Hear her say to them: "Go, return each of you to her mother's house. Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest each of you in the house of her husband." Then she kissed them and she lifted up her voice and wept and said, "Nay, but we will return with thee unto thy people"; but again she forbade them, urging the reason with them that she could not give them other husbands; for according to the law of her land this must be their hope (Deut. 25:5, 6), and she said, "Turn again my daughters, ... for it greatly grieveth me much for your sakes, for the hand of Jehovah has gone out against me, and they lifted up their voice, and wept again; and Orpah kissed her mother-in-law, but Ruth clave unto her."

And now from this woman of an idolatrous people, this loving Ruth comes down to us one of the most beautiful expressions of filial affection that has ever been recorded. The mother again urges her to follow after Orpah, saying, "She has gone back to her people and to her god." Ruth replied: "Entreat me not to leave thee and to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and they God my God; where thou diest will I die, and there will I be buried; Jehovah do so to me and more also, if but death part thee and me." So they journeyed and came to Bethlehem, and the city was moved and the women said: "Is this Naomi? Call me not Naomi, that is, pleasant; call me Mara

Oregon Bible College
Oregon, Illinois

that is bitter; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me again empty."

But how little did she understand the meaning of her great sorrow. As in many another instance her dire extremity was Jehovah's opportunity. Was it chance that one of her daughters-in-law should not only love her too well to forsake her, but also that in her heart, as in the king's son spoken of in 1 Kings 14:13, "There was some good thing toward the Lord God of Israel;" for in choosing to go with Naomi, she chose her God; turning her back upon her own family and their idol god, Chermosh of Moab. Nay, verily, Jehovah was working out his own good purpose toward them, for where there is a heart to honor him, there is God to honor and bless. The time was the beginning of barley harvest. Ruth became a gleaner in the field of Boaz, a mighty man of wealth, and a kinsman of Elimelech. Enquiring who the damsel was, he was told how she had come from Moab to be with Naomi. Boaz at once told her to remain by his maidens. Ruth acknowledged his kindness and asked why it was, seeing she was a stranger. Boaz replied: "It hath been fully showed me all thou hast done. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." She returned to Naomi in the evening with an ephah of barley, equal to about one bushel, and Naomi said, "Blessed be he of the Lord who hath not left off his kindness to the living and to the dead."

Boaz had commanded his young men not only to let her glean among the sheaves, but to let fall some handfulls on purpose for her, and leave them, that she may glean them, "and rebuke her not." thus fulfilling the harvest law as given by Jehovah (Lev. 1:9, 10). So she kept fast by the maidens of Boaz to glean unto the end of barley and wheat harvest and dwelt with her mother-in-law. For the sequel of her faithfulness and virtue, please read the third and fourth chapters of Ruth, and learn that she became the wife of Boaz by a strict law of Jehovah, and a son was born to her who by the law was reckoned to Malon her first husband (Deut. 25:5, 6), and his name was Obed, who was the father of Jesse, who was the father of David the king, the sweet psalmist to whom the promises of the coming Messiah were given as his house was so honored; and in the generation of the Christ (Matt. 1:5) we find Ruth has the honor of having her name on record in his lineage. Truly may we believe Jehovah's word when he says, "Them that honor me will I honor" (1 Sam. 2:30).

The book of Ruth is a connecting link between the time of the Judges and the monarchy, and is a beautiful proof of Jehovah's power and will to bring good out of evil, as well as a lesson to each one to seek and follow in his commandments which are not grievous. Bethlehem (house of bread). How truly did the young Moabitess find it so, to the rejoicing of her heart, and the comforting of Naomi in her old age; for the women said to her concerning the child that was born: "Blessed be the Lord which hath not left thee this day without a kinsman that his name may be famous in Israel."

The Moabites, descendants of Lot, were a pastoral people, who inhabited the mountainous country, east of the lower part of the Jordan and the Dead Sea. In the time of the Judges the Jews were under their yoke for eighteen years, but the Moabites were afterwards made tributary to David, but about 900 B. C. shook off thir allegiance to the Jewish kings and afterwards took part with the Chaldeans against the Jews. Their name no longer exists, and the remnants of the people have long been included among the Arabs (Chamber's Encyclopedia). The Moabite stone is a slab of back basalt beaning an inscription of thirty-four lines in Hebrew- Phoenician characters, the oldest monument of the Semitic alphabet. It was found in 1868 at the ancient Dilon in Moab, and now in the Louvre in Paris. The inscription records the victories of king Mesha over the Israelites (Century Encyclopedia). It confirms the Bible statement in 2 Kings 3:4, 5, and records the names of Omri, and Ahab, Jehovah and Israel. Some of the lines read "Omri was king of Israel and he oppressed Moab many days'; "I warred against the city and took it"; "I took thence the arels (altars) of Jehovah." We learn that the Moabites employed nearly the same language and the customs of warfare as Israel. They were not barbarous; both were progressively civilized peoples.

FRIENDLY.

Puffed Up and Built Up

THERE IS a vast difference between being puffed up and built up. A baloon is puffed up, and it does not take long to do it, but when the bubble is pricked and the gas is gone it is down flat in a brief time. A house is built up, and it requires some time to accomplish it, but when completed, especially of brick and stone and cement, it will abide and furnish a comfortable home for its owners and a shelter for the visitor.

"Knowledge puffeth up." Not the amount of what one really knows stimulates vanity but what they think they know is what swells up some people. My! how they will straighten up! Full corn in the ear tends to bend the stalk, but an empty head is erect. There is only one thing in favor of vanity: it does not tend toward round shoulders. A man who really knows a lot feels the burden of responsibility. It is not meant by this that he must be humped-backed. Titles tend toward vanity, especially used and doted on by their owners. Let others apply them to us, but let us not apply them to ourselves. There is nothing of this sort that can be attached to a man to indicate how much he knows. Some are "ever learning and never able to come to a knowledge of the truth." Some D. D.'s are dreadfully dark as to what the Bible teaches along some lines of theology. Some humble child of God could enlighten them much if they were of a teachable spirit.

"Chairty edifieth." That is, it builds up, and things built up endure. Charity is only another word for love—the Bible word. What would this world be without the love of God and the love that true Christians bear towards him and for one another! I should not want to live in it. It would be as frigid and barren as the North Pole. What has not charity accomplished for the temporal and eternal good of mankind? The list of what it hath done would be lengthy, but what it hath not done brief indeed.

It moved the Father to send the Son into our world. It moved the Son to suffer and die for us after spending years in teaching us the way of life. It has actuated every earnest follower of his to do and die for him since he left the world and will until his return. It moves every good purpose and continues to do so two thousand years this side of the great events. It still is in the building business. Every movement will come to naught whose mainspring is not love for lost men. Every movement is a forward movement that has divine love back of it like a steaming engine pushing ahead. God grant that that all our hearts and lives may be filled and actuated by his love.—C. E. Copp.

General Conference

A GENERAL Conference of the Church of God at large has been called to meet at Waterloo, Iowa, on Sunday, August 28th, to continue over the following Sunday, September 4th, 1921. The meetings will be held upon the Iowa State Conference grounds, and will follow immediately upon the adjournment of the State Conference. Railroad rates of one and a half fare for the round trip has been secured for those attending.

This meeting is being held as the next logical step in the progress of the effort that was started a year ago, and which was taken up in a meeting at Chicago, in September, and again in November at a meeting in Oregon, and again in April at Marshalltown, Iowa. At this last meeting a Constitution and Policy was formulated as a basis for the organization for a General Assembly of the Church of God. Since then the committee has had this constitution printed and distributed together with proxies to all the membership throughout the United States and Canada so far as the addresses could be secured. If anyone has not received a copy and wishes one, please send to F. L. Austin, Fonthill, Ontario, Canada, and he will send you one. It is not supposed that this Constitution is perfect, but is only proposed for the consideration, alteration and amendment of the church at large. Therefore has it been sent out and the General Conference called at Waterloo, August 28th to September 4th, to further perfect it and adopt it as a working basis to bring into working unison the scattered and disjointed forces and abilities of the church body to fulfill the injunctions of Eph. 4.14-16, saying, "That we henceforth be no more children, tossed to and fro, and carried away by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

You are kindly asked to study the proposed Constitution and Policy, carefully and prayerfully, that it may be improved at the coming meeting at Waterloo, Iowa, August 28th to September 4th, 1921. It is proposed by this plan to allow every member to have a vote in person or by proxy to determine what form this Constitution and policy shall take before it is adopted, and to determine whether it shall be adopted at all or not. There has been no inclination on the part of those who have been working to advance this effort, to force any thing upon the church, but upon the contrary, it has been their constant aim to study the scriptural method and means whereby the abilities and energies of the church as a whole, and of each member in particular as a part of that whole, can be used efficiently and effectively, by co-ordinating and organizing all these forces existing in the church into an harmonious united body, to give opportunity to the practical application of the powers and energies of every member in doing their full duty toward the Head of the church. even Christ till he comes.

May the God of heaven. if it be his will, in the name of Jesus, help us to do our duty towards him in this matter. Therefore we urge if you approve that you embrace this opportunity and attend the Waterloo meeting, and if impossible to do this, send your proxy in the name of some trusted friend.

Publicity Committee:
LEOTA B. HANSON, Chairman.
G. ELDRED MARSH.
D. E. VAN VACTOR.

The Sisters Self-Improvement Society

Purpose

As an auxiliary of the Church of God, 10623 Lee Ave., our purpose as a Society is to cultivate the acquaintance and nurture the friendship and good will of our brothers and sisters[1]; to minister to those who are in need[2]; to comfort the sick and dying[3]; to encourage Bible study[4]; to help the Church in all its various activities[5]; to maintain in its integrity "Our Confession of Faith" in both doctrine and practice[6]; and to teach "the truth as it is in Jesus" to all our friends and acquaintances who "have ears to hear"[7]

1. Eph. 4:2,3; 1 John 3:16.
2. Gal. 2:10; 2 Cor. 8:3,4; 9:1.
3. Phil. 2:26; 2 Cor. 1:10,11; 1 Thess. 4:18; 2 Thess. 2:16,17.
4. Isa. 34:16; John 5:39; 1 Tim. 4:16
5. 1 Peter 2:9; Eph. 2:20-22; 1 Cor. 12:26.
6. John 12:48; 1 Tim. 6:12,13; Heb. 3:1; 10:23; Col. 2:6,7.
7. Zech. 8:16; Matt. 13:9; Eph. 4:21.

Funds

A fee of ten cents per meeting will be accepted by the Secretary-Treasurer of all members as a voluntary gift. The funds thus collected are to be spent in good works on Christ,[8] our ministries being specially to the household of faith[9] Our mission to the world is evangelistic, not financial.

8. Matt. 26:10-13.
9. Gal. 6:10; Matt. 25:40; 10:40-42; Mark 9:41; Heb. 6:10.

Meetings

Our meetings shall be held every alternate Thursday.[10]

10. Acts 28:23.

Officers

The officers of the Society shall consist of a President, who shall preside at all meetings; a Secretary and Treasurer combined, who shall keep a record of membership and an accurate account of all money received and disbursed. Both these officers shall be elected annually. The President and Secretary-Treasurer may act as a finance committee in emergency cases without the consent of the Society; but as a rule expenditures must be formally voted by the Society.[11]

11. 1 Cor. 14:32,33, 40.

Membership

Sisters in fellowship with the Church of God are eligible for membership in our Society; also friends and acquaintances who are friendly to "the things concerning the kingdom of God, and the name of Jesus Christ." Such, however, have not the privilege of conducting Bible lessons or of holding office in the Society.

Nellie Thomson, President.
Isábella Gilchrist, Secretary-Treas.

A clergyman objected to wiping the dishes for his wife, saying: "It is not a man's job." She quoted this Scripture to him: "I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down"(2 Kings 21:13). He is still wiping the dishes!—Sel. by Brother G. B. Alldridge.

"I Will Raise It Up"

THESE WORDS of our Lord in John 2:19, spoken of his resurrection, under figure of the temple for his body, indicate to many, the trinity and the immortality of the soul.

In order to understand how he raised himself from the dead, all that is needful is to consult other Scriptures. Doing this, we find by Hebrews 13:20 and 1 Peter 1:21 that God the Father, raised the Son from death; and by Romans 8:11 and Peter 3:18 we learn that the means used thus by the Father was the Holy Spirit of God. But the Son and the Father "are one" (John 10:30). Hence what the Father did in raising the Son, the Son did in the sense of being "one." But how are they one? In the same sense that we and the Son are one (John 17:21, 22). We are not in personality with the Son, we did not die on a cross to save ourselves. Neither are the Father and the Son one in identity, for he said, "My Father is greater than I;" and in the same breath with saying he and the Father are one he also declared the Father is great than all, himself included (John 10:29), But they were one in their shepherd work, one in service, in work, in purpose. Hence, looking towards his coming resurrection as a purpose of the Father, he spoke of raising himself. But their identity was separate. One prayed to the other. The Father did not die on the cross.

Again, the Son is the Holy Spirit (2 Cor. 3:17; Rom. 8:9, 10). That is, in the sense that he was God's presence, God's revelation, which the Spirit is. So when we read above that the Spirit quickened the Son to life, we see how he raised himself, As to pre-existence, this principle is true. Endorsing after birth a choice made for one by another before the one's birth, is equivalent to choosing for one's self; so the Son chose flesh for his birth (Heb. 2:14, 16; Phil. 2:7).

Likewise looking forward and choosing resurrection for himself, in harmony with the divine will, was equivalent to acting for himself in raising from death.

J. W. WILLIAMS.

Baptisms

IT WILL be of interest to the house hold of faith, and especially to those of Nebraska, to learn of the new interest being manifested in the kingdom of God and his righteousness at Avery, a suburb of Omaha, about eight miles to the south. The following persons after a diligent study with us of the same truths that Jesus went through the cities of Galilee teaching, and that Philip went into Samaria, preaching, namely, the gospel of the kingdom, gladly received the same word and we planted them in the likeness of Christ's death, burial and resurrection to walk in newness of life, begotten to a new creation. May God keep them until the bride of Christ partake of the divine nature, when Jesus comes to change these vile bodies and fashion them like unto his most glorious body: Mr, and Mrs. Kjargaard, Mr. and Mrs. Jacob Hansen, and Mr. Edward Banning. These brethren and sisters all rejoice in the hope of their calling, and will be of valuable service in upholding God's truth.

Since these baptisms the Misses Marie and Alice Kjargaard, daughters of Brother and Sister Kjargaard, have asked for baptism, and also Mrs. S. Hansen. Miss Marie had realized for some time that the major portion of present day religious worship consisted in forms of godliness, and the truth appealed to her at once. She graduated from the Omaha schools this spring and is a proficient music instructor, and now comes with the talents God has given her to render willing service for Christ. Miss Alice has been teaching a class in the Union Sunday School and has the kind of zeal that God always directs into channels of service for him. Not being willing to compromise truth and error she has given up her former relation to the powers of darkness, and has a class of children in our Sunday School where she can teach the truth without being frowned upon. Truly the God of Israel still lives, and as in the former days he doeth marvelous things before our eyes, All praise and honor to his holy name.

The boldness and faithfulness of the brethren in this place in letting their light shine is commendable and has been of great assistance to us: in fact, we have all labored together and feel greatly encouraged and rejoiced that God has directed the hearts of these our neighbors into the truth. May we all learn to use our time and direct our energy in preaching the kingdom of God to those who have not heard it. This is the commission of our soon coming Lord and King.

J, E, HAMMOND.

NOTE.—The above communication was received some time ago, but was inadventently mislaid until now, which accounts for the delay in publishing.—Editor.

"A little explained, a little endured, a little passed over as a foible, and lo, the jagged atoms will fit like smooth mosaic."

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Editorial

A Girl's Letter

DEAR BROTHER BROWN:

I AM a girl of 15 and have not had much experience in writing letters for the paper, but I thought I would do my best.

I was baptized into Christ's church last August, and am trying to live up to Jesus' commandment. I hope all of Christ's people will pray for me. Though Christ was on this earth once before, he is coming again, and I know he will not be treated this time the way he was before. I do not think the day is far off when he shall come and destroy all the wicked, and the righteous will be gathered all over the world and not one left to suffer. I am so lonesome out here in the country. I wish some of the brothers and sisters would write to me. Perhaps they could give me some new ideas about the Bible. I guess you folk have all heard about Brother Huggins; he is the one that baptized me. I came to the knowledge of the truth about the first of August, and papa then wrote for Brother Huggins to come and baptize me. So we are the only members in our family. I have a brother at home yet, and I hope some day he will come to the same conclusion that I did, and be baptized into God's church. My mother belongs to the M. E. church. Hope to hear from the brothers and sisters.

Mansfield, Ill. R.1 ELSIE GRUBBS.

* * *

Editorial Comments

WE RECEIVED and read the above letter with much pleasure. Accompanying the letter was an article on "The Death, Burial, and Resurrection of Christ," written by this girl of fifteen years of age. We take this opportunity to compliment our young sister on her initial effort at writing for The Restitution. Her article is good although too long for our limited space at present. We invite the attention of our young folks to the above letter; perhaps there are other young folks who are lonely; we offer the column of The Restitution as a means of getting acquainted. We will be glad to reserve a column in our paper for our young readers to tell us about themselves; their joys and sorrows; their struggles in the truth, and anything else that is of interest to young people, Come along now; young folks get acquainted. Let The Restitution be the Gordian knot that binds you together. No long dissertations; just a few brief lines. When you read this, sit right down and write to us. Tell us how long you have been in the truth, how many other believers there are in your town or family, and any other details you wish to include. Come on now, young folks: Let's Go!

* * *

Communications

"They Spake Often One to Another"

EDITOR RESTITUTION:

WILL YOU please allow me space through the columns of the good Restitution to introduce myself to the good brothers and sisters of the church of God. By way of introduction I want to say that I am a member of the church having been baptized last Sept. 11th by Brother Robert G. Huggins of Cleveland, Ohio, and have been wandering through the wilderness of isolation since. I formerly was a teacher in the public schools of the state of Ohio, but my infirmities compelled me to give up my position as a teacher and later to accept one in the County Infirmary, where I am surrounded by all manner of sin, namely, infidelity, swearing, lying, stealing, etc., and am isolated from church attendance, church fellowship, and social converse. Now I would like to get away from this place. I truly would be very grateful and thankful for the good brothers and sisters to kindly help me to do so, I am sixty-seven years old, am 5 feet 10 inches high, weigh 186 pounds and crippled in the legs and back; otherwise perfectly healthy. I was raised on a farm, can handle any kind of farm machinery, or do any kind of work sitting or standing.

Kindly asking you again to help me. knowing God will bless you for it. I have no literature, only my Bible and The Restitution. I lack words to praise The Restitution brothers and sisters. Help the good Restitution; give it a place in your libraries. Anxiously awaiting my release from this place, and hoping God will add his blessings to the church and his people,

Your brother,

Bangs, Ohio J. A. BUCKMASTER.

N. B. No church here nearer than Cleveland, Ohio, 130 miles from here.- -J. A. B.

* * *

DEAR BROTHERS AND SISTERS IN CHRIST, GREETING:

I HAVE enjoyed the many good articles by the brethren, also the letters at different times. I believe if each one realized how much encouragement the letters are, more would write. We are a big family although so far apart. Some here, some there and some way over yonder. I think we should try to help each other in every way possible, as we travel on our Christian journey. We each need the encouraging word, the helpful articles at times. Paul tells us in Gal. 6:9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not," Let us press on more determinedly, trusting in God as did Abraham, and we will hear the words of our Savior in Matt. 25:21: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Your sister in hope,

EMMA GARARD.

* * *

DEAR READERS OF THE RESTITUTION:

I HAVE just laid down our paper from the reading of the leading article of June 14th. How masterly is our beloved brother Thomas' defence of the truth, as revealed to man by God's own words spoken by him (and said words must be heeded), that we may not be found wanting, but be thoroughly furnished against all error, false teaching and doctrine of devils (2 Pet. 2:1). Truly satan himself appears through distorted glasses many times as an angel of light. We need not wonder that those who are not of the elect, those who have not the love of the truth, are deceived, and are deceiving others. Two Scriptures are strongly in my mind as I write (John 7:17, 18; 2 Thess. 2:10, 11). This is the suffering hour for the church, when she is being tried in the crucible of testing, and the church is an assembly of called out ones. Then the trials, the testings, the agonizing crucifixion of the flesh, is given individually. Each one must stand or fall alone. Let us each heed the admonition of Jesus in Matt. 16:6, 12, and Paul in Phil. 3:2.

How little personal communication we see in The Restitution. To those who are sitting constantly under the ministration of those placed over the flock as teachers and exhorters, and who are (if faithful) examples to call to live godly in Christ Jesus, this is not so much missed; but to those who are far from home and their Father's children, such communications are eagerly sought for, and read with joy, and are such sources of strength.

I believe we speak the sentiment of the isolated brethren when we say we long for those short articles that teach the essential things that must be believed to obtain eternal life, instead of long winded debates on non-essentials. Sister Susan Howard and Sister Hogarth, how I miss your words of comfort, and those of many others. I cannot forbear rewriting brother Thomas' words: "Why waste precious time and talents in studying out new inventions which bring with them only contentions and controversy ?" (Titus 3:9). There are so many hungering for bread and thirsting for the water of life. May they be fed from the word. Even in this day God has set in the church some as teachers and exhorters; and of all he requires as the basis of sonship and the gift of eternal life that they show forth their faith and hope, not by words only, but by works also; for just words are as sounding brass and tinkling cymbals (1 Cor. 13: 1). But let your light so shine before men that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).

FLORA A. KNAPP.

* * *

DEAR BRETHREN IN THE LORD:

I WOULD like to say through The Restitution that during the recent flood in Pueblo, the Lord was very good to me and spared my life, for which I am very thankful. Perhaps he had some more work for me to do.

This was indeed a terrible flood. It swept through almost the entire business section of the city, and there were sixteen feet of water in the Union Depot. It also swept through a portion of the city called, "The Grove," where lots of poor people lived and caused untold suffering. Two passenger trains turned over before they could get out of the railroad yards, and many lives were lost. Some of the passengers climbed out of the windows on top of the cars, only to be swept away by the raging torrent. The loss of life in this flood was great, and can never be estimated.

The power house was flooded and the lights were out before the flood was at its worst, which made it hard for people to escape. We were without water, light, telephone, street car or telegraph service for awhile. During this time fire broke out which added to the horror of the night.

When we see these things coming in different parts of the earth, and causing so much suffering, it makes us long more and more for the glorious kingdom of God to be established in the earth.

While we were without any communication with the outside world, I thought of the brethren, and it seemed they thought of me too; for as soon as the mail service was restored, here came letters from a number of the dear ones in Christ Jesus. Some of them even offered me financial aid as well as sympathy. How can I ever forget these dear brethren! I lost nothing and needed no aid, but I most certainly appreciated their offers. Brethren, this looks like some "fruits of the spirit," were being developed.

And so it is "When one member of the body suffers, others suffer with it." May the Lord soon come so that we may be joined together as one family in the Lord,

Your sister in Christ,

HANNA M. BARBER.

DEAR BROTHER BROWN:

Will you please through The Restitution thank all those who have helped me in my time of need. I am very old and afflicted; have not been able to work; have no means of support. God bless you, my brothers, for your help. I wish I could take you by the hand. You seem near to me. Many thanks to you all. I am your brother in hope of eternal life when the Life Giver comes.

JOHN WEEKS.

Attraction acts on all, and at all distances. To feel repulsion, we must be very near. It is a petty and personal feeling; or, at the best, is the protest of natural affinities against unsought proximity.

Evangelist's Report for June 1921

SERMONS

Ft. Morgan, Colo. 1st to 11th	12
Briggsdale, Colo. 12th	1
New Rayner, Colo. 14th	1
Ft. Morgan, Colo. 15th-16th	2
Denver, Colo, 17th to 24th	9
Ft. Morgan, Colo. 26th	2
New Raymer, Colo. 27th-30th	3
Total	30

MONEY RECEIVED

Frank Smith	$ 10.50
Marjorie Nutter	10.00
Carried over from May	91.47
Special from K. C., Kansas	10.00
Brother and Sister Ackerman	10,00
Total	$131.97

EXPENSE

Ft. Morgan to Denver	$ 2.03
Denver to Ft. Morgan	2.03
Dinner	.40
Total	$ 4.46
Baptized	17
Salary	$ 166.00
Total amount of order	170.46
Due on order	$ 38,49

Remarks

THE MONTH of June has been a very busy one, fraught with many joys and few trials. In my last report I was in the beginning of a meeting at Ft. Morgan. Several years ago when I started the church at Palmer, Neb., Sister Cornelia Smith was one of the original members. Soon after her baptism she removed to this community. Two years ago I went through here, and spent a day and night with Sister Smith and her husband and mother (the latter has fallen asleep and awaits the call of the Master). At that time I promised Sister Smith to give them a meeting, but was never able to do so till now.

Being called to Laird to officiate at a wedding, I was nearer than I would be again this year. We began our meeting the first and closed the 11th,

The truth had never been preached here, and not much else. I found the people were originally connected with the Lutheran Church and also the Christian, both much prejudiced, especially the former; but notwithstanding all that, they filled the house to capacity from start to finish, there not being one session that we could seat all the people, and some times all could not get in the house; but when the call was made to forsake the world with its passing forms, thirteen responded, and on the eleventh we went to the Pawnee Creek and baptized these thirteen into the name of him who died for them while they were yet sinners, and were raised to walk in newness of life, which the most of them, while belonging to the church, had never well understood before. The Lutherans when they were confirmed take an oath never to leave the church; so it is very hard for them to give up their former teaching because they think they are breaking their oath, so they have to be shown that they took the oath in ignorance of God's truth.

As Sister Smith was the one who made the call for this meeting, she was filled with joy, as her husband was among the number who responded to the call. The close attenton of the people from the beginning was remarkable. They seemed to drink in the truth with an eagerness seldom seen. Brother and Sister Wright, who formerly belonged to the Christian church, also Sister Sanodz, formerly a Lutheran, helped very materially with their musical ability, and are a valuable acquisition to the church.

How little we know when we are called to such meetings, what the result will be. It is all in the hands of him who has charge of the work. God had much people here, but he alone knew it; so we respond to these calls, knowing that God has some good purpose in sending us.

Christ as the head of the church should and must direct the work. I think sometimes we try to take things in our own hands. Every one should be ready at all times to respond to every call, and say: "Here am I, Lord; what wilt thou have me do?" What an impetus it would give to the work if every one performed with zeal the work assigned to him.

My many years of activity in the Lord's work place me in line for any unique circumstances. While at Laird before coming here, Brother Timothy Adams told me his sister, whom I had baptized many years ago, lived in Denver, and wanted me to come there and teach her children, and baptize them. I responded to the call, and upon arriving there was met at the depot by Sister Ackerman and her husband, and Sister McChesney who is now 89 years old, and is recovering from a serious injury sustained by falling down stairs last fall at the home of her granddaughter in Omaha. Upon our arrival at Sister Ackerman's home we found she had given out a meeting for that evening. Not many came, but the second evening the house was full; but the attendance dropped off to the original number where it remained to the end of the meeting, which closed the 24th, and at that date we went to the water and baptized not only her three children, but the father and husband also, so now the entire household are rejoicing in the Lord.

The second day after my arrival a noted evangelist a Mrs. McPherson, of Canada arrived in Denver. She is called the "mystery woman," or the healer. Knowing from Matt. 7:22, 23 and 2 Thess. 2:4 that such things were to be in the last days, she set certain times and special meetings were devoted to healing. The blind, lame, and afflicted of every kind flocked there to be healed; some claim to have been healed, I went to hear her, and get as much as I could first handed. The first defect I discovered in her preaching was the woful misapplication of Scripture; and the manner of conducting her meeting was so foreign to that set by Christ and the apostles, that it was not hard to discover that the Lord would not approve of her work. I am led to believe she does some things that look like cures; but her many failures prove she is not of the Lord. She bases her reason for attempting to heal on the fact that we have the same Christ today and that he possesses the same power, and to this we agree; but it was for her to prove that the order had never changed. This she utterly failed to do. She admitted that she failed many times, but said it was because the subjects were not rid of their sins and did not possess the proper faith. This was a plan to make converts: hundreds would come to the altar and confess their sins hoping they might be healed. She counted her converts by the hundreds. When the people have absolutely refused to listen to the truth God turns them over to the delusions of the last days. She is the first one of the many sensational evangelists that have ever made the claim of healing. So her work makes me stronger in the belief that we are in the last days; and now, brethren, it is for us to exhort one another to continue in the faith because such things were to come, and in that manner that if possible it would deceive the very elect. Why not be admonished by the Savior's warning? How sad to know that in the trials of the last days, some will fall, and this is to be the greatest trial of all, and will shake the faith of many, unless grounded and settled that they cannot be moved away from the hope of their calling.

Then came the time to say goodby, and we were again on our way back to Ft. Morgan, where we were to stop a few days as some, who did not hear all the first meeting wanted to hear a little more. Brother Flickens' brother was one of this class, and drove eight miles every night, and became so interested he wanted me to come to his home town. We complied, and are now holding meetings in the Christian Church at New Rayner. The results we will tell next month.

I forgot to mention that Sister Johnson, of Briggsdale, forty miles from here, desired me to come and hold a few meetings in the Congregational church, so we arranged to go there at the close of this meeting. In company with Brother and Sister Smith, Brother and Sister Wright, Brother and Sister Flickens, and Sister Nutter, we drove to Briggsdale Sunday morning, hoping to be there for the forenoon meeting; but upon arriving, we found a children's day program was on, which took all the time allotted to us. A sadness, too, entered into this program: Sister Johnson, a noble and devoted member of the body of Christ, had received a telegram the day before announcing the death of her father at Holbrook, Neb., and had left for that place. For this reason we decided to return to Ft, Morgan after the evening meeting, arriving near midnight. I spoke to the people there on this occasion of the accurate fulfilment of prophecy. They seemed very much interested and invited me to come again. A doctor and member of that church took us all to a hotel and ordered our dinner and treated us very kindly. We appreciated his kindness very much.One of the meetings which I am reporting was held in Sister Smith's school house. School had just closed, and as the teacher boarded with Sister Smith, she induced her to stay and attend the meeting. Sister Nutter had taught this school for three years in succession. She informed me that she had never been interested in religion, but she took a great interest from the start, and her great struggle with self was that she had learned to indulge in what she thought to be an innocent amusement, dancing. When she asked me upon this point I told her I knew how she would like to have me answer it; but I told her I must be true to God, to myself, and to her, and tell her it was but one form of worldly pleasure, that was dangerous and would ultimately destroy her hope; and if I should answer her as she wished just to get her in the church, I would be a false teacher and she would lose her respect for me. This she agreed was so, and after many talks and efforts on her part, she won the victory over self, and proved the real character that she was. I know she will pardon me for this personal allusion, There are many like circumstances and I believe they soon learn that the only real pleasure is in sacrificing for the truth's sake. Some other young people with her made the same sacrifice. Now brethren, don't forget these new born babes in Christ; but let us remember them in our prayers that they may be kept from the toils of the world, and have a place in the kingdom of God.

Sister Moore wrote me and sent Sister Smith's letter asking for a meetng, and she told me she sent it with a prayer that it might be fruitful; and now she is rejoicing that the prayer has been answered. May the Lord bless all the household of faith, and bless all efforts to promote the faith is our earnest prayer.

ALMUS ADAMS.

Did Jesus Die of a Broken Heart?

IN THE Restitution of July 12th Brother Sterling Groves writes an article stating that the cause of crucifixion was not mainly the cause of the death of the Son of God. That his agony in the garden caused the blood to be forced through the arteries and veins into the sweat glands. This, he says, is called "Diapedites." Medical men class this among the diseases of the flesh. We therefore have a diseased lamb as an offering of sacrifice.

If for no other reason this should disprove the theory. Readers should notice that the writer quotes from medical works to describe the intense agony of our Lord. In our opinion there must have been a cause for this condition, If not by meditating on the intense pain and torture of crucifixion, what was it? It was through suffering that Jesus was made perfect. This being true, there could have been no logical reason for a prolonged torture while on the cross. His prayers were not to relieve him of the shame of death on the cross as he must have known that crucifixion was the punishment under the Roman law.

The covenant made with the woman's seed necessitated death (Gen. 3:15); and it, the serpent, "shall bruise his heel." Every faithful offering from Abel to Jesus was but a type of the supreme sacrifice. It is not reasonable that Jesus would ask for the cup to pass in its fulness from him. It was the only means of his obtaining eternal redemption.

Was his suffering shortened or lightened? For a scriptural answer we will give the following:

"Pilate marveled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead; and when he knew it of the centurion, he gave the body to Joseph (Luke 15:44, 45). We learn from Luke that he lived less than three hours after being nailed to the cross. When the Roman soldiers came to Jesus to break his legs, he was already dead and they brake not his legs (John 19:33), That there was a satisfactory answer to his prayers is evidenced from his words to his apostles. After returning the third time from prayer he was strengthened by the angel who had appeared and comforted him. Jesus said: "Sleep on now, and take your rest. It is enough the hour is come; behold, the Son of Man is betrayed into the hands of sinners" (Mark 14:41). The conclusion is that his prayers were answered by the angel's message. Eliminating the idea of a diseased lamb, there can be no other logical reason other than a speedy death would relieve him of a prolonged, intense suffering. He was to taste of death, not necessarily be tortured.

Those who violated the Mosaic law and were put to death were not subjects of prolonged agony, but a speedy death. They were taken without the camp and stoned to death Under the Roman law the Jews could not legally order such a humane punishment as stoning. Is it not reasonabe to state that God could so do and not violate any part of the covenant made with his Son? The covenant was fulfiled in the death of the covenant victim, and not in a prolonged suffering. "The pound of flesh was awarded to Shylock, but not a drop of blood."

The theory given by the writer is not a new one. We have heard of it for the whole of our Christian life. Hebrews 5:7 is given as a proof of the truthfulness of the above. A correct and careful analysis of this Scripture shows that he prayed not to be saved from death, but to be saved out of death (Diaglott translation). Up to this time none of the race had ever been raised from the death state or "out of death." Jesus prayed for this just as we pray for an admittance into the kingdom through a resurrection from the grave. We know that God will deliver the righteous from the grave, but there is always the shadow of a doubt of our own righteousness. To hear his sayings and do them is our supreme test, As we approach death may our fears be strengthened through God's promise of "well done," is our prayer.

Your brother looking for the Master,

D. C. ROBISON.

Be as square with yourself as with others.

Unconscious Signs of Life

THAT WHICH the persecutors once said of the apostles, ought still to be said of every Christian man: "And they took knowledge of them, that they had been with Jesus' (Acts 4:13).

Men carry unconscious signs of their life about with them. Those that come from the forge, and those from the lime and mortar, and those from the humid soil, and those from dusty travel, bear signs of being workmen, and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say, "Thou art come from the orchard;" if with hands full of wild flowers, "Thou art from the fields;" if one's garments smell of mingled odors, we say, "Thou hast walked in a garden," But how much more, if one hath seen God, hath held converse of hope and love, and hath walked with Christ, should he carry in his eye, his words, and his perfumed raiment, the sacred tokens of divine intercourse!

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The Restitution

A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, AUGUST 9th, 1921 NUMBER 30

Success

The man who wins is the one who tries,
Who seeks and gains a worthy prize:
'Tis not for those who sit and dream,
While drifting down life's listless stream.

Fame waits not for idlers by the way;
But seeks for those who work each day;
"Don't wait, and watch for dead men's shoes,"
While glowing fiction you peruse.

If one succeeds through push and pluck,
The knave wil say, "twas just good luck:"
Small credit will they give the man
Who works, and does the best he can.

Now, if in life you would succeed,
Unto their prattle give no heed;
Just choose your course and plan it well,
And let your work the story tell.

Due thought bestow on your work each day,
And tread with care the beaten way:
Use your mind, your hands and will,
And do your work with speed and skill.

'Tis best to have a mind your own,
Though to other people it is unknown,
Then, when you've run life's little race,
Some good in it perchance you'll trace.

To always work, and have no play
Is not the best for Jack they say;
Then do your work, and have it done,
And when 'tis play time, share the fun.

J. E. HOGARTH.

* * *

The truth shall make you free.

The Restoration of Israel and Zionism

Israelitish Signs Indicating the Ending of Gentile and Catholic Suprmacy

THE ZIONIST movement is idealistic, but it is also essentially practical. It seeks to realize the hope of a Jewish nation; to make the dream of a Jewish life in a Jewish land come true as in the past other wonderful dreams of the world have been realized by man working with devotion. intelligence and self-sacrifice. It was thus that the dream of Italian independence and unity, after centuries of vain hope, came through the efforts of Mazzini, Garibaldi and Cavour; that the dream of Greek, of Bulgarian, and of Serbian independence became facts. And we now witness the strenuous efforts of the Irish to establish an independent republic. The rebirth of the Jewish nation is no longer a mere dream: it is in process of accomplishment in a most practical way. And, so, while every other people is striving for development by asserting its nationality, and a great war has made clear the value of small nations, the Jews will never voluntarily yield to anti-Semitism, but will solve their problem. Surely they have no reason at this time to despair. Let them make clear to the world that they are a nationality striving for equal rights to life and to self-expression. As a prominent American Zionist recently stated: "The basic condition of success in our national life is fidelity to our national ideas, that if we would be fit to have and to hold our fee in the Holy Land, we must be a holy people. And if we, in our self-probation, realize that we in our own time and in our own person cannot attain that glorious goal, let us not despair or give up the hope as a vain dream but so shape our lives and warm the hearts of our children, that at least we can cherish the yearning belief that those whom we love will attain and achieve that for which we had striven, but for which we were not yet ripe."

We are certainly living in eventful times, when we need to keep wide awake, We are at the point where prophecy converges most swiftly towards its accomplishment.

We are living, we are dwelling,
In a grand and awful time.

Oregon [illegible]
[illegible]

No truer lines were ever penned, or ever spoken. The impression is deepening that we are approaching a crisis, such as the world has never known. Prophecies are being rapidly fulfilled. We know that the sole object of the great world-wide Jewish Zionist Organization is to help bring about the restoration of Israel, and the formation of a Jewish State in Palestine. We know that all the leading governments favor such a movement. We frequently read about the Zionist project and kindred subjects in our newspapers. A few of the many recent articles follow:

"To the Editor of the News: In a recent article on Jewish emigration to Palestine, when the affairs of Turkey and Syria are finally setted, the writer seems skeptical in regard to the Zionists having their hopes and dreams fully realized, owing to the small size of the country and its scarcity of natural resources. This seems to be the prevalence of opinion among people interested in the future of Paestine and the destiny of the Jews. It is estimated there are about 14,000,000 of these people, and of this number not more than 6,000,000 could live comfortably within the present area of the country. However, biblical prophecy does not say that all Jews throughout the world shall return simultaneously and at once become a great nation . In Jeremiah 33:37 we find that they shall be gathered from all countries and brought back to the land of their fathers, but it does not say that this, shall occur all at once, or that every Jew in the world is included in the prophecy. Isaiah 10:22 says that a 'remnant shall return,' and in Isaiah 56:6-8 'strangers' and 'others' are included. In Jeremiah 8 we find more enlightenment on the subject, Many other quotations can be made but lack of space forbids. A literal translation of prophecy conveys the impression that the Holy Land will eventually be a refuge for the elect of both Jews and Gentiles, and that the heathen will not be allowed to profane its soil. However, this period of blessedness may be far in the future. It may be that an enlarged area may be acquired by taking in all Syria, and a part of Mesopotamia, in addition to the land extending to the Euphrates. But who can foreknow the destiny of this country wherein have occurred the most remarkable events of history—events entirely independent of national environment? The emigration of a million Jews to Palestine will be a fitting sequel to General Allenby's conquest and expulsion of the Turk who has long been a barrier to its progress and development. Moreover, it will be a true revival of national life after an exile of eighteen centuries, often coupled with persecution, While many are disinterested the subject is facinating to those that believe that the Holy Land has a glorious future, and that its famous stronghold will become in truth the'abode of peace and in the words of the Psalmist, 'the city of the great King' (C. M. S. Hudson, Ohio)."

"To the Editor of the News: The history of the Jews is a tale of endless persecution. Crucified in Rome, burned in Spain, banished from England, murdered in Russia, such is the pitiful tale! We in the twentieth century, however, attribute these unjust persecutions to the low standards of civilization existing in the world during those trying times, and say that those were the ages of barbarism, with the Jew as the scapegoat of every occurrence, whether political, social, or otherwise, The evolution of man was the bettering of the condition of the Jew. The world slowly opened her eyes, and saw before her the shameful yet pitiable state of a portion of the human race. The awakening of the world meant the inauguration of a new and better era of civilization, with the Jew as a prominent factor. He entered the fields of sculpture, music, law, medicine, literature; and everywhere he found his place. The Jew, the tortured Jew, was beginning to live! Now we are living in the twentieth century; the age in which civilization has attained its highest altitude. But the Jew is still the victim of persecution in Europe Why? And we are answered, 'Because he is a Jew.' In eastern Europe, in Poland, in Ukraine, we hear his voice crying, 'Mercy! mercy!' And we are tempted to exclaim, 'What! The Jew is being massacred! and in the twentieth century! Has the civilization of the world receded to its former barbaric standand? Forbid it, Almighty God!' We feel a pang in our hearts; our consciences trouble us; the Jew is being massacred! Our hands tremble; our voices quiver, we read, the Jew is being massacred! We recollect our own history; our ancestors fought for the inalienable right of life, liberty, and the pursuit of happiness; the Jew fought side by side with them, bled with and for us in our past war; our reward was and is democracy, and his, O God, the Jew is being massacred! Is that his reward? The eyes of the Jews are turned westward! Westward to America! He looks to the great republic; he outstretches his hands; tears flow from his eyes as blood did from his body; he pleads for 'mercy! mercy!' no longer from his merciless oppressor, but from the land of noble America! America, the friend of the persecuted! Long live America, her ideals, her institutions! May she answer the Jew, 'I am your friend! your brother fought for me; I lend my voice in your

behalf! Europe, no more shall the world ring with the cry, the Jew is being massacred' (Isadore Moidel, Warren, Ohio)."

The following editorial entitled "The Zionist Outlook," appeared in The Cleveland Plain Dealer May 6, 1920: "Zionists in America and in Europe are rejoicing that the San Remo conference, after taking cognizance of the difficulties which have arisen from Arab pretensions in Palestine, reiterated the Balfour statement of the allies determination to set up a Jewish state in the Jewish homeland. In spite of the fact that Feisal is established at Damascus, and lays claim to sovereignty of all the land from the Lebanon south to the Hedjaz, the Zionists believe that the allies and especially Great Britain, will make good their promise, and will in some manner induce Feisal to give up his claim to the Zionist state which is planned to be co-estensive with the ancient realm ruled by king Solomon. Next Sunday and Monday an extraordinary convention of American Zionists will be held at New York and practical plans will be prepared for the irrigation, afforestation, and sanitation of Palestine. The Zionists are now prepared to erect 2000 homes in northern and southern Palestine, and to start immigration to the region best adapted to the settlers. Plans are also under way for the enlistment of a special Jewish legion to relieve the British, who have been policing Jerusalem and other Palestinian cities. There is a general feeling among the Zionists that Feisal, who has already proved himself a very intelligent Arab, will place no serious difficulties in the way of the realization of the Zionist program. Were they not convinced that realization is at hand they would hesitate to make such definite plans as those which are now being discussed. There seems to be little doubt that a Jewish Palestine will be one of the beneficial outcomes of the great war,"

STERLING P. GROVES.

A Creed? Absolutely No!

UNDER THE above caption the writer is pleased to read an article in your issue of July 5, in criticism of efforts being put forth with a view to gathering the churches of God together in General Assembly, as also criticism of the methods being used to that end.

Inasmuch as the author has apparently labored under a radical misconception of the motives prompting those who are carrying on this labor, I ask the privilege of briefly reviewing some of his references.

No-one is hunting for "big business." All realize that this is the day of "small things." This however does not forbid the assembling of "small things" into one common work, to the end that said "small things" may accomplish all possible in the fields of their natural activity, One of the purposes before us is to bring as many of these "small things" together into one compact harmonious working order as is possible, with a view to serving our Master more devotedly, and thus encourage the "small things" that already are, and persuade others to belittle themselves that Christ, the Great One, may save them them.

The basis on which the movement of a General Assembly is founded is the truth already stated in Scriptures that Christ's faithful followers "are one body in Christ." Not that they are to become one body, nor that they shall strive to exist as one body, but the fact, established from on high, that all such "are one body in Christ." "Ye are all one in Christ Jesus." Present tense. A present fact. This is in complete harmony with the memorable prayer of our Savior, John 17, verse 20 cites the Savior as praying, not alone for the disciples of his immediate day, "but for them also who shall believe on me through their word; that they all may be one."

"One body in Christ . . . . . members one of another" is therefore an established fact. Established by God himself who"set the members everyone of them in the body," to the end that though the members were many they should constitute "yet but one body." Nor is there more than one body of Christ.

DIVISIONS, FACTIONS

Faithfulness to the Master thus demands that every individual person regarding self as a member of that body, should use every possible diligence to co-work with every other member of same body.

Divisions, factions and such like are the fruits of carnality, "The works of the flesh are manifest, which are these, , . . wrath, strife, seditions (divisions), heresies; . . . they which do such things shall not inherit the kingdom of God" (Gal. 5:19-21). "Whereas there is among you envying, and strife, and divisions (margin, factions), are ye not carnal?" (1 Cor. 3:3). Such can but tend to injure the several members as well as wound the Master, the member's Head.

But those in Christ are to reckon themselves "alive unto God through Jesus Christ our Lord" (Rom. 6:11), Those who are "risen with Christ" are to mortify the members which are upon the earth" (Col. 3:15). All such are "new creatures in Christ Jesus." Therefore they have

NO NECESSITY OF A CREED

For, in fact, they are "one in Christ." It remains for them to realize that they are necessarily "members one of another." As such they should have an ardent desire for the closest of fellowship with one another. Such fellowship, under the operation of the orderly provisions of Scripture, would promote a' 'unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ" (Eph. 4:11-16).

Divisions are perhaps mostly created, and perpetuated by humanly ordained creeds. Unity is the result of being "one in Christ."

By "creed" the writer has in mind such "articles of faith," etc., as are customarily drafted by an individual, or a group, with a view of determining Christian fellowship.

The effort toward a General Assembly of the church of God is with a view to unifying into one fellowship and working force, as many as possible of those who are serving the Master. To establish a creed, in the general acceptation of the word would be to create new division. Our effort is to unify and consolidate with a view to more mutual edification and greater honor to the Lord.

It is not the purpose of the writer to endeavor to refute the criticisms that were offered in your issue of July 5. Such criticisms were perfectly in order. But the writer does fish to make a few statements with a view to explaining the attitude of those who drafted the "Policy," a part of which was quoted in said article. Kindly notice the first sentence, "Our whole policy shall be conducted with a view to maintain the unity of Christian spirit." One in Christ is thus the fundamental thought. One common service. Aiding one another in united effort unto mutual growth and in the proclamation of the things pertaining to him, his kingdom and his salvation.

Because of the fact that there are so many minor factions, divisions, disintegrated portions among those of us calling ourselves by the name church of God, it was felt, that for purposes of a working basis, a brief statement of things which we in common agree upon should be declared as a basis upon which we would unite our various abilities for common effort. This statement was not presumed by the committee drafting same to be perfect, or to cover any or every phase of thought.

Further, the brotherhood in General Assembly may wish to revise the entire statement.

In the mean time let the reader realize that it requires far less effort to tear down than it does to build. A single match may quickly nullify the prolonged labor of numerous builders,

With no effort to sustain the thoughts therein decared in afore mentioned Policy, the writer agrees that a Mohammedan would accept declaration "a," "the oneness and omnipotence of God." but would he accept sentence c, or d, or e, or f, or g? Shall we therefore eliminate sentence "a" simply because Mohammedans believe in God? or should we eliminate "the inspiration of the Scriptures" simply because most non Christians would accept that statement? But this is sufficient. May each one analyse these thoughts for himself.

As for surmising that there are veiled motives, may I assert that there is but one veiled or unveiled motive under consideration? It is unity of spirit and service and honor, to our God and his Son; the discouragement of factionalism, sectionalism, and divisions of all kinds; the true edification of one and all of the followers of Christ· these are the only prompting motives.

Just why the thought of a General Assembly of the church of God should be repugnant now to any who a decade ago took such active part therein, is a question. The whole matter has been faithfully presented to the brotherhood at large. No secret plans have been or are being formulated. One and all are urged to study the question from their own individual point of view and scriptural understanding. Previously to formulating any definite step, everyone whose name and address could be obtained, was urged to express their own personal judgment. Inasmuch as the judgment of those reporting was nearly unanimous in favor of the effort, and the spirit in which it was conducted, the committee appointed to obtain such judgment and act upon same, felt under obligation to issue a call for one and all to convene and consider these things, All are therefore invited to meet at Waterloo, Ia., Aug. 28 to Sept. 4, with one common spirit of Christ, and an ardent fervent desire to honor and serve him and in such service to aid in the best possible way every member of his body.

Brethren, mortality is short-lived in all of us. What service we perform for the Master must be rendered now . Let us cease the continuance of our factions, strifes, jealousies, divisions—all of which indicate measures of selfish carnality, and let us, to the utmost, unite in common effort for mutual edification, unto his honor.

Soon he that is to come, will come, and his reward will be with him to give everyone according to his work. Let us lend the helping hand of Christian love to aid each in a preparation that

their acceptance may be complete by him who bestows so fully of his grace. A central working quarters, supervised by the whole brotherhood oft convening in General Assembly, is suggested as a common means through which such efforts may be more efficiently rendered for a common uplift of ourselves and the calling of others through the gospel.

The foregoing private, individual thoughts, are submitted in Christian love, with a prayer that the Father will guide each one unto the closest fellowship with Christ, and with all who are "one in Christ."

F. L. AUSTIN.

Verbal Inspiration

THE PROCESS by which truth passes from the mind of God to the minds of men is described in 1 Cor. 2:7-15; the process is a direct supernatural revelation, and can be understood only by minds truly spiritual. "The logical conclusion of no verbal inspiration," says Ivan Panin, "is anti-Christian rationalism. The Lord Jesus, the apostles, the early church, the true church of all ages, have firmly held that all and every Scripture is inspired of God." That some even devout scholars could see their way to strenuously oppose verbal inspiration only shows that their logical power was inferior to their piety and learning. And in these days above all, it must be remembered, that a sin against logic, specially in a leader of men, may become in the sight of God as henious as breaches of the decalogue. Vicious logic has more than once made an outright murderer of an other-wise will meaning soul, And it cannot be affirmed too solemnly that if not wholly inspired to its very letter, the Book is not an anchor of Christian hope, but a spired's thread. From an unshakable assurance it becomes a plaything for the guesses of the latest "scholar." Again he says: "Frankly, the Bible is either verbally inspired and this is 'mechanical' inspiration, or it is inspired, not verbally, but only 'dynamically'—whatever that means (the writer confesses that though reputed to be a master of English, he has not the glimmer of a notion what dynamical inspiration is if not verbal). And if not verbally inspired, and therefore sure to contain inaccuracies, then the Bible is not worth the pains which Westcott, Hort, Geden, and the great army of lovers of the Book that have spent their lives upon its text. . . . A book that contains inaccuracies, and, therefore, falsehoods, while claiming all along to be of God, should be hated, not loved. It is this issue that must be met by those, who victimized by their own phraseology are loth to cast away the Bible as a fallible book, and yet fear the bugbear of 'mechanical' (meaning verbal) inspiration,"

I. To infallibly inspire the matter of the Bible without inspiring the words in which the matter is revealed is an impossibility.

Words are the substance of language. If the language is inspired, the words must be. The words of Scripture have been the occasion of study for learned men for ages. Thus being above common comprehension, surely the many "unlearned and ignorant men" who wrote them, must have been inspired by a power above themselves. Even the prophets wrote so far beyond their own understanding that they were obliged to make a study of their own words (1 Pet. 1:10-12).

II, The perfect will of a perfect Father can be conveyed through inspired words.

To legal heirs and will and testament is a very important document. The very divine nature is bestowed upon God's sons and daughters through his Will and Testament (2 Pet. 1:4). As his nature is infallible, so must be the revelation which describes it. No revelation can be said to be infallible when its words can be said to suit the whims of the finite men who uttered them. If so, as well employ a hacking butcher to perform a serious operation, in place of a skilled surgeon who can cut clean with one accurate stroke of the lance. The Word of God both cuts and heals; first it convicts of sin, in the Old Testament, and then at the same time it makes possible righteousness in the New Testament. "The chastisement of our peace was upon him," Surely he who made the original creation perfect has given us a perfect revelation as to the way back to redemption. The description of the way back is beyond the power of men, and yet it has been given to us through man. We should take heed to such an important will.

III. The Bible witnesses to its own verbal inspiration.

We have already stated what the Bible has to say as to the process of inspiration (1 Cor. 2:7-15). It speaks in words taught of the Spirit. The whole attitude of Jesus toward the Old Testament, as disclosed in his words, both before his death and after his resurrection, confirms its truthfulness and divine origin, and he explicitly ascribes the Pentateuch to Moses, He also predicted the New Testament revelation (John 16:12-15). The writers of the New Testament invariably treat the Old Testament as authoritative and inspired.—The World's Crisis.

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Editorial

The real man is one who always finds excuses for others, but never excuses himself.

---o---

God asks no man whether he will accept life. That is not the choice. You must take it. The only choice is now.

---o---

There is an anger that is damnable; it is the anger of selfishness. There is an anger that is majestic, as the frown of Jehovah's brow; it is the anger of truth and love.

---o---

Communications

"They Spake Often One to Another"

DEAR BROTHER BROWN:

HAVING RECEIVED a letter from Brother George Dowle, and learning he is no longer able to take care of himself, and has gone to the Christian Advent Home in Florida, I would like it made known in The Restitution. It was Brother Dowle who taught me the truth of God's word and took me to Cleveland were I was immersed into the name of Christ for the remission of past sins, and to walk in newness of life. Thinking those who know Brother Dowle will be glad to know he is taken care of, and also there may be some brothers in Florida who would be glad to visit him and give him a hand of cheer, that he may fight the good fight of faith to the end.

I remain your brother in Christ,

ELLIS OSBORNE.

---o---

The Inspiration of The Bible

TO BEGIN with the Old Testament:

(a) Consider how the writers speak of the origin of their messages. Dr. James H. Brookes is authority for saying, "Thus saith the Lord," or the equivalent is used by them 2000 times. Suppose we eliminate this phrase and its necessary context from the Old Testament in every instance, one wonders how much of the Old Testament would remain,

(b) Consider how the utterances of the Old Testament writers are introduced into the New. Take Matt. 1:22, as an illustration: "Now all this was done that it might be fulfilled which was spoken by the Lord through the prophet." It was not the prophet who spoke, but the Lord who spake through the prophet.

(c) Consider how Christ and his apostles regard the Old Testament. He came "not to destroy but to fulfill the law and the prophets" (Matt. 5:17). "The Scripture cannot be broken" (John 10:35). He sometimes used single words as the basis of important doctrine, twice in Matt. 22, at verses 31, 32 and 42-45. The apostles do the same (Gal. 3:16; Heb. 2:8, 11 and 12:26, 27).

(d) Consider what the apostles directly teach upon the subject. Peter tells us that "No prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit" (2 Pet. 1:21, R. V.). "Prophecy" here applies to the word written as is indicated in the preceding verse, and means not merely the foretelling of events, but the utterances of any word of God without reference to time past, present, or to come. As a matter of fact, what Peter declares is, that the will of man had nothing to do with any part of the Old Testament, but that the whole of it, from Genesis to Malachi, was inspired of God.

Of course Paul says the same, in language even plainer, in 2 Tim. 3:16: "All Scripture is given by inspiration of God, and is profitable." The phrase "inspiration of God" means literally breathed. The whole of the Old Testament is God-breathed, for it is to that part of the Bible the language particularly refers, since the New Testament as such was not then generally known.

As this verse is given somewhat differently in the Revised Version we dwell upon it a moment longer. It there reads, "Every Scripture inspired of God is also profitable," and the caviller is disposed to say that therefore some Scripture may be inspired and some may not be, and that the profitableness extends to the former and not to the latter.

But aside from the fact that Paul would hardly be guilty of such a weak truism as that, it may be stated in reply first, that the King James rendering of the passage is not only the most consistent Scripture, but the more consistent Greek, Several of the best Greek scholars of the period affirm this, including some the the revisers themselves who did not vote for the change. And secondly, even the revisers place it in the margin as of practical equal authority with their preferred translation, and to be chosen by the reader if desired. There are not a few devout Christians, however, who would be willing to retain the rendering of the Revised Version as being stronger than the King James, and who would interpolate a word in applying it to make it mean, "Every Scripture (because) inspired of God is also profitable." We believe that both Gaussen and Wordsworth take this view, two as staunch defenders of plenary inspiration as could be named.—JAS. M. GREY,

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Confections or Jesus?

IF I should ask our young people which they loved best, confections or Jesus, I wonder what they would say? Every one of them enjoys having a box of delicious chocolates or of home made fudge to share with friends, and I do not question this right to such pleasures; yet when we come to such place of stress as we have come to now, we must give up something to give proof of our love. God is testing us here; the needs of Christ's cause are very urgent and pitifully appeal to our hearts, It seems to me as I write that I can see his tender eyes looking pleadingly at me, as if questioning which I love best, the sweets that gratify taste but for a moment, or him? And quickly I answer, "'you Jesus; you!" I will give up part even of my necessary food, go without Sunday dresses, forbear getting new furnishings for my house that the gospel that saves may go to men.

Living expenses are very high; we dare not spend a penny for apything that we can do without, we owe so much to God. The question of stewardship is a very important and solemn one; for everything we have comes from God. He gave us ourselves, and we who love him can say from the bottom of our hearts, "I thank thee O my creator, that thou hast given me life!" for with life he has given us all things richly to enjoy—reason home, friends, clothing, food, his Book, his Son, his care, his love, his precious promise of a life to come. Are we showing our gratitude by bringing our thanks offerings to him?

The converts from heathenism do this. One of these in Shanghai gave $500 toward building a new church and when asked how he could give so much, answered, "I am a very fortunate man. I have a lovely wife, and God has given me two lovely children. I just want to show him I appreciate what he is doing for me. How could I give less?

The love of Jesus sometimes so appeals to the hearts of very small children that they will give up candy for Jesus' sake. A niece of mine said one day to her little daughter, "Here are some pennies to buy a loaf of bread, and a penny for you to buy candy with,"

The child took the money, put on her hood and wrap, and marched to her Sunday school-box. The mother watched her put out the hand that held the penny and then draw it back as if she hardly knew whether she could give up the candy or not. But at last it went into the box proving that she loved Jesus best. And so if converted heathens "count their blessings" and return to God their thank-offerings, and if a little child can give up the coveted sweets for Jesus' sake, ought not we?

One thousand sticks of candy for one thousand children $10. Little folks save your pennies for Jesus. 1000 boxes of chocolates for 1000 young people, $50 at least. Save the money. It will help.

Little drops of water
Little grains of sand,
Build the mighty ocean.
And the bounteous land.

Previously acknowledged	$ 216.00
C. B. Fanno	10.00
Mnnie B. Porter	2.00
C. E. Anderson	3.00
R. A. Daniels	5,00
C. Seeley	5.00
J. C. Thompson	5.00
C. J. Whitten	6.00
M, A. Townend	2.50
Total	$254.50

S. ROXANA WINCE.

An Infidel Silenced

THE FOLLOWING conversation occurred on a journey between Bristol and Birmingham,, England, Mr. R. entered the express for the north about 12:20. He found the carriage nearly full of commercial travellers, and sitting opposite him a stout gentleman about forty years of age who, after looking at him very hard several times, leaned forward and said:

"Would you mind me asking you a few questions ?"

"No," said Mr. R., somewhat surprised at the manner in which he was approached.

The traveller then said, "Do you believe in the existence of a God ?"

"Yes."

Turning to the other occupants of the carriage, he said: "Gentleman, I would esteem it a favor if you would listen to the questions I put to this gentleman; I have put the same to dozens of people and have had always the same answers, and doubtless I shall obtain them here again. Then we can discuss the matter!"

Turning again to Mr. R., he said:

"You believe in the existence of a God ?"

"Yes."

"Have you ever seen him ?"

"No."

"Can you measure him ?"

"No."

"Weigh him ?"

"No."

"Feel him ?"

"No."

"Smell him ?"

"No."

"Taste him ?"

"No."

"Do you know anything about him humanly speaking ?"

"No."

Then, with a look of disgust, he turned once more to the other travellers and said: "Gentlemen, it is the same answer that I have always obtained; they know nothing whatever about him, and yet there are tens of thousands who blindly put their faith in this person they call God. If we were to apply such reasoning to our business where would we be ? Gentlemen it's a marvel to me, and something that I cannot comprehend."

While this "oration" was going on Mr, R. was thinking of what he would say when it was finished. Whereupon, going over in front of the traveller's face, he said, "What moves these fingers ?"

The infidel hesitated a moment, and then said, "Life,"

"Good," said Mr. R., then turning to the others he said, "Gentlemen, I have never put the questions to anyone that I am going to put to this gentlemen, but before I put them I know what the answers will be. After we have obtained them we can discuss the matter."

Still moving his fingers before the infidel's face he said, "You have already informed me that life moves these fingers."

"Have you ever seen life ?"

"No," mumbled he.

"Can you measure life ?"

"No," Drawled out.

"Weigh life ?"

"No" with great difficulty.

"Feel life ?"

"No," Spat out.

"Smell life ?"

"No," Shouted.

"Taste life ?"

"No," Groaned.

"By the way, do you know anything about life, or where it is located in the body ?"

"No," Somehow gotten out.

Turning to the others Mr. R. said: "Gentlemen, here is a man who believes my fingers are moved by "life," but he knows nothing whatever about "life." And believe me, there are tens of thousands of people who believe the same thing, and know nothing whatever about it, They use it, walk about with it, eat by it, use all their senses with it, and yet they think it is 'life.' Were we to apply such foolish notions to our business where should we be ? Why, our business would not stand for an hour."

The infidel was much relieved when the train arrived at Cheltenham where he got off.—Christian Workers Magazine.

The Nature of Man

IT IS the fashion to decry everything tending to materialism. Theology, by long and persistent endeavor has evolved a system to discredit "material" as altogether evil in itself. For instance the old Bible doctrine of a kingdom to be yet established upon this material earth, with a material King, Jesus reigning and ruling, resurrected and "changed" material men and women in righteousness, is pronounced a "materialistic view" and so spiritualized and frittered away to a sky kngdom with an invisible King reigning in the immortal hearts of his people in some shadowy, ghostly land, "beyond the bounds of time and space" wherever that may be.

A false and vicious eschatology has blinded our guides in the idea that man is not a material being at all, but a spiritual being, temporarily associated and confined in matter soon to be emancipated from its grossness, and to be freed to an endless progression of advancement to "higher being" in moonshine. Modren thought delights to dwell on this anticipated development of the immortal personality, and our religious magazines are full of such articles, Analyze Lyman Abbot's matured thoughts in the "Outlook," for instance, and you will find that he assumes "life in self" to every human soul, deterdined so, at its creation unconditioned and independent of God, thus rearing itself in proud arrogance and exclaiming with God, "I live for ever."

SPIRITUALISM

The modern cult of spirituaism is but one step on in logical sequence. The spirit is the man, says theology, living and progressing on for ever and ever, sentiment, alert and keenly alive. "Quite so," says the cult. "We will try and have rommunion with them"; whereupon the churches stand aghast! To hold that dead Browning is very much alive and called to "higher service" in "glory land," is permissible and altogether orthodox, but to believe that a medium had somehow got on to him and made Browning express himself more or less profoundly, is rank heresy!

To hold that the "souls of believers do immediately enter into glory," is sound Presbyterian orthodoxy, but to attempt to have a talk with John Knox is anathema!

MAN

According to modern conception, the body is an inconsiderable fraction of our nature, mortal and corruptible. It is the spirit which is the true man, the unseen, everlasting personality. The body indeed scarcely deserves the name of humanity; it endures a few years. The "soul" is the inhabitant of eternity, the "great coequal of God." the coequal of angels in the possession of immortality, This is the basic theology of such mighty men as Butler, Wesley, Edwards, etc. I prefer Moses and Isaiah. According to these, the above grandiose style of thought is reversed. This despised body is spoken of as THE MAN, "God formed man from the dust of the ground," and his whole being takes his name from the earth whence it sprang. He was called Adam from Adamah, the earth or ground. His distinguished name is taken from that corporeal organization which is supposed by theologians and idealists to be little better than a cloak of the human spirit. And when he fell, Moses attributes these words to the Creator, "Dust thou art, and unto dust shalt thou return"; no mention even being made of that immortal intelligence which is supposed to constitute the veritable personality which had committed the offence.

Longfellow, an indifferent Bible student, but a beautiful poet, commenting on the above threat, says, "Dust thou art and unto dust shalt thou return was not spoken of the soul"; and all Christendom in hearty approval quote this saying as true and pithy. Pray, whom was the Creator addressing but the intelligent, responsible personality.

THIEF

It is curious, how, in another mood, this same Christendom will insist that the words to the dying thief: "This day thou shalt be with me in paradise," that here, THOU was spoken of the soul. I could multiply such instances from the Bible, but this is enough to show how unsafe a guide is Longfellow, who further in his "In Memoriam, has done much to keep Christendom astray. A system of eschatology which plays fast and loose in such a way must surely be an outrage on common sense, false and vicious.

CREATION

Had the Mosaic idea of human nature been that of modern psychology, that man consisted of a mortal body and an immortal soul, it is inconceivable that it should not have appeared in this authoritative account of his creation. (Remember I am addressing Christians believing in the Bible, not infidels, atheists and agnostics). Clearly Moses desired to say something as to man's dignity in respect of the nature bestowed on him, for he speaks of being made in the "divine image"; and if deathlessness be his inalienable attribute that was the place to declare it. But nowhere in the whole Bible does Scripture confirm the lofty opinion of Christendom of the immortal nature of man.

If, as some are heartily led to argue that because man was man in the image of God, therefore he is immortal, I would reply that for the same cause man was made in the image of God, therefore all equally superlative attributes of the Creator! Clearly, this proves too much, and therefore nothing at all.

G. W. WINCKLER.

The New Birth

IN THE October 1st, 1907 number of Word and Work," on the last page. Sister Alden suggests that the living remnant of the church at the coming of our Lord will, or rather must die in order to experience the "new birth." This is a new idea to me and perhaps new to nearly all the readers of "Word and Work." I have always understood and taught that believers, who are alive when the Lord comes, will not experience death; that they pass from the one state into the other in a moment, in the twinkling of an eye; that the Adamic life reaches unto the life eternal, no death coming between. Many of the old writers called the action in their case a "deathless rapture"—a beautiful phrase expressing a beautiful thought. There is surely scriptural ground for such poetic words, Says Paul: "For this we say unto you by the word of the Lord, that we who are alive and remain unto the coming of the Lord, shall not precede (R. V.) them who are asleep." "Are alive" and "remain" is positive proof of the fact that this class will not die. They are alive "unto" and remain "unto" the coming of the Lord. There is death affirmed of these, but the very opposite, Twice in this 4th chapter of 1 Thess. he affirms the same of this little remnant. They are alive when the dead rise first, and the two classes are caught up together to meet their descending Lord.

I have not exhausted the proof of this passage and its parallel 1 Cor. 15:51. In this 1 Thess, letter he affirms death of the one class in these words, "We shall not all sleep," which is equivalent to "We shall not all die." The apostle contradicts what Sister Alden modestly suggests must be true in order to a spirit birth. Sister Alden says Paul did not say "We shall not all die." But this is just what he did say by figure of speech,

In both passages he used sleep as the equivalent of die and dead. In each he is careful to take off the figure and give us the literal, as did our Lord when he used the word "dead" as the explanation of the word "sleepeth," the use of which gave rise to wrong understanding on the part of his audience. All, in the most absolute sense, will not die. There will be an exception in the future.

Further, Paul, after affirming that the living will not die, affirms in contrast with this, "But we shall all be changed," and, after stating the change that passes upon the dead, then says, "And we shall be changed." Those who do not die, live on, passing in a moment from a life of frailty into a life of eternal vigor and youth. Paul in the first Thessalonian letter declares that what he says in reference to both the dead and the living, he says, "by the word of the Lord." The word of the Lord in John 11:25, 26 harmonizes with the former passage. The one class that had died previously to that auspicious hour, live by virtue of a resurrection, The other class are living believers who shall never die. I will quote the passage: "I am the resurrection and the life: he that believeth in me though he die (R. V.) yet shall he live, and whososever liveth and believeth in me shall never die." It appears to the writer that belief is here affirmed of the believer on this side of the change that makes him deathless instead of on the other side, or deathless state. Life is first predicated, then belief. This is natural and reasonable, for belief is a condition of eternal life. There could exist no necessity for saying that the dead, after they are raised will believe. It is not anyone who is alive in that day, but whosoever is alive and believing in him will never die. The rendering in the Diaglott is, "And no one living and believing in me, shall die to the age."

Jesus in his conversation to Nicodemus teaches the absolute need of being born of water and of Spirit in order to an entrance into the kingdom of God. He says nothing about dying in order to the birth of the Spirit. This is unaccountable if death is a factor of the new birth and essential to it. A man, to enter the kingdom, must be born anew, but not a hint that he must die in order to this birth. The one is found in the Savior's language but the other is not; so we must conclude that a man can be born anew without dying, The Spirit's action on a mortal, living believer, working a marvelous change of nature, a change so unconceivably great as to put him beyond the possibility of dying, must be sufficient to constitute the birth of the Spirit. I think the great Teacher was contemplating such a change while engaged in serious conversation with Nicodemus.

Starting with the last moment of unconsciousness and lifelessness of the believer in the repose of death, and ending with an immortalized and beautiful human form, is wrought by the Spirit instantaneously, a change which may appropriately be called the new birth. Is this change greater than that which takes place in the living believer? The result of the Spirit's operation, so to speak, is the same in both cases, a physical organization of ever enduring quality, a child of God bearing the image of the heavenly. May both reader and writer be worthy to be changed in that day.—JOHN L. WINCE, Deceased.

Ye must be born again.

Wilful Sin

For if we sin wilfully after that we have received a knowledge of the truth, there remaineth no more sacrifice for sins (Heb. 10:26).

THIS IS the only occurrence of the word "wilfully" in the Scriptures of truth, and to get a proper understanding of what constitutes wilful sin, it is necessary that we have the word defined. Jamieson, Faussett and Brown make it mean "presumptively"; the Greek, "willingly," Webster, "Obstinately," "stubbornly," "by design," "with set purpose."

Having these definitions, it is easy to go on. We understand at once that no ordinary sin is meant, no sin of ignorance or infirmity, such as the best of us are liable to commit every day of our lives: but "a deliberate sinning against the spirit," "a sinning presumptuously and perseveringly against Christ's redemption for us and the spirit of grace in us."

It is in fact apostatizing from the faith, giving the whole thing up and going back to the old wicked life. That is what constitutes wilful sin,

We can see that this is so from the whole tenor of the chapter; indeed it as good as affirmed in the expressions: "Let us hold fast the profession of our faith without wavering;" "Cast not away therefore your confidence which hath great recompense of reward;" "If any man draw back my soul shall have no pleasure in him;" "But we are not of them that draw back unto perdition, but of them that believe to the saving of the soul" i.e. continues in the faith until the "little while" shall end, and "he that shall come will come and will not tarry." For this "drawing back" was more than backsliding. The backslidden man does not become careless and indifferent with deliberate purpose, and, with set determined defiance of God, deny the truth and the word that bought him. He can be reclaimed. But for the wilful sinner there is no hope. Jesus says: "All sins shall be forgiven unto the sons of men and blasphemies wherewith they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath never forgiveness but is in danger of eternal damnation, because they said he has an "unclean spirit" (Mark 3:28-30; Matt. 12:31, 32; Luke 12:8-10; 1 John 5:16), That sin is unto death. "It shall not be forgiven, neither in this world, nor in the world to come." Other sins if truly repented of, can find pardon through the atoning blood of Christ, but not this.

He who "does despite to the spirit of grace," calling it "an unclean spirit" or that of the heathen god Beelzebub, trampling thus underfoot the Son of God and counting the blood of the covenant wherewith he was sanctified, no more than the blood of a common man, and recanting from the truth with horrid blasphemies of Christ, applying the same epithets to him that he did to Moloch: what can there remain for this wilful sinner than "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries"—not their sins but them!

"He that despised Moses' law died without mercy under two or three witnesses." That death was merely the cutting short of this life by the law of the land. A sorer punishment and more certain and irretrievable awaits the wilful sinner—he will utterly perish in his own corruption (2 Pet. 3:12). Such persons "have forsaken the right way, and have followed Baalam." For if "after they have escaped the pollutions of the world through the knowledge of our Lord and Savior, Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning." Then there was hope; now there is none. "It is a fearful thing to fall into the hands of the living God." "Vengeance" he says, belongeth unto me. I will recompense, saith the Lord."

"See that ye refuse not him that speaketh from heaven." Forsake not the assembling of yourselves together. Draw not back into perdition. Die rather than recant,

S. ROXANA WINCE.

We are not to seek pain; but when it is sent to us we are not to fret and grumble at it, but try and go cheerfully along, as though we did not feel it. It is for our good, our purification—for nothing is so purifying as pain, if it be rightly borne.

If a man meets with injustice, it is not required that he shall not be roused to meet it; but if he is angry after he has had time to think upon it, that is sinful. The flame is not wrong, but the coals are.

We are all writing books—histories of our own lives, and we can omit nothing, soften nothing. Only the naked truth can be marked upon those pages,

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Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, AUGUST 16th, 192[illegible]. ● NUMBER 31

The Serpent's Lie

The soul that sins will surely die,	Ezek 18:4
And dare you give to God the lie,	1 John 5:10-13
And thus blaspheme his holy name,	1 Tim. 1:19, 20
As he the Serpent did the same	Gen. 3:4
Because you have a pagen creed	2 Cor. 11 15
Which from a liar did proceed,	John 8:44
Why will you be a serpentite	1 John 3:12
And suffer all his deadly bite,	Gen. 3:13
And set your Bible all at nought	Matt. 15:6-10
For such a creed so dearly bought?	Luke 6:39
A creed unknown to saints of yore,	Job 14:14, 15
Yes, quite unknown to Seth or Noah,	Heb. 11:13
For if the soul don't surely die	Josh. 11:11
The resurrection is a lie;	Dan. 12:2
And all who sleep in Christ are lost	1 Cor. 15:13-19; 32, 58
In error steeped at so much cost	2 John 9
The judgment day is null and void	2 Tim. 4:1
If men at death get their reward	Luke 14:14 Matt. 16:27
Such is the cost of serpentism;	2Thess. 2:11, 12
From God and sense frail man is driven	Rom. 1:21-26
To perish in a hope of heaven.	Heb. 9:7
Above the stars, where none is given,	John 13:33
For thus the Scriptures do declare.	Acts 2:34
That no man hath ascended there.	John 3:13

—Selected by SISTER GARARD.

The Shekinah Glory

THE SHEKINAH Glory was the symbol of God's presence to his people in olden times. The Lord went before them, by day in a pillar of cloud to lead them, and by night in a pillar of fire to give them light, that they might go by day and by night. He took not away the pillar of cloud by day nor the pillar of fire by night from before the people, save the one time when it moved and stood behind them, veiling them from the eyes of the Egyptians, but giving light to all in their encampment.

In their march to Canaan, when it rested on the tabernacle they rested, whether for a day, a month or a year; and when it moved forward they moved.

But we had never thought of it as something that would return to earth to be a visible sign to the nations, that the tabernacle of God was with men, and that he was their God and they his people.

Yet the prophet so states in his vision of the kingdom (Isa. 4:4-6). This is how it reads: "When the Lord shall have washed away the filth of the daughter of Zion and shall have purged the blood from the midst thereof by the spirit of judgment and by the spirit of burning. And the Lord will create upon every dwelling place of Mount Zion and upon her assemblies a cloud and smoke by day, and the shining of a flaming fire by night, for upon all the glory shall be a defence, And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm;" (Obviously for Israel, still in the mortal state as subjects of Christ and his saints as co-rulers with him).

Jamieson, Faussett and Brown take this cloud by day and this fire by night to be the Shekinah glory, and say that "upon whatever the glory shall rest there shall be a defence;" or rather, thy question if it may not mean this, "as the symbol of God's presence it shall ensure safety." So it was," they say, "to Israel against the Egyptians at the Red Sea" (Exod. 14:19, 20). So shall it be to literal Jerusalem hereafter.

But before I had looked up what Jamieson, Faussett and Brown had to say on the matter, my attention had been drawn to this fourth chapter of Isaiah by an article on "The Coming Theocracy," written for The Banner of Israel, London, by F. W. Godsat, of British Columbia.

I was at once intensely interested as we always are when any new things relating to our future home are brought out. We cannot help but be, for we expect to move there before long, after a brief tarrying with our Lord, somewhere in the domains of God.

We have been singing for years, with rapturous delight—

The kingdom is coming! O tell ye the story:
God's banner exalted shall be;
The earth shall be full of his knowledge and glory
As waters that cover the sea.

but had a very dim idea as to what that glory would be. We knew there was honor and glory attendant upon being saved, to have the palms of victory and crowns of gold; but never imagined "the glory of the Lord" that Habakkuk says, "the knowledge of shall fill the earth as waters cover the sea," had anything to do with the pillar of cloud and the pillar of fire that led the Israelites from Egypt to Canaan.

I had read in "Fables of Infidelity and Facts of Faith" by Patterson, that the planetary system to which our earth belongs, is moving swifter than the swiftest railroad train to wards a region in the heavens lit up by suns of various hues, where the beauty and grandeur of the scene will be incomparably wonderful. I had supposed the earth on coming into this region would have fulfilled to her the language in Isaiah 20:26, where he says: "Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people and healeth the stroke of their wound."

But, who knows? the language is literal language; there is no spiritualizing of it away. So it must mean just what it says. Who does not long to be over there?

But, Habakkuk says again (Hab. 3:3, 4): "His glory covered the heavens, and the earth was full of his praise, and his brightness was as the light, he had rays coming forth from his hands" (R. V.). There are many other references that we might quote, but as some of them may be symbolic, and refer not to literal light but rather to the light of truth, as perhaps does Rev. 22:5, we will not give them.

The Shekinah Glory, however, will return to Jerusalem by the eastern gate, and will fill the house (Ezek. 43:4-7).

In 2 Mac. 2:7, 8 (R. V.), quoted by Mr. Godsat, when Jeremiah hid the tabernacle, the ark, and altar of incense, and some one followed him to mark the place, he rebuked them saying: "Yea, and the place shall be unknown until God gather the people together again and many come, and then shall the Lord disclose these things and the glory of the Lord shall be seen and the cloud." So it is certain that the Shekinah Glory will be one of the adjuncts of the coming kingdom and though there were but three or four instances of its manifestation in the gospel age, we know from these instances, something of what that glory will be like. It shone round about the shepherds, when the angel brought to them the news of the new born Messiah and "they were sore afraid" (Luke 2:9). It overshadowed the tranfigured Jesus (Luke 9:34), and made his companions, Peter and John afraid. It shone round about Saul (when near Damascus) with such brilliancy that he fell to the earth, blinded by its piercing rays, and trembling and astonished recognized that it was the resurrected Lord who was talking with him (Acts 9:3, 10, 17; 1 Cor. 15:8).

The brightness of the light that illuminated the countenance of Jesus when he appeared to John on the Island of Patmos, was like that which blinded Paul; it was as the sun shining in his strength. His eyes in that light, were as a flame of fire and his feet like unto fine brass, as if they burned in a furnace

The sight overwhelmed even the loving, trusting John. "He fell at his feet as one dead," How then can the foolish stand in his sight? And if the blackness, the darkness, the tempest, the burning of Mount Sinai, was so terrible that Moses said, "I exceedingly fear and quake," who can, who will be found worthy to stand unashamed before the flaming eyes and the glory of the Son of Man? Surely not the ones who are so overcharged with the cares of this life that they almost forget that Jesus and a new earth, filled with glory, is ever coming.

O dear ones, keep wide awake! We may be presented to Jesus in less than a month. We know not the hour of his coming, hence the greater need for watchfulness and preparedness, To be ready four days, and neglect to get ready the fifth, would be to loose our chance forever. The Shekinah Glory will soon cover the earth. Let the last prayer of David be our daily prayer. "Blessed be the Lord God of Israel who only doeth wonderful things; and blessed be his glorious name forever; and let the whole earth be filled with his glory! Amen, and Amen" (Psa. 72:18, 19).

S. ROXANA WINCE.

The Kingdom of God

WHAT IS a kingdom? A country ruled by a king. How many elements in a kingdom? King, associate rulers,, capital city, territory, subjects and laws, Has God ever had a kingdom on earth? Yes. When and where? 1490 years B. C., in the promised land. In Exodus 19:6 we have God's words to Moses: "All the earth is mine, and ye shall be unto me a kingdom of priests, and an holy nation."

From that time Israel was "God's kingdom on earth." Saul was appointed first king of God's kingdom (1 Sam. 8:6-22). After him David was placed upon the throne, but still the throne and kingdom was the Lord's (2 Sam. 5:3), God promised David that a Son of his should possess the throne and kingdom forever it being the kingdom of God still. David said of all his sons, the Lord had chosen Solomon to sit upon the throne of the kingdom of the Lord over Israel (1 Chron. 29:5). In 2 Chron. 9:8 we read that the queen of Sheba regarded the kingdom of Israel as the kingdom of God. Read also 1 Chron. 29:11, 23; 2 Chron. 13:5-8. God had sworn unto David: of the fruit of thy body will I set upon thy throne (Psa. 132:11) The 12th verse follows with a conditional promise, thus: "If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne forever." Observe the oath and promise of the 11th verse refers to one particular seed of David, who would forever sit on his throne, so that he must be immortal. But till he come successive sons of David should occupy his throne, providing they kept God's covenant and testimonies. The lawful inference is, that if they did not keep the covenant and testimony there would be a break or suspension of David's rule. That is exactly what happened.

Is there any kingdom of God on earth now? No. By referring to Ezek. 21:25-27 we learn the prophet Ezekiel was sent to the last king on David's throne 2514 years ago with this message: "And thou profane and wicked prince of Israel, whose day is come, when iniquity shall cease. Thus saith the Lord God. Remove the diadem, take off the crown; this shall not be the same, Exalt him that is low and abase him that is high. I will overturn, overturn, overturn it (the throne of David) and it shall be no more until he come whose right it is, and I will give it him." Now God's kingdom is suspended until he come whose right it is. It was God's kingdom when overturned, and it will be God's kingdom when the one whose right it is sits on the throne again.

In the vision of Daniel's image the different parts of metal represented different kingdoms, under different rulers, but occupying the same territory and subjects. So the only change from one kingdom to another was in rulers and laws. When the time comes the God of heaven shall set up a kingdom which shall never be destroyed (Dan. 2:31-44; 4:3; 7:14-18-27). Where is God to set up his kingdom? Here on this earth. How long will it stand? Forever, Who is to be king? Christ. What will be the capital city? Jerusalem. They shall call Jerusalem the throne of the Lord (Jer. 3:17; Micah 4:7, 8). The Lord of hosts shall reign in Mount Zion and in Jerusalem, and before his ancients gloriously (Isa. 24:23; 60:14; Matt. 5:35).

Who are the ancients he is to reign over? Israel (Isa. 11:11, 12; Jer. 31:31-33; Ezek. 36:27, 28). What promise did Christ make to his apostles? "Ye shall sit upon twelve thrones, judging the twelve tribes of Israel" (Matt. 19:28; Luke 22:28-30). What part of the earth will they occupy? The land promised to Abraham (Gen. 12:7; 13:15; 15:18). Are the Gentiles to live in this land? No. All the land outside of the land promised to Abraham will be occupied by Gentile nations, Who will rule them? The Lord shall be king over all the earth (Zech. 14:9). The kingdoms of this world are to become the kingdom of our Lord, and of his Christ (Rev. 11:15). Who are to be associate rulers with Christ? The saints that are raised and given immortality when Christ comes (Rev. 3:21). Do all of them rule over the same subjects? No. The 144,000 sealed ones, out of the twelve tribes of Israel are rulers in the promised land, and the great multitude in Rev. 7:9 are the rulers over the Gentile nations.

TO RECAPITULATE

Christ is the Son of God by begettal (Luke 1:26-35! Matt. 1:18-25). Christ is the promised seed through whom all the nations of the earth are blessed (Gal. 3:16). Christ is the promised heir (Rom. 8:17; Gal. 3:29). Christ, with the nations, takes the place that the stone did with the image (Dan. 2:34).

Dear reader, the foregoing is the gospel, or things to be believed and obeyed in order to have a part in the first resurrection and become a ruler with Christ in God's kingdom. The invitation is: "Let him that heareth come" (Rev. 22:17). Will you come?

E. W. KNAPP.

The Inspiration of The New Will

ARGUMENT FOR THE NEW TESTAMENT

WE ARE sometimse reminded that however strong and convincing the argument for the inspiration of the Old Testament, that for the New Testament is only indirect. "Not one of the evangelists tells us that he is inspired," says a certain theological professor, "and not one writer of an epistle, except Paul."

We shall be prepared to dispute this statement a little further, but in the meantime let us reflect that the inspiration of the Old Testament being assured as it is, why should similar evidence be required for the New ? Whoever competent to speak as a Bible authority knows that the unity of the Old and New Testament is the strongest demonstration of their common source. They are seen to be not two boks, but only two parts of one book.

To take then the analogy of the Old Testament, the foregoing argument proves its inspiration as a whole, although there were long periods separating the different writers, Moses and David, let us say, or David and Daniel, the Pentateuch and the Psalms, or the Psalms and the Prophets. As long, or longer, than between Malachi and Matthew, or Ezra and the Gospels. If then to carry conviction for the plenary inspiration of the Old Testament as a whole, it is not necessary to prove it for every book, why, to carry conviction for the plenary inspiration of the Bible, as a whole, it is necessary to do the same ?

We quote here a paragraph or two from Dr. Nathaniel West. He is referring to 2 Tim. 3:16, which he renders, "Every Scripture is inspired of God," and adds: "The distributive word 'every' is used not only to particularize each individual Scripture of the canon that Timothy had studied from his youth. but also to include along with the Old Testament the New Testament Scriptures extant in Paul's day, and any others, such as those that John wrote after him.

"The apostle Peter tells us that he was in possession, not merely of Paul's epistle, but 'all his epistles and places them canonically, in the same rank with what he calls 'the other Scripture,' i.e., of equal inspiration and authority with 'the word spoken before holy prophets, and the commandment of the Lord and Savior, through the apostles' (2 Pet. 3:2, 16).

"Paul teaches the same co-ordination of the Old and New Testament. Having referred to the Old as a unit, in his phrase 'Holy Scriptures,' which the revisers translate 'Sacred writings,' he proceeds to particularize. He tells Timothy that 'every Scripture, whether of Old or New Testament production, is inspired of God.' Let it be in the Pentateuch, the Psalms, the prophets, the historical books, let it be a chapter or verse; let it be in the gospels, the Acts, his own or Peter's epistles, or even John's writings, yet to be, still each part of the sacred collection is God-given and because of that possesses divine authority as part of the book of God."

We read this from Dr. West twenty years ago, and rejected it as his dictum. We read it today, with deeper and fuller knowledge of the subject, and we believe it to be true.

It is somwhat as follows that Dr. Gausssn in his exhaustive "Theopneustia" gives the argument for the inspiration of the New Testament.

(a) The New Testament is the later, and for that reason the more important revelation of the two, and hence if the former were inspired, is certainly must be true of the latter. The opening verses of the first and second chapters of Hebrews plainly suggest this: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, , . . . therefore we ought to give the more earnest heed to the things which we have heard."

And this inference is rendered still more conclusive by the circumstance that the New Testament sometimes explains, sometimes proves, and sometimes even repeals ordinances of the Old Testament (See Matt. 1:22,23, for illustration of the first, Acts 13:13-39 for the second, and Gal. 5:6 for the third), Assuredly these things would not be true if the New Testament were not of equal, and, in a certain sense, even greater authority than the Old.

(b) The writers of the New Testament were of an equal or higher rank than those of the Old. That they were prophets is evident from such allusions as Rom. 16:25-27, and Eph. 3:4, 5. But that they were more than prophets is indicated in the fact that wherever in the New Testament prophets and and apostles are both mentioned, the last named is always mentioned first (1 Cor. 12:28; Eph, 2:20; 4:11). It is also true that the writers of the New Testament had a higher mission than those of the Old, since they were sent forth by Christ, as the Father had sent him (John 20:21). They were to go not to a single nation only (as Israel), but into all the world (Matt. 28:19). They received the keys of the kingdom of heaven (Matt. 16:19). And they are to be pre-eminently rewarded in the regeneration (Matt. 19:28). Such considerations and comparisons as these are not to be overlooked in estimating the authority by which they wrote.

(c) The writers of the New Testament were especially qualified for their work, as we see in Matt. 10:19, 20; Mark 3:11; Luke 12:2; John 14:26, and John 16:13, 14. These passages will be dwelt on more at length in a later division of our subject, but just now it may be noticed that in some of the instances, inspiration of the most absolute character was promised as to what they should "speak"—the inference being warranted that none the less they would be guided in what they wrote. Their spoken words were limited and temporary in their sphere, but their written utterances covered

the whole range of revelation and were to last forever. If in the one case they were inspired. how much more in the other ?

(d) The writers in the New Testament directly claim divine inspiration. See Acts 15:23-29, where, especially at verse 28, James is recorded as saying, "For it seemed good to the Holy Spirit and to us, to lay upon y ou no greater burden than these necessary things." It is affirmed very clearly that the Holy Spirit is the real writer of the letter in question and simply using the human instruments for his purpose. Add to this 1 Cor. 2:13, where Paul says: "Which things also we speak, not in the words which man's wsdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," or as the margin of the Revised Version puts it, 'limparting things to the spiritual men." In 1 Thess. 2:13, the same writer says: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received not the word of man but as it is the truth the word of God." In 2 Pet. 3:2 the apostle places his own words on a level with those of the prophets of the Old Testament, and in verses 15 and 16 of the same chapter he does the same with the writings of Paul, classifying them "with the other Scriptures." Finally, in Rev. 2:7, although it is the apostle John who is writing, he is authorized to exclaim: "He that hath an ear let him hear what te Spirit saith unto the churches," and so on throughout the epistles to the seven churches.- JAMES M. GRAY.

———o———

Belief With The Heart

WITH THE heart, man believeth unto salvation (Rom. 10:10). If ye believe in your heart that God raised Christ from the dead, thou shalt be saved (Rom. 109). If ye from your hearts forgive not every one his brother their trespasses, neither will your heavenly Father forgive you (Matt. 18:35). Out of the heart proced evil thoughts (Matt. 15:9). The devils believe and tremble (James 2:19),

What is belief ? Faith in doctrines one can have confidence in; the thing believed; as the articles of faith summarily formed is a creed. We find the words "belief," "truth," and "creed" are synonymous. James says faith without works of righteousness is dead (James 2:16). From these Scriptures we are led to believe that one may believe the Bible creed, have the faith of the things concerning the name of Jesus the anointed and the things of the kngdom of God; yet if this belief is only received in the mind it is without saving grace. Why ? Because if believed with the heart, or affections it becomes active faith (James 2:18).

To go farther, if the belief of the gospel is followed by obedience in water (baptism), is this sufficient to save ? No; because we are commanded in our daily life to walk in Christ after we have received him (Col. 2:6); to bring forth the fruits of righteousness (right doing). Jesus gives us this criterion by which to know "living" (or heart) faith, as against mere intellectual assent in belief (Matt. 7:20),

Again, Christ says the way we glorify God is in our daily life (Matt. 5:16). We are known as his friends if we obey his commands (John 15:14). All men know we are Christ's by the manifestations of our love to him, not in mere words, but by loving one another as he loved us, which means being ready to sacrifice even our lives for them (1 John 3:10; John 13:35). In honor preferring brethren to ourselves (Rom. 12:10). By doing good to all men as we have opportunity, especially to the household of faith (Gal. 6:10) If we do these things, we are giving our bodies (the flesh) as a daily living sacrifive to God (Rom. 12:1). When we see one who is defrauding his brother of character, who is trying to get himself up by the downfall of another; when we see one trying to sow discord among brethren; when we see one maligning another trying to turn a brother from that one, that he himself may receive greater favor; when we see one turning from the poor, the hungry, or the naked, that his abundance may be for himself alone—when we see these things in one who makes profession to have knowledge above others of the truth, we wonder not at the question of 1 John 3:17, "how dwelleth the love of God in him ?" Let James answer: "The spirit that dwelleth in us lusteth to envy;" and faith without righteous works is dead (Jame s2:17, 26; 4:5). There is no life in such an one. These things abound among us, we all know, Is it unchristian like to call attention to them ? No. God through his prophet says, "Cry aloud and spare not" (Isa. 58:1). If ye warn not the sinner and he die in his sins, I will require his life at your hands. His blood shall be upon you, who have failed to speak words of warning (Ezek. 3:18), The time of trouble such as never was, is upon the world; the time of testing is upon the church. Many walk as enemies of the true gospel. We are certainly in the choosing time when many are called, but few are chosen (Matt. 20:16; 22:14). Let us be watchful that no man take our crown (Rev, 3:9).

FLORA A. KNAPP.

The Restitution
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Editorial

Coming in The Restitution: The Christadelphians of Springfield, Mo., on "Mortal Emergence," and a rejoiner by the Editor of The Restitution.

Discussion on Immortality between Rev. H. W. Frost, of the China Inland Mission, and Brother R. H. Judd, Mr. Frost is a prominent cleryman and is looked upon as an able exponent of the orthodox doctrine. Readers of The Restitution need no introduction to Brother Judd. His many interesting and instructive articles appearing in the paper from time to time have endeared him to our readers who hold him in high esteem as a teacher who rightly divides the word of truth. Brother Judd's answer to Mr. Frost is fully up to the high standard he has maintained in previous articles. Order extra copies in advance. This will make an excellent article to give to the stranger.

Cleveland Miscellanies

August 7th, after making the good confession of faith, the following friends were helped to put on Christ's name by baptism: George Miller and his wife (a case of reimmersion with Brother Miller); and James Bowden, formerly a Presbyterian. Brother and Sister Miller came here from Maryland, Brother Bowden from Canada.

August 11th in the Baptist church in Mount Vernon, Ohio, the following put on the saving name of Jesus after years of prayerful meditation and study of the truth. They are intelligent believers and zealous as they are intelligent. Their names in the order of their baptisms follow: Mrs. Leora N. Spindler, Mr. Austin T. Spindler, and Mr. Amos L. Beckholt, all formerly Disciples. Brother Buckmaster rejoices much at the obedience of these friends, as he was entirely alone in the faith. Brother Beckholt is a semi-invalid, and immediately after Brother Spindler had been baptized he helped administer the ordinance for Brother Beckholt, his physical condition requiring two administrators. Only a few sympathetic friends were present as witnesses, but the occasion was peculiarly impressive, and will long remain with those present as a matter too sacred to tell.

ROBT. G. HUGGINS,

A House Divided

THE JUNE 21st and 28th issues of The Restitution having made public the effort emanating from Oregon, Illinois, known as "The General Assembly of the Chuch of God," we are constrained to give expression to some of our thoughts arising from the said appeal.

As we understand it, this is an attempt being made, through organization, to unite a scattered and divided household, so that it may work together more unitedly and efficiently. Surely this is a worthy object, But the question is, Is this being done in such a manner as to promise success? For if it is not, then it is doomed to failure.

In The Restitution of July 5th, Brother Huggins has called attention to the fact that this organization lacks a satisfactory and comprehensive creed, or recognized basis of fellowship. We agree with him that this is the great obstacle which stands in the way of the co-operation so essential to success. The true church of God cannot accept such a creed as that formulated by the promoters of the movement. It is impossible for us to accept it because it is deficient in many ways; lacking in those essential scriptural principles upon which depend our very claims as members of the body of Christ. Its defects are very noticeable. Its omissions are still more noticeable. Why leave out so many of the absolutely essential "principles of the doctrines of Christ?"

The commendable efforts being made looking to a union of the scattered and divided body, are worthy of the encourgement of every rightminded brother and sister, IF THIS CAN BE ACCOMPLISHED ON A SCRIPTURAL BASIS! We have for a long time deplored the divided state of the body. We welcome any effort put forth looking toward unity, providing the endeavors are based upon sound principles. Therefore, if those behind this movement desire to accomplish what others have failed to bring about, this can only be done by meeting the demand, as a basis of fellowship, of a creed comprising all the essential principles of our "most holy faith" which are plainly revealed in God's word and accepted and taught by us; which they have failed to do in the "brief statement of biblical teachings" that we are asked to accept.

We respectfully submit that those who accept this statement as representing and embracing biblical facts at present commonly accepted and taught by the people of the church of God "have erred concerning the faith," have overstepped the line in their anxiety for unity, and have departed from sound principles. We believe however, that many of those separated from us are sufficiently agreed with ourselves upon first principles to be within the bounds of our basis of fellowship, if they would only separate from certain theories and hobbies to which they cling, or from certain associations where fellowship without a basis is in force. But we cannot close our eyes to the fact that some have need to change their belief before we could consistently receive them.

If there are any who do not know the principles which separate us, it is most certainly their business, yes, their duty, to find out, so that each one may "be persuaded in his own mind;" for in this important matter there can be no case in which if "ignorance is bliss 'tis folly to be wise." Let none forget that perversion of the gospel of Christ forfeits all claim to salvation (Gal. 1:6-12). Personalities of the past can certainly well be left out; and questions of minor importance which have been a source of wrangling and division if treated in the spirit of patience and humility, could be so harmonized and understood that they need be no barrier to that union which alone is based on purity and peace. But the primary and fundamental principles involved, must receive consideration and cannot be ignored and set aside.

Dear ones in Christ, let us then maintain these sacred principles; let us 'earnestly contend for the faith;" let us state our case on every occasion in such a way that it may be clearly and fully understood; let us seek the fellowship of all who agree with these principles; but let us not be guilty of changing our basis of fellowship which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." With the Master at the door and not knowing how soon we may be called into his presence, it is of the utmost importance that brethren cease from strife and smiting one another, and strive to walk in the bonds of love and peace so we may be meet for the Master's approval in the day of his appearing and kingdom,

STERLING P. GROVES.

Redeemed to Give and Serve

I HAVE asked you dear brothers and sisters to give to our Working Fund for the sake of him who loved you and gave himself for you. I have taken you to Calvary and have shown you what that giving meant to him.

I have assured you that there is nothing wrong in giving money that is to be used in an honorable business way, to earn the means whereby the heavy expenses not covered by subscriptions to The Restitution can be met, and it continue to live, to be a comfort to us and the blessed instrument in God's hands of saving others.

I have told you that, like the little drummer boy, I have never learned to beat a retreat. My notes are the clarion notes of victory. I see no obstacles in the way that cannot be overcome. If high costs of living is pleaded, I think of the Israelite who would not touch his tithe money, even to bury his dead, and of the poor Macedonians who out of deep poverty gave freely and joyfully to the Lord.

O we must give! come on! fall into line; we cannot be beaten. God is with us, he has illimitable power, untold riches. Obey him. He says, "If ye walk in my statutes and keep my commandments and do them, then will I give you rain in due season, and the earth shall yield her increase, and the trees of the field shall yield their fruit. and your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing time, and ye shall eat your bread to the full and dwell in your land safely." "And I will give peace to the land, and ye shall lie down and none shall make you afraid, and I will rid evil beasts out of your land, neither shall the sword go through your land" (Lev, 26:3-6).

Obey and God will see to it that you are fed and clothed. If you give as he has commanded, he has promised "to satisfy your soul," even in the severest famine.

The Israelites were brought out of the house of bondage to serve and to give (Lev. 28:13; Deut. 6:21-25; 7:8-15). We gather this, because they were to keep his commandments, his statutes, and his judgments," and giving was one of these. They were to give every day, all through the year. Their first born children were the Lord's and must be redeemed with money. One tribe out of all the tribes was the Lord's for it says in Exodus 18:18, "The Lord thy God hath chosen him (Levi) out of all the tribes, to minister in the name of the Lord, him and his sons forever, They shall have no inheritance among their brethren; the Lord is their inheritance."

They were to have part of certain offerings, whether ox or sheep, the first fruits of the corn, the wine and the oil, the first fleece of the sheep, the first born males of the flocks and the herds, and a tenth of all the produce of the ground, and of the flocks and herds were to be theirs, save what was used in the festival celebrations in which all shared alike; the stranger, the widow, the fatherless being not forgotten.

They gave sin-offerings, trespass offerings, meat offerings, free-will offerings, thanksgiving offerings, gave for the tabernacle, gave for the building of the temple. And if they were redeemed out of the house of bondage to serve and to give, much more are we. "Blessed be the Lord God of Israel: for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets since the world began; that we should be saved from our enemies and from the hand of all that hate us, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our lives."

Serving is keeping his commandments, and he has commanded us to bring all our tithes into his storehouse.

Previously acknowledged	$ 254.50
Susan Mitchell	6.00
Sister Wm. Ross	2.50
Alice Stafford	10 00
Total	$ 272.00

S. ROXANA WINCE.

Report of Indiana Conference

THE ANNUAL Conference of the churches of God met at North Salem, July 15-17 inclusive. Brother Huffer called a business meeting Friday P. M, The roll of churches was called, most of them answering either by report or delegate, after which Brother F. L. Austin and D. E. VanVactor gave a very interesting discussion on the General Conference. The meeting adjourned to meet Saturday A. M.

Saturday forenoon the conference again convened to finish the work. The financial report was read and accepted, after which the discussion on the General Conference was continued, The Conference ratified the proposed constitution and Leroy Austin was appointed by the chair to get a questionaire before the membership, and empowered to draw on the treasurer for expenses of such work. Brother VanVactor was elected to represent Indiana at the General Conference, and $30 voted for his expenses.

After careful consideration the date for the next Bible School and Conference was set to begin August 10, 1922.

A resolution was carried to set aside the constitutional rule of delegate vote and vote by ballot. The following officers were chosen for the coming year:

President	Wm. Huffer
1st Vice President	Floyd Stilson
2nd Vice President	J. W. Burgett
Secretary	Maud Austin
Treasurer	J. J, Snodgrass

MAUD AUSTIN, Sec.

Manifestation of God in Christ

BIBLE DECLARATIONS on the fact that God is a unit are both express and manifold. Moses, the Psalms, the prophets with Christ and the apostles, all lay down and enforce the doctrine that there is "none other God but one." Old Testament affirmations are repeated in the New. The introduction of Christ upon the scene called for no alteration in the original doctrine. That being plainly recognized in the New Testamnet writings (Mark 12:29; Matt. 23:9; 1 Cor. 8:6; Eph. 4:6) it must be as plainly evident that all that therein is said of Christ must be interpreted in harmony with the unalterable fact so universally attested in the divine communications, first to Israel (Deut, 6:4) and afterwards to the Gentiles (1 Cor. 8:4-6) But while the Eternal Power is one, he revealed himself to Israel as "the Lord of hosts," and Ail Shaddai (commonly rendered God Almighty) signifying s rength of mighty ones. These mighty ones or Shaddai or Ail in plural manifestation, hence in the Hebrew Scriptures they are styled Elohim, which is the plural of Ail. To the mere English reader this is somewhat obscured by the uniform rendering of both terms by the word of God. The multitude of powers expressed by the plural Hebrew term constitute the "heavenly host" referred to in the words "and suddenly there was with the (proclaiming) angel a multitude of the heavenly host" (Luke 2:13). These were angels, and were so recognized by Jacob, for when a number of them met him, he said, "this is God's host" (Gen. 32:2). Now, these angels are the "similitudes" of Yahweh, as it is said in Numbers 12:8. Adam, Abraham, Isaac, Jacob, Moses, and others were permitted to see such, but Israel at Sinai was only permitted to hear his voice of the divine presence, they saw no similitude, as it is written, "Yahweh spake to you out of the midst of the fire, ye heard the voice of the words, but saw no similitude" (Duet. 6:12),

The reason of the absence of the angelic similitude of Yahweh upon the occasion of the nation's constitution into the kingdom of God, was that they might have no ground for making to themselves any idolatrous image or similitude of what they had seen (Deut, 4:15, 16). These are the 'morning stars" that sang together, and the sons of God, that shouted for joy, when the foundations of the earth were laid (Job 38:7), and who also rested from their labor and were refreshed when the work was finished (Exod. 31:17). Instead therefore, of "three in one," the Bible gives us a multitude in one, as it is written, "The chariots of God are twenty thousand, even thousands of angels" (Psa. 68:17). These are all the intelligent individualizations of his spirit, the embodiments of his power and wisdom the multiplication of himself after the patern of the father of a family. A further angelic sonship is contemplated in the purpose of the gospel, which provides for the final development of "children of God," and "children of the resurrection," "equal to the angels" (Luke 20:36), Of these Christ is the captain and "first-born among many brethren" (Rom. 8:29; Heb. 2:10-13). The final head of a community of immortals whose symbolic number is 144,000; all of them at last sons of power and common partakers with their exalted Lord and Master of the "divine nature."

This view of the case cannot be better presented than in the words of Christ himself—"go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God" (John 20:17). This, while it represents the present privileges of mortal sonship, comprehends at last the eternal relation which all the redeemed family of God will finally sustain to the great Creator and Father of all. All of them permanent developments of the Spirit of God, and all of them resplendent as the sun, and as bright and abiding and exalted as the stars of heaven. This gives us one Father-power, out of whose all encircling Spirit all things have come that appear, and will come that are not yet manifest. This one great first cause will never disappear from the recognition of the saved. Thus while Unitarianism merely negatives the Trinity, the revelation of God's purpose gives us something in its place that fills us with "wonder, love, and praise." Something that leads us to see that the Father and his Spirit are necessarily and eternally one, just as a man and his spirit are one; something that gives us to see Christ—"that he is the Son of God" (Acts 9:20), as was attested in the apostolic message. Not "God the Son" in the Trinitarian sense, but the Son of God in the way recorded in the narrative of his advent among men. "The Holy Spirit (said the angel Gabriel to Mary) shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also the holy thing which shall be born of thee shall be called the Son of God" (Luke 1:36), This is at once simple and intelligible. We see the generating Spirit-power of the Highest in operation, with the result of a Son. Jesus is, therefore, the image of the Father's character engraven upon tables of flesh. The Father's character was therefore latent in the new born babe, and only required time to manifest itself in the unique life and love of him who "spake as never man spake" before. Jesus did not say "he that seeth me seeth Gabriel, or the angel of the covenant;" but "he that seeth me seeth the Father."

And this is just what we are everywhere in the Scripture taught to see in Christ. His own version of the matter puts it out of our power to take any other view, "I and my Father (says he) are one." He is the "word of life" made flesh; the Father's eternal life, manifested among men, first in the mental attributes of the Spirit, and subsequently in the physical incorporation of the Spirit. This is all plainly evident in another description which Christ gives of the case—"As the Father hath life in himself, so hath he given to the Son to have life in himself." Now the power of life in any sense is the Spirit as it is written, "The Spirit of God is in my nostrils," but more is the Spirit the power of immortality—for this is the subduing energy by which at last Christ will change the bodies of our present humiliation into harmony with the body of glory. But the Spirit is not only power and life, but is wisdom and purity, hence it is designated Holy Spirit, and holy men are said to have been moved by it to the utterance of the divine will. Now Christ is the sum total of this will in all particulars, the exemplary embodiment of the two great commandments, and all they comprehended—in a word he was a living Bible an wholly inspired Bible by all means; for, he says, "my words, they are Spirit and they are life." In the days of his flesh he was the mind of the Father the same to which the apostle refers when he says, "let this mind be in you which was in Christ Jesus." Now, since his ascension to the Father's nature he is the "express image of his person" in all other particulars. Thus, the phrase "the name of the Father, and of the Son, and of the Holy Spirit," instead of suggesting the three co-eternal Gods of the Trinitarian hypothesis, gather together into one the great facts in the mystery of godliness, viz., that the Father was manifested in the Son by the Holy Spirit. "Herein is love," and wisdom combined, such as no Trinitaran or semi-Trinitarian theory can boast The one presents us with high implacable dignity, and consequent substitutionary sacrifice of the co-eternal son-God; while the other gives us the ravishing picture of God in Christ, reconciling the world unto himself."

Belief

HAVING WRITTEN an article on the necessity of works, I now wish to show the absolute necessity of true faith (which is belief) lest some might be led to believe, as does the apostate church, that just being good, or following the dictates of conscience will save us.

Now the Scriptures say: "Faith without works is dead" (James 2:20). And it also says without faith (belief) it is impossible to please God (Heb. 11:6), We see that faith and works must be joined together. We noted in the previous article what the works of righteousness are. Now let us see what things are to be believed in order to have true faith. In Acts 8:27-39 we find the man from Ethiopia asking what doth hinder me to be baptized. We find from Philip's answer, nothing but lack of true belief—"If thou believest with all thine heart thou mayest." Undoubtedly this man had the true belief of the things of the kingdom. We are led to this conclusion from the fact that he was reading the Scriptures and had been worshipping at Jerusalem. The Jews had the knowledge and belief of the glorious reign of the Messiah. When added to this knowledge the Ethiopian understood and believed the things of the name of Jesus, he had the true belief (faith) necessary to a valid baptism in water.

Turning to Acts 8:1-12 we find this same Philip preaching to the Samaritans the things concerning the kingdom of God, and the name of Jesus Christ as the things to be believed before baptism into the name of Jesus Christ. This is the faith to have, and when obeyed in baptism and then combined with works following, makes one a child of God, an heir to the kingdom, and a recipient of eternal life when he who is our life shall appear (Col. 3:4).

Thus we see that faith alone (belief), even of all things written, cannot make one a child of God, without works following; because even the devils (adversaries of God) believe, Neither will works save without faith; because only by coming into Christ by a figurative death, burial, and resurrection can we become heirs with him, heirs of the kingdom, and heirs to eternal life.

The Scriptures quoted show without question that the true faith must precede baptism. Let us hold fast the faith and show to the world, and the brethren, that faith by our works (James 2:18).

FLORA A. KNAPP.

Hebrew Plural for "Life"

SOMETIMES CURRENT theology tries to establish the doctrine of the deathlessness of man by telling us that Adam had two lives: one a temporal life, and the other an immortal and deathless life. They found this on the fact that "breath of life" in Gen. 2:7, is "breath of lives" in the Hebrew. But we shall soon see if this proves anything at all, it proves too much. The Hebrew for "tree of life" in Gen. 2:9 is "tree of lives." Did that tree have two lives? In the Hebrew of Gen. 3:14 we read concerning the serpent, "All the days of thy lives." Did the serpent have two lives? In Gen. 3:17 it is "lives," and applies to beasts as well as man. Has a beast two lives? In Gen. 7:11 it is "lives," and in Gen. 7:15 it is "lives." The reference here is very plainly to beasts, for it is "two and two of all flesh, wherein is the breath of lives." Did these beasts have two lives? So in Gen. 7:22. In Gen. 9:5 the English and Hebrew read, "blood of your lives." Has the blood two lives? In Gen. 47:9 it is "lives" in the Hebrew, in both cases.

This is sufficient to explode the theory that the Hebrew use of the plural "lives" teaches that man has two lives, the one the perishable life and the other the imperishable and undying life, for, the word "lives" is also used when speaking of beasts.

There is no proof in the English or the Hebrew that man has an undying nature. He is everywhere spoken of as being mortal, perishable, corruptible, and doomed to death. Death is an "enemy" (1 Cor. 15:26) and not a friend. Death does not glorify as song writers have said; it kills. And resurrection is necessary or man is eternally dead.—J, J. Schaumburg, Editor of "Messiah's Advocate."

The Mystery of Godliness

Once to every man and nation
Comes the moment to decide,
In the strife twixt truth and error
For the good or evil side,
Some great cause -God's new Messiah,
Offers each the bloom or blight—
Sets the goats upon the left hand,
And the sheep upon the right;
And the choice goes by forever
Twixt that darkness and that light,
Then the side with truth is noble
When you share her wretched crust;
Ere her cause brings fame and profit,
And 'tis properous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his object spirit
Till his Lord is crucified;
And the multitude makes virtue
Of the faith they have denied.
Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be a scaffold,
And upon the throne be Wrong,—
Careless seems the great avenger,
History's pages but record
One death grapple in the darkness
Twixt false systems and the word;
Truth forever on the scaffold.
Wrong forever on the throne—
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.—Lowell. Selected by Sister Garard.

AGED SEEDS

There is much prettiness in the story of the Ancient Egyptians seeds. The seeds are found in many wrappings, usually in the cerements of some princess or girl of high lineage who died five or six millenniums ago, The seeds are brought to America and planted. They germinate. They produce plants and beautiful flowers. Yes, there is much prettiness in the storeis; much more prettiness than truth.

The latest story of mummy seeds comes from Baltimore. The seed in question was found clasped in the hand of a girl who had been dead some 5000 years. It was planted, and has already produced sweet pea blossoms. It is a glorious tale, but absolutely and altogether mendacious.

Somewhere between the mummy and Baltimore there has been a break. Deception has leaked in No seed 5000 years old ever did germinate, ever could germinate, or ever will germinate.

Only living seeds germinate. And seeds do not live long. There are exceptions, but there are no living seeds even half a century old, to say nothing of over fifty centuries. Seeds die, just as all living matter dies. And a dead seed will produce no more sweet peas than a pebble or a pill.—Selected by the Editor.

COMET FOLLOWS IN WAKE OF BIG ELECTRICAL STORM

Saskatoon, Sask., July 8.—A terrific hail, wind, rain and electric storm which swept the Canora, Sask., district Thursday evening, damaging crops, flattening garden stuff and transforming roads into rivers of mud, was followed by an astral phenomenon, in the shape of a comet which tore through a clear sky in a train of sparks. The big red ball made a whizzing noise as it travelled in a northeasterly direction and exploded, leaving a small cloud in the heavens. The strange sight was visible for a score of miles on all sides of Canora, Damage done by the hailstones, which in some parts measured half an inch in diameter, has not yet been estimated, though farmers say their loss will be considerable.—Selected by Susan Howard.

* * *

Every man is the builder of a temple, called his body, to the god he worships, after a style purely his own, nor can he get off by hammering marble instead. We are all sculptors and painters, and our material is our own flesh and blood and bones. Any nobleness begins at once to refine a man's features, any meanness or sensuality to imbrute them.

* * *

A weak mind sinks under prosperity, as well as under adversity. A strong and deep one has two highest tides, when the moon is at the full, and when there is no moon.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

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The Good Time Coming

The good time is coming, yet it tarrieth long,
  We have heard it in story, in verse and in song;
The kingdom is coming, do you know? do you care?
  Are you anxiously waiting? do you long to be there?

The prophets of old the glad vision have seen,
  Of Eden restored, with its fields ever green:
That country all glorious, tranquil and fair;
  The righteous with Jesus his kingdom shall share.

All there shall be happy as in Eden of old,
  The righteous shall walk those streets of gold;
Sweet streams from the throne of the Lord shall flow,
  And heal the dead waters wherever they go.

There on its banks grow the life giving tree,
  Its leaves for the healing of the nations shall be;
There'll be rest in the kingdom for the good and the true,
  When Jesus shall reign, and make all things new.

Then, Israel all gathered from the ends of the earth,
  Shall serve King Jesus with song and with mirth;
They shall hear the call of Abraham's God,
  They shall come forth and pass under the rod.

The last trumpet's call the twelve apostles shall bring,
  To rule over Israel, 'neath Jesus their King;
The risen saints, patriarchs and martyrs of old,
  All there with their white robes and harps of gold.

The shout of the ransomed shall ascend to the sky,
  They immortal like Jesus, can never more die:
Then God shall come down and abide with men,
  And all shall be happy and glorious then.

J. E. HOGARTH.

* * *

"Glory to God in the highest; on earth peace."

The Restoration of Israel and Zionism

THE GOSPEL Herald in its issue of Sept. 27, 1919, under the heading, "Notes Concerning the Jews and Prophecy," prints the following: "The Jews are seeking to dissociate themselves from Bolshevikism as far as possible, and point out that although Trotsky and Zinovieff are Jews, Lenine is the son of a Russian proprietor, Tchitcherin of a Russian nobleman and Lomarcharski, Tomski, and Rikov are not Jews.

"The Jewish flag on the high seas is a new thing in international life. Passenger and cargo vessels of Jewish ownership, plying between Jaffa, Constantinople, and Odessa, have received permission from the British authorities to fly the Jewish flag. This is a clear indication of the budding of Jewish nationalism and warns us that the fulfilmen of prophecy will not be slow from now on. Also Palestine will soon have its own stamp. Palestine is now the only nation which has no postage stamp of its own. But representatives of the Zionist movement in Londen have informed London philatelists this anomaly promises soon to be rectified. Pending the preparation of definite designs, stamps sold by the British Army Post Office in adjacent former enemy territory are being utilized by overprinting the word "Palestine,"

"A little while ago opposers of the Zionist movement objected that no Jews would want to go back to Palestine, but the press dispatches state that an attempt is being made to limit Jewish immigration into Palestine to 50,000 per year.

"A special missioner from Palestine to America, Yehudah Barak, speaking in Boston recently, uttered striking prophecy ,the fulfilment of which will be looked for with interest by others besides the Jews themselves: 'The day will come soon when, in the city of Washington, there will be a beautiful building, the home of the ambassador of the Hebrew Republic, and above the building will wave the beautiful flag of Judea, white and blue.'

"Rev. C. H. Gill, who has just returned from the Holy Land, maintains that in the immediate future, the best workers in the gospel cause should be available for Palestine, and particularly for the city of Jerusalem, which is the new heart of Jewry. So he said, a few days ago, from the platform of the London Jews Society. He added: "The Zionists, who are not professedly religious people, but simply bent on nationalism, are going to oppose us tooth and nail. When we understand and think of all they have suffered at the hands of a nominal Christianity, we bow our heads with shame, and do not blame them But we must recognize the facts. The Zionists are going to oppose us, because they cannot distinguish between the message of the full gospel of Christ and a persecuting Christianity, until they have had experience of it, It rests with us to give them a Christianity which will be a power to lead and direct them aright.'

"A well known American sculptor in Paris has been given much press publicity in his advocacy of the establishment of a world capital in America. His idea is : 'A monumental, modern, hygienic city, so comprehensive and practical as to house and deal with those questions which are common to all peoples alike, and the solution of which is necessary for their mental, physical and spiritual progress. Why should not such a city be unveiled upon the Atlantic coast ? It would be in keeping with its noblest records of union and democracy, and this springing into reality from virgin soil. would undoubtedly extend its lights far down the unseen corridors of time and illumine and give encouragement to the yet unborn.' How typical of the vision of a man 'under the sun' (Eccl. 1:3). On the other hand, we see forces above the sun moving in the direction of a spot 'beautiful fòr situation and the joy of the whole earth' (Psa. 48:2).

"Two thousand Christians recently assembled at the Jewish Prophetic Conference held at Moody Bible Institute, Chicago, passed resolutions expressing their sympathy with the Jewish people. Part of the resolutions follow : 'Be it resolved, that we pledge ourselves daily to pray to the God of Abraham, Isaac and Jacob, the God and Father of our Lord Jesus Christ, David's son and David's Lord, that the day may speedily come when the dark shadows of 2000 years may flee away, and the long promised day of righteousness and peace may come for Israel's race, We also pledge ourselves to pray that the hearts of the beloved Jewish people may be turned to their our sacred Scripture, and that they may turn back to the law and to the testimony, so that they may see him who is our Savior and their coming King, and learn from their own prophets that which will soon come to pass. And furthermore be it resolved, that we express in every other possible way our sympathy to the Jewish people in the present crisis, doing whatever we can in their behalf, and that a copy of these resolutions be sent to the President of the United States.' Surely a movement of this kind may be regarded as a sign of the times."

The following is copied from the Cleveland News under the heading "In Justice to Jews," by Benjamin Karr : "Striking evidence is given in recent statistics compiled in Berlin showing the distribution of the Jewish population of the world, that it is a great mistake to suppose, as some Americans do, that where there are most Jews there is most bolshevism. The proof is all the more convincing because the tables of figures are purely mathematical and having nothing to do with propaganda or arguments of any kind. According to this latest attempt to determine the Jewish population of varions countries, there are 3,300,000 Jews in Poland, but only 900,000 in Russia, including Siberia. Dr. David Trietsch, the Jewish authority who gathered the statistics and made the estimates, places the Jewish population of the Ukraine, a country of uncertain boundaries and indeed of precarious existence, at 3,200,000. He says there are 3,100,000 Jews in the United States, Russia is Bolshevist through the Jews constitute about twenty per cent of all the inhabitants. The Ukraine has nearly as large a population of Jews as Poland, but the Ukraine is not in the hands of Ukraine Bolshevists.

These facts prove that the tendency to red revolution is far from running parallel to the proportion of Jews in the countries of eastern Europe, a afce worth remembering. If it is kept in mind by Americans they will be much less likely to do injustice to Jews in their detestation of the Bolshevists and all their works. One of the latest and most significant outcomings of Bolshevist oppression in Russia is the arrest of 75 delegates and alternates to the "All-Russian Zionist Congress" which met in Moscow late in April. The news of this wholesale incarceration of Russian Jews is told by the Bolshevist government itself. The excuse given is that "extraordinary secrecy" was observed regarding the meeting of this Zionist congress and that communications have passed to and from powers which are members of the "entente." It is also charged by the Sovit tyrants that a large proportion of those arrested were not connected with the Zionist movement. All of which means of course, that the Lenine-Trotzky government is exceedingly suspicious of the Jews who still remain true to their ancient faith, It is only among the apostate Jews that have forsaken all religion that the Bolshevist despots find followers who are of the race long persecuted in Russia. Because the Jews are much abler and keener, intellectually than the vast majority of the Russians who are not Jews, and far more energetic, it has naturally

been a feature of the Bolshevist movement that leadership is largely in Jewish hands, but that does not mean that Jews constitute a majority or even a large minority of the Bolshevists themselves. On the contrary, there is evidence that much the larger part of the Jews in Russia are opposed to Bolshivism clearly, that is true of the Zionists, if the Bolshevist tyrants know their friends from their foes.

STERLING P. GROVES.

Did Jesus Personally Pre-exist

THE IDEA is held my many that Christ pre-existed and was in a certain sense the creator of his mother. We can not subscribe to such an idea. We regard it as the twin brother of immortal soulism. And as proof that the idea is not of the truth we submit the following arguments as some of the reasons why we so think :

1. "The chief of the creation of God" (Rev. 3:14). Priestley, Wakefield, and John Pye Smith, D. D. F. G. S. F. R. S. versions, Could he exist before he was "created" ? Is it possible ? "Creation" of which he is the "chief" means a bringing into existence. Could he exist before he was brought into existence ? The question answers itself,

"He is the most excellent and first (chief) of all the works of God." Sebastian Castilo, Prof. of Greek at Basil (b. 1515, d. 1569).

"The head of the creation of God," Samuel Clark's version.

2. "God sent his only begotten Son into the world" (1 John 4:9). Was he a Son in fact before he was begotten ?

3, Which was first, the mother or the child ?

4. Can a child be born without a mother and before her existence ?

5. Can a son at birth be older than his mother?

6. Can a son be "born" before he was "begotten ?"

7. Can a son exist without a father to "beget" him or a mother to conceive him ? If not, then who was Christ's mother before this world was ?

8. If a child must be born in a certain town, could he be born in that town before it had an existence ? "Jesus was born in Bethlehem of Judea, in the days of Herod the king, for thus it is written by the prophet : And thou Bethlehem in the land of Judah art not least among the princes of Juda ; for out of thee shall come a governor that shall rule my people Israel" (Matt. 2:1-6).

9. Which was the first, Bethlehem or Christ ?

10, Can a thing be made before the existence of the material of which it was made ?

11. Which was first, dust or Adam ?

12. Which was first, "seed" or the product of the "seed" ? "The book of the generation, the son of David, the son of Abraham" (Matt. 1:1). "Remember that Jesus Christ of the seed of David was raised from the dead" (2 Tim. 2:8). "Of this man's (David's) seed hath God raised unto Israel a Savior, Jesus Christ, according to his promise" (Acts 13:23).

13. Which was first, the type or the anti-type?

14, Was Abel's Lamb a type of Christ ?

15. Which was first, the prophecy, or that foretold by the prophet ? "Behold a virgin shall conceive." "Unto us a child is born."

16. Was this son "born" before Isaiah lived ?

17. Can the second exist before the first ?

18. Which was first, the "first Adam" or the "last Adam" ?

19. Was the virgin the mother of Christ ? "And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee : therefore that holy thing which shall be born of thee shall be called the Son of God." Was he a living son before thus begotten ?

20. What was formed by the reproductive organs of Mary ? Was it not the body of our Lord ? If so, then how could Jesus pre-exist in as much as that "holy thing" formed by those organs was declared to be the "Son of God ?"

21. Which was the first, the sixty-nine weeks or the Messiah ? "Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and three score and two weeks." In 69 weeks are 483 days used in this prophecy to represent 483 years, which was just the time between the decree of Cyrus to "restore" and rebuild Jerusalem unto the Messiah, the Prince or the true birth of Christ.

22. Which was first, the object made or the material of which it was made ? "His Son Jesus Christ, our Lord, which was made of the seed of David."

23. Which was first, the law or Christ ? "For the law was our schoolmaster to bring us unto Christ."

24. Could Christ be "sent into the world" before he was born ? "When the fulness of time was come, God sent forth his Son, made of a woman, made under the law."

25. If he was made "under the law," did he exist before the law ?

26. "God gave his only begotten Son." Can one have life and consciousness before he is begotten ?

27. Can there be a begotten son before the existence of the mother ?

28. If there was a pre-existent Christ, what became of that one when the true and real one was begotten ?

29. Which was the first, the "Son of God" or "Son of Man" ?

30, Are there any inorganic living beings ?

31. If Christ had a pre-existence, was he then a living being ?

32. If Christ was a pre-existent living being, was he not necessarily organic or material ?

33. Does not begettal and conception produce mind as well as body ? If so, then could it pre-exist any more than his body in as much as both were produced by her ?

34. Was "the first Adam" a living being before he was created ?

35. Was the "last Adam" a living being before he was begotten ?

36. Has an unbegotten child any knowledge ?

37. Did a pre-existent Christ become a son of Mary ?

38. Can two beings become one ?

39. What came to Mary besides the Holy Spirit ?

40. Is the Holy Spirit the pre-existent Son of God ?

41. "Thou art my Son, this day have I begotten thee." Was he begotten before that "day ?" or on that day ? Just as sure as this passage is true, Jesus was not begotten before that "day." Oh you may say this refers to his resurrection because it says, "He hath raised up Jesus again." But "again" is a supplied word. It is rendered as follows by Rotherham : "That God hath fulfilled the same for our children by raising up Jesus ; as also in the second Psalm it is written : My son art thou: I this day have begotten thee." "Raised" here is used in the sense it is used in verse 22, 23, and in Acts 3:22.

42. "It behooved him to be made like unto his brethren in all things." Could he exist before he was "made" ?

43. "A prophet shall the Lord my God raise up from among you like unto me." Was this "prophet" then existent when Moses said, "God shall raise up--cause to exist—a prophet" ? In as much as he was to be "raised up"—caused to exist--"from among you," could he be older than the "you" ?

44. "I have formed thee from the womb to be my servant." Could he exist before he was "formed" ?

45. In conclusion, it is absolutely certain that the "first Adam" was made of dust or he was not, It is absolutely certain that if he was made of dust as declared in the Bible, that the dust existed before he was made. It is also absolutely certain that Christ, the "last Adam," was "made of a woman" or he was not. It is also absolutely certain if he was "made of a woman," as declared in the Bible, that the woman existed before he was made.

JOHN R. FISK, Jr.

The Gift of God

BELOVED : SUPPOSE it had been you or I drawing water from the well upon which sat Jesus the anointed Son of God : would we have recognized him or would we have failed as the woman of Samaria did ?

Suppose God's spirit rested upon us as it did John the Baptist even before his birth : would we raise the question as he did, "Art thou he that should come, or look we for another ?"

Suppose we were the two on the way to Emmaus who confessed that Jesus of Nazareth was a prophet mighty in deed and word before God, and all the people, and the stranger who, "beginning at Moses and all the prophets expounded unto them in all the Scriptures the things concerning himself ;" would we as they, have failed utterly to recognize him ?

Yet he did aver that the things concerning himself were written in the law of Moses, and in the prophets, and in the Psalms. For four thousand years God's prophets testified to these things, and note well this point, only Jesus among men fully comprehended it ; no wonder he marvelled at their unbelief.

At his baptism, God acknowledged him saying, "This is my beloved Son in whom I am well pleased." Isaiah speaking for the prophets asks, "Who hath believed our report ? and to whom is the arm of the law revealed ?" Jesus knew the book of Isaiah and could intelligently quote from it. Hence sometime I think he was not surprised at the manner his people received him. "He came unto his own and his own received him not." Why ? we sometimes ask. Well, it seems to me it was because of the meek humility which bore no similarity to anything that men were and are accustomed to call great. His family was obscure ; his city despised ; his nation corrupt and enslaved. He was a servant ; he claimed himself, that he came not to be ministered unto but to minister (Mark 10:45; Phil. 2:7). Isaiah was right when he declared that "He would be despised and rejected of men."

The Jews said, "Thou art a Samaritan and hast a devil" (John 8:48). The woman of Samaria did not recognize him, yet he was the gift of God. To know God is to appreciate his great gift to the children of men, "his only begotten Son." Jesus saith unto her, "Give me to drink." That was all he asked, just a cup of cold water. Really, beloved, how little Jesus asks of any of us.

In Jesus there existed no carnal mind ; the old animosity between Jew and Samaritan found no place in his mind. Had she but recognized him as the long looked for Son of God, how different she would have acted. How gladly she would render any service, however menial.

Yes, even of the nation Paul said had they only known, they would not have crucified the Lord of glory (1 Cor. 2:8). Why then, was he not recognized ? Paul tells us : "In whom the god of this world hath blinded the minds of them which believe not lest the light of the glorious gospel of Christ. who is the image of God, should shine unto them."

Now listen : He (Jesus) took bread and blessed it and brake, and gave to them. And their eyes were opened and they knew him.

Let us go back three days into an upper room. These two friends and others with him are seated around a table. "And he took bread, and gave thanks and brake it, and gave unto them, saying, This is my body which is given for you ; this do in remembrance of me."

Notice, Jesus adopts exactly the method he instructed his disciples to follow so that they may recognize him. After he blessed and brake the bread, "their eyes were opened."

Beloved, I cannot, no I cannot, stay away from the Lord's table. I am willing to deny myself anything so that I can be there. I love to see Jesus ; and the place he has promised to meet me and reveal himself to me is in "The breaking of bread" (Matt. 18:20). Paul please make this a little clearer to my mind : I am so slow to understand. Listen, beloved to Paul, not to me. for I am nothing : "For as the body is one hath many members, and all the members of that one body, being many, are one body ; so also is Christ. For by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free ; and have been all made to drink into one spirit. For the body is not one member, but many." Thus each grain of wheat hidden in this broken bread, and each grape crushed to make this wine, represents the church, Christ's body. This is wonderful. Now I see. "The spirit itself beareth witness with our spirit that we are the children of God; and if children then heirs ; heirs of God and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together." "For our light afflictions which is but a moment, worketh for us a far more exceeding and eternal weight of glory." "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

"Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God ; therefore the world knoweth us not because it knew him not." When we think of the multitudinous host which will constitute "The name" as expressed in the formula of "The name of the Father, and of the Son, and of the Holy spirit" (Matt. 28:19) ; when we recall Jesus' prayer, "I pray for them also who shall believe through their word that they all may be one, as thou Father art in me, and I in thee, they also may be one in us : that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them ; that they may be one ; I in them and thou in me, that they may be made perfect in one." How true it is today in the world in regard to the body of Christ, the church. Paul said it was a mystery, viz., Christ and the church. The world does not know that the Lord has his representatives among them. Like Jesus in the days of his flesh, they are not invested with the glory of the world : they, like him, are despised and rejected of men, unrecognized as the future judges and rulers of the earth. But beloved we should know and recognize each other and appreciate the joy of serving one another, for "Inasmuch as ye have done unto one of the least of these, my brethren, ye have done it unto me' (Matt.25:40).

If we are with the world and participate in their ways and pleasures, they will claim us as their own. On the other hand, Jesus who was "harmless, undefiled, separate from sinners" (Heb. 7:26). "Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again ; when he suffered, he threatened not ; but committed to him that judgeth righteously" (1 Pet. 2:22, 23). Yet the world failed to recognize or own him. How much more we the members of his body imperfect as we are. But we are in God's sight through grace reckoned holy (Eph. 1:5: 7).

GEORGE B. ALLDRIDGE.

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Editorial

Subjects of the Resurrection

IN THIS article, which I will make as brief as possible, I will attempt to make a little plainer some of the things said in a former article, which, evidently, Brother Judd did not understand; and will also add a few more reasons with Scripture as proof, for my belief.

Brother Judd states that because I said: "Every sinner who has died unrepentant since the flood has died the second death," that: "the righteous man has already died the second death before the resurrection.'" The kind of a death the wicked man dies does not apply to the righteous. The righteous man never dies the second death. Keep in mind the meaning of "second death" which is the second cleansing of the world from sin (the first death or cleansing of the world from sin being at the time of the flood). When a wicked man dies the world is cleansed of that much sin; not so when a righteous man dies, because he is free from sin; and because the Spirit of him that raised up Jesus from the dead dwelleth in him, his mortal body shall be quickened (Rom. 8:11), Let me ask how. What will quicken the body of the sinner? Can the rush grow up without mire? Can the flag grow without water? (Job 8:11).

Brother Judd seems surprised at the idea of dead men being judged. Rev. 20:12 says the dead were judged out of those things which were written in the books according to their works. Because it is stated they stand he thinks they must be alive. If all the dead, both "just and unjust," and I suppose the living also, are to literally "stand" before God to be judged, there will be quite a line in waiting. If they have to give an account of everything, even to every idle word, it will take some time. Will they all remain standing? Think of the anxiety of the ones at the farthest end of the line waiting for their sentence; so few of the others having been found perfect, enter into the city and so many found wanting, pass on to the lake of fire, What would be the result if this were true?

The wicked mortal beings, who were living, would be immediately consumed and their sufferings ended; not so the resurrected ones, for we are told in Luke 20:36 that they which are accounted worthy to obtain a resurrection from the dead cannot die any more. Also 1 Cor. 15:14: "It is sown a natural body, it is raised a spiritual body." So these must endure the pangs of eternal torment. Brother Judd admits that the Scriptures teach some of the wicked will never see life a second time. How will it be known which are the ones to be left in their graves if the dead are not judged? Why are only a part of the wicked so favored?

He further says that "Scripture distinctly states there will be a resurrection both of the just and the unjust." Of course he refers to Acts 24:15. I think if he will rightly divide the word of truth, he will see that it is not Paul but the pharisees who believe in a resurrection of both the just and the unjust. Read Acts 23:8: "For the Sadducees say there is no resurrection neither angel nor spirit but the pharisees confess both." In Acts 24.15: I think the translator should have arranged the clauses differently so that it would read: "And have hope toward God that there shall be a resurrection of the dead, which they themselves also allow, both of the just and the unjust." This thought is in perfect harmony with all of Paul's argument. For instance Acts 26:6: "And now I stand and am judged for the hope of the promise made of God unto our fathers." Surely, no one will say that the promise made to the fathers include the wicked. Wherefore Paul's hope for a resurrection was for the righteous only. I might mention other places where Paul teaches by inference the rightous only will see life again, but will leave them and direct your attention to other more positive statements.

John 6:54: "Whoso eateth my flesh and dinketh my blood, hath eternal life; and I will raise him up at the last day," Consequently, if these things are not done he has not eternal life and will not be raised at the last day.

1 John 3:14: "He that loveth not his brother abideth in death." David says, speaking of the wicked, "He shall go to the generation of his fathers: they shall never see light. Man that is in honor and understandeth not is like the beasts that perish" (Psa. 49:19, 20). Will the beasts be resurrected? "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21:16).

We are told in Prov. 10:2, also 11:4, that righteousness delivereth from death. This would leave all who have not righteousness without any deliverance, Of what does righteousness consist? Would the innocence of ignorance be included in that term? We are told that Abraham believed God, and it was counted to him for righteousness. So before we can have righteousness we must have faith, and as faith without works is dead, we must also have works.

I think I have given ample proof that only those who have believed and obeyed and remained faithful until death, will be subjects of the resurrection. Read Ezek. 18:24-28.

Much more could be said and more Scripture given, but am afraid of making my article too long. Will say in couclusion, that I hope Brother Judd will not think I have especially single him out to criticise. I know there are others who have the same opinion as himself, in regard to the resurrection, and these thoughts are also addressed to them. It is only from a desire on my part to know the truth and have others to know it, that I presume to write for persons to read, who I know are far beyond me in wisdom and understanding. If I am wrong, able writers will surely hasten to put me right, and if I am right, I want others to be right also.

MRS. A. ORR.

Editorial Comments

THE ABOVE article has been on file for a considerable time, but as we had promised Sister Orr that we would make some comment upon it, and as we have not had an opportunity until now to do so, its publication has been delayed. There is

some indication of confusion in the mind of the writer of this article on the questions of who are responsible to coming judgment by the great judge of the quick and the dead. The cause of this confusion, I believe, is a failure to understand the principle of responsibility as taught in the divine word. An evidence of this confusion is seen in the following words which we quote from the article: "Brother Judd admits that the Scriptures teach that some of the wicked will never see life a second time. How will it be known which are the ones to be left in their graves, if the dead are not judged? Why are only a part of the wicked so favored?"

When the simple and beautiful principle of responsibility to God as taught in the Scriptures is understood, there can be no difficulty in answering these questions. The apostle Paul lays down this principle in his epistle to the Romans as follows:

> For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; in the day when God shall judge the secrets of men, by Jesus Christ according to my gospel (Rom. 2:11, 12, 16).

This passage deals with two classes of sinners: one class that sins in the law, and one that was outside or "without the law." The sinner that sins outside of the law of God perishes outside or beyond the pale of the law. God will not judge him by a law to which he has never become related or of which he is totally ignorant. Having lived in ignorance of God and his truth he passes out of existence without responsibility to the divine law. "Man that is in honor and understandeth not is like the beasts that perish" (Psa. 49:20). On the other hand, the sinner who sins in the law, that is, the one who has become related to the law, by knowledge or partial obedience, shall be judged by the law; when? In the grave? During the present life? Listen to Paul's answer: "IN THE DAY WHEN GOD SHALL JUDGE THE SECRETS OF MEN BY JESUS CHRIST ACCORDING TO MY GOSPEL."

These words of Paul to the Romans corroborate what Christ said to the Jews: "He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken the same shall judge him IN THE LAST DAY" (John 12:48). Christ speaks of the "last day" as the time when the true believers are to be raised up (John 6:40). It is quite evident from this, and a great deal more might be added, that there is to be a simultaneous resurrection of all who are responsible, because of their knowledge of, or relationship to, God's law; as Christ has said: "They that have done good, to the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). On the other hand, those who live their lives in ignorance of God's truth pass along the great broad way that leadeth to everlasing destruction and oblivion.

The question has often been asked: Why should God raise people from the grave to condemn them to return to it again? We might answer that by asking another: Why should men be allowed to mock God with impunity? To quote the words of the apostle Paul: "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and have counted the blood of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense saith the Lord And again, the Lord will judge his people" (Heb. 10:28-30). Read also verses 26 and 27. Here are the facts plainly stated in God's word; it is not for us to call into question the wisdom of him who created the heavens and the earth, and in whom we live and move and have our being. Let us rather humble ourselves under the mighty hand of God and strive to be worthy of that better resurrection.

Cleveland Miscellanies

Born to Brother and Sister MacKenzie, a son.

* * *

We regret to lose by removal to Florida Sister Frances Russell, and to Penslyvania Sister Blackburn.

* * *

August 28th we were pleased to have Brother Eidermiller, of Troy, Ohio, meet with us at the Lord's table.
ROBT. G. HUGGINS.

Delay in Publication

IN REPLY to several inquiries from our readers respecting the delay in receiving their papers, we desire to make it generally known that it has been caused by unavoidable circumstances.

The Restitution has never been self-supporting as the subscription list it too small, and of late still more subscribers have ceased to take the paper, and in nearly every instance their reason has been that they do not approve of certain things contained therein. The fact is The Restitution always has and always will stand unreservedly for the truth, and will not condone any doctrine while under present control, unless absolutely scriptural. This, of necessity, causes us to have to publish at a loss.

To overcome this condition we have resorted to the only feasible and honest way out of the difficulty: we have depended lately on making money to meet the deficiency by job work.

We have been handicapped here again through lack of capital to carry on a paying business, and so Sister Wince has been appealing to our faithful readers to help us out of this difficulty.

We have recently obtained a permanent order which has to be put out once a month. This we have started to do, and as we have not had sufficient funds to pay for needed extra labor we were obliged to get behind in our own paper. We have, however, by hard work nearly caught up again; and expect to be on time as usual by the first week in September; and will endeavor in future to keep on time.

It is a collossal task to attempt to do business without capital, and we trust our readers will appreciate our difficulties and help us to a better prosperity in the future.

There is no need to expatiate on Sister Wince's articles now running in The Restitution. We hope our readers will respond heartily to her appeals. May the Lord prosper us in keeping his word before the world, and edifying one another.

A. E. GRIFFITHS.

A Blessing From God

A tiny bud has blossomed today
Upon our family tree;
And every branch, and twig, and stem,
Is happy as can be.

THE TREE is that of Sister Bessie K. Walker of Procter, Montana. The "bud" blossomed into a delicate, beautiful flower on July 29th, 1921. Her name is ANNETEE ELIZABETH WALKER. Sister Walker is a conscientions worker in the vineyard of the Master. Today baby Annette's name is printed in The Restitution. Our prayer is that she so will live, labor and love that eventually her name will be written in the Lamb's book of life.. No greater glory could be hers

A. D. DONALDSON.

* * *

One forgives every thing to him who forgives himself nothing.—Chinese Proverb.

Nebraska Conference

AUGUST 20th.

CONFERENCE MET in business session with Brother James Sorensen in the chair. Meeting opened with a song. Prayer by Brother Hammond. Minutes of last meeting read and approved. Treasurer's report read as folows:

Received	$ 2189.98
Paid to Evangelist	2189.98
Conference dues collected	107.00
Taken in by table committee	115.00
Total expense of table	150.00

Moved and seconded that Treasurer's report be accepted as read. Carried.

Evangelist's report was read as follows:

Sermons	222
Money received on salary	$ 2000.00
Expense	189.98
Total amount received	2189.98
Baptized	37
Sunday Schools organized	2
Marriages	5

Set one new church in oredr.

Moved and seconded that Evangelist's report be accepted as read. Carried.

Moved by Brother Adams, seconded by Brother Courtney, that a ministerial certificate be grantd to Brother J. R. Fiske, Jr., of Caldwell, Kans. Carried.

Moved by Brother Herren, seconded by Brother White, that the Conference be held next year in Omaha. Carried.

Moved by Brother Herren, seconded by Brother Courtney, that Brother Sorensen be appointed as chairman of a committee to look after a building for the Conference to be held in; he being left free to choose the rest of the committee. Carried.

Sister Lawrence was appointed by the president to write to the different churches to remind them to send in table supplies.

Election of officers resulted as follows:

Brother P. E. Brown	President
Brother Arthur White	Vice-President
Sister Carrie Free	Secretary
Sister May White	Treasurer
Brother Almus Adams	Evangelist
Brother John Courtney	Advisor

Moved by Brother Courtney, seconded by Brother Zeller, that Brother Adam's salary be $1800 and expenses. Carried.

Letters read by the Secretary from Lucy A. McChesney, P. E. Brown and D. E. Van Vactor.

Brother R. E. Zeller, Sister Lawrence, and Sister Krogh, were appointed a committee on resolutions; who reported as follows:

We, the committee on resolutions report as follows, first:

1. Resolved, that we extend a vote of thanks to the Omaha brethren for the hospitality they have shown us, the visiting brethren.

2. Resolved, that we extend the appreriation of the Conference to the Avery brethren for the splendid assistance rendered in making our Conference most profitable and enjoyable.

3. Resolved, that we in conference assembled extend our regrets and sympathy to those faithful ones scattered abroad who, were unable to meet with us, in communion of faith.

4. Resolved, that we with one voice express our regrets that neither Brother Austin nor Brother Van Vactor, at the last moment by mitigating circumstances, were able to be with us.

5. Resolved, that we extend the thanks of the Conference to all brethren scattered abroad, who have assisted so generously in the work of the Master duing the past year.

6. Resolved, that we regret the inability of Brother Brown and Sister Free to be present with us, in their capacity of president and secretary.

7. Resolved, that the conference assembled in Omaha stand for unity and peace based on the principle of true forgiveness without proviso.

AUGUST 21st.

Meeting opened with Brother Zeller in the chair.

Minutes of last meeting read and approved.

Moved and seconded that three deelegates be sent to the General Assembly at Waterloo, Iowa. Carried.

Brother Adams, Brother Zeller, and Brother Hammond were chosen as delegates.

Moved and seconded, that the delegates be sent uninstructed. Carried.

A general discussion followed in which a number took part; with reference to our attitude towards the General Assembly. The final conclusion arrived at, was that the delegates could be trusted to guard the truth and right.

Brother Courtney then took the floor and laid before the Conference a plan to build a conference building in Omaha and a subscription was started for the same. The conference then adjourned.

The brethren were fortunate as usual in securing a good building in which to hold the conference, the auditorium and dining hall being in separate rooms in the same building, both being very commodious; and the best part of it all was the whole meeting was one of peace, unity and good will. It was one of the largest in the history of the conference, thirty-six having preeceded it. More money was raised and expended than in any year during the existence of the conference.

When we look back to the beginning of our Conference thirty-seven years ago, with a handful of believers who had moved here from other states and think how they started their evangelist out, at a dollar a day; and often unable to meet their obligations at that, and now think of them raising over two thousand dollars, with all bills paid up to date, proves that some energy has been put into the work.

The Conference has met with many discouragements during its years of existence, but it has outlived them all; and gone steadily on in the Master's work, and today stands in strength and spirituality with any.

The subjects of Brother Adams and Brother Hammond were instructive and timely, being adapted to the times and the occasion.

Brethren Banning. Sorrensen, Zeller and others gave some splendid Bible lesons.

Some faces that were present last year, were absent; the grim reaper being the cause in some cases, sickness in others. These regrets are very common, being experienced more or less every year. Some faces, however, we see that were present at the first Conference

Five states were represented, as follows: New Mexico, Colorado, Ohio, Missouri, and Nebraska.

At the close of the meeting Brother Adams gave a discourse on the Holy City, at the close of which six splendid young people identified themselves with Christ Thus closed one of the best meetings in the history of the Conference.

Now, brethren, let us commence preparing for next year, and if we are to have another Conference in this age, let us all make a special effort to be present: in this way we prepare for the great meeting of all the faithful of all ages when Jesus comes.

MARGUERITE WRIGHT, Sec. Pro. Tem.

Like our Master it is our duty and blessed privilege to open the eyes of those who are blinded by the god of this world, and let the glorious light of the gospel of peace shine in upon their minds. Wherever we find the listening ear and the soul thirsting and feeling after God, let us, like Jesus at the well of Samaria, offer the water of life to all such in every opportunity presenting itself. In so doing our experience will be the same as our Head and Master Jesus (John 4:31-34).

GEO. B. ALLDRIDGE.

Indebtedness and Obligation

WHAT WOULD God have me say to you this morning? Most emphatically that indebtenness involves obligation to pay. I have all along, in appealing to you for working fund, been writing the word "Give." It is a good word. The Master used it. He said. "Freely ye have recived, freely give." God gave to us the rich treasure of his grace, without money and without price.. We could not ransom ourselves nor redeem a brother from death. When we were helpless he "laid help on one that was mighty to save." Having been given this wonderful Savior, and all that the giving of him involves, freely, by the loving hand of God, we are to give just as freely, as lovingly, and as joyfully to others, that they too may share in the riches that have been given to us. I repeat again that we are indebted to God and that indebtedness involves obligations to pay. "Pay" is a good word, strong word. It touches us at a vital point. When we use the word "give," men find various loop holes of escape. They have their families to care for, their houses to keep in repair, machinery to buy, their children to educate, and it takes every cent they can earn to do these things. And when we do persuade them to give, they give from fear of being thought stingy, from love of approbation, or from impulse of the moment and not systematically and continuously as God would have them give.

But when we use "owe" and "pay" there is no dodging the matter. An honest man will pay what he owes, and will do it freely and joyfully and at the proper time, having kept strict account and bringing the amount that he owes, as a good steward of the grace of God. I do not mean that we are to pay God for what he has done and is going to do for us and with us. You, dear ones, who have kept faithful step with me thus far in endeavoring to find out and to follow the teachings of the word of the Lord when called upon to put our shoulders to the wheel in times of need like that which we now face will not so misunderstand me.

But God has a plan in this matter as in all things else. He does not leave things to be done in a haphazard way. He loves us too much for that. He has taken careful thought that the rich brother be not eased and the poor brother burdened; but that each give in proportion to his means. We could not do this if there was no plan to go by, no way to find out what we owe, and how to pay it, and what the results of obedience will be. The little monysyllable "tithe" solves the question.

When Jacob made that vow at Luz, or Bethel, "If God will be with me, and will keep me in this way that I go, and will give me bread . . . so that I come again to my father's house in peace, then shall the Lord be my God: and this stone which I have set up for a pillar shall be God's house, and and of all that thou shalt give me I will surely give the tenth unto thee"—he made it not only for himself but for all who should after him become followers of the God of heaven. There was really no "if" in Jacob's faith. He knew that God would be with him, and be his God, and with all his after seed as well, if children of Abraham by faith, whether by national descent or not. But tithing did not begin with Jacob; "Abraham gave tithes of all" to Melchesideck the high priest of God, and that he did so, is told us in such a natural matter of fact way, that we are left to infer that it went farther back even than him, even to the very beginning of the race. If the sacrificing of animals began just after the fall, as must have been the case, why not tithing?

Tithing was essential to God's purpose. His worship, his truth, his Levites, his high priests, his ministers, his missionaries must have the means of support, and there was no simpler, easier more practical way of providing for all such expenses, than for the Lord's people to set apart a tenth of all their increase for the Lord, payment thereof to be sacredly obligatory; not a penny to be withheld; not a penny to be spent for any other purpose, no matter how dire the exigency.

But has the New Testament made tithing obligation upon us? You can think of no place in which it commands us to give the tithe? No. you will not find any direct command to that effect, but turn to Matt. 23:23 and see what Jesus thought about it. He said to the "scribes and pharisees, hypocrites. ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law,judgment, mercy and faith. These ought ye to have done, and not to leave the other undone"—making tithing still obligatory.

Jesus, when he took his journey, delivered to his own servants his goods, giving to every man according to his ability, one, two, five, and ten talents. The increase of these talents, though equal to the original sum, were given to the Lord, thus teaching the same lesson, though the word "tithe" is not mentioned (Matt. 25:14-31). As it also is in the latter part of the same chapter, where the care of the thirsty, the hungry, the naked, the imprisoned and the strangers are so clearly and forcibly taught. Even our enemies are not left out when the matter of giving is set before us. If he hungers we are to fed him, and do him good. "Give" Jesus says, "and it shall be given unto you. good measure, pressed down, and shaken together and running over shall men give unto your bosom, for with the same measure that ye mete, withall shall it be measured unto you again" (Luke 5:38).

"The Lord has ordained that they who preach the gospel shall live of the gospel" (1 Cor. 9:7-15) and that the poor be provided for (2 Cor. 9:9). To the poor, it seems that we are to give as a matter of bounty, not as of coveteousness, not grudgingly, or of necessity or not according to the law of owe and pay, but cheerfully and bountifully. Even though we follow that law in this case, as in others though judging from 2 Cor. 9:7 it does not seem we are to do so, but that we are to give "every man according as he purposeth in his heart." But that we are to give according to that which we have and not according to that which we have not, Paul plainly teaches. Some men are not to be eased and others burdened. There must be equality; the giving must be proportionate or measured by the amount of each man's income. Hence the tenth is what we owe. The laying by of this tenth in store, every first day of the week, is the way to pay it, and the results of paying it are to have good measure pressed down and shaken together and running over, given by men into our bosoms. It has been so in my experience. Try it, dear ones, There will be no lack of money when the Lord calls, if you all turn tithers.

But I am talking too long, and must only add, that sacrific must go with our giving. The things that we want must be given up. I have told you this before, but I repeat it here, that you may not forget. David would not give that which cost him nothing. It is the gifts that cost self-denial that are pleasing to God. And prayer must go with all our gifts. Remember this. Pray that God will give us what we ask for, and also that he will make those gifts redound to his glory.

S. ROXANA WINCE.

To despond is to be ungrateful beforehand. Be not looking for evil, Often thou drainest the gall of fear while evil is passing by thy dwelling. Verily evils may be courted, may be wooed, and may be won by distrust; for the soil is ready for the seed, and suspicion hath coldly put aside the helping hand.

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The Restitution

A Paper Representing The Church of God
Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, SEPTEMBER 6th, 1921. ● NUMBER 33

The Value of a Smile

The thing that goes the farthest,
Toward making life worth while,
That costs the least and does the most,
Is just a pleasant smile.

The smile that bubbles from the heart
That loves his fellow man,
Will drive away the clouds of gloom
And coax the sun again.

It's full of worth and goodness too,
With human kindness blent,
It's worth million dollars,
And it doesn't cost a cent.

There is no room for sadness,
Where we see a cheery smile,
It always has the same good look
It's never out of style.

It nerves us to try again
When failure makes us blue;
The dimples of encouragement
Are good for me and you.

It pays a higher interest
For it is merely lent—
It's worth a million dollars,
And it doesn't cost a cent.

A smile comes easily enough,
A twinkle of the eye,
Is natural and does more good
Than any long drawn sigh.

It touches on the heart strings
Till they quiver blythe and long,
And always leaves an echo,
That's very like a song.

So smile away! folks understand,
What by a smile is meant,
It's worth a millon dollars
And it doesn't cost a cent.—Selected by ETTA MEHRENS.

* * *

"Be ye kind one to another."

"Prove All Things; Hold Fast that which is Good"

SOME SUBJECTS in God's word are of vastly greater importance than others. All profesing Christians of whatever sect or denomination they may be, agree nominally at least, that the knowledge of God the Creator should take the foremost rank. In actual fact, however, is this the case? Nine-tenths of the leaders of the churches are completely puzzled by the simplest questions relating to the Almighty. They "worship they know not what" in a truly literal sense.

We have already given in previous articles ample proof that the doctrine of the Trinity is untenable, but we wish now to show that the traditional teaching regarding the Holy Spirit is particularly at variance with truth. Current theology maintains that there are three Gods, viz., God the Father, God the Son and God the Holy Ghost (or Holy Spirit), and that these three are co-equal, and co-eternal. "God the Father" is a distinctively scriptural term (1 Pet. 1:2; 2 Pet. 1:17; Jude 1). The other two expressions are foreign to the Bible, and antagonistic to its teachings. The Father and the Son are both personal beings, is abundantly testified in the sacred writings, and no single statement can be brought forward which in any sense nullifies that fact. It is most remarkable, however, that relative to the Holy Spirit, the exact reverse is the case.

The doctrine of the personality of the Holy Spirit is built almost entirely on the use of the personal pronoun in the 14th and 16th chapters of John's gospel. Did these passages stand alone, and had there not been any previous reference to the Holy Spirit in both Old and New Testaments, we might readily admit that such would be a natural interpretation to a casual reader, but, when another construction may legitimately be placed upon them, which will bring them into harmony with others which cannot possibly be consistent with personality in the generally accepted sense, it is but right to do so. Careful study however, of these passages gives abundant evidence that the orthodox view is incorrect, and is only attained by superficial reading, and a lack of the appreciation of the laws relating to the requirements of grammar, as we shall see later.

The strong belief in the personality of the Holy Spirit is, as we have already said, based principally on the two chapters referred to in John's gospel, where the promise of the Holy Spirit (the Comforter, the Helper or Advocate) is given. Strange to say, it is contended that the fulfilment of this promise took place at Pentecost, continuing from then until now. There was on that occasion no sign of personality, for the Spirit came as "cloven tongues of fire," and any suggestion of personality seems to be entirely omitted. To my mind, the gift of the Holy Spirit at Pentecost is the fulfilment of "the promise of the Father" (Joel 2:28; Acts 1:4; 2:3), and is not to be confused with the promises given by Christ. Reference to Joel 2:28 is sufficiently convincing that the "Spirit" there referred to is not personal, as the figure used cannot apply to personality. In spite of this undenyable fact the pasage is frequently so applied.

We think othodoxy is right in teaching that Christ promised something new something that did not then exist on the earth among men, and could not do so while he remained (John 16:7) How then can they affirm that the Holy Spirit (or Comforter) promised by Christ was a personal being—the third person in the Trinity, who, as they teach was co-equal and co-eternal with the Father, taking part in the creation and continuing throughout Old Testament history ? It is clearly proven by the following pasages that the Holy Spirit was already working in the lives of men in exactly the same manner up to the time the promise was given by Christ and afterwards: Luke 1:15, 67; 2:25,26; 4:1; Acts 2:4; 6:3-5. There surely then is something inconsistent here, which according to the traditional view, nullifies the force of Christ's promise of "another comforter." If the Holy Spirit referred to in the above quoted passages is a personal being, as is generally taught, then Christ's promise of another future gift cannot be.

That the Holy Spirit, wherever referred to, is the same throughout Scripture (except in manifestation), is, we think, correct, but the insistence of its personal individuality leads to endless confusion and inconsistency, and the difficulty is greatly magnified by adding to it the Trinitarian doctrine.

Having expressed our disbelief in the personality of the Holy Spirit in the sense accepted by current theology, we will now endeavor to give what we believe to be some cogent reasons for so doing, and would ask our readers to carefully weigh the evidence, comparing facts.

Fact 1.—It is most remarkable that only of God the Father, and of Jesus Christ the Son, do we read that they live. It might reasonably be assumed that God lives—that he is a "living God," yet it is repeatedly asserted in the Scriptures in spite of the natural evidences which surround us.

The case is different regarding the Son. He died and was buried, and proofs and statements are required to demonstarte the fact that he lives, and they are not wanting. Turn to the following passages in God's word, then ask yourself the query: "Why is it no such testimony is made regarding the Holy Spirit ?" Deut. 5:26; Josh. 3:10; 1 Sam. 17:26; Num. 14:21; Psa 42:2; 84:2; Jer. 10:10; 22:24; Ez. 5:11; 34:8; Dan. 6:26; Hos. 1:10; Matt. 16:16; Acts 14:16; Rom. 14:11; 2 Cor. 13:14; Heb. 7:8, 25; Rev. 1:18.

Fact 2.—All descriptions of God the Father, and all appearances of the Son are personal—whereas all manifestations of the Holy Spirit are impersonal none are personal. For example see Luke 3:22; Acts 2:3. The former passage seems to expressly imply that "bodily form" was not its natural state.

Fact 3.—The Holy Spirit has no personal name, and if a personality, would appear to be the only one living in God's universe without. The Father and Son have many names. Why should the Holy Spirit be thus singular if co-equal and co-eternal with Father and Son ? Personal names do not require the definite article. It would be absurd to say "the Peter," "the James," "the John," or "the Jesus," etc.

Fact 4. The Father and the Son frequently speak of their relationship to each other—the Holy Spirit never does so. Co-equality is certainly lacking in this respect.

Fact 5.—Both Father and Son undoubtedly exercise complete control over the Holy Spirit (Joel 2:28; John 14:16, Psa. 104:30; Matt. 12:28).

Fact 6.—Prayer is made to God, even by Jesus Christ, but prayer is never made to the Holy Spirit, nor is there any record of prayer to the Holy Spirit.

Fact 7.—Paul, writing to Timothy, distinctly affirms that there is but "one mediator' (intercessor or advocate) between God and man—the man Christ Jesus. This statement cannot be correct if the record given in Rom. 8:26, 27 applies to the Holy Spirit as a separate personal being.

Fact 8.—The Scripture terminology used relative to the Holy Spirit is altogether inconsistent with personality as any unbiased person will admit, and it is a most significant fact that no such language is ever used respecting God the Father, or Jesus Christ the Son, viz., "pour," "pour out," "anoint," "baptize," "by measure," "quench," etc. It is particularly worthy of note how almost against their will the revisers have been compelled to alter the phrase "by the Holy Spirit" to "in the Holy Spirit." Surely such a fact needs no comment!

Fact 9.—The Revised Version, in spite of the recommendation of the American committee have retained the word "ghost" instead of substituting "spirit" in all places where the prefix "Holy" occurs, evidently because it seemed to them to favor personality, though in other instances they have rendered the same word "Spirit." By substituting the word "Ghost" for "Spirit," in the other passages the absurdity of personality is very clearly demonstrated. Take for instance Rom. 8:9; 1 Cor. 2:10,11, 14; Phil. 2:1; 1 Thess. 5:19; 1 John 5:8; Rev. 2:7; 1 Cor. 13:3, 4, 7-9, 11, 13.

Fact 10.—The fact that the personal pronoun is used in connection with it, does not demonstrate that there is another God beside the Father. If we read of the Spirit coming, guiding, speaking, showing and teaching, we understand clearly enough that God does these things by the instrumentality of the Spirit proceeding from him, as Christ said, making various persons and objects his medium of communications. We would call attention to the fact that though the personal pronoun is used through the necessities of grammar (as in French), the neuter pronoun is used also as in 1 Pet. 1:11, "It (the spirit) testified beforehand the sufferings of Christ." Wisdom is personified, sin is also personified.

Were I to leave the subjet here I should be greatly disappointed in my task, for I am no believer in pulling down what I believe to be error unless I have good hope of building something entirely better in its place. Put to practical test in the light of the foregoing remarks, what solid ground for comfort have orthodoxy got ? By their own confession they cannot understand, or attempt to explain the doctrine of the Trinity, nor can they explain the difficulty in which they are placed when they teach that all three persons of the Trinity pre-existed the time of Christ, and took part in the affairs of men right up to the time when Christ promised to give them "another Comforter." Who then is this other Comforter ? How can he be the third person of an already existing Trinity?

We have previously stated that we agree that the Holy Spirit (except in manifestation) is the same throughout Scripture, but we insist that the very variety of manifestation is itself a strong argument against personality of any sort ; other than association with personality.

When we come to recognize the fact that the Holy Spirit is the "Power of the Highest" which "proceedeth from the Father," that it is the Spirit of the Lord, the Spirit of God who is in heaven (Dan. 2:28; Psa. 102:19; Psa. 123:1), we begin to understand something of its wonderful nature, and its operation in differing manifestations. "By his spirit he garnished the heavens" (Job 26:13). "By his Spirit are all things created and sustained in life" (Psa. 104:29, 30). The Spirit of God is everywhere. We canot evade it (Psa. 139:7-12). It was by the Spirit of God that Samson did his marvellous feats; by this power also Elisha detecected the deception a Gehazi, and Peter the lies of Ananias, Anna and others were 'full of the Spirit" as also Stephen. Christ himself used the Spirit of God (Matt. 12:28, see margin). It became the "Holy Spirit" when definitely set apart for carrying on the work of God's Holy Servant, Jesus.

In what way then, considering all these various manifestations, had the Holy Spirit as promised by Christ not yet been manifested so as to cause him to say he would send them another Comforter, Advocate or Helper ? (John 14:16) ?We get further information by noticing carefully our Savior's remarks, descriptive of the promise, and the results accruing from its fulfilments.

Notice Christ's expression, that this promised other Comforter (thus implying a former one) is called "the Spirit of truth." Then turn to Deut. 33:10, from this we get a reference to Malachi 2:6, 7, and we gain the information that the Old Testament "law" was called "the law of truth." David in the Psalms calls the law "the word of truth" (Psa. 119:43, 142, 151, 160). Notice how Christ after speaking of the Comforter, immediately speaks of those who keep his word, or rather, as he says himself, not his word, but the Father's, and the comforting results that follow. Then he comes back again, as it were, and talks to them of the Comforter. Even the Holy Spirit, which he at least three times calls "the Spirit of truth." Peter tells us, "Holy men of old spake as they were moved by the Holy Spirit," or in other words the Holy Spirit was manifested through these men in the "law of truth." That this "law of truth" was a Comforter and Helper the Psalms of David amply testify. Truth is not a personality, but like wisdom it may be and is personified.

Notice other results that were to follow the special gift of the Holy Spirit:

1. The Spirit was to guide into all the truth.
2. To testify of Christ.
3. To show, or declare things to come.

Now are not all these promises exactly fulfilled in the New Testament and in no other way? Let us examine them carefully and see if it is not so, and if it is so, surely the force of the argument cannot fail to be seen!

1st.—Do not all Christians agree that no man can be guided into all truth apart from the word which is truth?

2nd.—Do we accept any testimony or witness concerning Christ as authoritative, other than that given by the "Spirit of truth" or "word of truth," which is the same?

3rd.—Is reliable knowledge of "things to come" attainable any other way than through the Old and New Testaments which are both manifestations of the Holy Spirit of God? And surely in both of these we find "Comfort" and "Help" so that we may be able "to comfort others with the comfort whereby we ourselves are comforted of God."

Paul speaks much of comfort. He found the Scriptures a great comfort (Rom. 15:4; 2 Cor. 1:3; 2 Thess. 2:17).

The Old Testament is one Comforter.

The New Testament is another Comforter. See Psa. 119:49, 50; Psa. 23:4; Rom. 15:4.

A straight answer to the three questions above will do much to solve difficulties in relation to this all important subject.

Other very important points might yet be considered, such as the studied omission of any mention of the Holy Spirit in many passages which would unquestionably demand it were the Holy Spirit a personality. Space, however, forbids unless our indulgent editor permits a continued article.

R. H. JUDD.

Note.—The foregoing article deserves to be carefully studied. It deals with a question of more than ordinary importance, for there is no phase of Bible teaching where the Holy Spirit (or "Spirit of God") is not in evidence. It is everywhere present: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence" (Psa. 139:7)!

In counteracting our defects, we should be cautious not to blunder by imitation of others. We should search till we find where our character fails, and then amend it—nor attempt to become another man.

Ishmael and Esau Covenants

IT IS evident to the careful and studious Bible student that when Ishmael was born that Abraham believed him to be the promised seed (Gen. 13:15). To this seed was promised the spiritual, future blessing. Abraham so believed until he was informed by the angel that this seed was to come through Sarah as well as himself. The message was that through his coming son, Isaac, the seed must be called. This introduces a new and very important covenant. It overshadows all covenants, and is a part of the covenant made with the woman (Gen. 3:15). The purpose of this article is to examine into the force and extent of each covenant.

We wish to examine the covenant in the order above stated. When Isaac was promised, Abraham was greatly disturbed as to Ishmael's standing before God. His prayer was: "O that Ishmael might live before thee!" (Gen. 17:18). In Isaac's birth Abraham understood that Ishmael had no part in the future spiritual blessing. From only one could a multitudinous seed come. This seed was to vitalize all who would be blessed with faithful Abraham (Gal. 3). It constitutes the Christ-seed, as Paul informs us in Gal. 3:16. This supercedes all other covenants and extends from Gen. 3:15 through the Old and New Testaments. We wish to consider the covenant made with Ishmael, which is found in Gen. 17:20: "As for Ishmael, I have heard thee: behold, I have blessed him, and I will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget and I will make him a great nation." We must understand that this is a national covenant and embraces only the blessings that would come through the influence of human governments.

This covenant having to do with human governents could only rule until the Isaac seed shall through Christ be given the ruling power. The right to a temporal rule was the greatest blessing that could be conferred upon such as Ishmael and his seed. If the Ishmaelitish seed became a beneficiary of the Abrahamic seed, it must come by obeying the conditions of that covenant. It is a well established fact that Ishmael and his seed have at all times fought the Isaac seed. As a nation the Ishmael seed can claim no part of the futur rulership of the world. They constitute a part of the thorns and briers that is nigh unto cursing: whose end is to be burned (Heb. 6:8).

We shall now notice the covenant made with Esau and his seed. He was a son of Isaac and was lawfully entitled to the birthright blessing which granted to him the possession of the future spiritual blessing. With this blessing however there must accompany a special fitness.

In the conception of Esau and Jacob there seems to have been conditions that disturbed the mother, Rebecca, who went to the Lord. The children struggled together with her. The Lord said unto her, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; the one people shall be stronger than the other people; and the elder shall serve the younger" (Gen. 24.23). We have the same condition here as in the covenant with Ishmael: it was national and required a special fitness to rule. The history of the two sons shows that only one possessed the fitness to produce a Christ seed. Esau became a cunning hunter, a man of the fields; Jacob was a plain man dwelling in tents. Isaac loved Esau because he did eat of his venison. But Rebecca loved Jacob. Paul reveals this to us in Rom. 9: "This is the word of promise, at this time will I come and Sarah shall have a son," and not only this; but when Rebecca also had conceived by one, even our father Isaac. Now follows Paul's interpretation of God's purpose in disregarding the birthright blessing upon one who was unfit to possess it: "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth."

This reveals the true purpose of God. He reserved the right to elect on the basis of special fitness. This establishes the fact that the trickery resorted to by Rebecca and Jacob had no bearing on conferring the birthright blessing on Jacob. It proved the unfitness of Esau to become the future ruler. To further his purpose God overruled the law of a birthright belonging to the elder son. An intelligent faithfulness is required to become an elect seed.

D. C. ROBISON.

"While Speaking I will Hear"

I HAVE a little story to tell in connection with the receipt of one particular, that will I think strengthen the faith of every member of the household. One morning recently I had read a chapter in Job, and we had as is our daily custom, asked God to guide and keep us through the day.

On rising from my knees I thought to myself, "I will look at the new Restitution and see how our fund is going on." I did so and saw that we were yet far from making the desired amount, and such a sense of my utter weakness helplessness without God would help me in this matter that I turned again to him beseeching him to give us the desired sum we so sorely need.

You know how helpless I am, dear Father, how weak, how frail I feel. I have no one to go to but you, no one else to lean on. I trust in you. You know just where the money is. I do not even know what else to say to your dear children. Quick as a flash came the words, "Be not weary in well doing;" "Use those words for your text." I have done so.

But this is not all of the story. When the mail carrier came a few hours later, there was a letter from a dear brother who lives in New Jersey. I opened it, and there was a post office order for thirteen dollars, a sum that had unexpectedly come into his hands that he said I should use to swell our fund!

His letter bore date of Sept. 7th. An undated letter from Frances T. Chapman, brought five dollars, and another from Brother F. and Sister Anna Cook also brought five.

Do you wonder that I said, "O thank you! thank you, dear Father." Do you wonder in my rejoicing in such a God as that. Has he not kept his promise to answer, even before we call. Surely the raising of this fund is of him.

Give, and he will repay.

Previously acknowledged	$ 254.50
Susan Mitchell	6.00
Sister Wm. Ross	2.50
Alice Stafford	10.00
Brother Eidemiller	5.00
C Seeley	3.00
S. R. Wince	3.00
Frances T. Chapman	5.00
Dr. R. Williams	13.00
B. F. and A. Cook	5.00
Total	$ 307.00

S. ROXANA WINCE.

Cleveland Miscellanies

Born to Sister Cooper, a daughter; also to Brother and Sister Eocker, a girl.

Brother and Sister Austin T. Spindler, of Mt. Vernon, Ohio, whose obedience to the gospel in baptism was recently reported, were welcome visitors Sept. 11th.

Sister Gertrude Miller, of Adrian, Michigan, has moved to the city, and makes an appreciated addition to our number.

ROBT. G. HUGGINS.

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Editorial

Origin and Nature of the Church of God

ALL WHO are new creatures in Christ Jesus are the Israel of God overcomers or prevailers with God (Gal. 6:15, 16; Gen. 32:28; Rev. 3:21). These called out sons of God are also called the churches of Christ or congregations of the anointed to distinguish them from non-Christian assemblies.

They are referred to twelve times in the singular and plural as the church of God or churches of God in the sense that God is the head of the whole family of angels and saints including the first sinless Son of God, Jesus the Christ (Acts 20: 28, 1 Cor. 1:2; 10:32; 11:16, 22; 15:19; 2 Cor. 1:1; Gal. 1:13; 1 Thess. 2:14; 2 Thess. 1:14; 1 Tim. 3:5, 15). See also Rev. 3:13; Eph. 3:15; John 17:6-22. No sect or denomination has the right to apply this name exclusively to its membership, since we would have to be able to read the hearts of all men, and the book of lif in heaven, in order to know those who constitute this mystical body of Christ.

"The church of the living God, the pillar and ground of the truth," is only applicable to a body of saints whose bodies are a temple in whom the living God by the Holy Spirit lives and walks (2 Cor. 6:16; 1 Tim. 3:15).

On Pentecost we read that believers were added to the Lord, and that the Lord added to the church daily such as should be saved (Acts 2:47; 5:14; 11: 24); therefore the church or body of Christ, or family of sons and daughters of God did not begin at Pentecost.

Hagar and her son Ishmael represent in type the old Semitic covenant and the national church of God in the wilderness, or Israel after the flesh (Gal. 4; Acts 7:38).

Sarah and Isaac represent the new covenant and the New Testament church of this dispensation of grace, under the law of the Spirit of life in Christ Jesus, children of God who are actuated not by fear of outward law or the penalties, but by the spirit of love within (2 Cor. 3; Rom. 8; Col. 5; Eph.2).

Rebecca represents the bride of Christ, veiled and dressed in white, waiting for her beloved to meet her, when the marriage will consummate her joy and glory (Gen. 24; Rev. 19). Adam was the first son of God (Luke 3:38), but lost his place in the spiritual body by sin, but in Abel and Seth we see the beginning of the holy seed, or the church or temple of the living God, and this ecclesia runs down through such saints as Enoch, Noah, Abraham Isaac, the prophets, Jesus, the pentecostal saints and the martyrs and spiritually minded to the present time. Hence since the mystery of God has been unfolding all along the ages, and God has dealt differently with them in different ages, we will consider the church under four heads.

1. The patriarchal church, or family church of God under the Father or oldest spiritual leader from Adam to Moses.

2. The national church of Israel under the law of Moses, under a conditional covenant, to demonstrate man's inability to save himself by his own righteousness apart from grace (Rom. 5; Eph.2).

3. The new covenant church manifested on Pentecost, saved by grace through faith and filled with the Holy Spirit, a body of sons and daughters of God open to individuals of all nations who will repent of sin and accept of salvation from both sin and death by the grace of God and as a free gift of love (Gal. 3; Rom. 11).

4. Lastly, the perfect man state of the church, in resurrected capacity, when all the dead and living saints are glorified with their head on the plane of immortality (1 Cor. 15).

Since Jesus was as a Lamb slain from the foundation of the world, and since the saints were chosen in him before the foundation of the world, there is no difficulty in including in this one church or body all the children of God, who obey him from love and who were justified through faith by grace whether they lived before or after the birth of Jesus the Christ (Rev. 13:8; 1 Pet. 1:20; Eph. 1:4).

The sacrifice of the true saints were always living sacrifices, whether they lived before, under, or after the law of Moses (Psa. 40; Rom. 12).

The angels of God were the mediators and priests of God from Adam until the ascension of our Lord to the right hand of God, when he became the one Mediator with all the angels as his servant under him.

Angels caried the incense of prayer to heaven, returned from heaven with answers to prayer, forgave sins and executed God's judgments as priests of God for 4000 years from Adam (Gen. 3:24; 18; 19; Dan.9; Rev. 8; Isa.6).

In Heb. 11 we have a list of these new covenant children of God in whose hearts God's laws were written by the Spirit of love, and who received pardon of sins and a new heart and a new spirit before the nation of Israel was born, with whom both the old and new covenants were made (Jer. 31; Ezek. 36).

Abel was justified by faith 4000 years B. C. and obtained witness that he was righteous (Heb. 11). Enoch walked with God, and was justified by faith and God translated him. Abraham was justified by faith, sanctified, and by faith saw both the heavenly country and holy city, the future centre of world government.

Moses endured as seeing him who is invisible, and esteemed the reproach of Christ greater riches than the treasures of Egypt 1500 years before the birth of Jesus in the flesh. "Others were tortured, not accepting deliverance, that they might obtain a better resurrection," which places the whole body on the same plane of immortality.

For us, of this Christian era, a better thing has been provided in the birth, death, resurrection and priesthood of the Christ as a faith strengthener, yet they without us shall not be made perfect (vs. 39, 40). Also 1 Thess. 4 shows that all in Christ are made perfect at the same time.

Job saw his Redeemer by faith standing in the latter days on the earth, and is classed with the righteous by faith (Job 19; Heb. 11:32).

Hence before the law of Moses, under the law, and since the law, sinners could find a way back to God by repentance and faith, through an angelic priesthood who carried their prayers and confessions and living sacrifices to the true sanctuary in heaven, entirely independent of the Mosaic sanctuary, or the dead temple of Solomon.

The antitypical court is on earth; the Holy Place with its shewbread, lampstand and altar of incense are all on earth, and only the antitypical ark of the covenant and High Priest and spiritual sacrifices are beyond the veil—the flesh—in heaven. Hence heaven and earth is the true sanctuary that the Lord pitched and not man (Heb. 8 to 13; Lev. 16:17); Isa. 66).

The true church has:

1. One head, Christ (Eph. 1:23; 5:23).
2. One body, one fold (Eph. 4:4; John 10).
3. One door, one way (1 Tim. 2:5; John 14:6)
4. One spirit, one bond of union, love (1 Cor. 12:13; Col. 3:14).
5. One foundation (Eph. 2:20; 1 Cor. 3:11).
6. One builder (Psa. 127:1; Acts 2:47; 5:14; 11: 24).
7. One organizer (1 Cor. 12:18; Matt. 16:18).
8. One creed (2 Tim. 3:16, 17; Eccl. 12:13).
9. One church book (Luke 10:33; Heb. 12:23). Rev. 3:5; 13:8; Exod. 32:32).
10. One discipline, the New Testament (2 Cor. 3; Col. 2; Gal. 4).
11. The church book not on earth (Jer. 17:13; Rev. 17:5).
12. Not of the world or conformed to the world (John 15:18; 17:16; James 4:4).
13. New creatures (2 Cor. 5:17; Gal. 6:15).
14. Not popular (John 15:18; Matt. 5:11 12; Luke 6:26).
15. A little flock and few in number (Matt. 6: 7-14; Luke 12:32).
16. Not sinners (1 John 3; Rom. 6:9).
17. Not many rich or worldly wise (Luke 6: 20-25; 1 Cor. 1:26-31).
18. In sympathy (1 Cor. 12:25-27).
19. Enjoying perfect liberty (2 Cor. 3:17; John 8:32-37; James 1:25).
20. Sanctified by the truth and by the spirit of God (John 17:17; 2 Thess. 2:13).

W. L. CROWE.

A Book Proposed on Satan

FOR SOME time the undersigned has been requested by different brethren to publish a book on the above subject, and many have volunteered money to help do so.

The writer has laid this before the General Conference, but at present they are not equipped to do it; also it is though best that the General Conference should not sponsor a view not shared by all who are part of such Conference.

We therefore take this way of presenting the matter to the brethren at large according to the following plan:

We will not undertake it yet unless the brethren wish it so. We are ready to do the literary part without intention of personal profit if others wish to undertake the financial burden, but we are not able to assume both burdens.

If you wish to share financially in such effort please address me at Belle Plain, Ia., and say how many copies you wish and how much you wish to contribute. In our judgment, the copy we would write would make a book costing not over a dollar, but that is only an estimate. Do not send money now.

J. W. WILLIAMS.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

THE FOLLOWING is an article from the pen of Arthur Brisbane, who writes for the Cleveland Daily News: "Prejudice and race hatred are dying, but slowly. Race hatred, resulting in murder. among ignorant peasants of Eastern Europe. does not surprise you. But when race hatred taking a new lease of life. appears in the far West in a weekly newspaper owned by Henry Ford. one of the most useful citizens of this country, you are surprised. What cunning instigation persuades Mr. Ford to deal with a subject he does not understand, to attack a race of whose achievements and history he is ignorant, and to use the great influence of his name and the slight influence of his newspaper harmfully? Ford presumably willing to learn, should study with open mind, as he studies gas engines and transportation. the history of the Jewish people. A book simply written is offered to his attention, "Jewish Contribution to Civilization," written by Joseph Jacobs, published in Philadelphia by the Jewish Publication Society of America.

"Jews are disliked because they have been successful. In lines that have been open to them, not closed by prejudice and hatred, they have been conquerors. World conquerors have never been liked by those that studied their excellence. From the Phoenician of old a Semitic people that led the world in daring, to Yankees and Japanese conquerors of today, there has been no love wasted on winners by those they overcame. Romans, Normans, Spaniards, Englishmen, Prussians, Goths, Mongols, in their days of conquest were never popular. The Jew's conquest in his own field has run through centuries, beginning more than 2000 years before our era, and running up to this day. Every other successful name that you see, in a great city, is a Jewish name.

"Jews numbering less than one per cent of the earth's population, possess by conquest, enterprise, industry and intelligence fifty per cent of the world's commercial success. They are disliked by those that seek excuse for failure. This of course does not apply to Henry Ford, who could buy, with perhaps two or three exceptions, the richest Jew in the world once every year and have plenty left. Those that misrepresent Henry Ford's real character and the historical facts in Mr. Ford's weekly newspaper are repeating what they have heard, not what they know or believe. Mr. Ford should remember how he himself has been ignorantly or maliciously attacked and hated. As an antidote to prejudice and lies handed down through centuries there are here offered to Ford and others a few facts.

"You are told that Jews reap the harvest of those that dare, that they do not take risks on their own account. What about the Phoenicians? They were of the Semitic race. They were first to sail from the Mediterranean through the Straits of Gibraltar out into the wild Atlantic. They were first to open the tin mines of England, and the first daring explorers in many lands. They were first to navigate out of sight of land, travelling at night by the stars—they had no compass—risking shipwreck in fog or cloudy weather. Does that show lack of enterprise or physical courage?

"Men ask 'What have Jews contributed to the intellect of the world?' In our own day and in almost every country they have illustrious representatives in all departments of intellectual and business activities. Three books have influenced the human mind above others—Homer, Eesop's Fables, and the Bible. The Jews wrote the Bible and gave Christianity to the world. The mother of Christ was a Jewess—especially chosen, undoubtedly for nobility of character and purity of soul. That fact alone should make 'Christians' hesitate to condemn Jews indiscriminately. The intellect of man owes much to the writing of Jews, who possesst the art of condensing thought. Here are a few sayings that Henry Ford and others use often, not suspecting that they are quoting the Jewish mind: 'A tale that is told;' 'A land flowing with milk and honey'; 'The wife of my bosom'; 'The apple of my eye'; 'Vanity of vanities'; 'Heaping coals of fire'; 'Weighed in the balance and found wanting'; 'Put not thy trust in princes'; 'Go to the ant thou sluggard'; 'Righteousness exalteth a nation'; 'A soft answer turneth away wrath'; 'Love is strong as death.' Is there lack of mental concentration in these sayings that might be streched out to fill every column of this newspaper?

"Whether the Jews originated monotheism, belief in one God, or borrowed the idea from the Babylonians, who borrowed it from others, we do not know. But we know that we got that idea from the Jews, and we should be grateful to them.

"Those that misrepresent Jews say they are not creators in industry, that they live by getting part of profit produced by someone else. As well say that Henry Ford is not a creator in the automobile business, but simply draws profit from the men who invented the gas engine. In modern industrial and commercial progress the railroad stands at the head. Have Jews done anything for the railroads of the world? The Rothschilds carried the lead in building the Great Northern Railroad of France, and the principal railway in Austria. Baron de Hirsch founded his fortune by establishing his railway system in the Balkans. Like many other Jews, he left all of that fortune to be spent in good work after his death. The German-Jewish banking house of Bleichroeder was the backbone of the Prussian railway system until the government took it over. The Bischoffheims built up the railway system of Belgium. The Pereires, also Jews, built the southren railway for Russia. Ask the ghost of E. H. Harriman how the Jewish firm of Kohn, Loeb & Co. enabled him to develop his lines making it possible to change them into real railroads to the tune of fifty thousand miles of trackage and twelve billions of dollars. Jewish enterprise that runs practically every manufacturing sewing machine in the United States, also started running the biggest locomotives of the world. Those Pereires that developed the railroads in south Russia also developed railroad systems in the north of France, and they were the creators of the Credit Foncier and Credit Mobilier, that became the chief pillars of financial strength in France. Men like the Pereires and others were not only "business men." One, Jacob Rodriquez Periere, was first to teach deaf mutes, which is not exactly a money-making enterprise. All of that family were earnest radicals. by the way, and making millions. did not, as usually happens, cure them of radicalism and original thought.

STERLING P. GROVES.

Is Man Immortal?

IF man is immortal there is no life beyond.

IF man is immortal he cannot receive life and immortality through the gospel (2 Tim. 1:10).

IF man is immortal he receives this life through Adam.

IF man is immortal there is no need of searching the Scriptures.

IF man is immortal he does not get it through Christ (John 5:11, 12),

IF man is immortal he cannot be converted (Matt. 15:19).

IF man is immortal he cannot be alienated from the life of God, because he has the life in him self (Eph. 4:18).

IF man is immortal he cannot be renewed in spirit (Eph. 4:23).

IF man is immortal he cannot grieve the Holy Spirit (Eph. 4:30).

IF man is immortal he cannot be saved by believing on Christ (Acts 16:31).

IF man is immortal he cannot be saved through faith (Eph. 2:8).

IF man is immortal then the Scriptures are written in vain.

IF man is immortal there is no need of a Savior.

IF man is immortal he cannot sin (1 John 3:9).

IF man is imomrtal it was useless for Christ to say, "Come ye blessed of my Father" (Matt. 25:34).

IF man is immortal all he has before him is an endless life of sin.

E, W. KNAPP.

National Berean Society

Motto: Search the Scripture Daily Unity, Truth, and Righteousness

LEOTA B. HANSON .... EDITOR
106 South 2nd St., St Louis, Missouri

THE NEW Berean lesson outlines are ready for distribution. Price 15 cents. Lessons from this book are to be started October 1. If you have not purchased from your state Berean President order from Evelyn K. Harsch, 5439 Ohio St., Chicago, Ill.

If you have not finished your other book, for the sake of uniformity in the work, will you please lay it aside and begin the new one on the first of October. This was done when the last books were put out and proved more satisfactory for many reasons that individual members can realize. None felt the sacrifice of the few cents in laying aside an unfinished book. Please help again by ordering your books now and beginning your lessons in October. Thank you.

We have a new department—The Relief Committee. The chairman is Mrs. Orpha Sanford, 193

Spruce St., Aurora, Ill. Further notice will appear concerning this department.

A GOOD REPORT

At the General Conference session held at Waterloo, Iowa, the following members of the NationalBerean Executive Board were in attendance: Leila E. Whitehead, President, Frank E. Siple, 1st Vice President, Clyde F. Randall, 2nd Vice President, Mrs. F. V. Blakeley, Rec. Sec., J. E. Hammond, Treasurer, Russell F. Zeller, Pres. Nebraska Bereans, Mrs. Lydia Railsback, President Indiana Bereans and Chairman Tract Committee, Leota B. Hanson, Chairman Literary Committee, and Mrs. Orpha Sanford, Chairman Relief Committee.

From an Executive Board made up of members from all parts of the country, nine forms a representative of which we are proud.

As soon as the Constitution was adopted, by which the General Conference became an established fact, a Berean Executive Board meeting was called to ratify this contsitution. This was done by unanimous vote.

May God bless this great step toward unifying the work of the churches, and let each Berean help in every possible way.

Our new Berean Treasurer is J. E. Hammond, South Side Station, Rt. 5, Omaha, Nebraska.

NOTICE: Watch for the announcement concerning Junior Berean lesson books. They are being prepared.

ILLINOIS BEREAN BUSINESS MEETING

THE 24th Anual Business Meeting of the Illinois Berean Society was held at Oregon, Ill., Aug. 12, 1921.

After the reports of the Secreary and Treasurer were given the reports of the various Societies, including one new and two reorganized societies were read. All of these reports showed regularity in meetings, attendance, and payment of dues. The Tract Committee reported more than one thousand tracts distributed during the year. Letters were read that had been sent by isolated members. Several of the isolated members have taken up the Berean work and report their lessons regularly. Sister Mildred and Helen Nell, who were baptized during the Bible School session this year, are planning on taking up the Berean work as isotated members.

The officers of the previous year were re-elected and are as follows:

Anna E. Drew, Dixon, Ill, ... President
Paul Hatch, Chicago, Ill., ... 1st Vice President
Leota Hanson St. Louis Mo., .. 2nd Vice President
Mabel Canode, Oregon, Ill., ... Secretary
Sylvan Richey, Martinsville, Ill., ... Treasurer

The following committees were appointed:

Literary:
Mrs. Bertha Smith, ...Altamont, Ill.
Elizabeth Ordnung, ... Oregon, Ill.
Walter Wiggins, ... Eldorado, Ill.

Program:
Zenas Murphy, ... Marshall, Ill.
Mina Knodle, ... Oregon, Ill.

Tract:
Mae Miller, ... St. Jacob, Ill.

Isolated:
Lyman Booth, ... Dixon, Ill.

Berean Social Meetings were held each evening during the conference session. The topics for the various evenings were as follows: Favorite Bible Texts; Favorite Bible Characters; Our Hope.

MABEL CANODE, Sec.

Unashamed

And now little children, abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming (1 John 2:25).

WE LIKE to know the exact meaning of words, and so we ask ourselves what it means to "abide in him"? We turn to our concordance and it says "to continue," "to remain." We must continue or remain in Jesus if we would have confidence (or freespokeness, boldness) when he shall appear; knowing that no green, thrifty, fruit-bearing branch will be severed by the husbandman from the true vine, to be cast forth and wither, and be burned in the fire. "For by one offering he hath perfected forever them that are sanctified. whereof the Holy Spirit is also a witness to us;" for did not that Spirit foretell long ago through the prophets "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and their iniquities I will remember no more.. Now where remission of these is, there is no more offering for sin." The past of our lives is blotted out.

We abide, "continue," or "remain" in Jesus if we hold fast the profession of our faith without wavering, and have boldness to enter into the holiest "by his blood," by a new and living way which he hath consecrated for us through the veil, that is to say his flesh. And having an high priest over the house of God, we can "draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water," in baptism.

With al consciousness of guilt taken away, with a heart thoroughly embued with the truth," "with not a doubt as to our acceptance when coming to God through the blood of Christ," we can thus get into Christ and abide in him.

But we can abide in him, only as his word abides in us, for he says, "If ye keep my commandments, ye shall abide in my love, even as I have kept my father's commanuments and abide in his love." "Ye are clean through the word which I have spoken unto you." "If a man love me he will keep my words, and my father will love him and make our abode with him." "Whosoever transgresseth and abideth not in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

Jesus said, "Lo, I come to do thy will, O God." That is what we are to do, if we want to abide in Christ. We must walk as Jesus walked, making no crooked paths, wandering not out of the way; for "whosoever abideth in him sinneth not," (or lives not in the practice of sin). "Whosoever sinneth" (or lives in the practice of sin) hath not seen him nor known him;" have never seen God as he is in the purity and holiness of his character, and therefore do not know him. Keep your fellowship with God and with his Son, Jesus Christ by holding fast to the truth.

But what about the word "confidence?" It is a good word; it means "trust" as well as boldness. I have a picture of two orphan girls, the older one looking upward with clear, shining eyes, represents faith; the little sister, nestling in her lap, represents c onfidence. I love the picture, for just such childlike trust becomes ours from abiding in Jesus; trust that makes us unafraid and unashamed.

David said a great deal about being unashamed: "O my God, I trust in thee;" he says, "Let me not be ashamed, let not mine enemies triumph over me. Yea, let none that wait on thee be ashamed. Let them be ashamed that transgress without cause." And again, "Let me not be ashamed, O Lord, for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave. Let the lying lips be put to silence which speak grievous things proudly and presumptionsly against the righteous" (as the recanting Jews spake "grievous things proudly and presumptionsly" against Christ).

The Lord knoweth the days of the upright, and their inheritance shall be forever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away."

"Let my heart be sound in thy statutes that I be not ashamed."

"I will speak of thy statutes before kings, and will not be ashamed."

"My testimonies have I taken for an heritage forever, for they are the rejoicing of my heart."

"Uphold me according unto thy word that I may live: and let me not be ashamed of my hope."

"Thou puttest away all the wicked of the earth like dross; therefore I love thy testimonies."

These words of David illustrate what I have clearly said, that if we would not be ashamed when the Lord comes we must make "the testimonies of the living God our heritage forever, must keep them unto the end, not turning back to "the weak and begarly elements of the world,." for those who thus "draw back into perdition" will most certainly be ashamed, but will find no place to hide, no city of refuge where they can flee unto and be safe. Our God is a God of love, but he is also a consuming fire, that no wilful sinner can escape. Little children, little sons, believers, abide in him. "Look to yourselves, that you lose not those things which you have wrought, but that you receive a full reward." Do not forget that he that keepeth the commandments of Jesus dwelleth in him, and he in us in like way. "And hereby we know he abideth in us by his Spirit that he has given us."

Another test of abiding discipleship is that you "bear much fruit." You have not been called just to save yourselves, but to save others. I have already alluded to this as one of the conditions of your abiding in the vine. Where are your fruits?

S. ROXANA WINCE.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, SEPTEMBER 13th, 1921. NUMBER 34

Helpless Disbelievers

Dark are the skies to the faithless,
  Bitter their hours of grief;
Heavy the blow that is struck by woe,
  To the people of no belief;
Having no God to turn to,
  Having no God to trust,
They are tossed about with the winds of doubt
  As hopeless as grains of dust.

They may laugh and sing in their summer,
  And scoff when their skies are fair,
But they wither and fade when their games are played
  And they come to the touch of care.
For nothing that man has whispers
  And nothing that man has said,
Can soften the grief of a disbelief
  In the hours when its love lies dead.

Life is but death to the faithless,
  For never a joy can last;
They have none to share in their black despair,
  Nor a hope when the storm has passed.
They are broken reeds in their sorrow
  Weak prey to the winds of woe,
For they've no belief that can conquer grief,
  No strength for the bitter blow.

Faith is the light in the darkness,
  Faith is the promise fair,
And none so stout he can do without
  The strength of an earnest prayer.
For whenever man comes to sorrow
  And whenever he bows to grief,
Let come what will, he can bear it still
  Sustained by a firm belief.—Selected by Brother Jesse Titman.

Are the British Israel?

IT IS with a feeling of very great inexperience that I have determined to put together a few notes which I have gathered from the perusal of the British-Israel subject. My idea in doing so is to condense as far as possible facts and thoughts gleaned after much reading, being convinced that we are the actual descendants of the patriarch Abraham, that those who may not have the leisure or sufficient facilities for procuring the necessary books may be able to share our delight in reading the Old Testament Scriptures (especially all the prophets) and join with us in giving praise and glory to our faithful God in these latter days.

"British" is a Hebrew word meaning "Covenant open." "Brit" is the Hebrew for covenant and "Ish" is the Hebrew for man." "Brittania" is Brit and anna, a "ship" meaning covenant with the ships.

At the end of king Solomon's reign, there is mentioned in the Bible a great revolution, as was prophesied in 1 Kings 2:31, and Israel, which had always been twelve tribes, was now split up under Rehoboam and Jeroboam. Ten tribes followed the latter, and two tribes Rehoboam. The ten tribes under Jeroboam fell into idolatry and were very soon allowed to be conquered by the Assyrians, and subsequently taken captive by them into Media, and other parts in that neighborhood. There were several migrations into Media between the seventh and eighth centuries B. C. Media is still a district situated on the west coast of the Caspian Sea (Russia), and we hear no more about them since then: they became swallowed up completly in the land of their captivity.

The two tribes of Judah and Benjamin remained in Palestine for about 100 years after the ten tribes (their brothers), and then, owing to their idolatry, they too were conquered and carried off, but to quite a different place, viz., Babylon, and many of them found their way back to Palestine (as we read in Ezra and Nehemiah), and were there in the time of our Lord, and were called "Jews." It is supposed that the peculiar look by which a Jew can always be recognized, only came to them after the crucifixion, owing to the curse which they put on themselves: "His blood be on us, and our children"; like Cain, who was marked because he slew his brother; for why is it that there are many Jews in New York and elsewhere who have no distinguishing look whatever in features from their neighbors, but have their geneologies to show tenaciously their ancestry? May it not be suggested these Jews were not in Palestine at the time of our Lord's earthly life, but had emigrated previously, our God arranging in his mercy that the whole tribe should not bear the curse. The Jews (or house of Judah as God's word calls them) have never been lost but have been poor, unloved, downtrodden, persecuted as we know, ever since.

Not being able to follow the history and doings of the ten tribes in their captivity, we must search next for the origin of the Anglo-Saxon. The Saxons were first heard of about 36 years after the last of the ten tribes had ben carried off to Armenia, Media, etc., etc. There is to be found in the British Museum an Assyrian papyrus which chronicles how there was a political upheaval in Media, and a people called Scythians (wanderers) held a meeting at which they decided to leave their masters, with whom they lived in great slavery, and would look for a country where no doubt they could worship the God of their fathers, which they had not done in their own land. They, therefore, set out, making their exit less noticeable, some via the north, some the south, and some through the centre of Europe. As they travelled their name was variously spelt Sacar, Saachi, Saachsen, etc., all from the Patriarch Isaac, and Saachs sens (Isaac's sons) united in our word "Saxon," the "chs" being pronounced "x" in Saac's sens. Thus is fulfilled God's promise to Abraham, "In Isaac shall thy seed be called" (Gen. 21:12).

One very powerful tribe, "The Eagles," came through Germany, and by perpetual speech and course of time the name Engles soon became "Angles," and "Anglo." The meaning of the word "Engle" is bull, which being the sign on their standard, was the cause of this tribe being so designated. In Deut. 33:17, the sons of Joseph are likened to a bullock and a unicorn, both of which are to be seen on our Royal Standard today; by study one may be excused thinking that these were the tribe of Ephraim. The meaning of England is "Engle land," or the land of the bull, hence our nickname John Bull.

The following facts will be co-incident if nothing more significant. It is thought that each of the twelve sons of Jacob took a sign of the zodiac for their standards . We find the lion of the tribe of Judah mentioned in Rev. 5:5. (There are nine lions, one unicorn, and a harp on our Royal Standard today). In the blessings of Jacob to his sons in Gen. 49:27, Benjamin is likened to a wolf, and King William of Normandy, 1066, who with his followers were called Northsmen, having come from Scandinavia had a wolf on his standard. As we have never been conquered since 1066, it is supposed therefore, that the tribe of Benjamin was the last of the tribes to arrive in these islands, and completed the union of Jacob, hence the United Kingdom, The Union Jack simply means the union of Jacob. Jack is English, Jacques, French, Jacobus, Latin; and Jacob Hebrew.

The first letter of the Hebrew alphabet is Aleph, and is similar to the X (St. Andrews cross). It is also the same in the Greek for the initial of "Christ." Then in the ancient Hebrew the last letter was formed X (our St. George's cross). It reminds one of "I am Alpha and Omega, the beginning and the ending, saith the Lord" (Rev. 1:8). The mark of the beast mentioned in Revelation is "Tau," and being like a counterfeit of the true sign, is formed X which we call the Latin cross, and where the mark is ever mentioned you will find it written thus.

Now put St. Andrew's and St. George's crosses one upon the other, you will see a perfect star is made and we read in Numbers 24:17, "There shall come a star out of Jacob," which cannot possibly refer to the star seen over Bethlehem where our Savior was born, as it goes on to say, "he shall smite the corners of Moab," etc.; but may very will be our standard. The Union Jack represents in an irrefutable way, that we are his own chosen people, the children of Israel.

The Danes, Gaels, Frisians, Jutes (Judes, Jews), Picts, Northsmen, Engles, Albanians, Celedonians and Dalriadians were all tribes of the Saxon stock, and have been traced back to Media (if not farther), the district lying on the west coast of the Caspian Sea, Israel's land of captivity.

In Genesis 49:17 Jacob prophesies that "Dan is to be a serpent by the way," and so one finds traces of Dan all through Europe, such as Danube, Denmark, Scandinavia. The ancient Hebrew had no vowels at all in the written language, so Duncan, Don-ald, etc., may easily be attributed to the name "Dan," according to sound.

The ancient Britons are the oldest inhabitants one hears of in these islands. They were here long before the invasion of the Danes or Saxons. It is thought that the word "Briton" is of Hebrew origin, the Hebrew word "Pry-Dain" meaning "offspring" and "Dan" (offspring of Dan), and by time and curruption of speech it was spelt as we have it now—Briton.

The annals and legends in ancient Irish history (Erse language) refer to the tribe of Naphtali and the "Tuatha de Danaan" (tribe of Dan) arriving there in the 12th century B. C. (In God's word, about the time of the book of Judges). All the territories of the tribe of Dan were on the sea coast of Palestine, and they took to maritiming, for one reads in Deborah's song (Judge. 5:17). "Why did Dan remain in the ships?" It also looks as if they brought the harp to Ireland. The figures represent guardianship. David played on the harp before king Saul. The Phoenicians were settling in the south and west of this island about that same time also. These same annals also give the information that the prophet Jeremiah brought with him, from Palestine. Tea Talphi, one of the daughters of Zedekiah, the king who had his eyes put out, as we read in 2 Kings 25:7. The legend says Jeremiah married her to Heremon, the king of Tara, who was already the offspring of Dan (Pry-Dain), and that he brought the stone, which is now resting in Westminster Abbey, for her to be crowned on. This stone is supposed to be Jacob's pillow, which he set up for a pillar next morning (Gen. 28:18). On it were crowned 54 kings at Tara (about 700 years), and then it was tapen to Scone Palace (Perthshire) after that, where it was about 300 years, until king Edward I had it brought to London.

The following are a few characteristics which God promised Abraham his seed should bear, and it is both our duty and privilege to see which nation bears these distinguishing marks the most. Abraham was promised in Genesis 17:2, 4-6 "I will make my covenant beween me and thee, and will multiply thee exceedingly and thou shalt be a father of many nations. And I will make thee exceeding fruitful, and I will make nations of thee." And in Genesis 22:17, "Thy seed shall possess the gate of their enemies." etc. And to Jacob God said, "I am God Almighty; be fruiful and multiply; a nation and a company of nations shall be of thee" (Gen. 35:11). What other nation bears these characteristics except Great Britain and her huge colonies? They are a nation, and with her colonies "a company of nations." There is not another nation at present that even suggests that God has fulfilled his promises even partially. "The gate of his enemies" seems to point to one of the following places, all of which Great Britain possesses: Gibralta, Malta, Cyprus, Cape Town, Hong Kong, Peshawah, Falkland Islands, West Indies, Aden, Acre, Scotia, St. Helena, etc., etc.

I must now close, dear friends, with an earnest prayer to our God, that all who have read this feeble attempt to set forth his great faithfulness to us all these hundreds of years, when, so to speak, we were still in deep disgrace, may we richly blessed in their own souls. I would point out here that believing that we are the lost tribes of Israel (never really lost) will not in any way alter the fact that we can only enter heaven through our Lord Jesus Christ. "He that believeth on the Son hath everlasting life" (John 3:36), and "him that cometh (Jew or Greek, Gentile or Barbarian) to me I will in no wise cast out" (John 6:37). F. L. C.

A Reply to 'Are British Israel'

IN MY article, "The Restoration of Israel," I incidently mentioned that 'Some believe that the Anglo-Saxons are the ten lost tribes, but Anglo-Israelism, as this theory is called, is contrary to the Scriptures, and antagonistic to Ezekiel's plain prophecies concerning Israel." An interested reader begs to differ with me, and has sent me the foregoing article written in defence of this doctrine, which calls for a reply. I shall attempt to answer, to the best of my ability, some of the arguments set forth in this article.

Some of this writers ideas and arguments are new, but others are the old ones generally used in support of this theory . We are at a loss to know why he does not sign his name, unless he thinks an anonymous article will permit him to escape the possible necessity of denfending his theory.

The prophet Hosea (3:4, 5) tells us that "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image. After wards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." This plainly teaches that during the time the children of Israel are without a sacrifice or an image to worship, they are likewise without a king and without a prince.

Ezekiel declares that "It (the kingdom of Israel) shall be no more until he comes whose right it is," i. e., till Jesus the King of the Jews comes and it is given to him. How then can Anglo-Israelism be true which declares that Ireland was ruled by Israel's kingly line before Christ was born, and that the throne of David was then transplanted to England, and that Israel is now (at the present time) being ruled by her own king. This is certainly contradictory to the plain teachings of the Scriptures, and is incomprehensiwle to those who have studied this subject, using the Bible as their guide.

It is not while she is in strange countries that she seeks Israel's God, but it is after she returns to her own land. Many kings have ruled in succession over the British nation, but Ezekiel prophecies of only one person, "he whose right it is," and God "will give it him" (not them). But if it is by right King George's throne, then Christ has no right to it, and would be a usurper were he to claim his right to rule.

We are told that when the Messiah comes "The kingdoms of this world become the kingdom of our Lord," and that "all dominion (rulers) shall serve and obey him." He has been raised up to sit upon David's throne (Acts 2:30). "The Lord God shall give unto him the throne of his father David" (Luke 1:32). Does this not prove that he is the only heir, and not King George or any other person? Christ is the "he" of Ezekiel's prophecy, and proves that all others are imposters, as no one is promised David's throne but he that is heir thereto.

If Israel is already gathered as a nation of her own in what is known as the British Empire, then what does God mean when he says: "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they and their children, and their children's children forever" (Ezek. 37:25). "When I have brought them again from the people and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the nations, but I have gathered them unto their own land, and have left none of them any more there" (Ezek. 39:27, 28). Now it is plain to see, that Anglo-Israelism reverses all this; for when Israel (the Anglo-Saxons) is gathered she must be gathered, not from her enemies' lands but from her own land (the British Empire). And tell me, how would it be possible to gather the people comprising the British Empire along with the Jews into the little country of Palestine? And why indeed should they be gathered; they are as prosperous and contented as any other nation, are they not? In my article "The Restoration of Israel," I stated that the land promsied Abraham could be made to support a population of 5, 000,000. I am sure no one with any knowledge of the size of Israel's ancient land would have believed me had I said that Palestine could be made to support the Jews and England and her colonies with "their children and children's children forever."

Hence it is not surprising to learn that Anglo-Israelism teaches that Israel will never return to the land where their fathers dwelt. We believe this to be in direct contradiction to the plain and explicit teaching of the prophetic word. Moses, as the leader of God's chosen people. Israel, was instructed to warn them in these words: "If thou wilt not obey to do all the words of this law, that are found written in this book, then thou shalt be left few in numbers and plucked from the land whither thou goest, and scattered from one end of the earth, even unto the other, and among these nations thou shalt find no ease: and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shall have none assurance of thy life" (Deut. 28:58, 62-66). This was spoken, not to the two tribes of Judah only, but to the whole house of Israel. And as all of Israel was to be scattered so when they repent they will all be gathered, not in Britain, but in their own land. Deuteronomy 30:4, 5, tells us that "If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: and the Lord thy God will bring thee into the land which thy fathers possesssed (Palestine, not Britain), and thou (all Israel) shall possess it; and he will do thee good, and multiply thee above thy fathers."

Genesis 22:17 has been misquoted by our opponent. He makes it read thus: "Thy (Abraham's) seed shall possess the gate of their emenies." Seed is used here in singular, not plural, and refers to Christ, not Israel, and the verse reads correctly, "his" enemies, not "their" enemies. For the next verse says, "And in thy seed shall all the nations of the earth be blessed," which agrees with what Paul says in Gal. 3:16: "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed which is Christ."

No mention is made in any Scripture of Great Britain in connection with Israel, but many tell us plainly where Israel is today and their condition; scattered among thee nations, dispersed among the heathen, scorned and persecuted. There is not a single Scripture that would remotely leads us to believe that Israel and Great Britain are one and the same. It is claimed by some authorities that the present royal house of Great Britain goes back in history through Scotland and Ireland to David king of Israel. If we trace from history the origin and ancestry of both Israel and the Anglo-Saxan race, we shall find that this claim is false. With this further evidence, we hope to remove from the unbiassed readers, any doubts as to the truth or falacy of Anglo-Israelism.

From Noah's three sons, Shem, Ham, and Japhet, descended the different nations of the earth. Japhet, the second son, had seven sons whose names were Gomer, Magog, Tubal, Meshek, Javan, Madai and Tiras. The oldest was Gomer and from

his descended the Russians, Germans, Gauls, and Anglo-Saxons or Britons. Shem the eldest son of Noah, had five sons, namely, Elam, Asshur, Arphaxed, Lud, and Aram. History tells us it was Arphaxed who settled in the vicinity of the Euphrates River, and from him descended the Chaldeans. They were the ancestors of Abraham and of Israel. Scripture tells us that Abraham was a native of Ur of the Chaldees, (Gen. 15:7), and descended through Heber in the ninth generation from Shem, and was the progenitor of the Hebrews. So we find the Anglo-Saxons or British are descended from Gomer, the elder son of Japhet, who was the second son of Noah; and Israel is descended from Arphaxed the third son of Shem, who was the eldest son of Noah. This proves conclusively that they now are and always have been, two distinct and separate races, from the flood.

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them" (Isa. 8:20). In the study and discussion of such subjects as this we cannot spend more of our time and energies than is found necessary to refute these false doctrines. and show they have no foundation in the word of God. This we fully believe we have done, and is all we had hoped to do in this article. It is of much more importance that the people of God use their time and energy to reach the gospel (the "things concerning the kingdom of God, and the name of Jesus Christ") to a perishing world; "for it (the gospel) is the power of God unto salvation to every one that believeth."

STERLING P. GROVES.

* * *

The Greatest Thing

PAUL SAID that when miracles would cease three things would abide or remain. All three are greater than miracles, and the greatest of the three is love. It is the "more excellent" way than the chiefest miracle, "the best gifts" of the spirit, he says.

The casue of our love is God's previous love. "We love him because he first loved us." The woman who was forgiven much loved much, and Paul, the chief of sinners, wrote this epistle containing this gem on love. This woman was not forgiven because she previously loved and showed it in her attentions to the Master's needs. She did not purchase her pardon. He pointed to her love as the evidence, not the cause of forgiveness. Simon said, "She is a sinner": Jesus was proving to him she was a justified saint. He was not merely pronouncing pardon on her; he was arguing a fact to Simon. If we love properly our conduct will be perfect, since love works no ill to his neighbor.

How can I love my enemies? Must I feel toward them the same as I do toward my friends? No, Jesus loved John and one of the conditions David specifies for ascending into the hill of the Lord is that one must condemn a vile person. But we must love them. Love your enemies How? "Do good to them . . . bless them . . . pray for them." If they are hungry, feed them; if thirsty, give them drink, and visit them when in prison. God loves, so he "gave" (John 3:16).

Then if God would be love to his creatures they must be created needy, lower than he. They must be creatures. Can a God duplicate himself by creative act? So Adam is created naked. This leads to this difficulty: If love is to be expressed in service, how can a man love God, when he needs nothing (Acts 17:25)? John answers, he that loves God, let him love his neighbor. Hence by Jesus and Paul two great commands are often made just one, "Love your neighbor." If I minister to my enemy in his distress God knows by that I would do the same for him if he could have need, hence love to man is love to God and the two commands are one.

Love is the Christian's only law. "Is it right to dance, smoke, or go to the movies?" The only answer is love your neighbor. Whatever serves him is right; whatever deprives him, or neglects him, or injures him, is wrong. This is the only correct answer to all questions of right and wrong, and it will answer every such question clearly, because it is a thorough searcher, more so than the letter of any other law could be, or the spirit of it either, for love never says under all circumstances either, Thou shalt, or Thou shalt not. Her answer is Thou mayest, if it work no injury to anyone.

Whatever injures me, injures my neighbor, for it mars my service to him. "He that loveth not, knoweth not" that "God is love" (1 John 4:8). Hence if my love is imperfect it is because I do not fully know the Father. Then let me more appreciate what he does for me. If I am merciful to you let me think more of the threefold prayer in Gethsemane, the agony and the silence, and remember than when the Father gave me him he freely gave me all things. J. W. WILLIAMS.

* * *

There is no vice so simple but assumes some mark of virtue on the outward parts.—Shakespeare

* * *

Know the true value of time; snatch, seize, and enjoy every moment of it.—Lord Chesterfield.

The Restitution

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Editorial Communication

"They Spake Often One to Another"

EDITOR RESTITUTION :

WILL YOU kindly allow me space for a few lines in the good "Restitution." I am glad to say I have learned the "truth," and have come out of darkness (the world) into the light (Christ) and liberty of the children of God. Brother and Sister Spindler and myself put on Christ, being baptized into Christ in his appointed way on August 11th by Brother Huggins, of Cleveland, Ohio.

I am so glad that God was so mindful of man that he made a way of escape from sin, that he gave his only begotten Son that whosoever believeth on him might not perish, but have everlasting life, if we continue faithful until death. I read so many good things in The Restitution. It gladdens my heart to think of the dear brothers and sisters that are interested in God's work and his kingdom, which is to be established on earth. May we enjoy his kingdom forever and ever. We read, Luke 13:28, 29, "There shall be weeping and gnashing of teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets in the kingdom of God and you yourselves thrust out. And they shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God." So many promises we have like this. David said on one occasion : "I (David) would rather be a doorkeeper in the house of God, than to dwell in the tents of wickedness." I will now give space for more able writers than myself.

Your brother in Christ, awaiting the coming of Christ and his kingdom.

AMOS L. BECKHOLT.

The Starry Heavens

NOW I ENJOY going out of doors on a clear moonlight night and gazing up at the stars ;I never tire of them for my Father made and named them all and in some one of them is the place of his throne, to which every day of my life I look upward in pleading prayer. Often and often I wonder in which one of those resplendent constellations is his home, and the present home of our great High Priest and Savior Jesus, or whether the heaven of heavens is far beyond these.

The Pleiades is the axle and centre of our Sun and its planetary system, but it has still another and more stupendous journey to make in revolving around still another centre, with "innumerable hosts of such suns and systems," as I shall note a little later on.

It does us good to sometimes look into these things. It helps us to get acquainted with God and to understand how great and powerful and wise the being really is who gave us the Bible. If he made and upholds all these starry worlds, cannot he care for and fufill his promises to one little insignificant being such as I am ? What do you think of it Lawrence, Dorothy, Ethel ? I am sure he can ; that nothing is impossible with him except to tell something that is false, and so, I trust him expecting soon to get all that he has said shall be mine when Jesus comes.

You look at the sun. It does not seem very large, yet you know it mst be ; it is so millions of miles away. Astronomers tell us "it is more than a millions times larger than the earth," that it would take a railway train running thirty miles an hour, eleven years to go round it, and three hundred and sixty years to run the distance from the earth to the sun. They say the sun is six hundred times larger than the eight primary planets, the eighty-five asteroids the twenty-one moons, and the seven hundred comets would be, if they were all made into one great body.

And yet, large as the sun is, they assert that, it is only a mere speck in the magnificent starry empire of which it forms a part. Myriads of the stars being immeasurably greater than it. Sirius, alone (says Dr. Seis) gives out nearly 400 times as much light as our sun yet Siris is only a star of moderate size among the stars . . . We know he says, "that the sun turns on its axis as the earth turns, and that it is ever moving around some transcendently greater centre, just as the earth and other planets revolve around it as their centre. It takes the earth one year to complete its revolution around the sun, but it takes the sun eighteen millions of our years to make its revolution around the centre which it obeys."

I thought the Annus Magnus or Great Bear (28,827 years in duration) made by our systems of worlds moving around the Plieades was a long, long year in duration, but what finite mind can grasp one made up of millions of our little years ?

Truly God's universe is a wheel within a wheel and wheels within wheels, wheels within wheels of vaster and still vaster dimensions. "Who by searching can find out God ?" "What is man that thou art mindful of him, and the son of man that thou visitest him ?"

And yet though so far away, he is mindful of us ; he does visit us. He hears and answers the little child's petitions for a bit of colored wool, the widow's cry for protection, the minister's prayer for guidance, the publisher's call for means to carry on his work—though the sum needed be thousands of dollars— no upward look is unheeded. Millions of calls from the inhabitants of the earth to God, and millions multiplied by millions of calls from other worlds, constantly going up to him ; and not neglected or unheard ! It is marvellous. And yet, it can be easily explained, for the wireless telephones of heaven are well equipped by those who minister to the help of salvation, and who "do always behold the face of our Father."

It matters not if these tremendous systems, in which uncounted suns take the place of satellites of still immeasurably sublime orbs and thus on upward through system after system, to some supreme physical Omnipotent where the unsearchable Jehovah has his throne and from whence he gives forth his invincible laws to the immensity of his glorious realm (Seis). His eye is ever upon the righteous, and his ear open to their cry. Wherever may be their dwelling place.

A book that comes from such a being is worth having, worth reverencing, and worth obeying.

Previously acknowledge	$ 307.00
Mary Flint	1.00
Elnora Valdo	3.00
E. W. Swain	10.00
Emma Swain	2.00
Total	$ 323.00

S. ROXANA WINCE.

National Berean Society

Motto : Search the Scripture Daily Unity, Truth, and Righteousness

LEOTA B. HANSON .... EDITOR

106 South 2nd St., St Louis, Missouri

THE ANNUAL National Berean Conference was held at Oregon, Ill., August 12th, 1921. The Secretary's and Treasurer's reports were read and approved. The Senior Social Correspondence Department reported 1066 letters written during the year. They have 175 on their list. Answers received, 683. The Junior Department wrote 617 letters and received 515 answers. They have 187 on their list. The Literary Committee received 28 articles.

A total of 2612 tracts have been sent out by the Tract Committee for the year. There is a balance of $6.04 in the Treasury. The Corresponding Secretary has written 225 letters, received 150, and has a balance on hand of $4.17.

The Treasurer reports $295.68 received and $267.28 expended, leaving a balance of $28.42. The balance in the benefit fund is $25.10. The need for an organizer was very clearly brought out by Brother Siple. He demonstrated that an organizer could do more in one month than an organization committee could do in a year.

The three minute messages from the different parts of the country were very interesting.

Motions carried at the afternoon meetings were as follows :

1. That the National Bereans ratify the movement of the church of which it is an auxiliary for the forming of a National General Conference.
2. That the president be appointed a delegate to the General Assembly to be held at Waterloo, Iowa.
3. That the chair be empowered to appoint a committee to consider and decide upon the advisability and opportunity of employing a Berean Evangelist, and said committee be empowered to carry out this decision. Committee appointed Frank Siple, Lydia Railsback, and Clyde Randall.
4. Moved that a committee be appointed by the Executive Board to draft and publish outline lessons for children.

5. That the Relief Fund be transferred to a committee of one to be appointed by the Executive Board which should have charge of all funds for relief work.

The following officers were elected: President, Leila Whitehead; 1st Vice President, Frank E. Siple; 2nd Vice President, Clyde E. Randall; Corresponding Secretary, Evelyn K. Hausch; Recording Secretary, Nellie M. Blakely.

Orpha Sanford was elected Treasurer, but later resigned to take the chairmanship of the Relief Committee, because she is proficient and experienced in that line of work. J. E. Hammond, Omaha, Nebraska, was appointed Treasurer.

At the Executive Board Meeting the following standing committee chairmen were appointed: Literary, Leota B. Hanson; Tract, Lydia Railsback; Social Correspondence, Senior Department, Anna Perrine; Junior Department, Dorothy Lyons.

Organization, Fannie LeCrone, Chairman, Edna Anderson and Carl Broberg, Junior Lesson Books, Lulu Stillson, she to choose her own associates. It was moved that she be instructed to prepare from 50 to 75 lessons and 500 books be printed at the same price as the senior books, 25c. Clyde Randall and Lydia Raisback were empowered to appoint the program committee when place of meeting is decided upon. Printing of stationery authorized 2000 letter heads, 1000 blank same quality and size, 1500 society.

NELLIE M. BLAKELY, Rec. Sec.

A Berean Message

Dear Bereans of the Church of God in Conference Assembled, Greetings:

AS IT is not permissible that I meet you personally, I feel I must send you a word of greeting for the good derived through our mutual fellowship and works.

The Bereans have accomplished a surprising amount of good in furthering the gospel cause through different channels; the bringing our scattered and isolated people together in love and unity in Christ and in touch with each other by recognizing each one as a necessary part of the great family of God. They have brought such into correspondence and searching of the Scriptures and into close communication with God through encouragement, prayer, exhortation, a cheering word, a kindly reproof, and earnest entreaties for a true loyal Christian every day life.

The Bereans have cheered the broken hearted and given the balm of love and sympathy to the bereaved. They have held open the door of hope to the sick and afflicted, of a future where pain, sickness and death is to be abolished, and remembered the aged, invalids, shut-ins, by a message of love and reading of religious literature. They have reached out to our young people and invited them to come in among us and study and learn of God through our Bible studies, thereby opening a way for them to learn the truths of God and escape the pollutions of the world.

They have welcomed into the household of faith, the newly baptized, urging them to be steadfast, unmoveable, always abounding in the work of the Lord, knowing they have accepted the highest call ever offered to mortal man, therefore the necessity of living to adorn that call.

Bereans, let us remember a kind word of encouragement given to our leading officers and committees is not in vain. It will show our appreciation of their untiring efforts in behalf of Berean management and progressive work, and will be to them an incentive to greater effort, therefore I will quote a few extracts from some of our correspondents.

"Your letter came duly to hand with leaflets enclosed. Thanks for your kindness. Praise and good wishes."

"Bless the Lord for the Berean Society which is love for humanity and walking in the footsteps of Jesus, going about doing good for the isolated brothers and sisters. I have received many kindnesses in reading matter and letters from them, and hope to meet them in Christ's kingdom."

"God bless the Bereans.I was glad to get your letter and tracts. I have read them and think they are good. How such little things do help one to live right and to love the brothers and sisters, and to think any one remembers me away up here in Canada where there is none of like precious faith. I wish I could make you see how much I appreciate these kindnesses and how I feel I have more brothers and sisters now in Christ than I ever had."

Again: "The Bereans found me isolated among strangers; they wrote me encouragement and love; admonished me to be faithful, for the same God is watching over me here as well as if I were among many. They instructed me in righteousness and found me work to do for Christ, and made me feel I was a part of the house hold, and the work I have to do in it makes me think of the words of Jesus: 'I was in prison, and ye visited me, was hungry and ye fed me, was sick and ye visited me.'"

I believe it is through these efforts that I am a live member of the church of God today, therefore Bereans, work on, pray on, write on, for the church and the world has never needed loyal soldiers of the cross to proclaim the necessity of living a pure Christ like life in spirituality, love, and expectancy of our Savior's appearing, and to herald the glad tidings of a better time coming, than now.

There's only one method of meetin' life's test;
Jes' keep on a striving and hope for the best
Don't give up the game and retire in dismay
'Cause hammers are thrown when you'd like a bouquet.
This world would be tiresome, we'd all get the blues,
If all the folks in it held just the same views,
So finish your work; show the best of your skill,
Some folks they won't like it, but other folks will.
If you're leading a Bible school, building a fence,
Do the most that you can with your own common sense,
One small word of praise in this journey of tears,
Outweighs in the balance 'gainst cartloads of sneers.
The plants that we're passing as common-place weeds,
Oft proves to be jes' what some sufferer needs,
So keep on a-goin'; don't stay standin' still,
Some folks they won't like it, but other folks will.

N. B. S. C. C.

MAY MOORE,
Box 174, Bartley, Neb.

Ishmael and Esau Covenants

Number Two

WE SHALL now consider more definitely the covenant made with Esau and his seed. When Esau became conscious that he had lost Isaac's blessing, he cried with a great and exceeding bitter cry, and said unto his father: "Bless me, even me also, O my father" (Gen. 27:34). Isaac his father answered, "Behold, thy dwelling place shall be the fatness of the earth and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion that thou shalt break his yoke from off thy neck" (Gen. 27:39, 40). This covenant embraces a temporal rule and can continue until the Isaac seed shall prevail. We must remember that this is a national and not an individual one. There is wut one way to we accounted an Abrahamic seed, and that is, be obedient to the covenant conditions (Gal. 3:26-29).

In the covenant with the woman (Gen. 3:15) God began the election of individuals from the nations to become rulers in the kingdom that he purposed to establish over the entire earth. When this is accomplished thorns and thistles will have been burned up A righteous and immortalized race will fill the earth. To prove to the readers of this article the fitness of the Isaac seed we wish to allude to an allegory given by Paul and recorded in Gal. 4:22-31. In this allegory the apostle contrasts the two covenants. He writes: "It is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise, which things are an allegory: for these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar (Hagar). For this Agar is Mount Sinai in Arabia and answereth (is in the same rank, margin) to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above (exalted) is free, which is the mother of us all."

The two sons of Abraham and Hagar and Sarah represent the two covenants. The Hagar, Sinai covenant, was "after the flesh." The Ishmael covenant embraced only the things of the flesh. He was exalted as a temporal ruler for the time of fleshly things.

When Paul wrote this the Sinai covenant had waxed old and "had vanished away." As Hagar and her son had been cast out so the Sinai covenant. This covenant was never intended to give men eternal life; it only covered their individual sins until the Messiah would be manifested The national sins were typically borne away in the service of the scape goat. This goat typified the Son or Lamb of God who literally bore away the sin of the world. All who died previous to this, died in bondage and require that one whose blood was more efficacious than that of bulls and goats should come and manifest the power of the only true God. The Agar covenant fully represents the force and extent of Ishmael covenant. The Sarah covenant is Jerusalem exalted, that is, beautified as the city of the living God. It will come through the freewoman who was never in bondage, but was the lawful wife of our father Abraham. Paul writes: "Now we, brethren, as Isaac was, are the children of promise." We are Abraham's seed through the freewoman and were never in bondage. If faithful we will have our reward under the influence of the exalted Jerusalem.

Again the apostle writes: "He that was born after the flesh persecuted him that was born after the spirit; even so it is now."

In conclusion, I wish to say that the covenant made with Abraham regarding Isaac superceeds all other covenants. This covenant was made after the power of an endles life; all other covenants after the law of carnal commandments. The promise of an endless life is to those who overcome The period of this life is our trial period for which we will receive commendation or condemnation. The next age will be an age of judgmnet for the left of the inhabitants, and not for the judgment of resurrected thorns and thistles who are nigh unto cursing; whose end is to be burned.

The One God

THAT THERE is great diversity of belief on this subject between theologians and students of the Bible, is a self-evident fact. The greater number of the former class holding the belief that the great God is three persons in one, and yet one personal being. The three they name as God the Father, God the Son, and God the Holy Ghost. These three they claim to be equal in power, each equally existing eternally, having neither beginning nor ending, being uncreate. A class of "Bible students" most emphatically deny this proposition, claiming the Scriptures teach there is one personal ever-existing God, who only has life in himself, and out of whom are all things. It is to determine the truth from the word of God on this question that these pages are written.

Some may ask what difference does it make if one only acknowledges there is a great Creator, and reverence him as such. To this we reply: Without a true knowledge of God we cannot become his children, nor attain unto eternal life (John 17:3). "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Again, we are told, those who know not God are cut off from life everlasting (2 Thess. 1:8; Psa. 79:6). Thus we see (to speak the words of another), "Knowledge of God is the basis of sonship to God." How necessary that we have a true knowledge of God! That theologians are in error in their teaching concerning God, we will show from God's word. With all their great educational insttiutions, they are ever learning and never able to come to the knowledge of the truth.

Now we come to the word of God; and oh! let us come in the spirit of meekness, desiring only to know the 'truth, that it made us free (from error)—John 8:31, 32. If we do receive and continue in the truth, it will be unto us a shield and buckler (from error)—Psa. 91:4. Nature reveals to us that there is an intelligent Creator who works by law, but this is all. It tells us nothing of his being or his purpose in creation. To know God, we must come to the source of that knowledge—the Holy Scriptures. The first thing revealed therein is the absolute unity of God: "Hear O Israel, the Lord our God is one Lord" (Deut. 6:4). Christ said in Mark 12:29, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord." To us there is but one God. Who is this one God? Paul answers: "The Father of whom are all things" (1 Cor. 8:6; Mal. 2:10; Eph. 4:6). Why does not Paul say, To us there is one God—God the Father, God the Son, and God the Holy Spirit; these three are one? This is what the greater number of preachers teach. Paul knew no such "Triune Being." He plainly tells us that God is one, and that one God is the Father. Why Father? Because all things are of him (or out of him). "There is one God and Father of all, who is above all' (Eph. 4:6). If these are not sufficient then listen to God himself (Isa. 46:9) "I am God and there is none else; I am God and there is none like me."

Here are the words of an able writer, and deep student of Holy Writ: "The revelation of the Deity's unity, set forth in the Scriptures quoted, agree with the one great induction of modern science. Nature is seen to be under one law and one control throughout its immeasurable fields. There is no jar or conflict. The power that constitutes, sustains and regulates all is seen to be ONE. Cold freezes and heat dissolves in all countries alike. The power that draws the moon in circular journey around the earth; impels the earth around the sun, and drags even that stupendous and glorious body with all its attendant planets in a vast cycle with the rest of starry creation around the unknown centre.'"

One other thought in regard to the "one God." To quote from same author: "It is the popular habit when serious views of God are entertained at all, to concieve of him as a principle or energy in universal diffusion without corporeal nucleus, without local habitation, without body or parts." The Scriptures expressly teach the located existnce of God. "God dwells in light which no man can approach unto" (1 Tim. 6:16). Here is a localization of the person of the Creator. If God dwells in unapproachable light, he must have an existence there, which is not manifested in this "mundane sphere." Listen to Solomon's words: "God is in heaven, thou upon the earth" (Eccl. 5:2). "The heaven, even the heavens are the Lord's" (Psa. 115:16). "God hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth" (Psa. 102:19, 20). Solomon, in his dedication of the temple frequently uses these words, "Hear thou in heaven, thy dwelling place." These Scriptures teach that God is a personal being, located in a place called heaven. As God is the source of all things, and this source must be a centre, as all power is manifested at its centre. The earth draws every object on it to its centre, and pulls the moon around it as well. The earth in its turn is attracted towards the sun and is drawn around it. And the sun itself, with the whole framework of creation, is drawn around a centre.

FLORA A. KNAPP

Hope

IN THE Hebrew epistle hope is called an anchor. The figure is expressive, for the anchor keeps the lives and cargo of all on board safe from destruction. What if the anchor should drift when the ship is near the rocks? Or what if the cable should part? The cable may be said to represent faith, because the promises of God are the basis of Christian hope, as we shall see.

Solomon shows that hope is made up of desire and expectation. There is desire in hope, as is evident from Proverbs 12:12. "Hope deferred maketh the heart sick, but when the desire cometh it is a tree of life." Here "desire" is a synonym for hope. And in Proverbs 10:28, "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." "Expectation" is a synonym for hope, thus showing in the two Scriptures that hope is compounded of desire and expectation.

The desire side of hope arises from our needs: we desire at least what we need. And the expectation side of hope arises from what God has promised. We may expect whatever he has promised, as is evident from such texts as the following: "In hope of eternal life, which God that cannot lie, promised before the world began." "And now I stand and am judged for the hope of the promise made of God unto our fathers." And in Hebrews it says that God, willing to show the heirs of promise the immutability of his counsel, and give them strong consolation of hope, confirmed the promise by an oath, that in these two certain expressions of his word, the heirs of promise might have strong assurance, so that here again, as in the other places, hope is made dependent on God's promises.

This shows the place of faith in hope, that when we grasp the promises in belief it supplies the expectation side of hope. But if either desire or expectation is absent there can be no hope. If there is desire without expectation, it is merely a wish; as for instance, if I lose a hand I cannot say I hope it will grow again this side of glory. I may wish it, but that is all. And if there be expectation without desire it is only fear: as for instance, if I see a storm coming my way, I do not say I hope it will come if I do not desire it. I expect it, but because I do not desire it, fear is the condition of mind. So I may not hope for what God has not pomised, for I have no reasonable expectation of it. And it is very doubtful if such a thing is even desirable since, "No good thing will he withhold." For instance, a certain hymn speaks of "a hope in heaven." Heaven has not been promised us, hence we have no reasonable expectation of it, and it is not desirable to go to a place so different from our former experiences, and where we and all others would be so different from our present selves as we are told people would be in heaven.

But "The hope of the gospel" is different. Eternal life, as quoted above as hoped for, is both very desirable and also strongly to be expected, since he has promised it and cannot lie.

Take "the hope of Israel." They have wandered homeless and persecuted for centuries. Is it not natural they desire Palestine for a homeland? And is it not to be expected since promised so fully and emphatically?

What a cheering thing is hope! How dreary the way and how dark the outlook without it! When you get the "blues," what you need is hope. Go to the promises of God. Trust in him, say with David, "Why art thou restless, O my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." Though the way is gloomy, it will brighten and I shall again see peace and prosperity

J. W. WILLIAMS.

Shorten Your Line!

When I used to fish in mountain streams, if I had a short line and rod, I could direct it easily, and throw it into this or that pool as I pleased; but if I let out my line till it was twenty or thirty feet long, I could not direct it, but I was the victim of every floating stick, and jutting rock, and overhanging bough. So I have seen men wading down the stream of life, jumping from stone to stone, slipping on this rock, and falling into that pool, because their line was so long they could do nothing with it—a line that reached down forty years sometimes. Now, if you would avoid these difficulties, shorten your line! Let it reach over one day only; for "sufficient unto the day is the evil thereof." To the man who is living weeks or years in advance of the present, God says, "Go back, go back to your duties. Work while the day lasts, and take no thought for the morrow. I am master down here."

Honor and shame from no condition rise; act well your part, there all the honor lies.—Pope.

After the sorrow of the ebbing tide the singing flood returns to joy at last.—Celia Thraxter.

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A Paper Representing The Church of God

Devoted to the Exposition and Defence of "the Things Concerning the Kingdom of God, and the Name of Jesus Christ"--Acts 8:12

VOLUME 73 CLEVELAND, OHIO, SEPTEMBER 20th, 1921 ● NUMBER 35

The Dawning

Hark the grand celestial story,
List the anthems from afar;
See the light that now is breaking,
'Tis the rising morning star.

Just beyond the gloom o'er yonder,
There is a home that is secure;
The hope revealed in God's own promise,
Is forever lasting sure.

Soon our Lord in glorious splendour,
Will descend to earth once more;
Then his chosen will be gathered,
To that peaceful, happy shore.

There no sorrow ere will find us,
There no death can ever come;
All that reach that peaceful haven,
Shall forever be at home.

Come, Lord Jesus, come quickly,
Thou our all in all shall be;
Thy ever longed for coming,
We are waiting Lord, to see.

J. E. HOGARTH.

"My Father's House"

SERMON NOTES BY BROTHER J. H. THOMAS

1st. Give the popular view.

2nd. The popular view is based on the dogma that man has an immortal soul. Show why.

3rd. Show briefly but clearly that it is not a Scripture doctrine. The view grounded on that belief must be false.

4th. What does the passage teach? We answer it teaches that which the real intent and obvious meaning of the words convey, according not only to scriptural but modern use of language.

THE FATHER'S HOUSE

Show that "my Father's house" means my Father's family, or household, which is both the scriptural and modern use of the word "house."

Proofs: in Scripture David's house is David's family; the house of Jacob, the family of Jacob, hence we have expressions as "The whole house of Ahab shall perish" (2 Kings 9:8). Again, there was long war between the house of Saul and the house of David (2 Sam. 3:1), and the nation of Israel is called "the rebellious house of Israel" because the family of Israel. So my Father's house or house of God is the family of God.

Then we have "Thee and all thy father's house shall die" 1 Sam. 22:16); "I and my father's house have sinned." This is sufficient to show beyond a question what the Savior meant by the words "My Father's house."

The modern or present use of the language is the same; we speak of the house of Rothschild, the house of Tudor, etc. How strange that the language of Jesus should be wrested from its simple obvious meaning, "In my Father's family or household there are many mansions."

THE MANSIONS

Doubtless a difficulty in understanding the word "house" has grown out of its connection with the word mansions.

From our common use of the word Mansion there arises a difficulty to understand how there could be mansions in a family or house, but understanding "house' to mean heaven there was less difficulty. The popular view could see room enough in heaven for "many mansions," but it never ventured to say of what material they were built. Literal mansions in heaven was too material, and so the popular view has left it unexplained; hence it is like most of the popular views, vague and unsatisfactory.

What, then, are we to understand by this word "mansions"? There would have been less difficulty had the word been better translated.

The new Revision has made the correction, "abiding places.' The Emphatic Diaglott made the correction in 1865, "dwellings." "an abode."

The Greek word is "mone" and means " a place where one remains," a mansion, from the Greek "meno," to remain. The correct idea is a dwelling place, or an abiding place, as rendered in the New Version and Emphatic Diaglott.

Even mansion is simply a dwelling or abiding place, but it also has a sense of structure which is not needed in this case; hence a dwelling place is a better word.

Show why the translators chose the word mansion, instead of abiding, or dwelling place. Because they had heaven in their minds as the meaning of the word house instead of family.

We find, then, that the word mansion simply means abiding places. The passage would then read, "In my Father's family, etc., many abodes."

This too is the scriptural use of the language. Hence we have in Matt. 10:11 these words: "Into whatsoever city or town ye enter,. enquire who in it is worthy, and there abide till ye go hence." Again, Luke 9:4, "Whatsoever house (or family) ye enter. there abide." A worthy house or family becomes the abiding place of the disciples, so Jesus said to his disciples, "In my Father's house or family there are many abiding places, if it were not so I would have told you."

The modern use of language is the same. In the benevolence of our hearts we say to a homeless one "There is room in my family, come and abide with us."

The disciples had left all and followed Jesus, accepting him as the Messiah, the Son of God and King of Israel with no certain abiding place; for their Lord and Master, we are told, had not where to lay his head. Therefore he tells them that in his Father's house or family there are many abiding places; if it were not so I would have told you.

This was cheering news. He then adds, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also.'"

"I go to prepare a place." I understand the true sense of this to be, I go to make the necessary arrangements for your entering into my Father's family, or to prepare a place for you in the family. It is not in the sense of constructing a building. Until Christ had perfected the work of redemption, in so far as offering himself as a sacrifice and entering into the holy of holies, no one could enter the family of God. It was the work of Jesus to open up a new and living way. This is clear from Paul to the Hebrews 9:23. Speaking of the tabernacle under Moses being purged with blood, he says: "It was therefore necessary that the patterns of things in the heavens (Mosaic), should be purified with these (blood of animals). but the heavenly things themselves with better sacrifices than these: for Christ is not entered into the holy place made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."

Now says Paul: Heb. 9:8, "The way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing, which was a figure for the time then present; but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered once into the holy place having obtained eternal redemption for us." In other words, prepared a place for us in the family of God, or tabernacle not made with hands.

Again Paul says, referring to the sacrifices under the law in which God had no pleasure (Heb. 10:8, 9). "Then said he, I come to do thy will, O God. He taketh away the first,. that he may establish the second, by the which will we are sanctified through the offering of the body of Christ once for all." So by the sacrifice of Christ the disciples of Christ, as are all believers sanctified or set apart, for the house or family of God. For, continues Paul, "By one offering he hath perfected forever them that are santified. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated (new made, margin) for us, through the veil, that is to say, his flesh: and having an high priest over the house of God."

So we see the work of Jesus in going away to prepare a place. The way into the holy place or family, or house of God was not made manifest until Jesus offered himself and so prepared a place or way into the family, himself being a great high priest over the house of God; that is, high priest over the household of God. He is not high priest over a structure, but over the household of faith, which is the house or family of God. Hence, says Paul, "Moses was faithful in all his house as a servant . . . but Christ as a Son over his own house, whose house are we, if we hold fast the confidence firm unto the end."

Again Paul in speaking to the Eph. 2:19 says: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, in whom all the building fitly framed together, groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the spirit."

We see then that the building, habitation or house of God was a community of believers built upon the foundation named here. Not then, nor even now perfect, but as Paul said, "growing unto an holy temple in the Lord."

Jesus, as he said, went away, and the way to the holy of holies led through the valley and shadow of death the way to incorruptibility and life the high and heavenly estate led through the portals of the grave; but Jesus rent the veil, passed through the dark valley, burst the bands of death, and opened up a new and living way into the abiding place in the house or family of God.

But Jesus says, "If I go and prepare a place, I will come again and receive you unto myself, that where I am there ye may be also." Here the question arises, if Christ has opened up a way into the family of God, does not that family dwell in heaven, and did not Christ come for his disciples at death ?

We answer: nothing is more unscriptural. First, the work of preparing a place is not completed. No individual has entered into the heavenly estate save Jesus. Second, the way into the holy of holies is by the new and living way the way that Jesus trod death and resurrection, or change from mortality to immortality. Hence says Paul, "If there be no resurrection of the dead, than those who have fallen asleep in Jesus have perished." Who will say the disciples have been resurrected ? If not, they have not passed into the heavenly estate are yet in the valley of death.

The apostle tells us that "David is both dead and buried." "Our life is hid with Christ in God." Moreover Paul did not himself enter into the heaven-born family at death for he says, "I have fought the good fight, I have kept the faith." But, says one "did you not show that the apostle and brethren were "the building or habitation or family of God"; and does not Paul say, "We have boldness to enter into the holiest by the blood of Jesus, by a new and living way" ? Yes, but we are "the household of faith." "We walk by faith and not by sight." "We enter in through faith in the blood." We are the family of God still in the earth state. Hence says Paul, "whose house are we, if we hold fast." The building yet to be tried by fire. Christ still our high priest, and does not come again till he comes to take the family to himself.

But will not that be to heaven ? I answer, no; for Micah says: "In the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills: and people shall flow into it; and many nations shall come and say, come let us go up to the mountain of the Lord to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." Hence the house or family of God is to be established in Jerusalem. "That where I am, there may ye be also." Explain where he will be.

The Restoration of Israel

Zionism a Fulfilment of Prophecy

ARE JEWS of use in the scientific world? Felician David, a Jewish musician planted in the brain of De Lesseps and Muhammed Ali the idea of the Suez Canal. A Jewish musician started th idea. a Jewish statesman, Disraeli, who never took the trouble to make any money for himself, had intelligence enough to buy the stock of the canal for England, thus earning great power and millions for his country. He also made his queen, Empress of India. Great statesmen are among Jews. Germany now recognizes as a mistake, her keeping Jews out of diplomacy. We have seen a Jewish scientist of highest class go to the great University of Chicago. Professor Michelson may be too busy to see you, but any book on astronomy will tell you that he is the man that taught the world how to measure the speed of light. All astronomers work in infinite space, using the 'foot rule' that he gave them. Dr. Isadore Dyer, dean of the medical school of Tulane University, is another noted Jewish scientist. He is credited with important discoveries in the treatment of leprosy and malignant skin diseases, and other discoveries of much value to the medical world.

"Is it true that Jews borrow ideas from others and are never intellectual pioneers ? Of all philosophers, the greatest is the Jew. Spinoza; certainly none stand above him. He has taught many of the world's ablest minds. What sort was he ? Read Sir Frederick Pollack's "Life of Spinoza." He said he had no time to make money. Spinoza had no time even to accept money. While writing books that are immortal he worked at his trade grinding lenses. He was not worth $50 when he died, yet he refused the fortune that an English disciple would have given to him, saying, 'Give it to your brother; he needs money.'

"Karl Marx, who disturbs the dreams of many prosperous gentlemen. was a Jew. That may not be in the lancuage of our day 'a boost' for his race, but it shows that they do their own thinking. Trotzky, who could walk from a sewing machine on the east side of New York to a 50 per cent interest in the dictatorship of Russia, is another Jew who shows power of 'adaptation to environment.'

"Have Jews physical courage? Ask the prize fighters, any of the gentlemen whom Mr. Benjamin Leonard has stretched in the course of his career. Better still ask the pages of history. Read of 600 Jews burned alive at one time in Strasburg, any one of whom could have saved his life by denying his religion. Not one would deny it. Does that show courage? As those 600 died, so tens of thousands and hundreds of thousands have died in the horrors that have perpetrated for centuries in the name of Christ, the son of a Jewess.

"In ancient laws you may read that the Jews were 'the property' of the king. Sometimes he protected them. They could make money; he needed it, and knew how to get it from them, Nearly always he had a Jew for his physician, and great heads of the church also had Jewish physicians, although ordinary Christians were not allowed to employ them. Widows, orphans, aliens, Jews, lunatics and later the printing press were under the control of the monarch. Jews and the printing press combined have done a great deal to put the monarch out of date. Jews have been leaders always in courageous, radical thought. That is why the czars butchered them. They outlive the czars.

"Are Jews then so perfect, better than others? By no means. Their ancient superstitions and laws are in some instances worse than our own, in some instances better. They probably have as many defects as any other race, perhaps more, because they are more highly complicated. More things go wrong in a twelve cylinder engine than in a one cylinder machine. Intelligent men, studying a block of ore in a mountain, or a block of human being in history, ask not how much gold is in that block. The Jewish mental block assays very highly, and history proves it. Hatred of Jews and ignorance concerning them that marked the Middle Ages disgrace any man in this age, and are especially unworthy of such a man as Henry Ford."

Noah by his preaching of righteousness and his obedience to God, condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:7). In Peter's day there was a world that needed a stronger condemnation and a greater punishment. It was a world filled with wickedness, that had forsaken God, and rejected the last and greatest of all his prophets. So great was its wickedness that the Lord said: "Fill ye up the measure of your fathers. Upon you shall come all the righteous blood shed upon the earth, from the blood of righteous Abel" (Matt. 23:31-39). The catastrophe came. Their "sun is gone down while it was yet day." Their house was left desolate. Darkness covers the land. The people are wanderers among the nations. But not forever. "Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Isa. 60:1-3, 20). The whole chapter is well worth a careful study, depicting as it does in beautiful figurative language the future glory of the nation ofIsrael. Well therefore might the apostle Peter, in looking beyond the darkness of Israel's light to the day when "the earth shall be full of the knowledge of the Lord, as the waters cover th sea" (Isa. 11:9), exclaim: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise of the God of Israel is: "For behold, I create new heavens and a new earth, for behold, I create Jerusalem a rejoicing, and her people a joy" (Isa. 65:17, 18).

It is surely difficult to believe, to some of us the thought is inconceivable, that after the nation of Israel is restored to its land, and reconciled to its God, that after the nations are blessed and walking in the ways of God, that after God's kingdom is come and his name hallowed, that after sin and suffering and death are swept away, that after the earth is restored to more than its pristine beauty and glory, the command is to go forth that all is to be destroyed. Yet this is what our Adventist friends would have us believe and teach. Nay, rather let us believe that God has not created the earth in vain, but to be the habitation of man in his redeemed and glorified state, and that in the culmination of his purpose "the earth shall be full of the knowledge of the glory of the Lord" throughout the unending ages to come.

The time will come when the appeal of Isaiah will be heeded: "O house of Jacob, come ye and let us walk in the light of Jehovah." Then it will be Jacob's God whom the nations are increasingly desirous of knowing; and it is through Israel's history that Jacob's God is revealed. It is the God of Jacob whom they will seek. He will then teach them his ways; for out of Zion shall go forth instruction. They will walk in his paths; for they will put his teachings into life, even to the abolishing of war. The mountain of Jehovah's house will be exalted above the tops of the mountains. Then will be seen the fulfilment of the vision of Isaiah, in which he beheld all the nations streaming up to the mountain of God, even to the house of the God of Jacob, saying to each other as they go: "Let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths." Then will that future era which the prophet foresaw, of universal peace and prosperity, so longed for by all, be realized. This appears to some as nothing more than a beautiful dream, incapable of realization; but instead it is a practical, hardheaded plan conceived by the Almighty God. The time will come when all will see how great was his foresight, how unerring his judgment.

We do indeed believe that Israel has still a mission in the world; but its great end is not a selfish one, not its own glorification but that of the Eternal One, who has commissioned him to bring good tidings to the peoples of the earth. Such a mission, even were it no more than a self-created aspiration, would almost suffice for a reson why a Jew should be proud to be, and remain—a Jew.

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Hushed be the accents of sorrow and mourning;
Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold,
Hail to the millions from bondage returning;
Gentiles and Jews the blest vision behold.

Lo, in the desert rich flowers are springing,
Streams ever copious are gliding along,
Loud from the mountain tops echoes are ringing;
Wastes rise in verdure and mingle in song.

See from all lands, from the isles of the ocean,
Praise to Jehovah ascending on high,
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky.

Swell the glad anthem, our Savior is reigning,
Rejoice, risen saints, and praise with glad tongue,
Carry the tidings to nations repining;
All join the chorus with love's noblest song.

STERLING P. GROVES.

Does It Matter?

DOES IT matter what we believe so long as we are sincere and upright in our dealings with our fellow men, and heed the dictates of an educated conscience? Will not God accept such as being the best they know, and overlook any errors of the head, if the heart and conscience approve? the same being what our venerated religious instructors instilled in our hearts and minds? How reads the inspired word in reference to these questions?

Jesus' admonition is, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). "Holy Scriptures are able to make wise unto salvation through faith" (2 Tim. 3:15). "Without faith (Greek, the faith) it is impossible to please God" (Heb. 11:6). "Thou hast magnified thy word above all thy name" (Psa. 138:2). "He that believeth not (the word of) God, hath made him a liar; because he believeth not the record that God gave of his Son" (1 John 5:10). "He that turneth away his ear from hearing the law (which is the word of God), even his prayer (praise) is abomination" (Prov. 28:9). "The true worshiper shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4:23). "Whoso offereth praise glorifieth me; and to him that ordereth his conversation (deportment) aright will I show the salvation of God" (Psa. 50:23).

Man-made creeds compiled from traditions which falsify the true gospel hope set forth in God's word caused vain worship. "Though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed' (Gal. 1:8) "Howebit in vain do they worship me teaching for doctrine the commandments of men" (Matt. 15:9; Mark 7:7). "For the leaders of this people cause them to err; and they that are led of them are destroyed" (Isa. 9:16).

Though we have the zeal of a Saul and the eloquence of an Apollos, if we are not taught in the perfect way, our hope and expectations are delusive and will not be realized. Since there is but one gospel of salvation, one Lord, one faith, one hope (Eph. 1:13; 4:3, 4), let us adopt as our motto: Prove all teaching by the Scripture, and hold fast only to that which stands the test.

If God regards the praise of good and honest, but incorrectly taught people, as an abomination, how diligently careful we should be to examine, compare, and prove all teaching, no matter how well we may esteem and confide in the teacher, and hold fast only to that which is proved to be scriptural.

S. T. BLESSING.

Defer not till tomorrow to be wise. Tomorrow's sun to thee may never rise.—Congreve.

Every action of every man has an ancestry and a posterity in other lives.—Drummond.

Many men owe the grandeur of their lives to their termendous difficulties.—Spurgeon.

What we have to gain is not one battle, but a weary life's campaign.—Patmore.

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All communications intended for publication should be sent to the Editor, William H. Brown, 1071 Mary St., Elizabeth, New Jersey.

While the Editor exercises a general supervision over the articles appearing in The Restitution, his endorsement does not extend to the interpretation of details nor the exegesis of particular texts in the writings of contributors.

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Editorial

Change in Publication

THE BOARD of Directors, after mature consideration have decided to publish The Restitution as a monthly magazine in future, instead of the present form. Many reasons could be given for the change, but the ones pertaining to its literary nature are the most important. A weekly issue is too often for a religious paper, for the frequency of publication tends to degenerate its subject matter. The shortness of time between issues often forces the Editor to use any copy at hand, whether it be good or bad. After careful observation of other weekly religious publications, together with our experience with The Restitution, we are convinced that they soon deteriorate into light, insipid literature after the manner of a newspaper; obituaries, reports, news items, personal mention, and other indifferent things finally monopolizing valuable space that should be used in helpful exhortation to godliness and thoughtful exposition of God's word. In a monthly magazine all such indifferent things are easily reduced to simple announcements, and God's word is honored and glorified rather than the trifles and "news" that are of only local interest.

To serve these high ends—to make The Restitution of more literary worth, its subject matter more scriptural, its standard of excellence higher—our next issue will appear as a forty page magazine. Upon receipt of its first monthly edition we request every reader to write us his estimate of it, with any helpful suggestions or constructive criticisms that may occur to him.

Thanking every reader for his co-operation in the past in sustaining The Restitution, and asking his continued support in the future,

Your servants for Christ's sake,

BOARD OF DIRECTORS.

Managerial Notice

The Board of Directors met on Thursday, Oct. 6th, to consider the best means of carrying on the work of preaching the truth through The Restitution; and after carefully weighing the pros and cons of the case it was unanimously decided to change the paper from a weekly to a monthly magazine. This will reduce the cost of publication and at the same time provide as much reading matter as four of our present size papers.

We propose to make it more interesting to our readers by publishing articles appertaining to the simple gospel truth and exhortations; also we wish to dilate more on unfulfilled prophecy, by which we shall endeavor to hold the attention of our readers to the soon coming of our Lord. We believe the change of policy will enhance the value of our paper both spiritually and financially, and we invite our readers to co-operate by sending either original or selected articles that will tend to the upbuilding of the household of faith, and keep us in close touch with the things concerning the kingdom of God, and its fulfilment.

The paper will be in the ordinary magazine form, and a year's numbers can be bound up into a convenient size and be a valuable asset to our bookcase.

We realize how valuable The Restitution is to our isolated members, and we believe that a monthly edition will be of greater service to them, inasmuch as we can provide longer and more complete articles for their perusal and study. We shall still continue a communication column, but we propose to eliminate personal notices, as we do not deem them of sufficient interest to the majority of our readers to warrant their insertion. We also propose to allot a limited space to be used

as a "Young People's Page," which we feel the younger generation is entitled to, and thus help to qualify them for the more arduous duties of a mature Christian life.

We have been commanded to "occupy till I come," and we feel that this change of policy will better enable us to obey the Master's mandate.

We now commend ourselves and our efforts to God, and pray that his blessing may rest upon us, and give the increase to our labors in his vineyard.

A. E. GRIFFITHS, Mgr.

Communication

"They Spake Often One to Another"

IN THE Restitution of August 16th, Brother Groves writes on the efforts being put forth by the brethren of Oregon, Ill., and elsewhere. He says, "Its defects are very noticeable, and its ommissions still more noticeable:" yet he commends the effort being made and admits we stand in need of such an effort. Then if we do why not all join hands and put forth a united effort standing on the best creed ever given to man, the Bible; set aside all desire for vainglory and do all to the glory of God. The brother says if there are any who do not know the principles which separate us it is their duty to find out. But still he did not tell us what they are. It all seems to be a creed, and I believe we will all accept the creed given by inspiration of God. It seems to me the call went out to all to come to the General Conference or send someone or write your views; it seems that there was the place to settle differences and if we did not heed that call perhaps we should have done so. But dear brethren if there is false doctrine being taught condemn it; if not let us not be a stumbling block in the way of any worthy cause, but pray the Lord of the harvest to send forth laborers into the field, for the field is white to harvest, but the laborers are few, and it is only a little while until he that shall come will come and will not tarry. Let us be children in malice, let all malice and evil speaking be put away from us, and be kind, tenderhearted, forgiving one another even as God for Christ's sake forgives us.

Will someone give us an explanation of Heb. 12:5-8: How are we chastened of the Lord? It is important that we should understand when we are chastened of him

Your brother in hope of the soon coming kingdom,

W. L. ROBBINS

Prayer and Praise

MY DEAR SISTERS:

My thoughts for tonight on Bible Lesson number one is: "How God communicates wisdom and knowledge to man." The only way an understanding of the Bible can come to us is to search the Scriptures daily and ponder over it diligently and prayerfully. Now to my thought: the greatest enlightnment in the Scriptures is by prayer. Christ tells us to ask and it shall be given unto us. Knock and it shall be opened unto you; seek and ye shall find. "Continue steadfastly in prayer, and watch in the same with thanksgiving, withal praying for us that God would open unto us a door of utterance to speak the mystery of Christ. for which I am also in bonds, that I may make it manifest as I ought to speak." "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not and it shall be given him. But let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed.' "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heavens gave rain and the earth brought forth her fruit." "Rejoice in the Lord always, and again I say rejoice. Let your moderation be known unto all men; the Lord is at hand. Be careful for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God which passeth all understanding shall keep your hearts and minds through Jesus Christ."

We can truly sing with praise, "What a friend we have in Jesus, oh what peace we often forfeit, all because we do not carry everything to God in prayer." Let us be truly thankful for the great privilege to carry everything to God in prayer. With hearts full of faith let us each study our Bible diligently and prayerfully, and the Lord will give us understanding in all things.

NELLIE THOMSON.

* * *

I am here in the world to serve and to think of others and not myself.—Dr. Horton.

* * *

One who loves right cannot be indifferent to wrong or wrong-doing.—Smiles.

Be not Weary in Well Doing

"AND LET us not be weary in well doing for in due season we shall reap if we faint not" (Gal. 6:9). The Greek word for "weary" here is "ekkakio," meaning "to faint, despond, be greatly harrassed," as if the well doing were becoming a hard thing; something almost impossible to keep.

"Faint" is a still stronger word than weary: it means to have all our powers relaxed, like one who drops to the ground in the harvest-field. We are to do neither of these things, nor are we to deceive ourselves into thinking that we shall reap aught but what we sow. If we plant seeds that will blossom into the fruits of selfish desire, we cannot hope to have the enduring fruits of well doing, but corruption or destruction instead.

And the word "sowing" implies giving of our means, see 2 Cor.9:6: "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully." Excuses for not giving that may seem valid to the eyes of our friends will not pass with God. He sees everything, knows everything. He can count. There is no use of our trying to hide the amount of our resources from him; it will not work, as Ananias and Sapphira found to their sorrow. Not one of us would want to incur their guilt.

There is joy in faithful stewardship, joy in doing good as we have opportunity to all men. One man in a church who deals on the square with God can soon change the whole atmosphere from cold indifference to fervent heat because joy is catching. Well doing more full of warmth than a well fed furnace in winter time. And if one man in a church can set the whole membership aflame, how much more can many men and many women do by uniting their efforts? When one gives it stirs the heart of another to give, and his giving the heart of still another, until the whole machinery is set to moving in marvelous harmony.

And that is God's order. He has made the financial question a very important matter. The individual, the church that is not honest with God in money matters is a dead factor. We must give and keep on giving. The stream of money must flow continuously. Let it stop and the same thing will happen that happens to the river whose waters cease to move: the money will become corrupt and life-destroying, just like the waters of a dammed up stream.

For giving is an imperative part of our worship. In giving we acknowledge our obligation to him and to our fellow men. In giving we praise God for his mercy and love to usward. In giving we thank him for all that he has given us in the present life and for the far more precious things that he has promised to give us in the future. Let us get it into our heads that we cannot worship God acceptably if we leave this part of the worship out. The church is the pillar and ground of the truth. She upholds the truth and keeps it moving by giving as much as by her teaching and manner of living.

Let us not "despond," let us not be "greatly harrassed" in well-doing, but keep on sowing for in due season we shall reap not only the golden sheaves of saved men and women, but the promised everlasting life.

O how I thank God for the cheerful givers! Through them we shall soon reach the goal.

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S. ROXANA WINCE.

The One God

Concluded

THE writer from whom we quote says: "The suggestion that this unknown Centre is the source of all power is in significant harmony with what the Scriptures reveal concerning God. Just here someone asks the question 'If God is located at the centre of the universe, how is he every where present, as many Scriptures affirm?" This will be scripturally answered later."

We will now consider Jesus, the Son of God not as many teach, "God the Son." We will esteem it a favor if any one will tell in what book, chapter or verse of the Bible are found the words, "God the Father, God the Son, and God the Holy Ghost." If Jesus was really God he was equal in power and life with the Father. But listen. "My Father is greater than I" (John 14:28). This one positive statement is enough for one who believes God's word. This is only one out of many words of our Lord that so far as being equal with the

Father, he is dependent on the Father for life and power. "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5:26). "The Father which dwelleth in me he doeth the works" (John 14:10). "I cast out devils by the spirit of God" (Matt. 12:28). "I can of mine own self do nothing" (John 5:30). "The Son can do nothing of himself (John 5:19). These testimonies are sufficient to show that God only hath power and life in himself. He can give this power and life to whom he will. As Jesus is the Son of God by begettal, he inherits this power through God his Father (Matt. 1:18; 3:17; Luke 1:35).

Now we will proceed to prove from God's word that the Holy Ghost is not God, but the spirit of God. "My spirit shall not always strive with man (Gen. 6:3; Neh. 9:30). God in his personal substance is spirit (John 4:24). In this sense the Father and the Spirit are one. Yet there is a distinction as to the form in which they are presented to us for our apprehension. We find that God is located in a place called heaven, in light that cannot be approached; of the Spirit it is said to be everywhere (Psa. 139:7-12). We also see in the Scripture the Spirit presented to us as the agency used by the Father in the accomplishment of his designs. "Thou sendeth forth thy Spirit" (Psa. 104: 30. The Spirit of God (not God the Spirit) moved upon the fact of the water (Gen. 1:2) In God's dealing with Israel we find these words. "The spirit of the Lord is upon me" (Isa. 61:1; Luke 4:18). When the enemy shall come in, the Spirit of the Lord shall life up a standard (Isa. 59:19) In writing the Scriptures, holy men of God spake as they were moved by the Holy Spirit (2 Pet. 1:21; 2 Tim. 3:16; 2 Sam. 23:2). If God is located, how is he everywhere, beholding the good and the evil (Prov. 15:3; Job 34:21; Jer. 32:19 ? This is answered in Psa. 139:7-12. Here we see it is the Spirit of God which is diffused over all the universe, not the actual personal presence of God everywhere at once. See the sun whose rays of light are diffused over a large part of the earth at once, but the orb itself never leaves the appointed place in the heavens.

In a work like this it is impossible to consider but a few of the messages of Scripture bearing on this subject. The few we here present teach the oneness of God. That out of this One, are all things. That God is the one creator of all things. God is the Father of all men that believe his word and are baptized into his only begotten Son, Jesus Christ. No one can come to the Father only through his Son. We wish to ask, if these separate elements are yet one, why should one of these elements be called the Father? Because he created all things and brought into existence the Son by a miraculous conception through the power of the Holy Spirit. Here the Scriptures teach the three, two as personal, bodily beings, and the third as a Holy Spirit which was an unseen power, that when given from God to man, this man could perform miracles through this unseen power. God and his Son are both spiritual beings. God is at least 4000 years older than his Son, but not older than then the Holy Spirit, and the Holy Ghost is not a personal being but an unseen power belonging to God. In the sense that light is the power of the sun, and it is through this unseen power that he creates, upholds, and sustains all things.

We will now consider a few of the passages brought forth by the believers in a triune God. The only one that so teaches is found in 1 John 5:7, and this is unanimously renounced by Bible critics as a spurious interpolation upon the original text. It has been entirely omitted from the revised version of the New Testament. C. J. Scofield, himself an ardent believer and teacher of a triune God, says of this verse: "It is generally agreed that 5:7 has no real authority and has been inserted" (Scofield Reference Bible, page 1325). Those who say the Holy Spirit is very God and a personal being, rely on some texts as John 14.16, 17-26. They rely on the word "he" and "his," claiming that these words prove conclusively that the Holy Spirit is a personal being and very God, styling it "God the Spirit." But we have already shown by Scripture that God is one, and the term "God the Spirit" is not of scriptural origin, but is always termed the "Spirit of God." How, then, can we harmonize this personification in these Scriptures? Look at Proverbs 8:1, 2; 9:3. Here we find wisdom personified. But no one will claim that wisdom is an actual person. Also notice that Peter uses the neuter gender "it" when speaking of the Spirit of Christ (1 Pet. 1:11). Let us beware lest we are found worshipping other gods (Exod. 20:3). In a work of this size we can only refer to a few passages bearing on the subject, but all can be harmonized with the teaching of the word that there is one God, who works by his Holy Spirit.

Now we will briefly examine a few of the texts relied upon by Trinitarians to prove that Jesus existed co-eternally with the Father (John 17:5). How did Jesus have glory with the Father before he was born of Mary? The glorification of Jesus was a purpose with the Father before the world was (1 Pet. 1:20). He was ordained before the world was, but was manifested at the end of the Jewish age (ordained or appointed). Ordained to what? Verses 18 and 19 of same chapter answers. We read in John 1:1 "In the beginning was the word" (Logos—purpose in the mind of God 14th verse, "The word or logos was made flesh." The purpose or plan of God became an absolute fact, when as Peter says, Jesus was manifested at the end of the Jewish age. Rev. 13:8 "The Lamb slain from the foundation of the world." In the purpose of God, but literally not until thousands of years after the earth was formed. So the saints were chosen before the foundation of the earth, in the purpose of God, but not literally pre-existing before they were born. Paul explains this in Rom. 4:17, "Calling things that are not as though they were." Because they are in his purpose and he seeth the end from the beginning. In the same way we are to understand Christ's words, "Before Abraham was I am. Abraham rejoiced to see my did he see it ? Afar off. Not literally, for he died did he seeit ? Afar off. Not literally, for he died before the birth of Christ became a fact (Heb. 11: 13; John 8:42; 16:28). The literal facts of these Scriptures are: He was begotten of the Holy Spirit, born a babe in Bethlehem grew to manhood, apparently unknown until anointed for his work with the Holy Spirit at his baptism at the age of 30 years. All that is taught is that his origin was from heaven through the work of the Holy Spirit upon the seed of Mary.

Here we must close. Enough has been written to show that there is one God (not two or three), out of whom are all things: that he dwells in heaven in unapproachable light; that the Spirit of God is not a personal God distinct from the Father, but the instrumental power of the Father, radiant from his presence and filling all space, one Lord Jesus (not "very God," co-equal and co-eternal with the Father), but was constituted "Son of God" by preternatural begettal through the power of the Holy Spirit and afterwards filled with the Holy Spirit of God at his baptism in the river Jordan, and thus became a manfestation of God through the flesh (Matt. 1:23; 3:16).

This tract can be had 2 for 5 cents; 25 cents per doz.
FLORA A. KNAPP, Clarkston, Wash.

More Faith

PAUL SAID that when miracles should cease three things would remain with the church, faith, hope, and love; and it is our purpose to contribute a few thoughts on each of these three very practical matters of Christian life.

The apostles said to their Lord: "Increase our faith." His answer to them is just as good for us, for we, too, need more faith. Judging from the statement of James that by works Abraham's faith was made complete it appears that as we proceed in Christian experience we grow in faith. The reason is evident from the Master's answer as to how to increase in faith; that it, is by humility.

He first answers that if their faith was as a mustard seed (which is the least of all seeds), that is, if they had the least possible faith, any faith at all, they could move mountains and trees at their word. Since, if we have any faith at all, we have at least faith as a mustard seed, why cannot we move trees and mountains ? Because faith comes by hearing the word of God, and if we hear what 1 Cor 13 says, we listen to clear declarations that miracles should cease at the completion of the revealed Scripture. Then faith in this latter chapter forbids working miracles by such words of miracles promises to them then, even if we have faith as large as a cabbage head. For instance, how could John 14:26 have any bearing on us who never heard him speaking words to be brought to our remembrance ? But it did to them. Luke 24:8, after showing the the wonders of faith, he proceeds to answer their request how to have more faith. It is in form of a parable, being the last of a group of ten parables beginning at Luke 14: 25, because then the multitudes were present, and Matthew says he always spoke to the multitude in parables.

The Master in the parable is evidently Christ, the slave representing the disciple the two commands to serve by plowing or feeding cattle, then wait on the Master at supper, nicely stand for the two all-inclusive commands of love to God and man. The evening represents the close of the disciple's period of service. Then he asks the question in the parable whether the master thanks the slave, and he answers his own question negatively. Then the lesson of the parable: "So likewise you, after you have lived lives of faultless and complete service in perfect love to God and man, are humbly to say, We deserve no thanks, for we are unprofitable servants, and have done only what we owed." This is humility, the lesson of the parable. And since the parable is his answer to their request for more faith, we learn this principle: Humility produces faith, and pride results in imperfect faith, doubt, or unbelief.

The foundation of the humility of the slave lies in this, that the master was out of pocket for his slave to the extent of the purchase price, and until his service had amounted to that price he would be an unprofitable business investment. The parallel to this part of the parable is that

Christ has been out an expenditure to purchase us, amounting to his own spotless life given to redeem us from bondage to our former master; and will a full Christian life of even flawless service (if that were possible) be sufficient to repay him for his supreme sacrifice ? All we can do will ever leave us unprofitable to him. We are not worth what he gave for us; we are unprofitable. Contemplation of Gethsemane and Calvary will keep us duly humble, and faith will result.

This is the Lord's answer to us as we seek greater faith. And this is the answer of the general teaching of Scripture. Solomon said: "Give me neither poverty nor riches, lest I be full and deny thee, or lest I be poor and steal and take the name of my God in vain." He thus teaches that denial of God in unbelief is caused by pride that results from prosperity.

This reveals the reason for the present [illegible] in religion. Prosperity resulting from invention and co-operation and other economic causes produces pride, and it produces low faith, and consequently men are irreligious, or only nominally so. The old time zeal is gone. This is predicted as due in our times.

This also reveals why religion is now espoused more by women than by men. Women are physically more helpless than men, more humble, and hence have more faith. Commercialism is the god of the age. This also reveals the philosophy of a child's trust. Children believe anything they hear. Why such faith ? Because they are helpless, physically and mentally. They know nothing but what they are taught, hence believe any teaching.

David also gives pride as the cause of infidelity in Psa. 10:4. Jesus [illegible] it in John 5:44. The pride of the pharisees was their self-righteousness in the law. One hundred-twenty are recorded for Christ at the close of his ministry. And the pride of the world today is rapidly heading for the conditions similar to the flood and Sodom which Jesus said would exist at his coming. This also shows the reason he said, "When the Son of Man cometh, shall he find faith in the earth ?"

Notice some illustrations of the working of this law of faith. Nebuchadnezzar, in the pride of Dan. 4:30, was a stranger from God; after seven years of humiliation see his perfect faith in verse 35. Job in his self-righteousness pleading his cause, contradicting the charge of his three friends, gave way to grat humility in 40:4, 5; 42:3-6. Notice his perfect faith, similar to Nebuchadnezzar's in 42:2. Israel in humiliation of trouble in Egypt cried to God in faith; the same Israel in the land of milk and honey forgot God and found any old idol sufficient. The whole book of Judges is the same.

Infidels in peace and prosperity blaspheme God; when sick or dying they pray. Hell torment leads to tears of contrition. So will wrecks, storms, and mine disasters.

A great ship leaves port under the bostful cry, "She cannot be sunk." Few life boats on board. The wireless messages about icebergs disrgarded. They dance and carouse and have a hilarious time. The crash comes. Cards and bottles forgotten. The dance ends. The band ceases such music and starts up "Nearer my God to thee." Why nearer ? Trouble has show man his puny helplessness, and the humility finds a prayer of faith.

Why not learn before driven to abject fear and dire need ? "Why should the spirit of mortal be proud ?" And "What hast thou that thou didst not receive ? and if thou hast received it why dost thou boast, as if thou hadst not received it ?" He also asks, "Who maketh thee to differ from another ?"

The reason humility gives faith is that when we quit trusting in ourselves we find a larger Lord to worship. And so the reason pride forbids faith is that he who thinks himself sufficient for all his needs will neither trust in nor pray to a greater god than himself. But what a helpless savior and god is a man !

The infidel, as David and Solomon analyze him, is a small fellow. David says, "The fool hath said in his heart, There is no God;" and Solomon says, "He that trusteth in his own heart is a fool."

Shall we not in the bloom of youth and the peace of prosperity yield our gratitude and prayer to him who gave us all, and seek to serve him well? In such a course lie peace, prosperity, happiness, and salvation. So do not forget when we need more faith we need greater humility.

J. W. WILLIAMS.

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The mis-spents of every minute are a new record against us in heaven.—Milton.

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"Millions Now Living Will Never Die"

Russellism Answered and Refuted by the Holy Scripture

I WAS privileged very recently to read a booklet written by J. Rutherford and published by the Interna- Bible Student's Association. Mr. Rutherford was a student of the late Pastor Russell. He, like his teacher, deals in "catch subjects.' The announcement has a tendency to interest a class who are looking for a great reward at but little cost. After the subject has been discussed the hearer often goes away empty or thoroughly disgusted. Pastor Russell always depended on his subject, "To Hell and Back Again," or a great show of advertising. We have talked with some who have heard and who were well versed in the Scripture and their judgment was that his methods to draw a crowd was about all there was in his lecture. In these last days higher critics and a false theology have so disturbed the minds of men that they seem ready to receive any theory which will release them from a future punishment and assure them a future existence. This is just what such a theory does.

"Millions now living who will never die" must be the earth's inhabitants. To us this is a new born theory to advocate universal salvation. The old theory based upon the attributes of the Deity, died of itself. This new theory, hitched up with God's covenants with Abraham and David gives it a scriptural coloring. The promise that Abraham's seed will bless all families of the earth is greatly enlarged, and exaggerated. This covenant was and is conditional. Paul reveals the conditions in Gal. 3:26-29. Faith in the seed (the Christ) and a baptism into his name are conditions that make us Abraham's sed. After having gained this blessing through much tribulation, we are assured that eternal life will be given to millions now living without even asking for it. Is it justice to say that God subjected his Son to the torturing pains of a crucifixion and then let millions gain the prize without even an effort. The leaders make a great display of their scriptural knowledge in giving a very poor analysis of their texts. They also misapply their Scriptures.

They give the trumpet an uncertain sound. It does not require a prophet's eye to see that the present world is in a period of calamities. If you will take an account of calamities now happening, such as auto, airplanes, railroad, mine and explosive disasters, you are able to see where you are. These are but the shadows of the coming great crisis. These are but local happenings, yet they call for human sacrifice of life.

The same spirit is leavening the nations on the earth. The Irish uprising will cost thousands of lives and probably the extinction of the Irish people. The India provinces are ripening for the last days. Is there a place on earth where peace is found? Verily, no. They are spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of the day of God Almighty (Rev. 16:14). Local disturbances and calamities will multiply and spread until the great conflict will come. The first world was overflowed with water and perished; the world that now is by the same word is kept in store reserved unto fire against the day of judgment and perdition of ungodly men (2 Pet. 3:6, 7). All Bible students must see the disasters and calamities now existing. If you will study this chapter carefully and prayerfully, you can see that peace is beyond the calamities alluded to. It has been Jehovah's rule to save the remnant as a seed.

Noah found grace in the eyes of the Lord. He alone was righteous. He therefore peopled the present world. A remnant of Israel was saved as a seed for the coming kingdom. The minority of the people, not the majority, were saved. Why reverse this order and apply it to Jehovah's dealing with the present generation? Only the wild fancies of man can do this. Nineteen hundred twenty-five is the date when the wholesale salvation of the human family will begin, they say. If the resurrection of the sleeping saints and the changing of the living ones take place then, we see a period of tribulation for a portion of the earth's inhabitants. The mystery of iniquity will ripen and through local disasters and calamities will be destroyed by the brightness of his coming. There is no evidence that a remnant will be saved. It is an unrighteous seed, and the Lord can make no future use of it. They are briars and thorns, and will be burned. This will be a political-ecclesiastical nower. This is "that old serpent, which is the devil and satan." The body is dead and the spirit is held in reserve until "the little season," when it will again attempt an uprising when the end will come. They will assemble with the Gog power spirit and will be destroyed with fire from heaven. When this power was bound, another power was congregating in Palestine for the Armageddon battle. "I will gather all nations against Jerusalem to battle." The Lord has judged the saints and appears before the city with his saints, and demands the surrender of the city (Psa. 24:7-10). This is the Gog power that has come up for a spoil. Judah is there and will fight at Jerusalem.

Our Lord will save the tents of Judah first. He will bring the third part through the fire, and will refine them as silver is refined and will try them as gold is tried (Zech. 13:9). There will be but a sixth part of the Gog power saved in the great battle before Jerusalem. This battle will inaugurate the seating of David's son on his throne. The Gentile nations have not been destroyed yet. The judgment of the nations will follow the above event.

There is another event that we must mention in this connection. In Dan. 12:1 we have a great trouble alluded to. There shall be a time of trouble, such as never was since there was a nation, even to that same time: at that time thy (Daniel's) people shall be delivered, every one that shall be found written in the books. Danel was told, "Go thy way: for the words are closed up and sealed till the time of the end. Thou shalt rest and stand in thy lot at the end of the days." The tribulation of Daniel's people must not be considered as being that of the tribulation of the mystery of iniquity spoken of by Paul. That power is the result of the apostasy. When Jehovah sets his hand the second time to gather his people from among the people wherein they were scatterd, it will be with a mighty hand, and a stretched out arm, and with fury poured out. He will bring them into the wilderness of the people; and there will he plead with them face to face. He will cause them to pass under the rod, and bring them into the bond of the covenant. He will purge out from among them the rebels, and them that transgress against him. This event can not take place until Jesus has received kingly authority and has begun his reign over Israel. A third of Judah (Zech. 13:9), and the called out spoken of in Ezek. 20, will constitute the purified subjects with which Jesus will begin his kingdom. The apostles will be seated on thrones and rule over the twelve tribes. See Ezek. 37:15-28.

Thus far there has been but few favors granted. God's fury poured out has been the rule. There has been but two blessings bestowed, viz., the resurrection of the sleeping saints and changing of the living ones and the saving of Israel out of Jacob's trouble (Jer. 30:7, 8) Jehovah will now extend peace through the kingdom. No great part of the millions now living will be saved, as the world will meet with judgment after judgment which will check wickedness until the remaining inhabitants will learn righteousness. The spirt of the world today is to continue war, which means destruction. The present conditions will continue until the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. The kingdom has been established on a peace basis. Every element has had its trial period and been recorded according to works. The coming world will constitute a trial period for inhabitants then living. There can be nothing but tribulation during Gentile rule. The righteous seed must grow to produce a righteous race. It is a snare to believe and teach that "millions now living will never die." These millions instead will be scourged and tried and some will come up through great tribulation,, having washed their robes and made them white in the blood of the Lamb (Rev. 7:14). When Jesus comes the door into the kingdom will be closed as God will cease to take out of the Gentiles a people for his name. All the millions now living will be subject to Gentile rule. The spirit of peace will no longer brood over the earth's inhabitants until the kingdom exercises authority (Isa. 2; Micah 4). These conditions will constitute a search for the word of God. It will be a famine not for bread, but for the word of God. No great blessing can be given until the instrument by which Jehovah has purposed to use to accomplish his work, has been perfected. All Bible students agree that the kingdom will be that power. The kingdom under the authority of Jesus and the saints will destroy all Gentile rule, and then peace will be extended to the inhabitants of the earth.

There are three things yet to be accomplished before any class can be blessed. We have the assurance, since the resurrection of Jesus, that in time Jehovah will do all things well. The saints must be raised and the living changed and Israel gathered and purified, and the kingdom set up, before a blessing can be extended. "Millions now living will not die" can not precede the reign of Jesus. He is Abraham's seed who will possess the gates of his enemies, and bless all families of the earth. This does not mean all of all the families. "In Isaac shall thy seed be called." Not all of Abraham's family will be blessed through this seed. To Ishmael and Esau were given an earthly blessing. Each was made earthly rulers. This blessing included only temporal things. To become an earthly ruler was their ambition. The blessing of eternal life can never be extended to this part of Abraham's family. Eternal life and kingly authority belong to the Isaac seed, and will come to them through perfect obedence. When these things have been accomplished Jesus will begin the judgment of the nations through the administration of the saints who will exceute the laws sent out from Mount Zion and Jerusalem (Isa. 2:1-6). Jehovah has at all times had "times and seasons;" so will he have in the coming work. It is unreasonable to think that all will be accomplished in a whirlwind movement. Such has never been Jehovah's way of accomplishing his purpose. Should the resurrection of the saints take place in 1925, there is much to be done before the kingdom can be established. The incidents under the seventh seal have been far advanced before the kingdoms of this world have become the kingdom of our Lord (Rev. 11:15). As James has written, "Be patient, brethren, until the coming of our Lord."

D. C. ROBISON.

Another Debate

Herry Tick.—And so you think man is composed of two parts, soul and body?

Ortho Dox.—Yes.

H. T.—Which is the real man, the soul or the body?

O. D.—The soul is the real man. The body is only the house that the man lives in.

H. T.—Was Jesus Christ composed of two parts, soul and body?

O. D.—Yes, certainly.

H. T.—Which was the real Christ?

O. D.—The soul, of course.

H. T.—When Christ was crucified, did his soul die?

O. D.—No it did not. How do you think an immortal soul could die?

H. T.—Then it must be all a mistake about Christ dying for sinners.

O. D.—Oh no. his body died for sinners.

H. T.—What kind of sinners?

O. D. Why, just sinners, I guess—any kind.

H. T.—But you divide men into two parts. I want to know which part of man it was that Christ's body died for?

O. D.—For their bodies, I reckon.

H. T. But you argue that man's body is not the real man, and that Christ's body was not the real Christ. It seems, then, that the house Jesus lived in died to save the house that man lives in, but Jesus himself did not die, and man himself is not saved. What are you going to do about that?

O. D. You mean old thing. You are getting me all tangled up. Boohoo! "Foolkiller."

The Earth, the Man, the Glory

Each Adapted to the Other and to Glorify God

WHEN THE lower or inferior creation was finished, and the earth brought to that state of perfection making it the fit abode for an intelligent and responsible race of beings, Jehovah Elohim consulted together and said: "Let us make man in our image and after our likenes; and let him have dominion over the fish of the sea, and the fowls of the air, and over the cattle, and over all the earth, and every creeping thing that creepeth on the earth." Evidently that dominion because of intelligence; otherwise if by true force or physical strength, then a lion or an elephant might have been selected.

That man might be part of and identified with the earth, he was formed of dust. "So God created man in his image, in the image of God created he them"; and God blessed crated he them"; and God blessed them and commanded them to multiply and fill the earth; and gave to them authority to subdue and rule over all things on the earth. From subsequent Scripture we learn that it was God's purpose that the earth should be filled with a righteous and obedient people who should form characters pleasing and acceptable to Deity.

Character can be acquired only under test. That man might have the opportunity of forming character God gave to him a simply law or commandment. A law viewed from a philosophical standpoint, which would be easy to keep; simply refraining to eat of the fruit of a certain tree, at the same time warning them that the infraction of the law would result in death. A continued fealty would continue life. We are not informed what length of time it would have required to form and maintain a character acceptable to Deity in order that he might bestow the divine nature, and clothe with immortality.

We have the account how that the false reasonings of the serpent begat in Eve a doubt of the wisdom and benovelence of the Creator, and that death would result from disobeying. Also begot an ambition to make a short cut to equality with the Elohim. Believing the serpent, disbelieving God, she took of the fruit and did eat, also gave to her husband. Adam was not deceived. He knew and believed that death would ensue, but his love for Eve caused him to deliberately choose to share the fate that his ambitious and unbelieving wife had incurred. They had incurred the penalty of which they had been forewarned, and sentence was pronounced, "Dust thou art, and unto dust shalt thou return." All the days that Adam lived were 930 years; and he died. The death sentence contained no provision for a future life. But Jehovah had evolved a scheme whereby he might be just and yet the justifier of all who by faith in his word accept his plan of salvation and conform to his requirements, might be brought forth from the death state, and given eternal life. This he prefigured in the slain animals, the skins of which were used to cover their nakedness; and the blood was typical of the blood of the Lamb of God that should take away the sin of the world. We are not told what instructions were given to Adam, or what part he took in receiving the covering of skins to replace the fig leaf device adopted by Adam and Eve to hide their nakedness; but we are led to infer that much such information was given and contained in the promise that the seed of the woman would crush the serpent's head, the vitality of the sin power, even though his heel should be bruised in the conflict. Evidently Eve understood that she would be the mother of a son who would save from death, as indicated when she exclaimed when Cain was born, " I have gotten the man from the Lord." Thus we are made to know God's purpose to fill the earth with a righteous race produced from the first pair, demonstrating that the purpose of his creation was not a failure, nor had been frustrated by the disobedience of Adam and Eve.

But man is so prone to follow the lusts of the flesh, the lusts of the eye, and the pride of life, that it has taken long years of selecting and training to produce here and there one of the faith who would walk in God's ways, as did Abraham. The required number has not yet been taken out. But the individual seed promised to Eve, to Abraham, to David was brought forth in due time, lived the perfect life required by the law, made the one great atoning sacrifice, even the blood offering of the everlasting covenant through which the Father raised him from the dead, and constituted him the life giver to all who would accept him as their Savior, and render the

necessary obedience; and to whom it is promised, "They shall be kings and priests to God,, and shall reign on the earth;" subduing it to the righteous rule of the Son of God by begettal, the son of Mary by birth, to whom (Mary) the angel Gabriel had said: "He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever, and of his kingdom there shall be no end." Then shall be brought to pass the Scripture testimonies which declare the stability of the earth, and the perfection and glory that will obtain when the inhabitants of the earth are all righteous and immortal, and equal to the angels.

"One generation passeth away, and another generation cometh, but the earth abideth forever" (Eccl. 1:4). "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. 2:14). "Thou hast established the earth, and it abideth" (Psa. 119:90). "The world is also established that it cannot be moved" (Psa. 93:1).

"The earth which he hath established forever" (Psa. 78:69). "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). "Who laid the foundations of the earth that it should not be removed forever" (Psa. 104:5). "And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14:20, 21). "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among the princes, and to make them inherit the throne of glory" (1 Sam. 2:8). "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14). "His name shall endure forever, his name shall continue as long as the sun, men shall call him blessed. Blessed be the Lord God of Israel, who only doeth wondrous things. And blessed be his glorious name forever, and let the whole earth be filled with his glory, Amen and Amen" (Psa. 72:17-19).

We do not find anywhere in the Bible the doctrine indicating that the earth is, as it were, an incubator to people heaven; but on the contrary we read: "But the meek shall inherit the earth, and delight themselves in the abundance of peace." "For they that be blessed of him shall inherit the earth." "The righteous shall inherit the land, and dwell therein for ever" (Psa. 37:11, 22, 29). And Jesus taught: "Blessed are the meek, for they shall inherit the earth". (Matt. 5:5).

S. T. BLESSING.

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Questions for Fellow Helpers

1. Are you always at work?

"Be ye steadfast, unmoveable, always abounding in the work of the Lord" (1 Cor. 15:58. R. V.).

2. Are you a weary worker?

"And let us not be weary in well doing; for in due season we shall reap if we faint not" (Gal. 6:9, R. V.).

3. Are you ready to endure hardship?

"If we endure we shall also reign with him" (2Tim. 2:12, R. V.).

4. Are you working for God's approval?

"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed" (2 Tim. 2:15,R. V.).

5. Are you a zealous worker?

"Who gave himself for us that he might release us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:14, R. V.).

6. Are you ready to do anything your hands find to do?

"Now our Lord Jesus Christ himself, and God our Father which loved us and gave us eternal comfort and good hope through grace, comfort your hearts and stablish them in every good work and word" (2 Thess. 2·16, R. V.).

Public Prayer--Our Attitude on "Amen"

AGAIN I SAY unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them. (Matt. 18:19, 20).

AT THIS season of the year we observe men and women addressing themselves to the citizens of our cities, whether they are at work in the factory or office, upon the streets or at leisure in the parks, or at their homes. In their hands they hold a printed form, beneath the headings are blank lines upon which you are requested to sign your name. If you comply with their request then the authorities consider you as indorsing the candidates seeking political office. In other words, you agree to all the candidate stands for, and by signing your name it is equivalent to saying "Amen."

This morning the writer was deeply impressed by the spirit and sentiment expressed by Brother Huggins in his opening invocation. As he thanked God for crowning our lives with mercy and lovingkindness, our mind recalled the sweet words in Psa. 36:7: "How excellent is thy lovingkindness, O God! therefore the children of men put their trust under the shadow of thy wings." And then as he prayer that God would pardon our sins and negligences, that God would preserve us from being carried away by anything that might dishonor his name or word, and finally his voice trembling with emotion he asked God to watch over us, keeping us together in the sweet bonds of love, unity and fellowship, that we may realize the indwelling of God's sweet spirit and disposition, confirming our faith and hope in the way of everlasting life, leading us in the way that will bring honor and glory to his name, he concluded by requesting these favors through the merits and mediation of Jesus Christ our Savior.

Beloved, this has set me to thinking. Is God listening to us to see if we are endorsing our brother's prayer? How can we prove to him that we are agreed if we keep silent?

What does "Amen" really mean? The dictonary says "so be it," or more exactly, "so shall it be." To God then every one who says "Amen" we are saying, "Lord, let it be so." The Psalmist in Psa.106 exhorts the people to praise God, reviews the people's rebellious ways, and then calls upon God to be merciful. Now listen as he concludes: "Blessed be the Lord God of Israel from everlasting to everlasting, and let all the people say Amen, Praise ye the Lord."

Beloved, go into any Jewish synagogue and after this Psalm is read listen and see if silence will be the response. Nay, beloved; it will as some writers declare of the early church that the sound of this grand "Amen" was "like the rolling of thunder or the breaking of the waves of the sea."

I thought that if every one in that large audience this morning had only said the "Grand Amen" in the spirit of "Lord let it be so," what a mighty inspiration would have seized Brother Huggins as he read the morning text, "And the Lord said unto Moses, wherefore criest thou unto me? speak unto the children of Israel that they go forward" (Exod. 14:15); and as he concluded his sermon by quoting Rom. 8:35-39 it seemed to me the people upon the street would have caught the spirit and inspiration of the word as like thunder they would have rolled forth, "Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Open your concordance, look up all the references to the word "Amen;" it will be a revelation to you especially Deut. 27:15-26. Read the history of Israel and notice how God has caused to come upon them both blessings and curses to all which the people said, "Amen." Do you think God is any different today? Nay, read Mal. 3:6: "For I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

I understand why Paul was so careful in exhorting the church to pray in the spirit and with the understanding. Why? He tells us: "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say, Amen at thy giving of thanks, seeing he understandeth not what thou sayest?" (1 Cor. 14:16). Brethren, we must pray intelligently. Brother Huggins in his sermon quoted Eccl. 5:1, 2 with much force, especially the second verse: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon the earth, therefore let thy words be few."

Do we realize that God holds the church responsible for what a brother says in his prayer as to whether we indorse it or not? If we are silent then God knows we are not in agreement with the brother; if we say "Amen," then we are, and God will grant our request if we are agreed.

Again, Brother Huggins warned us to be careful in our prayers that we do not use vain repititions. So you see what a responsibility rests upon the church. A brother after leading in prayer, if there is no response, should think over soberly what he has said, and learn to weigh well his thoughts and words while praying to God.

Read Psa. 65:16. The prophet describes God as "God of truth," which is literally, "The God of the Amen." Well who is the Amen? Rev. 3:14 will tell us; it is Jesus: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." If then Jesus is the Amen of God, every promise God ever made concerning him has been or will be completely fulfilled. When, then we pray in public for God to do thus or so, be careful that your requests are in harmony with the plans of God as revealed in the prophets and now being executed by his Son, "The Amen of God"; or in other words, God's Amen to our prayers and requests.

Now you understand what Jesus means in John 6:44, 45. God draws us to Christ because in him only can our prayers and requests be granted. This is confirmed in John 12:28-33.

Paul clinches this thought in 2 Cor. 1:20: "For all the promises of God in him are Yea, and in him Amen," or "so shall it be." Hence the necessity of the word of God dwelling in our hearts. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). In conclusion, let us hereafter listen closely and follow a brother or sister in their prayer if in public. If the prayer is in harmony with the teaching of the word of God, let us tell God so by our hearty Amen; if otherwise, silent; and God will bless us for our loyalty to him and our faithfulness to each other. "Let us then pray with the spirit, and pray with the understanding also."

GEO. B. ALLDRIDGE.

Will The Papacy Regain Its Political Power?

FRANCE HAS recently renewed its representative to the Vatican, after an absence of about fifty years, caused by the interference of the Vatican in the education of the youth in France.

Italy has had no representative at the Vatican since 1870 when Italy took possession of the states of the church; but rumor is that an arrangement is being made that will give Italy a representative at the "Holy See."

And many prophetic watchers are expecting to see the papacy regain civil power in the near future, basing their expectation on Rev. 17:12 which reads: "And the ten horns which thou sawest are ten kings which have received no kingdom as yet; but receive power as kings one hour with the beast."

The papacy has not ceased to use every means at its command for the restoration of its civil power lost in A. D. 1870. It seems to be the very nature of the papal system to grasp for power in church and state.

Self exaltation is ingrained in its constitution. The papacy first appears

as a horn, after and among the ten horns on Daniel's fourth beast, which all agree is a symbol of the Roman Empire.

It is the last symbol to arise in the empire, answering to the condition of the empire of today; first pagan, then Christian, and now papal.

The first act of the horn was to pluck up three of the ten horns "by the roots," and why did he act so?

The three horns were Gothic horns and in religion Arian; therefore they were rooted up by the papacy.

The horn in the prophecy is called "a little horn," and a civil power he has always been "a little horn.' And if he regains civil power, his power will be so small as not to be noted in the prophecy. His rule as a civil power is 1260 years (Rev. 13:5).

The hour in which the kings reign with the beast is the sum total of their reign, for John says, "which have received no kingdom as yet; but receive power as kings one hour with the beast."

The ten kings arose mainly in the fifth century, by the breaking up of the empire into ten divisions by the incursions of the northern invaders and then after that arose the little or papal horn, after and among the ten, and "plucked up three of the first horns by the roots."

Then for the time being there was only seven of the ten horns left, but the inference is that three other horns favorable to the doctrine of the trinity, took the place of the three Arian horns that the papal horn plucked up by the roots. Now history testifies to the fact that, from the sixth to the sixteenth century the pope reigned among the kings, exalting some and pulling down others.

Ten seems to be the average number of the kings but probably sometimes more, and sometimes less.

The fact appears to be that the "hour" in which the kings reigned with the beast is an indefinite period of time, covering the whole period in which the horn reigned with the kings.

An "hour" in symbolic prophecy when joined with years and days must be understood as the 12th or 24th part of the day, the day representing a year.

Now to say that the kings reigned with the beast for "one hour" literal time is not common sense, and when standing alone, as in this case, it is definite time.

Christ says: "the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth" (John 4:21-23). The "hour" here is not ended yet, but is longer than the "hour" the kings reigned with the beast.

In Rev. 3:10 we read: "Because thou hast not kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all in the world, to try them that dwell upon the earth." The future only will reveal the length of this "hour."

Commencing with the resurrection it will last until the kingdom is fully established, and the time of trouble "such as never was since there was a nation" will be passed.

The saints like Noah and his family

will be safe in the ark, or in Isaiah's chambers, until the seven last plagues have exhausted the wrath of the Deity.

The word "hour," like the word "time," expresses an indefinite period of time; an era; an epoch. The hour cometh—the time cometh; the hour of temptation: the time of temptation.

In Rev. 17 as in other Scriptures there is no mention of two periods of time in which the kings reign with the beast; they reign "one hour" with the beast.

The fact revealed in Rev. 19:19 that the beast, and the kings of the earth, and their armies, make war against him that sat upon the horse, is no evidence that the kings reign, or that the beast reigns a second time; because the reign of Christ is to be without end (Luke 1:33). Notwithstanding this, at the end of the 1000 years there is a rebellion against his righteous rule, but fire from heaven devours them; and in the former case the beast and the false prophet are cast into the lake of fire.

In Rev. 17:16 we read: "And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

These kings first agree and support the beast, but later "hate the harlot," and why hate the harlot? Evidently because the harlot claimed the right to interfere in their affairs, and to be lord over the kings. If Luther had not had friends among the princes, Rome would have reduced him to ashes.

In the providence of God, the invention of printing did more to break the iron yoke of the papacy than any thing else. When men begun to read and use their reason, the papacy was doomed to perish, as Paul says, "Whom the Lord shall consume by the spirit of his mouth and shall destroy by the brightness of his coming." And among all the kings that eat the flesh of the "harlot," Napoleon cut the most; he handled the pope without gloves, and did more than any other man to break the dark pall of papal superstition that hung over Europe.

And in A. D. 1870 Italy finished the work by taking possession of Rome and what remained of the states of the church. Then was the prophecy fulfilled. "And the ten horns which thou sawest upon the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16).

Ever since 1870 Italy has had no minister at the Vatican, but it is said that the pope and the king are in favor of a settlement of their quarrel. The king needs the aid of the Catholic party to help govern the rebellious Italians, and may grant some favor to the pope in return for his support; but if so, it will be too small to be noted in the prophecy, as only big events are noticed there.

GEO FRANCIS.

Psalm 23

1. THE LORD is my shepherd, I shall not want.

2. He maketh me to lie down in green pastures (margin, pastures of tender grass).

3. He leadeth me beside the still waters (or waters of quietness, or waters of rest). He restoreth my soul (life), he guideth me in paths of righteousness (margin, straitness) for his name's sake.

4. Yea, though I walk through the valley of the shadow of death (margin, deep darkness), I will fear no evil; for thou art with me (Heb. 13: 20). Thy rod and thy staff they comfort me (Psa. 119:75-77; Mal. 2:6).

5. Thou preparest a table before me in the presence of mine enemies (see Sam. 17:27-29); thou anointest my head with oil; my cup runneth over.

6. Surely goodness and mercy shall follow me all the days of my life, and (after that) I shall return unto the house of the Lord forever (see Variorum Bible).

How often has this Psalm been the favorite study of those who love God's word! It so beautifully, so simply and clearly expresses the thoughts of each individual believer. Each one feels the Psalm was written and inspired expressly for his benefit. Like the Lord's prayer in the New Testament, every word and every sentence is redolent with meaning.

The Psalm begins with the words, "The Lord is my shepherd." The emphatic use of the personal pronoun surely indicates choice. David knew much concerning the gods of the heathen round-about Dragon, Baal, and Ashtaroth; and this very knowledge gave emphasis to his statement. He knew they were many and helpless, and that in truth there was no God save the Holy One of Israel (Psa. 61: 22; 2 Sam. 7:22; Psa. 86:8-10; 89:6-8). How often we find him claiming the Lord as his God (see see Psa. 31:14; 104:33; 118:28; 49:14; 67:16).

King David rejoiced in expressing his appreciation of the Lord his God by appropriate names, such as "my Rock," "my Shield," "my Fortress," "my Defence," "my Deliverer." He was a man of war and looked out upon life from that standpoint. Yet even in his life occurred times of peace and quietness when he could speak of Jehovah as "my God with his mercy," and say that "his mercy endureth forever" (Psa. 106; 107; 118; 136).

This 23rd Psalm is almost entirely expressive of some of these wonderful names ascribed to God, not through the heat of battle and strife, but the result of calm, deliberate reflection of past and present events.

JEHOVAH RAPHE, "The Lord is my shepherd." God has protected him from the lion and the bear.

JEHOVAH JIREH, "I shall not want," for the Lord will provide not only green pastures, but pastures of tender grass. How much one is here reminded of the 1st Psalm and 3rd verse, of the tree planted by the rivers of water.

JEHOVAH SHALLOM, "he leadeth me beside the still waters, or waters of peace." "For thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord who teacheth thee to profit; which leadeth thee by the way thou shouldst go. Oh, that thou hadst harkened to my commandments, then had thy peace been as a river and thy righteousness as the waves the sea"

(Isa. 48:18; also see Isa. 66:12). And what is the result of this treatment of the sheep by the shepherd? "He restoreth my soul" (life). Each night as we retire to rest life might well be reckoned forfeited, but he restores it, gives it back in the morning, a constant reminder to us of that great future time when "joy cometh in the morning," the morning of the great awakening. And why does he give it back to us each day? Surely it is that he might guide us in paths of righteousness for his name's sake (see Psa. 25:11; 79:9; Jer. 14:7).

JEHOVAH TSIDKENU. David, like many before him and many who followed after, learned that paths of righteousness sometimes led through the "valley of deep darkness," even the valley of the shadow of death; but he, like them, could say: "I will fear no evil, for thou art with me." How beautiful the promise in Isaiah: "When thou passeth through the waters I will be with thee, and through the rivers; they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee; for I am the Lord thy God; the Holy One of Israel thy Savior" (Isa. 43:2).

JEHOVAH SHAMMAH, "The Lord is there," aptly expresses the thought especially if we bear in mind Heb. 13:20 we get additional help.

David also learned while passing through trial to find consolation in God's judgments as represented by the rod, and comfort in the promises of God as represented by the staff (see Psa. 119:75-77). To the present day Christian the "rod" might very well indicate the Old Testament law (Gal. 3:24), and the staff the New Testament gospel.

Earlier in the Psalm David acknowledges his wants are supplied. Now he says his "cup runneth over," and he is confident from past experience that God, who has shown goodness and mercy hitherto, will continue to do so all the days of his life. But David did not stop there, for following this statement we get one of the many proofs that he believed God would give him by resurrection another life, a life without end, for he joyfully adds: "And I will return into the house of the Lord forever."

R. H. JUDD.

August Report

Sermons at Omaha and Palmer, 17. Money received, $142.76. Total expense, $10:40. Amount due on order, $41.56.

I AM in the midst of the Nebraska State Conference and have so much to look after, my report will be brief. This is the time of the year that we are most of us busy preparing the work for the coming year, and it is very important, and the results will depend upon the zeal we put into the work, and our zeal is in proportion to how much we love the truth. Then we should try to increase our love for the truth, that our zeal might be such that would prevent the lagging of the work.

The past year I have received help from many sources, unsolicited, that has helped me to go forward with the

work unhindered; and I wish to thank these dear brothers and sisters for their kind remembrance, and in my yearly report, you will see what has been done and how your money has been expended. There certainly cannot be many more of these annual reports, but what remains, let us with united effort and godly zeal do our best. Again I thank all the noble brothers and sisters who have helped with their means, and kind words of encouragement and prayers. May God add his blessing, and may you all have a home in his everlasting kingdom.

In these times we must be prepared to meet all kinds of trials; let us meet them with godly zeal. This is the 37th annual conference. I have never missed one. I must now get to work on my annual report. Again I say, may God bless all his faithful children.

ALMUS ADAMS.

Help the Helping Fund

We whose names are given below, believing it to be our duty to provide a fund to be used in sending The Restitution to those too poor to pay for it themselves, do cheerfully give the amount set opposite our names for the purpose of aiding the manager to supply the needy ones. It is also a means of rendering tithes to God by helping to defray the cost of printing the paper.

Those whose circumstances are such that they cannot afford to pay for the paper should notify the manager and if they are desirous of receiving it, it will be cheerfully sent out of this fund.

Mrs. C Merwin	$ 2.00
Chas. C. Ezell	5.00
Mrs. C. Townsend	10.00
C. M. Hunt	1.00
Mrs. M. F. Cook	1.00
Mrs. H. E. Russell	10.00
J. A. Dickenson	3.70
Susan Howard	4.38
J. J. Nagel	3.00
Mrs. P. H. Judd	2.00

JEWS RAISE $42,000

AKRON, O., Oct. 12.—Subscriptions during the recent Jewish New Year celebrations raised the total of the Koren Hayeson fund to $42,000 in Akron.

This fund is being raised all over the country for the purpose of rebuilding Palestine as a homeland for the Jews. The Akron quota is $100,000.—The Press.

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Good Company

One copy .... 30 cents
Address S. H. Thomas, Proctor, Montana

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One dozen copies .... 25 cents
Address E. W. Knapp, Clarkston, Wash.

The One God

Two copies .... 5 cents
One dozen copies .... 25 cents
Address Flora A. Knapp, Clarkston Wash.

We make liars and thieves out of our children by punishing them when they own up to what we call their "badness" and by refusing them the things which childish hearts desire.

The Restitution

Founded A. D. 1852

Issued once a month by
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WILLIAM H. BROWN .... Editor

ARTHUR E. GRIFFITHS .. Treas. & Mgr.

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Editorial

General Conference

THE GENERAL Conference convened in Waterloo, Iowa, Aug. 28 to Sept. 4, 1921. Brethren and sisters attended from seventeen states and one province, while one church and ten conferences were represented. From a voluminous report, which is well written and interesting, but which it is impossible to publish in full in a monthy magazine, we extract the following summary of biblical truths which the Conference agreed to "affirm by print and voice; and also such other truths as are in harmony therewith," namely:

(a) That "there is one God and Father of all, who is above all, and through all, and in you all."

(b) "That Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day acording to the Scriptures."

(c) "That all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

(d) That "the gift of God is eternal life through Jesus Christ our Lord."

(e) "That there shall be a resurrection of the dead."

(f) "That Christ was once offered to bear the sins of many," "as our high priest he now sits at the right hand of God;" and "unto those that look for him shall he appear the second time, without sin, unto salvation." And, that when he shall come in his glory, "he shall sit upon the throne of his glory: and before him shall be gathered all nations."

(g) "That as many as have been baptized into Christ have put on Christ."

(h) That all who are new creatures in Christ Jesus "should not henceforth live unto themselves, but unto him which died for them and rose again."

Shut In

GOD SOMETIMES shuts his people up to absolute trust in him. He takes every prop away. He leaves not a single door open whereby they can escape from trouble or danger save by his agency. He did this with the Israelites when they had reached the end of their third day's journey out of Egypt. They were marching by the longer of the two routes that led to the Holy Land, and if they went on instead of keeping their feast and then returning to Egypt, they would still keep this road to the eastward

around the north end of the Red or "Weedy" Sea; or at least this is what they expected they would do. But to their utter amazement they are told to "turn and encamp at Etham." This was in a direction directly away from the goal of their hopes. What could it mean? Could they press on a few more hours in the direction they had been going they would soon be out of reach of pursuit by the Egyptians, as their chariots could not make any speed when driven over the dry, yielding sand of the desert. But here they were; a mountain range on their right, the sea on their left with no way to cross its six or eight miles stretch, and their angry task-masters bearing swiftly down behind them.

What else was there to do but to "stand still and see the salvation of God?"

Jamieson, Fausett and Brown think the Israelites at this stage were totally unarmed, no person in Egypt being allowed to own weapons of any kind unless he were in service. They suppose that this weaponless condition of the people and their lack of training in the art of war, is what caused their fear; for as to numbers they far outranked their foes.

But the cloud, that mysterious, majestic cloud in which the angel of the Lord abode, was still with them and their fears are calmed for lo, it moves from the front to their rear, and stands as a wall for their protection, and shut in though they were with no loop-hole of escape save in God, their despairing rebellious cries are hushed and they obey the command to "go forward," right toward the sea; and see Moses stretch out his hand with the lifted rod and the sea divide!

Oh it is a blessed thing to sometimes be thus shut in; shut up to absolute dependence on God. To move forward then is to see the foe go down in the battle of the Lord to find ourselves across the sea singing a glorious song of triumph like unto that which Moses sang.

Joshua, Gideon, David, Jehoshaphat all had similar experiences to that of Moses, and so had others in the history of Israel. And they trusted and went forward.

Job trusted in God when everything was swept away. David trusted, when but a vagabond on the face of the earth. Read the Psalm and note how often he repeats the word "trust." In the 3rd Psalm he says: "Lord, how are they increased that trouble me! Many are they that rise up against me. Many there be which say of my soul, There is no help for him in God. Selah. But thou, O Lord, art a shield for me, my glory and the lifter up of mine head."

And in probably a hundred or more instances he speaks of the trust of our fathers in the Lord, of his own trust in the Lord's mercy and faithfulness, and exhorts us to put our trust in that same faithful God.

But why am I writing this? Because we, in regard to The Restitution, were shut in, as it were, in a place where there was no way of escape save to go forward and trust in God to divide the sea. We have done so and the experience has been a blessed one.

Speaking about my work to some friends the other day, instead of rejoicing with me they scolded, saying, "You have no business taking such work upon yourself; you are too old, and if there is no one else to do it, let it go undone."

But, dear ones, I would not have missed the happy experience I have had in doing it, for anything. The realness, the nearness of God for one thing. It has been "you and I," with me when we talked together about it, we have been partners together, I have "cried to the Lord with my voice, and he has heard me, out of his holy hill, Selah, and has helped me."

I have not felt that I was begging for money, but only that I was joyfully showing you just what you as faithful followers of Jesus, want to know; how you can best serve and please him and what great things you can do by upholding the truth. Our work is going on finely, thanks be to God. Do not be discouraged; the end is in sight. "Offer the sacrifice of righteousness and put your trust in the Lord" (Psa. 4:5). "He that trusteth in the Lord, mercy shall compass him about" (Psa. 32:10). "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed" (Psa. 37:3). "What time I am afraid, I will trust in thee" (Psa. 56:3). "I will say of the Lord, He is my refuge and my fortress, my God, in him will I trust' (Psa. 91:2). "Trust in him at all times" (Psa. 62:8). "Trust ye in the Lord forever" (Isa. 26:4).

S. ROXANA WINCE.

What The Church of God Believes and Teaches

WE TEACH that men can be saved only by an intelligent belief in the gospel (Mark 16:15, 16; Matt. 13:23; Rom. 116-19).

2. The gospel consists of the good news of the kingdom of God and the name of Jesus Christ (Matt. 4:23; Acts 8:12).

3. The kingdom of God will be a literal kingdom, established on the earth (Dan. 2:44; 7:27).

4. The kingdom proper will consist of the twelve tribes of Israel, who will be gathered from all nations, whither they are now scattered; and, after the rebels have been purged out, will be planted in the land of Palestine (Ezek. 20:38; Amos 9:15).

5. The dominion pertaining to this kingdom will embrace all Gentile nations on the earth (Dan. 7:14; Rev. 11:15; Isa. 60:12).

6. Jerusalem will be rebuilt in splendor, and be the "city of the Great King," the capital of the world (Matt. 5:35; Isa. 62:7; 66:13; Jer. 31:38,39).

7. The nations then in existence will consist of mortal men and women, as at present. They will go up, representatively, from year to year, to worship the Lord, the King, at Jerusalem (Isa. 65:17-25; Zech. 14:16).

8. When the kingdom has been established, the nations will learn war no more, but live in peace one thousand years (Micah 4:1-4; Rev. 20:1-5).

9. The rulers of the kingdom shall be immortal, yet tangible, and will consists of Jesus and his brethren. These kings will be those who will have been redeemed by the blood of Jesus out of every nation (Rev. 5:9, 10; Matt. 19:28; Rev. 2:26, 27; Zech. 14:9).

10. Before the twelve tribes can be fully restored, and before the Gentile nations can be subdued and blessed, Jesus must return to Jerusalem to sit on David's throne (Luke 1:32, 33; Rom. 11:26, 26; Acts 3:20-26; Psa. 72:: Ezek. 37).

11. The glorious reign of Jesus and his brethren will continue one thousand years over mortal nations. At the end of that time all sinners will be rooted out of the earth, and from that period the earth will be inhabited by a race of immortal beings (Rev. 20:4; Prov. 2:22; Psa. 37:20-34; Matt. 5:5; Rev. 21:4).

12. Deity will be manifested in each approved saint, as he now is in Jesus, which multitude of saints, with Jesus as the Chief, will constitute the One Name, which is to rule the kingdom and dominion for one thousand years (Exod. 3:13-15; 6:3; John 17:20-26; 3:5, 6; Psa. 67:1-4; Zech. 14:9.

13. Man is a creature of the dust—out of the earth—and by reason of sin is death doomed (1 Cor. 15:47; Gen. 2:7 Psa. 103:14; Job 4:17).

14. Death is the extinction of life; and man in death is unconscious, and dependent on resurrection for a future life (Gen. 3:19; Psa. 6:5; 146:4; Isa. 38:18; Eccl. 9:5, 6; 12:7; 1 Cor. 15:16-23).

15. Man in his present state, being destitute of immortality, if he remains in ignorance of the way of life, will forever end his existence in death (Psa. 49:12, 14, 20; Isa. 26:14).

16. Those who comply with the conditions will obtain immortality at the resurrection (Rom. 2:6, 7, 16; 1 Cor. 15:51-57; John 5:25, 28, 29).

17. Men and women whose hearts have been purified by the belief of the things of the kingdom of God and the name of Jesus, if they desire in all honesty the inheritance of eternal life in the kingdom of God, are proper subjects for an immersion in water into the One Name (John 3:5; Rom. 3:5; Acts 8:12).

18. In the One Name they have Christ as their Advocate and High Priest, who will, if they are faithful, intercede for them, and through whom, they will obtain the great salvation (1 John 1:7-9; 2:1; 1 Tim. 2:5; Heb. 3:1).

19. A godly life, by obeying all the commandments of Christ, must follow baptism to insure an entrance into the kingdom of God (Rom. 2:6, 7; Rev. 2:10; John 15:14; Rev. 22:14; Matt. 24:13).

We reject the following doctrines as unscriptural: That man has an immortal soul; that there is an immortal devil who tempts man to sin; that the punishment of the wicked is eternal torments; that there is an eternal existence for the wicked; that the righteous go to heaven when they die; that man consciously exists in death; that the Bible is only partly inspired, or that inspiration has allowed errors to be made in th Bible; that there is future probation for the dead; that Joseph was the father of Christ; that the Son of God personally pre-existed; that Christ's nature was immaculate;

that God is three persons; that the Holy Spirit is a person; that God is not a being, but only another name for nature; that the kingdom of God is the church; that the gospel is nothing more than the death, burial, and resurrection of Christ; that Christ has already come; that Christ will not come till the close of the thousand years; that the resurrection of the wicked is confined to apostates; that the law of Moses, including the seventh-day observance and the eating of meats, is binding on believers of the gospel; that sprinkling is scriptural baptism; that infants should be baptized; that people in ignorance, i. e., those who have not heard believed and obeyed the gospel, will be saved unconditionally; that morality and sincerity will save men without the gospel; that faith alone will save without obedience to gospel requirements; that we cannot believe the gospel without the direct influence of the Holy Spirit; that men are predestined to salvation or condemnation unconditionally; that a knowledge of the truth is not necessary to make immersion valid baptism; that the righteous dead are mortal when they come forth from the grave; that the earth or all its inhabitants will be burned up; that the Anglo-Saxons are the lost ten tribes of Israel; and that there will be no restoration to Palestine of the childrne of Israel.

"To the law and the testimony, if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

The reader is respectfully requested, for his own sake, to turn to all the texts of Scripture above given, and see if the above is not in perfect harmony with the Bible. If Scripture teaches these things, what a glorious future there is for this earth and for all men and women who believe and obey the gospel.

STERLING P. GROVES.

Ecclesial Communications

"They Spake Often One To Another"---Malachi 3: 16

ANSWERING THOSE who have commented on the non-appearance of The Young People's Page, we beg to state that on May 16th in a general communication addressed to the Editor of The Restitution, we remarked that while we, each week, religiously mailed him copy for the page, said copy was at times printed throughout the general pages of the paper, and that on a few occasions the page had been squeezed out entirely, and that as it took every moment of our time not devoted to business and the church to prepare the copy we thought it advisable to use our time in some other avenue of work. Up to this writing, Aug 8th, Brother Brown never has acknowledged our letter, so we feel justified in stating that he is not concerned. Brother Huggins, to whom our letter must have been forwarded, sent us two letters such as you would expect a Christian gentleman to write; we thank him for them. We felt, and still feel, that the general readers were not interested owing to so few replies sent in concerning our offer to establish a "Bible Question" department. Hence the non-appearance of the page. We trust the above "explanation" explains without creating in the minds of anyone that we feel angry, for we are not. Whatever we have done, was done for, and in the name of him who is our wisdom, and righteousness, and sanctification, and redemption. In the future whatever we do will be done in the same cause. We never have sought our own glory, and by the help of God never shall. We have been enjoying a vacation by working hard. When we resume, we don't know at just what, we hope and trust we will be better able to serve on account of our rest and the change.

We thank you, and trust that our heavenly Father will bless our efforts —yours and mine—in attempting to serve and honor him.

Your brother, sending full Christian love,

ALEXANDER D. DONALDSON.

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EDITOR RESTITUTION:

HAVING RECEIVED a number of letters urging me to come to Gallimore Gap, N. C., for meetings over the 5th Sunday in July, we made arrangements to have Sister M. F. Cook to stay with the children and left home July 27th; arriving at Gallimore in time for service Thursday evening, July 28th. We found the brethren had remodelled the old church house where my father Elder E. M. Anderson, had preached 40 years ago On Saturday Brothers E. W. Durham, M. O. Williamson, James Pack and Harper Stone of the Guthrie Grove church in S. C. came up and helped over Sunday.

On Monday morning we met at the river and baptized B. A. Taylor, his daughter Nora, Mr. and Mrs. J. G. Case, Mary Case, and Georgia Case. Brother and Sister J. G. Case were formerly Adventists, but upon learning the truth they accepted baptism. Brother Taylor has heard the truth for 40 years, but was very slow in obeying. Brother and Sister L. C. Patterson, who were baptized many years ago, united with the church, making eight aditions during the meeting. The brethren at this place are very much alive. They meet every Sunday for Bible study, also every Thursday night.

On Tuesday morning we left this place for Traveller's Rest, S. C. where the brethren have built a new house since our last visit one year ago when we baptized 14 at this place. We began meeting here on Aug. 2, and closed Aug. 6 Mrs. F. Sentill and Mr. Geo. Radford were baptized into Christ as a result of this meting. On Saturday Aug. 6 we left this point for Guthrie Grove, S. C. The church where we lived before moving to Ohio. On Sunday Aug. 7, the church had a children's day. Words cannot describe this day. However I may say it was the best children's exercise I ever attended. That evening we began a week's meeting—the best meeting I ever took part in. On Sunday Aug. 14, we met at the water and after careful instruction baptized Miss Ossia Hammonds, Laura Hammonds, Beulah Hammonds, Lena Bowen, Walter Bowen, and Adell Chandler, wife of Brother Frank Chandler, Mr. and Mrs. Frank Wilson, Mr. and Mrs. J. L. Morgan, Annie Kate Durham, Dora Whitt, P. J. Finlay, Tom Martin, E. Finley and Sadie Smith. There were others to be baptized but failed to get ready. Brother A. W. Durham will baptize them in the near future. The meeting came to a close Sunday evening.

Since our wife fell asleep we have been unable to get away from home for work before these meetings. Our eldest daughter's health not being good we saw that the care of the household was too much for her. Then, too, we were anxious to let her continue her studies in high school. So we were confronted with the proposition ofkeeping her out of school, quit travelling and preaching outside of Virginia, break up the home, scatter the children or select one to take the mother's place in the home, so we could continue our work. Not being willing to break up the family or quit the Lord's work we called on Elder A. W. Durham on Saturday Aug 13 to unite us in marriage with Sister Lula Chandler, who has been a faithful worker in the Guthrie Grove church for the past several years. Now we hope to be able to continue in the field, keep the children in school and relieve our daughter of so much care. We have known Sister Anderson for the past 25 years. The brethren in N. C. and S. C. are anxious to have us continue our work every fifth Sunday. To do so will require $40 travelling expenses. As the brethren are poor they would appreciate some help from any one who is anxious to spread the truth. So any one who is willing to pledge some money for this work every fifth Sunday may send their pledges to us, and if we can get expenses we shall try to keep up this work.

J. H. ANDERSON.
Woodstock, Va.

P. S. Arrived home Wednesday Aug 17 and found my daughter, Millie had been at the point of death, two doctors attending her. They want an operation. She is some better. J. H. A.

—o—

DEAR RESTITUTION:

THE NORTHWEST Conference of the church of God met at Felida, Wash., July 21-24 inclusive.

Thursday evening Brother Darby talked to us on "Our Responsibilities in the Plan of Salvation," and continued the discourse Friday afternoon. Brother Corbaley gave us a series of sermons on the Signs of the Times, speaking four times.

Saturday morning at 10 o'clock our annual business meeting was held. The Secretary's report was read and accepted. The committee on resolutions appointed were A. W. Darby, Grace M. West and J. H. Wolfe.

The election of officers resulted as follows:

President	J. W. McIrwin
Vice-President	J. W. Wolfe
Secretary	Grace M. West
Treasurer	Ed. McIrwin

The Constitution of the General Assembly was read and laid on the table until Sunday afternoon. Sunday P. M. the discussion was taken up again and it was moved and seconded that we adopt the Constitution. The motion was lost. It was then moved and seconded that the Secretary be instructed to write the Assembly and explain the reason we do not adopt the Constitution, but if they will mail us their completed Constitution, accompanied by their articles, we will act on them. Carried. Treasurer's report read and accepted stating the amount on hand is $117.47.

A report of the work being done by the church at Corvallis was read, and it was moved and seconded that the Felida church give the Corvallis church a vote of thanks for their work during the past year.

RESOLUTIONS

The following resolutions drawn up by the committte were read and accepted.

Resolved, that we render to God our sincere thanks for his tender mercy and care during the past year, and for the opportunity of asembling ourselves together again.

Resolved, that we extned to Brother J. W. McIrwin and family our tenderest sympathy in the loss of a loving companion and mother and our condolence to the brotherhood in the loss of a faithful sister in Christ.

Resolved, that we extend to the brethren and friends of Felida our thanks for their generous hospitality and loving care during our stay here.

Sunday morning Brother Darby talked on "God's kingdom and Our Obedience;" Sunday P. M. Brother Corbaley on "The Resurrection of the Dead," and in the evening again on "The Signs of the Times."

WALLACE WOLFE, Pres.
GRACE M. WEST Secy.

DEAR ONES of the Household of Faith:

It has been some time since I last wrote you, and now I feel that a few lines from me is due you.

By this time you may have forgotten that I am the secretary of the "Isolated Fund." I must admit that I should have given you a report each time we drew on that fund, but not always was the report of work done given me, so I could not comply. I have finally come into a knowledge of the most of the work done. We often get appeals from someone who wishes to be baptized and some other special work that the individuals are not able to pay for. So we have responded to most of these calls, and the result has been, that not only the ones asking for baptism were baptized, but a goodly number of others.

We have found by experience that when anyone is sent to baptize one under special call that the one who is sent always holds a few meetings, and in this way many have heard the truth, and a goodly number baptized. We must remember that these never would have heard the truth in any other way, at least it appears to us that this was the Lord's way in getting the truth to those people.

Many come to a knowledge of the truth from various circumstances; some by reading tracts, others by talking to some believer or by reading The Restitution sent by some friend, or in some way out of the ordinary way of hearing some minister preach. Some times they become interested through some of these various ways, then move away to themselves, and in after years, it all comes plain to them that they ought to be baptized; so they write to some friend and make their wishes known, and finally it reaches us, and how glad we are when we obtain this knowledge to know we have a little fund to draw upon and can comply with these requests.

As I said before, a goodly number of such calls have been responded to, so the money that you have given to this fund has ben faithfully kept and dispensed. While I am writing I might say we have a request from a young lady who says she is 22 years old and has been studing the Bible and thinks she understands the gospel and wants to be baptized, but says she is not able to bear the expense, so we will have to send someone to do the work. So brethren, let us be faithful and not forget this fund. Send us whatever you feel disposed to, so we may at all times be able to respond to these calls. The treasury has never been empty since we started, and we have always been able to respond to every call so far. So let us keep it going. The Lord is soon coming. Will he find us faithful at our post, and not have regrets over neglected work?

Your sister in the one faith,

ROSE STORJOHN,

The National Berean Society

Leota B. Hanson, Editor, 106 South 2nd Street, St. Louis, Missouri

AT THE annual National Berean Conference a new department was added to the Berean work— a Relief Department.

This is an important department, and I feel sure all the young people and older ones as well will be interested in this and will want to help in every way they can.

The object of it is to more closely unite the house hold of faith by helping the needy in time of trouble. It is such persons this committee with your assistance will attempt to find.

In James 1:27 we are told what pure religion is. Prov. 21:13: "Whoso stoppeth his ears to the cry of the poor, he also shall cry himself, but shall not be heard."

We find by reading many Scriptures if we turn away from the appeals of those who are in need, or even neglect through lack of interest to look up their cases, we thus neglect the Savior.

Will the Lord bear in mind acts of kindness? Read Heb. 6:10; 2 Cor. 9:6; and Luke 6:38.

In order to carry on this work we must have financial help. Some of our young Bereans are practicing the tithing system. Luke tells us in the 6th chapter, 38th verse, give and it shall be given unto you, good measure, pressed down and shaken together, and running over.

We hope that no serious appeals will come to us, but let us be prepared. We know not what a day may bring forth.

I am hoping this work will develop in a much larger way, and that is to establish a home for our aged members. Now, don't let someone say, no need of this; God will provide for them. We cannot sit with folded hands and wait for him to do it. We must have works as well as faith.

Those who are young and strong can help now in this, and others who have passed the greater number of their years and have been blessed with this world's goods can help wonderfully in this work. The only bank deposits made now that you will see any result of in the kingdom age will be those you have made in the bank of kindness.

Please send donations and communications to Mrs. Orpha Sanford, 193 Spruce St., Aurora, Ill.

National Berean Relief Committee.

Acceptance with God

ACCEPTANCE BY SACRIFICE.

(1) Acceptance was often testified visibly by fire, as doubtless in Abel's offering (Gen. 3:24; 4:4; Heb. 11:4); in Aaron's first offering after the erecting of the Tabernacle (Lev. 9:24); in Gideon's offering (Judges 6:21); in Manoah's (Judges 13:19, 20); in David's (1 Chron. 21:26); in Solomon's (2 Chron. 7:1); in Elijah's (1 Kings 18:38).

II. ACCEPTANCE OF THE POOR AND RICH EQUALLY.

1. The first, second, third, and fourth chapters of Leviticus set forth this equality fully. The Levites' tithe of the tithe was reckoned to them "as though it were the corn of the threshing floor or the fulness of the winepress" (Num. 18:26, 27). Samuel's humble offering of one "sucking lamb" (1 Sam. 7:9) was far more acceptable to God than the opulent sacrifices of pride and hypocrisy; as in the New Testatment the poor widow's mite was preferred before the profuse offerings of the rich (Mark 12:43, 44; 2 Cor. 8:12).

III. SACRIFICE OF A SWEET SAVOR.

1. Sacrifices in many Scriptures are spoken of as "a sweet savor unto the Lord." Instances: Noah's sacrifice on the new earth after the flood (Gen. 8:21); Aaron's ram and wave-offering (Exod. 29:18, 25); the Levitical offerings (Lev. 1:9, 13, 17; 2:2, 9, 12); etc.

2. Compare with the sacrifices of sweet odor "the sweet savor" of spiritual offerings: the gospel ministry (2 Cor. 2:15); the love and liberty of the church (Phil. 4:18); and Israel's offerings in the future (Ezek. 20:40, 41; 43:27).

3. Frankincense mixed with offerings, or placed upon the shewbread, probably was an intimation in symbol of divine acceptance. Fragrant in perfume, it shadowed forth the offering of faith, perfumed with the incense of the Savior's merits (Eph. 5:1, 2). "An offering and a sacrifice": both a peace offering and a sin offering.

IV. MANY TERMS EXPRESSIVE OF ACCEPTANCE.

1. "Accepted in the Beloved" (Eph. 1:6). The word here translated "accepted" is "charitoo" in the Greek, and means "to make gracious or acceptable" (Young). The word is akin to charity, grace—graciously accepted.

2. "Known of God," recognized by him (Psa. 1:6; 1 Cor. 8:3; 2 Tim. 2:

3. "Approved."' Examined, endorsed, accepted (1 Cor. 11:9; 2 Tim. 2:15; Rom.16:10).

4. "Favor" (Prov. 12:2; Cant. 8:10; Psa. 106:4); "finding grace" (Gen. 6 8); "well pleasing" (Col. 1:10; 3:20; 1 Tim. 3:22; Heb. 11:5); "well done" (Matt. 25:21, 22); etc.

5. Divine acceptance and welcome to a penitent sinner is beautifully told in the parable of the prodigal son (Luke 15:20-32).

ROBT. G. HUGGINS.

Discussion On Universal Salvation

Alpha Affirms; Omega Denies

FELLOW CITIZENS:

IT WILL of course be expected that I should say something in reply to the speech to which you have been listening, before proceeding with my regular congeries of propositions. My opponent has been endeavoring, during the greater part of his address, to rivet the charge of infidelity upon the cause of Universalism—the cause for which I am contending. The congregation will just look at the charge, whilst I, in one word, expose its fallacy. My opponent, as you are aware, believes that Christ will only save a part of mankind whilst I believe in Christ as much again as he does! This is certainly a new plan of testing infidelity! The man who believes in Christ the most is the greatest infidel! My friend looks upon Christ as a part of a Savior, yet he is the believer and I am the infidel! I see several gentlemen sitting back there, some of them Calvinists, and some Armenians; and they appear to be exceedingly interested in my opponent's arguments. Gentlemen, by your permission, I will put two of you together, and make a first rate Universalist! The Calvinist believes that Christ will save all for whom he died; and the Armenian believes that he died for all. Hence, all will be saved! Now I will leave it to the audience to judge, whether I am an infidel, when I believe in Christ as much as both those gentlemen put together. (A laugh!)

But my opponent endeavors to justify the dogma of endless damnation; and a miserable defence he has made! He tells me to calculate the exact amount of punishment due, for sins committed against God. I will inform the audience that man is a finite being, and all his actions are like himself, finite in their character. No man can commit an infinite offence, hence the injustice of inflicting infinite punishment. Punishment should always be proportioned to the sin for which it is inflicted; and as sin is finite, punishment must be also; actions in time can in no case, extend in their effects into eternity. This is my doctrine exactly; sin belongs to this life, and does not extend into the future state at all. Hence punishment belongs to this life, and will in no case extend into eternity. Whenever a man's body dies, then the very fountain and foundation of sin is destroyed. Sin originates in the flesh, belongs to the flesh, and is not in the least attached to the soul or spirit. This being incontrovertably true, it follows that whenever the flesh dies, the individual is free from sin. The apostle testifies the same thing. "He that is dead, is freed from sin" (Rom. 6:7). Hence, whenever a man leaves this fleshly, sinful state, he has nothing to do but to regale his spirit in the elysian fields of the paradise of God! How transcendently sublime is the faith of universal salvation!

But how mighty the contrast, between this and the soul-benumbing dogma of endless perdition. Many in the belief of this doctrine, have become religious maniacs, and have gone into eternity, in the act of committing suicide! What a horrible death for any rational being to die. And look also at the cruel persecutions that have been conducted by the believers in that wretched doctrine. Look at the hundred and thosands who have fallen victims to death, under the withering influence of the dogma of endles damnation. My heart is chilled when I think of the myriads who have been hurried into eternity, by the wicked and cruel doctrine of partialism. None have ever been guilty of such barbarous and outrageous conduct, except such as were believers in that heart-withering sentiment!

But my opponent is strong in the faith that those who die in their sins are lost forever! But this must land him into a difficulty, from which he cannot possibly escape. There is no man perfectly free from sin in this life. The greatest saints die in their sins, to some extent; and consequently the whole race of Adam will be eternally lost! The only perfect freedom from sin is in the ordeal of death when the mortal flesh, this "body of sin, is put off."

But I will carry out the argument on the design of punishment, introduced in my last speech. Or, at least, I will give my positive testimony upon that point, and then call upon my opponent to refute it if he can. God says to the children of Israel: "Thou shalt consider in thy heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee" (Deut. 8:5). Thus the chastisement of the Lord is compared with the chastisement of man; and what father, possessing the feelings that should rule in the breast of every parent, would punish his son with ceaseless perdition? But this is not all the testimony direct upon this point. The apostle Paul has placed this position beyond th reach of controversy. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he, whom the father chasteneth not? Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of Spirits and live? For they verily for a few days, chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous but grievous: nevertheless afterwards it yieldeth the peaceable fruits of righteousness" (Heb. 12:5-11). This is as positive as testimony can make it, that God punishes only with regard to reformation, that the subjects of his chastisement might be partakers of his holiness; and he here emphatically testifies, that it is "for our profit," and that it will yield the "peaceable fruits of righteousness." This is the true and scriptural design of all punishment. The chastisement is not only inflicted in order to reform the sinner; but God in his benevolence places punishment before men as a motive to deter them from the commission of crime. I could present several other considerations in confirmation of this position; but I will preserve them until I hear how my friend will endeavor to evade these already adduced. As I said before. I wish him to have all chance possible to grapple with my testimony, and dispose of it, if he can; and if he cannot, I hope he will posess the spirit of candor and honesty, enough to confess it. He may now try his hand again, and the audience will watch the movement of the waters!

OMEGA'S FIFTH REPLY

FELLOW CITIZENS:

WERE IT not that my opponent would make capital of it, I would honestly confess that I know not how to dispose of his last speech; not because the arguments which it contains are unanswerable, but because it is the most perfectly heterogenous tangleation of incongruities and contradictions that I ever heard in so short an address. If I can succeed in untwisting and disentangling its innumerable perversions, and sophistical twistifications, in three times its length, I shall have done more than I now expect. we shall try, however, to be as brief and as systematical as possible.

In the first part of his speech he endeavored to escape from the charge of infidelity, and I did not at all wonder that the audience should be diverted at the funny little twist he took! He says he believes in Christ twice as much as I do, because he believes that he will save all, and I believe he will only save a part. Hence he concludes that I am more of an infidel than he is. Very cute indeed! But stop a little: it is just as much infidelity to believe that Christ will do what he says he will not do, as to disbelieve everything he says! But my opponent did not think of this. He believes that Christ will do what he has repeatedly said he will not do. I might argue, on the same principle. that I was still more of a believer than he, and contend that Christ would take all men to heaven in their sins! He would object to this, and charge me with infidelity for believing a thing which is so manifestly contradicted by reason, common sense, and the Bible! But why, my dear sir, do you charge me with infidelity, when I believe in Christ so much more than you do? Look at it if you please! Neither does it follow, because I do not believe that Christ will save all, that I hold him only as a part of a Savior. Supposing a physician, with medicine sufficient to cure every case

of sickness that might occur, should locate in this town; and suppose a half dozen men, out of sheer negligence, or contempt for the physician, should refuse to take his medicine, and consequently die: could it with any propriety be said that the man was only part of a doctor?

But my friend proved his doctrine by putting a Calvinist and Armenian together. One believes that Christ will save all that he died for: and the other believes that Christ died for all, and hence all will be saved. This I confess is a powerful argument! Well: Armenianism teaches that one sin deserves endless damnation, unless this punishment be shielded off by forgiveness. Universalism teaches that forgiveness in no case shields off deserved punishment: hence as all have sinned, if you put an Armenian and Universalist together, you have universal damnation!! Again, a Calvinist believes that those who die in their sins will be eternally lost. My opponent affirmed in his last speech that there were none, not even the greatest saints, who did not die in their sins. Hence, put my friend and a Calvinist together, and you have a universal damnation. So much for that argument.

But as we are now upon this point, let us inquire into this matter of the greatest saints dying sinners! He first states such to be the fact, and in the next sentence he contradicts himself, by saying that the moment the body dies, sin is put off, and the individual is perfectly freed from it! Thus, instead of dying in his sins, death is nothing but a leap out of sin and all its contaminations into the presence of God! But this idea, that no man can be perfectly free from sin till death, is most preposterous and absurd. Cannot a man die forgiven? Certainly; if he attend to the means which God has appointed, before death. When God forgives a man's sins, is the man yet a sinner? This is truly a singular idea, that God cannot forgive a man's sins, but that there will be some sin left unforgiven! Let us hear how Paul agrees with this doctrine. "And you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses" (Col. 2:13). Suppose God should forgive a man all trespasses (which he certainly would, if he forgave any,) and the man should then die, what would become of my opponent's theory? Universalists will not contend, but that Christ was perfectly pure, and died without sin. Now what says John? "When he shall appear, we shall be like him, for we shall see him as he is: and every man that hath this hope in him, purifieth himself, EVEN AS HE IS PURE" (1 John 3:3). But how is this to be done? John answers: "If we confess our sins, he is faithful and just, to forgive us our sins and to cleanse us from ALL UNRIGHTEOUSNESS" (1 John 1:9). Thus, if a man should confess his sins, in all sincerity of soul, before death, God would forgive "all trespasses" cleanse him from "all unrighteousness," and he would die uncontaminated—"pure, even as Christ is pure." Such are the characters referred to by the Revelator: "And I heard a voice from heaven saying unto me write: Blessed are the dead that die in the Lord," (Rev. 14:13); that is, according to my friend's logic: "Blessed are the dead that die in their sins," for all men die in their sins, whether they die in the Lord, or out of him! The apostle is speaking of those ancient worthies who walked with God, says: "These all died in faith" (Heb. 11:13); that is, they all died in their sins! What an interesting commentary my opponent could write on the New Testiment if he should set himself about it. Christ says: "If ye believe not that I am he, ye shall die in your sins" (John 8:24). Alpha says, ye shall die in your sins anyhow, whether you believe on Christ or not; for the greatest saints die sinners! Solomon says: "He that justifieth the wicked, and he that condemeth the just, even they both are an abomination to the Lord" (Prov. 17:15). And I would say to my opponent: "thou art the man!" He condemns the just by saying that the most just man that ever lived, dies in his sins; and he justifies the wicked by making out, as you have heard him do, since the commencement of his discussion, that his sins were all according to the will of God—that he was an involuntary agent, and consequently not to blame for anything he did, and that sin should be no injury to him in the outcomé, as it should be overruled for his good! Thus, as certain as Solomon has told the truth, my opponent is an abomination to the Lord, because he both justifies the wicked, and condemns the just.

But another argument is presented: sin belongs wholly to the body, or to the flesh, and is not at all attached to the soul or spirit; and hence, when the body dies, or the flesh returns to the dust, sin ceases, as a matter of course. Let us first examine the premise that sin has nothing to do with the spirit, or that the spirit in the worst sinner remains uncontaminated. "Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor7:1). It appears from this that the spirit gets contaminated by sin, as well as the flesh. "Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy" (James 4:5). If the spirit in a man "lusteth to envy" it is sinful; "for where envying and strife is, there is confusion and every evil work" (James 3:16). But if this should be denied, and it be contended that the lusts of the flesh are the only things that are sinful, and that they cannot affect the soul: we answer in the language of Peter: "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul (1 Pet. 2:11). Paul offers up a singular petition, my opponent's doctrine being true: "I pray God, your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ" (1 Thess. 5:23) If there can be no blame attached to the soul and spirit, then two-thirds of the apostle's prayer was perfect nonsense! If the spirit canont be unholy, why does Paul make this remark? "The unmarried woman careth for the things of the Lord, that she be holy, both in body and spirit" (1 Cor. 7:34).

Solomon does not agree with my opponent, for he came to the conclusion that "the soul of the wicked desireth evil" (Prov. 21:10) Neither does Ezekiel: "Behold all souls are mine, as the soul of the Father, so also the soul of the son is mine; the soul that sinneth, it shall die" (Ezek. 18·4). Neither does the prophet Micah: "Shall I give my first born for my transgression, the fruit of my body, for the sin of my soul?" (Micah 6:7).

Such are a few of the testimonies sustaining the position, that sin is connected with, and has its seat in the soul. Truth is an action that does not originate in the soul, or that is not first resolved in the heart, before being carried out into practice, is not recognized by the laws of God or man, as either good or evil. The more the spirit or soul has to do with an evil act, in premeditating, planning, resolving, etc., the more heinousness is attached to the crime. But it is most unaccountably strange that God should inflict all punishment for sin, accord-to my opponent's creed, upon the soul, or the conscience, when nothing was engaged in the practice of it except the body! Why not punish the part that is guilty? This, however, is not the only absurdity conected with this theory. My opponent believes that Christ came to save all men from sin. But he cannot save the souls or the spirits of men from sin, for they are perfectly uncontaminated, and pure from its defilements! He cannot save the body from sin; for my opponent believes, as does a majority of his brethren, and as I heard him assert last Sunday, that the body returns to dust no more to rise. Hence, Christ is neither to save the soul nor the body from sin; and as there is nothing else to be saved, it follows that my opponent does not believe that Christ will save men from sin in any sense! But if the spirit, being separated from its polluted habitation, can be understood as a salvation from sin, then Christ coming to save men from sin, was to kill them, and separate their souls from their bodies; for my friend teaches that no man can be freed or saved from sin, until death! Hence, as Christ did not kill any body, but just let them die as they always have done, he did not therefore save any one from sin, and consequently came for nothing at all!

(Continued)

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Suffering

SUFFERING, IN this world, is both remedial and penal. When it is rightly received it is remedial. When it is resisted, it becomes penal to him who resists, and admonitory to the spectator.

Suffering is the jarring of the faculties of the mind one upon another, and it never will cease till they are all tuned to harmony. There are two ways of escaping from suffering: the one by rising above the causes of conflict, the other by sinking below them; for there is quiet in the soul whenever all its faculties are harmonized about any centre. The one is the religious method; the other is the vulgar, worldly method. The one is called Christian elevation; the other stoicism.

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DEVOTED TO THE EXPOSITION AND DEFENSE OF "THE THINGS CONCERNING THE KINGDOM OF GOD, AND THE NAME OF JESUS CHRIST" -- ACTS 8:12

VOLUME 74 CLEVELAND, OHIO, DECEMBER, 1921. NUMBER 2

The Deacon's Thanksgiving

Old Deacon Bedell was the cheeriest man
You'd meet with in many a day,
He'lowed that the Lord had a pretty good plan
For running the world, and he'd say,
"I'm thankful that things are about as they are—
They could be a mighty sight wus—
An' the things we've complained of the loudest so far
Have proved to be blesin's to us."

When others lamented the draught he'd reply,
It's better than having a flood.
An' we ought to thank God when the weather is dry
That we don't have to waller in mud."
Yet when it was stormy he'd never complain,
But say with immutable trust,
"The Lord in his goodness has sent us the rain
To lay the discomfartin' dust."

When adversity smote him it fell like the dew
On the mountain's impervious crest,
For his simple philosophy held to the view
That everything worked for the best,
And for others' misfortunes he always could find
Such sweet consolation to give,
It seemed that he envied the halt and the blind,
The lives they were destined to live.

One day he was caught in a threshing machine,
It cost him a leg, but he said,
"That's getting off cheaper than some I have seen,
I'm thankful it wasn't my head."
And always thereafter he stumped on a peg
Or patiently went with a crutch,
Declaring, "I'm savin' a lot on that leg—
My socks only cost half as much."

When his end was approaching he said, with a smile,
As they folded his hands on his breast,
"I've worked pretty hard a considerable while,
An' I'm thankful to get a good rest."
So he went through the world strewing smiles on his way
And the neighbors surviving him tell
That no matter what happened, it seemed every day
Was thanksgiving for Ezra Bedell.

Immortality or Annihilation: Which?

By Rev. H. W. Frost, Director China Inland Mission

THE FOLLOWING discussion is the culmination of a somewhat lengthy correspondence between Brother R. H. Judd and Rev. H. W. Frost, of China Inland Mission. We had at first intended to publish the correspondence, but concluded after mature consideration that although interesting it would encroach too much upon our limited space while adding nothing to what is contained in the discussion itself.

IT IS SAID in the Scripture that God made man in his image and after his likeness (Gen. 1:26, 27). An attribute of the divine nature is immortality. Is it not likely then that man was made immortal?

2. It is declared that God breathed into man's nostrils the breath of life, and that man became a living soul (Gen. 2:7). No such language is used as to the creation of the beasts (Gen. 1:24, 25). It is said that God created them, but it does not say that he breathed into them the breath of life; it is said that they are souls (Gen. 1:21, 24; 2:19; 9:10, 12; Rev. 8:9; 16:3); but it is never said that they have spirits as well as souls. In view of the fact that the word sets forth a special divine act in the creation of man, and declares that man— converted and unconverted— has, in addition to a body, both soul and spirit (Rom. 8:16; 1 Cor. 2:11, 12; 5:5; 2 Cor. 7:1; Eph 2:2; 1 Thess. 5:23; Heb. 4:12; James 2: 26). is it not reasonable to conclude that the gift to man of the spirit made him to differ radically from the beast, and particularly in possessing spirit life, that is, immortality?

3. No beast has ever possessed God-consciousness, nor has any ever expressed by act of worship or service the least degree of God-relationship. But man—saved and unsaved—has acknowledged God and has sought to worship and serve him (Gen. 4:1-5; Rom. 1:19-23, 32, etc). Does not this reaching out after God by saint and sinner alike arise from the fact that each, in contrast to the beast, has a spirit-sense; and does not this further prove that the spirit in seeking to worship and serve the immortal One has within itself the sense of immortality?

4. Adam, after the fall and after he died spiritually, did not at once die physically (Gen. 3:6-19; 5:5). Also Cain, though born, spiritually dead, did not at once pass out of physical life (Gen. 4:5, 16). Also, countless numbers of men, who have never had one least spark of spiritual life, being born spiritually dead (Psa. 51:5). have not only lived on indefinitely, but also have outlined by many years those who have had spiritual life and had such in abundance. It is evident, then, that having spiritual life does not give or increase physical life, and that not having spiritual life does not destroy or decrease physical life. Is not this a proof that the presence or absence of spiritual life has no connection with continuance of being; and does it not indicate that the divine law of spirit-life in this respect which is in force on this side of the grave, is also in force on the other side?

5. From first to last in the Scripture, divine judgment and punishment are held up before men as both a warning and deterrent in respect to the committing of sin in this present life, it being declared that every sin will be punished (Ezek. 18:4; Rom. 5: 12), and that the degree of punishment will be in proportion to the sin committed (Deut. 2:16; Matt. 10:15; 11:55). If there is no life beyond the grave, or beyond resurrection and judgment, how can punishment, particularly proportionate punishment, be meted out, and, therefore, how can the fear of judgment deter any man from present sinning? As to this last, would it not be true that the Epicureans, whom Paul condemned (Isa. 22:13; 1 Cor. 15:32), would be right, and could not all men in this case adopt for their creed and code of living their frivolous and blasphemous saying, "Let us eat and drink, for tomorrow we die?" In short, if annihilation were true, would not God find it impossible to punish sins according to the deeds done in the body, and would not the average unspiritualized man prefer to enjoy the pleasures of sin in life with oblivion at its close than anything else which he, in his natural state, could conceive of?

6. It is said by some annihilationists that the soul after death is conscious and in suffering until the resurrection. It is said by others that the soul continues to exist after death but is not conscious, and does not suffer up to the time of the resurrection. It is admitted by all that there is a resurrection for all the unjust, which is scripturally correct (Dan. 12:2; Matt. 13:49; Acts 24:15; Rev. 20: 12-15). But again some say that after the resurrection and judgment, the unjust are immediately annihilated; while others declare that subsequent to these there will be a period of conscious suffering, its length and degree being in proportion to the sins committted in life, and that annihilation will only follow after this experience is past. It is evident from these statements that there is not a full scriptural agreement among the annihilationists; and it is also evident that the main agreement existing between them is found in the two beliefs that, first, there is a resurrection; and second, there is an annihilation. As to these two beliefs, these queries arise: if the soul is to be annihilated, why then is there a resurrection, how can an incorruptible and indestructible body—such as the resurrection body, in the nature of the case, must be (1 Cor. 15:55)—afterwards be corrupted and destroyed? Moreover, supposing there is a period of conscious suffering, shorter or longer, either before or after the resurrection, what beomes then of the basal argument of annihilationism to the effect that physical death destroys the soul and makes immortality impossible?

A REPLY TO REV. H. W. FROST

THE ABOVE title is not of our choosing. Mr. Frost deliberately uses the term "annihilation" even though his attention has been called to our repudiation of it. He is well aware that "Conditional Immortality" is the title we have chosen, and that it is descriptive of our belief. His designed refusal to use it though his correspondence was commenced under that name, not only shows considerable lack of courtesy, but is indicative of the weakness of a cause that is obliged to seek support by such methods.

SECTION ONE

Mr. Frost quotes Genesis 1:26, 27 as proof that man was made in God's image and likeness. To this we cordially agree, for the word of God says so. But when Mr. Frost utterly fails to distinguish between things that differ, and infers that an "attribute" in the sense in which he uses the word, and in which it is commonly understood, is the same as "image" or "likeness," we feel that he starts his whole argument on wrong premises. If the argument is valid for one attribute, it is so for all, and man can claim to be omnipotent as well as immortal. What proves too much very frequently prove the opposite. It is significant that this particular "attribute" is singled out by the word of God for the express purpose of telling us that "God only hath immortality," and imparting the injunction to "seek for it" (1 Tim. 6:16; Rom. 2:7). Not only is it true that Scripture nowhere states that man is immortal, but it is equally true that Scripture definitely denies that man is immortal by positive declarations that he is mortal (Job 4:17; 2 Chron. 14:11, margin; Psa. 9:30; Isa. 51:12). In these passages, and many more, the Hebrew is "Enosh," viz., MORTAL MAN.

We cannot help noticing the uncertainty of language which pervades the conclusions arived at by Mr. Frost as he sums up each section of his argument; indeed, it will be seen that conjecture enters largely into his entire treatise. Compare his words, "Is it not likely," with those of Isaiah 51:12: the former is halting, doubtful, and querulous in tone; the latter is bold, fearless and emphatic.

SECTION TWO

This section has been considerably altered by Mr. Frost. In his first manuscript he actually said regarding the creation of the beasts, "While they are called souls (Gen. 1:21, 24; 2:19; 9:10, 12; Rev. 8:9; 16:3), they are never called 'living souls,' and the word 'living' is cognate with the word 'spirit.'" Seeing he has withdrawn these statements, we will not comment on them; indeed, no comment is necessary to point out their illogical and unscriptural character.

Yes, it is true that God breathed into man's nostrils the breath of life, and that man became a living soul (Gen. 2:7); but it is not recorded that man became an immortal or ever-living soul. The man became what he was not before. He was a man without life; by the act of God he became a living soul.

We are agreed, that the language used in Scripture regarding the creation of man is more detailed and specific than the creation of the beast, and the reasons are obvious: man is the object and cause of divine revelation, the one who was to have dominion over the works of God's hands. The China Inland Mission Director's next remark is, however, ambiguous in the extreme. It may mean one of two things: It may mean "the breath of life was denied the animal creation; or it may mean "the breath of life" was not imparted by breathing. Probably both meanings are insinuated, for he says, "it is said they are souls" and quotes in proof, Gen. 1:21, 24; 2: 19; 9:10, 12; Rev. 8:9; 16:3, adding, "but it is never said they have spirits as well as souls." To deny that the animal creation have spirit as well as soul is a flagrant but common theological error, but we are amazed that a writer and Bible student of Mr. Frost's reputation should adopt it. That animals are possessed of "the breath (or spirit) of life" is frequently asserted in Scripture, and if Mr. Frost does not know that fact we would refer him to the followng passages, and ask him to very specially note the last two: Gen. 6:17; 7:14, 15, 21, 22 (R. V.); Eccl. 3:19, margin. The mode of its being given to them is a mere detail. As they were both created by God, and both (man and animal) were given the same "breath of the spirit of life" (Gen. 7:22, R. V.) it would not be an illogical conclusion—though we do not affirm it—that in each case it was imparted in a similar manner. Mr. Frost cannot say it was not! Has Mr. Frost noticed that we have no record as to how Eve received "the breath of life?" Has Mr. Frost also noticed that correctly speaking it is "the breath of the spirit of lives" (plural), viz., "the breath of the spirit of life" common to ALL lives, the lives of all flesh? It is strange indeed that anyone should quote James 2:26 and 1 Thess. 5:23 as proof that man possesses a spirit which the beast does not. Reference to the margin of the former passage should awaken some thought, and the Revised Version of the latter passage shows very clearly that even man cannot be "entire" (in the living state) without the body, soul and spirit or breath of life. That "Ruach" is the Hebrew and "Pneuma" is the equivalent word in the Greek, is a well established fact among Bible students; and it is admitted quite freely, as also evidenced by translation, that both words are variously translated according to the connection in which they are used; but in all of these there still remains the basic idea that the spirit of life is necessary to their realization. "Ruach" in the Old Testament is in some instances rendered "mind" (Gen. 26:35; Prov. 25:11), and in others, while the translation is "spirit," the sense is "mind" (Num. 14:24). Other senses of the word are courage (Josh. 5:1), power (Num. 11:25). The same is true of its counterpart pneuma in the New Testament: and undoubtedly these meanings are intended in some of these passages quoted by the "Rev." Mr. Frost. For instance, 1 Cor. 2:11; and 2 Cor. 7:1. The mind is clearly the thought. But the fact that man has a mind is no proof that he is immortal. Psa. 146:4 sufficiently settles that point.

SECTION THREE

If Mr. Frost thinks that believers in Conditional Immortality consider that man is no higher in the scale of life than the beasts, he makes an exceedingly grave error, for do not the Scriptures clearly state that man was to have dominion over the fish of the sea, and over the fowl of the air, and over every living being that moveth upon the fact of the earth ?

Though Mr. Frost does not actually make this charge, it is so frequently adopted by the advocates of natural immortality as to require a rejoinder, and to the believer of the word of God no better reply can be given than that already quoted from Gen. 1:28. The Creator has set an immeasurable distance between man and the beast in the scale of life, and the living man is given dominion over all that lives on his domain; but why this difference should be a proof of immortality seems itself to need proof. Is it not a fact that some people seem to fail to recognize what really constitutes proof? We cordially agree with Mr. Frost that God has endowed mankind with what he calls "a spirit sense," and a desire to reach after God in adoration and worship, and we agree with him that so far as can be known no beast has ever shown these qualities, or the least degree of God-relationship; but even that fact is no proof of immortality possessed. What it does prove, and all that it proves is, that the Creator has given to man, what he has not given to the beast.

It cannot be denied on the other hand, that to the beasts have been bestowed faculties which defy the ingenuity of man to comprehend. Is that proof of the immortality of the beast? The logical enclusion of Mr. Frost's argument would affirm so! It is a strange paradox, adapted by nearly all writers of that stamp, that desire for a thing is proof positive of its present possession. If such were a fact, hunger and poverty would no longer be a spectre to many souls. The Director of the China Inland Mission is perfectly correct in using the neuter gender ("itself") when speaking of the spirit of man, for Scripture testifies throughout, that it is not the man (for the "man was formed of the dust of the ground"), but the spirit of man, that which is given and belongs to him while living.

SECTION FOUR

This section abounds with loose phrases and verbal gymnastics. Although Scripture references are given, one searches them in vain for the views advocated by the Director. He implies the personality of the spirit of man in the previous section, yet he opens the very next statement with the remark that Adam "died spiritually." Surely if death to Adam's body meant that Adam's body was dead, then if Adam "died spiritually," his spirit must have died! The account in Gen. 3:6-19 says nothing at all about Adam dying "spiritually," but verse 17 in the passage quoted,

clearly defines the penalty to be natural, physical death; and Paul's statement in Heb. 9:27 is unquestionably an inspired corroboration of that fact: besides the words "surely die" occur in at least some twenty other passages. and every instance physical death is the death intended. That death, literal physical death, was the threatened penalty to Adam, no honest man can deny, and to state otherwise is not only playing fast and loose with plain grammatical language but gives to the infidel and the scoffer the very opportunity he desires. The solution of the difficulty that Adam did not die "in the day" is capable of several good answers; answers that will appeal to any unbiased mind as being reasonable and in accord with fact. The "grand difficulty" in the passage centres upon the little word "in." The Hebrew preposition "be" translated "in," is rendered 13 different ways, one of which is "after." When prepositions are translated we choose from the varied renderings the one which is thought to convey the true idea of the writer. If the translators had used the latter word ("after") it would have harmonized with the facts, and made the matter plain. Num. 28:26 is given as an instance where the Hebrew preposition "be" is rendered by both "in" and "after" in the same verse. The marginal rendering "dying thou shalt die," clearly implies that the natural mortal nature of Adam would be allowed to take its course, and that the opportunity to immortality would be taken from him. See Gen. 3:22, 24.

Presumably Mr. Frost's idea of "spiritual death" is borrowed from Paul's remark that a woman living in sin "is dead while she liveth." But Mr. Frost can hardly deny that Paul's famous saying was both figurative and prospective, and that such language can only be properly understood by its basic meaning: actual loss of life; death in its primary and natural sense; otherwise Scripture testimony regarding the second death is invalidated by Mr. Frost's assertion that Adam dies twice (first a spiritual, then a natural death) before his resurrection. Not only so, but Mr. Frost's assertion completely reverses the scriptural order, viz., first the natural, afterwards that which is spiritual (1 Cor. 15:46). Again the assertion that Adam died spiritually implies that he previously had spiritual life, else it would be impossible to die spiritually; yet Mr. Frost would be among the first to declare that the "saved" alone are possessed of spiritual life. Mr. Frost is so confused by his own ideas that he cannot escape from the veritable perplexity which he displays in his use of language regarding "spiritual life" and "spiritual nature."

His remark about Cain being "born spiritually dead," and others who had spiritual life in abundance is but a further illustration of his perplexity

When Mr. Frost says that "having or not having spiritual life does not increase or destroy physical life, is proof that spiritual life has no connection with continuance of being," he shows an amazing lack of discernment, for it must be evident to the least thoughtful that spiritual life cannot exist when one who possessed it does not continue in being. Moreover in Section 2, Mr. Frost has already stated that man converted and unconverted has both soul and spirit; yet in this section he tells us that Cain and others were "born spiritually dead." In spite of such an extraordinary statement we have elsewhere Mr. Frost's statement that although "born spiritually dead," Cain is held accountable and is suffering and will suffer through age long eternity the torments of an eternal hell. Well we say, "let us fall into the hands of God rather than the hands of man." The simple statements of the grand old Book are still the anchor of our faith and hope and stand out in bold contrast to the specious arguments of frail humanity.

SECTION FIVE

Mr. Frost says: "From first to last in Scripture divine judgment and punishment are held up as both a warning and a deterrant in respect to the committing of sin in the present life, it being declared that every sin will be punished (Ezek. 18:4; Rom. 5:12). and that the degree of punishment will be in proportion to the sin committed (Deut. 2:16; Matt. 10:15; 11:55)."

It would scarcely be believed that a writer who is contending for natural immortality and conscious everlasting suffering would quote Ezek. 18:4 and Rom. 5:12. The former passage tells us in no unmistakable language that the punishmnt of the soul (or person), who continues in sin in this present life, is death; and Rom. 5:12 says precisely the same thing differently expressed. Three references are given in support of his statement that Scripture declares the degree of punishment will be in proportion to the sin committed. Deut. 2:16 says, "the men of war were consumed and dead." Matt. 10:15 reminds us of the fate of the land of Sodom and Gomorrah, which were destroyed—the destruction of the people doubtless accompanied by much suffering before death overtook them. Matt. 11:55 is probably intended for 11:23 and 24. The reader must judge as to whether there is any obvious connection between Mr. Frost's statement and the references adduced, and whether they are consistnet with what Mr. Frost contends for.

The closing remarks of Section 5 are not worthy of a fair minded debater . Mr. Frost is well aware, very well aware, that Conditionalists who accept the Scriptures of truth, have never contended that there is "no life beyond the grave," nor have any of them ever essayed to assert the time allotted between the resurrection and judgment and the second death. To say that God would find it impossible to punish sins according to deeds done in the body if annihilation were true, is nothing more than a bold attempt to throw dust in the eyes of the reader. It depends entirely as to when the final death or destruction of the individual takes place. Mr. Frost knows that, and a careful reader cannot but be struck with the slippery wording of the remarks of the Director of the Inland

China Mission. Paul truly and rightly, condemned the Epicureans, but Paul never once taught the God-dishonoring doctrine of eternal conscious suffering. He boldly declared that "those who obey not the gospel of our Lord Jesus Christ shall be punished with everlasting destruction from the presence of the Lord and the glory of his power. Mr. Frost will require to alter the dictionary before he can annul such emphatic language.

SECTION SIX

This section is a most important part of the argument. In the beginning an attempt is made to take advantage of differences existing between various bodies of Conditionalists, though Mr. Frost must be aware of the fact that some of these very same differences occur in a greater or lesser degree among his own people. The Bible teaching, irrespective of what any class or person may say, is that "the dead know not anything" (Eccl. 9:5. 10).

Two questions are asked by Mr. Frost;

1st. If the soul* is to be annihilated*, why then is there a resurrection ?" No great acumen is required to see that there is an unbounded difference between raising a person to judgment and the second death, (which may in itself involve varied degrees of suffering), and raising a person from the dead (though Mr. Frost does not really believe they die at all) to judgment and everlasting torment! Why raise a person to endless suffering? The very thought is inhuman, and it is ungodlike and unscriptural; for we are told, "He will not always chide, neither will he keep his anger forever." The annals of heathenism cannot surpass in horror his awful teaching of endles sin and endless suffering, and it is surpassing strange that men and women of otherwise blameless lives actually seem to find pleasure in upholding such a doctrine.

2nd. And, "If there is a resurrection, how can an incorruptible and indestructible body—such as the resurrection body, as in the nature of the case, must be (1 Cor. 15:33)—afwards be corrupted and destroyed?" The teaching rendered in this question is not new: Rev. R. A. Torrey, D. D., publicly advocates it in the columns of "The Christian Herald," but in spite of that, one stands aghast, amazed and astonished at the awful daring and subtlety of such a question. It shows the length to which even a professing Christian can go when he is determined to uphold a given doctrine at any cost. The cost may be more than they count! The very chapter which Paul begins by "Moreover, brethren, I declare unto you the gospel, the good news"—the very chapter where Paul says, "If Christ be not raised your faith is vain," these so-called teachers of the word apply to the wicked who have no faith, to those they themselves adjudge worthy of eternal suffering. That the wicked are raised with indestructible (for once they use the word in its natural sense) bodies, in

*We should say person.

*We should use the word destroyed as being the more scriptural term.

order that they may be able to endure eternal torment, is that the good news? Is that the gospel? For shame that any man should so wilfully distort the word of the living God! They say (as a member of the same mission said in my own home), "The dead are raised incorruptible," applying that glorious promise to just and unjust alike! How any man dare apply that glorious chapter to any but the righteous is beyond comprehension! One sentence alone is sufficient to destroy, yea, to annihilate such a contention; for it is worthy of no other name. Can it be said of the unjust that they are "raised in glory?" Can it be said of them that they "bear the image of the heavenly?" Indignation is not unrighteous that rises up in strong and solemn protest against such blasphemous doctrine. Beaten at every turn, they seek to undermine the foundation chapter of the Christian hope. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you"--and he has--that is my experience.

Regarding the last question in Secion 6, it is somewhat difficult to get the writer's meaning clearly, but once more Mr. Frost is compelled to use the word "destroy" in its dictionary meaning, though in the very next section strenuous efforts are made to the contrary. That the second death does destroy both body and soul cannot be denied in face of our Lord's statement in Matt. 10:28 Nothing "becomes" of the basic argument, for it remains true that the second death makes immortality impossible, for the obvious reason that no resurrection is predicated from it.

R. H. JUDD.

(To be continued)

Judgment and Resurrection : Article No. Three

I FEEL THAT I owe the readers of The Restitution an apology for the long interval between this and the two articles which have preceded it on this subject; but circumstances have been such that my time has been too limited to do much writing of any kind. So please excuse this delay, and turn back and re-read the two former articles and you will get the connection. Jesus says: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto (Greek, eis) a resurrection of life; and those that have done evil unto a resurrection of condemnation" (John 5:28, 29).

MEMORIAL GRAVES

(1) The word mnemeios translated graves is the plural of mneme, which is defined, "Remembrance, memory, record of a thing" (Liddell & Scott).

Then it is all that are in memorials that shall hear and come forth; not those who are in the grave, whom "thou (Jehovah, God) remembereth no more" (Psa. 88:5). Those coming forth are remembered by God either

because of their goodness or their evil doings, and come forth unto life or condemnation.

RESURRECTION "UNTO"

(2) But when one comes into a thing or place, has he reached that place? Mortal resurrectionists must, to be consistent, answer no. Why? Because they contend that the dead, all that are to come forth, are mortal, and must be tried or judged before they reach either life or condemnation. The book makes it, "Those that have done good or those that have done vile." They come forth unto their predestined future condition on account of what they have done in the past from the time of their coming forth, and "come forth unto" (eis) their destined condition. Acts 2:38 taches that we must "repent and be baptized, . . . eis the remission of sins." Now if we comply with the conditions prescribed here what is the result? We have reached remission of course, and hence when "eis" is translated, it still brings us to the destined point of promise contained in the conditions prescribed.

But some one may take us to Col. 1:13 as per the Diaglott, and say here you get yourself into it; for the word "for" here is translated from "eis," and the kingdom is still future after a change is made for it; but when they do that they jump from the frying pan into the fire, because if God has here changed us for, in order that we may reach his kingdom, then it will not be necessary for a decisive judgment after resurrection for him to decide who he has changed, and hence if this text helps the mortal emergenists one way it kills him in another, and still leaves his theory unsupported. But the change for, at least in order to, and that makes it reach the point it points to, and does not point out new conditions not named in the text. Some scholars tell us that the Greek words for king and kingdom are interchangeable, and sometimes the one used for the other, and point out Dan. 7:17 as one of the instances where king is used for kingdom according to the Septuagint or Greek translation, and Mark 11:13; Matt. 3:2 as two examples on the other side.

Then the proper translation of Col. 1:13 may be: "Translated us into the king--his dear son;" and when we read so often of being in Christ the evidence is overwhelmingly in the favor of such translation. We are baptized into Christ; Jesus went into the city; some are to be cast into the lake of fire; some enter through the gates into the city; some enter into the kingdom; all of which is from the word "eis," and certainly they have reached those things when they have entered into them: and if such be the case, then when one comes forth eis the resurrection of life, he has reached resurrection, and that leaves no room for decisive judgment after he comes forth out of the ground.

"TO"

Again, "Many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt" (Dan. 12:2). Here we will notice the word "to" They awake to something; the nxet verse uses the same word also "Them that turn many to righteousness." Two verses ahead of this we read, "And he shall come to his end."

Now when he comes to his end, if he has not reached it, when will he? and when one turns a person to righteousness, that person has reached that state; and when one awakes to everlasting life he has as much reached that as in the other two cases, and hence righteous people awake immortal, or Daniel was ignorant of the usage of his words, and made one word teach two or three different ideas in the same breath. They are asleep in the dust of the earth, and awake from that sleep to everlasting life, and that makes the immortalization take place with the awakening; for as soon as they are awake they have reached the life, or they would not be "to" it.

Again, will not the disobedient who awake be as much ashamed at the moment of their awakening as after that time, a day, or week, or year, and the "to" brings them to the shame and contempt without any interval, which is more proof that the awakening "to" brings the everlasting life right up to the moment of awakening. "He shall judge the living and dead at his appearing and his kingdom."

How judge the living? First kill and then judge them? No, no;, but judge them alive. When must he make the dead alive to judge them? If the dead are made alive to be judged then he will judge all living, and no dead; but that the righteous dead at least are judged before resurrection, is evident from the fact that they are deemed worthy of that resurrection, and the age to come (Luke 20:55) Worthiness here is what makes us worthy at the resurrection to eternal life, and if found in him, at death we die in him, and are already accounted blessed.

FAVORITE TEXTS EXAMINED

Of all texts used to prove that the dead come out of the ground for decisive judgment these are the most quoted; and it is thought by most mortal emergentists that they are the argument settlers and give good reasons why they should twist the sowing mentioned by Paul in 1 Cor. 15 to the coming out of the ground instead of going into it. But do they teach what is claimed for them? If so then Paul's logic is contradictory, or we must twist it as mortal emergentists do. But let us hear the texts, and see what is the exact statements contained in them.

(1) "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall stand before the judgment seat of Christ. As it is written, as I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God" (Rom. 14:10-12).

The tenth and twelfth verses here quoted are used by mortal emergentists to prove that judgment must follow resurrection; while the eleventh is used by universal resurrectionists as proof that all mankind must be brought to judgment in the future; and it seems that if the texts teach a judgment after resurrection the universal resurrectionists have the better of the argument; for Paul first says we (Christians) shall stand before the judgment seat of Christ, and then gives us a reason why such is to be, and that is because 'every knee shall bow to God, and every tongue shall confess to him." The conclusion then is, "so that every one of us shall give account of himself to God." If the reason is not contained in verse eleven, then I can see no reason why it is introduced, and why the conclusion is reached so quickly after it is quoted. But the question comes up: will every knee and tongue be revived that it may have the opportunity to literally bow, and confess to God? If so, then we have proof that we (Christians) also will have to stand before him. On the other hand, if the world is not in the futre to pass decisive judgment on, then the proof is to the contrary for the church; for the one is used to prove the other shall stand before the judgment seat. Now we know that at least most mortal emergentists believe with us that only the enlightened of mankind are amenable to future judgment of any kind, and hence must place the unenlightened in the eternal sleep spoken of in Jer. 51:57. But if all are to be awakened, as a small number of mortal emegentists contend, then Jeremiah states falsely concerning some; and either horn of the dilemma spoils the theory of its advocates. Then, when shall we all stand before the judgment seat of Christ? If all are to stand there, and a part are destroyed never to be awakened before the judgment that is to take place at the second advent, then others can also have decisive judgment passed upon them before the day of executive judgment.

We have seen in previous articles how clearly the Scriptures teach that men's destinies are sealed in the present life, and Peter declares, "The time is come that judgment must begin at the house of God; and if it first begins with us, where shall the ungodly and sinner appear?" If judgment began at God's house in the apostolic age, and the apostles stood up, did they not stand before the judgment seat of Christ? Again, if we must be raised that our destiny be decided, then the ignorant also must, for the moment in which God decides a certain class are not responsible he decides another class is responsible; and the reason of their responsibility is because, they are enlightened, and the others are not. But this same Paul says, "The wrath of God is revealed (not must be in the future, but is now revealed) from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness" (Rom. 1:18).

If it is true, as this Scripture states, then God's wrath is revealed against those who hold the truth in unrighteousness, then their destiny is sealed now, and a future decisive judgment would be unnecessary. Again, the wrath of God could not be revealed against a class of people, before said people, or at least enough of said people were known to exist, that there were such people; for if God foreknew before it was decided that such class would exist, then the decision would have been made before their creation, and instaed of a future judgment we would have one long since past. We conclude then that decisive judgment is now going on, and when our probation here is ended God sends us into the grave as one who is termed "dead in Christ," and will awaken us as such; while those not in Christ whom the wrath of God is revealed, will not be awakened as the other class. We must abide in Christ according to his own statement, which proves we can sin ourselves out of him, and the dead who die in the Lord are called "blessed," which proves that future judgment is not needed to decide who are the blessed.

Again, we are told that when Jesus comes, "There shall be two in the field: the one shall be taken, and the other left. Two grinding at the mill; the one shall be taken, and the other left" (Matt. 24:40, 41). Who will be those taken—good and bad alike and together? Let Jesus answer: "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31). True, those mentioned in the two verses first quoted are living when he comes but his elect not only includes the living saints but the dead ones as well; and they are gathered unto him by the angels. That fact alone proves that there is not to be a sorting out of the disobedient after they have met Christ. It is not possible to deceive the elect, and hence, no one of the elect that is gathered will be holders of God's truth in unrighteousness. Thus it is conclusive that the gathered are the righteous, and not a mixed multitude. This agrees with Paul's statement: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not go before them which are asleep. For the Lord himself shall descend from heaven with a shout (the same sounding of a trumpet as Jesus mentioned at the gathering of the elect), with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so (just as we meet him) shall we ever be with the Lord"

THE JUDGMENT SEAT OF CHRIST

Our next text reads, "For we must all appear before the judgment seat of Christ, that every one may receive the things in body, according to that he hath done." The Greek "phaneree" is defined "to make manifest, to make known or famous; pass., to become so" (Liddell & Scott).

The same word is used in the next verse (11) and translated twice, "made manifest." One can be made manifest before the judgment seat of Christ, and yet not personally be present there. Jesus says, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

This is positive proof that the Son is judge. But when? "As I hear I judge; and my judment is just" (John 5:30). This shows by the words "my judgment is," that it is now going on, and hence we need not place all judgment in the future. Our text declares that all are made manifest at Christ's judgment seat that we may receive according to that which we have done whether good or bad. If we have done good what do we get? "The resurrection of life" (Jesus; if we have done evil, what? "The resurrection of condemnation," John 5:29). Then it is clear that the being made manifest is before resurrection.

GIVING ACCOUNT

(3) Another Gibralter text with mortal emergentists is this: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). If we must be brought face to face with Christ, and give a verbal account of every idle word we have ever uttered, there must be time allowed for such to take place. Now according to Revelation there are 144,000 sealed from the tribes of Israel. Allowing only the same number from the Gentiles we would have 288,000 righteous persons that must give account of every idle word ever spoken by them. Then we have the apostates, and enlightened rejectors. Allowing half as many of them as the saved we would have another 144,000 or a total of 432,000 to be judged. Now who could give account of every idle word he has ever spoken in ten minutes? Not many, but we will make that the time for each. Then we find we have 4,320,000 minutes it would take to get an account from this number of people. There are 1440 minutes in a day, and 4,320,000 divided by 1440 would give us 3,000 days; 3,000 divided by 365, the number of days in a year, will make eight years and eighty days for judging the small number we have allowed, which we hope is much too small; and we know the ten minutes would not begin to be enough time. But this would make the day of judgment pretty long for mortals to live "standing," or gathered at one place. There would have to be both food and water there, or the resurrected mortals might die again. But Paul says, "We shall not all sleep, but we shall all be changed, in a moment in the twinkling of an eye, at the last trump." If this is true, and both dead and living are judged during the eight years we have allowed, then the change cannot take place before the judgment is ended. But the change is to come at the sounding of the last trumpet; "for the trumpet shall sound, and the dead shal be raised incorruptible, and we shall be changed." When does the trumpet sound—after the gathering of the saints or before? Jesus answers: "Then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the one end of

heaven to the other" (Matt. 24:30, 31). This shows that the angels are sent to gather the elect with the sounding of the trumpet, and hence proves what Paul states, "the trumpet shall sound and the dead shal be raised incorruptible." "We shall all be changed." When? "In the twinkling of an eye, at the last trump." How are the dead to be raised at the last trumpet? "The trumpet shall sound and the dead shall be raised incorruptible." Then we have the trumpet sounding, and the angels sent forth to gather the elect, the living saints changed, and the dead raised incorruptible. The living are changed "in a moment" of time, in "the twinkling of an eye.' The angels could not gather the dead saints before they are raised; and as they are gathered at the sounding of the trumpet, and while Christ is coming toward the earth, we conclude that they are not gatherd before judged, and the only judgment that then takes place is executive, or the carrying out of decisive judgment. The living and dead in Christ are caught away together to meet Christ, and hence when the trumpet sounds, in the twinkling of an eye, both the living and dead saints are made incorruptible, and not some time after that.

But some have contended that the saints will not meet Christ in the literal clouds, in the air above the earth, and in a very valuable work otherwise, a certain writer, now dead, gives a complete lecture on meeting Christ in the air. We find that when he went away "a cloud received him out of their sight." Was it a literal cloud? If not, why not? There is no reason to suppose otherwise. The angels declared, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9, 10). Both Paul and Jesus are in agreement with the statement of the angels (Matt. 24:36; 1 Thess. 4:17), and in the mouth of two or three witnesses every word shall be established. So then there can here be no dispute concerning where the saints met Jesus, and the when is at the sounding of the trumpet, which is going on while the angels are gathering the elect; the time also that the dead are raised incorruptible, and the living changed—all of which takes place in a very short period of time, "the twinkling of an eye." No time to decide destinies here.

But I can almost hear one asking, "What about your text then?" We answer in the words of the Diaglott, "Men shall be responsible in the day of judgment." With this translation all is clear; for we are responsible for all our acts to God.

J. J. HECKMAN.

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself, and the drops run off. God rains his goodness and mercy as widespread as the dew, and if we lack them, it is because we will not open our hearts to receive them.

Subscribe for The Restitution.

God's Word Extoled

DEAR SISTERS:

TO UNDERSTAND God's word we must search the Scriptures with an honest and contrite heart, believing we shall find, so that we may let our light shine to attract those who do not believe.

God assured Daniel from the first day that he set his heart to understand, his words were heard (Dan. 10:12). You see in that way we are recompensed for our trouble.

We read that none of the wicked shall understand, because they do not love God, and will not listen to the truth; therefore they refuse to come to the light for moral rather than an intellectual cause. On the other hand, the wise shall understand, because they love God (2 Thess. 2:10).

Dear sisters, we are told to ponder the word diligently and prayerfully. The Psalmist got his understanding and wisdom from God's word. God gives wisdom, but "through thy precepts we get understanding" in exactly the same way Daniel was made wise (Dan. 10:12). Christ imparted understanding to people by giving them instruction (Matt. 15:10). He was angry when his disciples did not understand what he said (Matt. 15:16). So we must use the means to enlighten our minds.

We read that God will enlighten our eyes, and that we will be made wise (Psa. 19:7, 8). Daniel was not satisfied with the knowledge he got; he went to school three years to obtain more. I believe that is our errand here this evening to learn more of God's word, and not to be ashamed to speak the truth wherever we go. If we be ashamed of Christ, he tells us, he will be ashamed of us at his coming. May God help us to be ready for that coming.

SISTER MARY KEITH.

Obituary

Death in Adam; Life in Christ

ROSE MARIE ADAMS was born Dec. 24th, 1901, died Oct 5th, 1921, aged nineteen years, nine months, and ten days. She was united in marriage to Robt. E. Anderson, Dec. 28th, 1920. She leaves to mourn her loss her husband and infant son, three sisters, one brother and mother. She with her mother, husband, and three more were baptized by the writer Feb. 24, 1918. She graduated from the Union High School May, 1920 class.

The funeral took place from the Estel undertaking parlors of Marshalltown. Words of comfort were spoken by the writer to a large audience composed of relations and friends. May God bless the bereaved husband and mother. Truly the church has lost one of its most valuable members. The boys of her class were the pall bearers, and the girls acted as flower girls. She was laid to rest in the Dillon Cemetery to await the summons of the Master.

Sleep on, dear sister; till we meet,
In God's own time at eJsus' feet;
We miss you sore, but in patience long
To greet you soon with the angelic throng.

ALMUS ADAMS.

The Restitution

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Editorial

A Monthly Magazine

WE ARE glad that the management of "The Restitution" have decided to make the paper a monthly rather than a weekly visitor. We believe it is a step in the right direction that will greatly enhance the literary value of our paper. It means that we have taken The Restitution out of the newspaper class into a position in which it can make a real contribution to the truth's literature.

In the complex life which the majority of us lead, not as a matter of choice, but by compulsion; for modern life is becoming more kaleidoscopic, and filled with a multitude of details that tax our energies and our time to the very limit, the weekly paper is too often thrown aside with a mere glance over its contents.

If there is an article there that appeals to the reader he will perhaps set it aside and say I will read that the first opportunity I have: but before he gets to it another paper has arrived, and his attention is diverted to the new issue and before he is aware of it he is treating his weekly paper, which has meant so much labor and thought on the part of its producers, as he does his daily newspaper. With the monthly magazine on his table for thirty days he takes it up from time to time until he has completed the reading of its contents. One of the greatest problems of writers, teachers, editors, and publishers today is to get the thoughts, ideas, facts, etc., which they wish to present to their readers, to them in such form and volume as will be acceptable to their readers; and what is more to the point, within the limits of their time and mental energy. The surest cure, the most positive remedy for a terrible disease, is made worthless if given in doses that are impossible for the patient to take. Let our contributors take note of this and send us articles that are carefully written and brief. Let us have the substance, the meat of the subject, boiled down to digestable proportion. Remember that you are writing for busy men and women who have but little time left for reading after attending to the complexities which modern life forces upon them. Out of this limited time there comes first the demand for the word of God; it must have first place in our reading program. We hope no brother or sister will neglect the daily, methodical reading of the Word. The time that is left is, generally speaking, too short for long-winded articles. If in the nature of it an article must be long, let us divide into such short natural divisions that it can be read section by section intermittently. The Editor is determined from now on to exercise a more rigid censorship over articles with the above requirements in mind. Let us remeber that we are the servants of our readers, therefore let us give much time and thought to the dishes we serve that they not only may be palatable, but digestable and nourishing, a real contribution towards their spiritual growth and development. We ask the co-operation of our writers in this matter.

-o-

Report for September

Sermons	2
Money received	$41.90
Baptized	5
Expense	$ .78

THE MONTH of September was nearly all taken up in getting ready for the year's work. This year we had a double preparation: we had decided to co-operate in the general assembly at Waterloo, Ia., so other things were set aside to make way for my attending that meeting.

I believe the great trouble with all organizations has been that when error crept in they were not brave enough to weed it out, but compromised. This leads to more error, and finally to disruption of the organization. This fact is not only taught in the Scriptures but by our physical bodies. A defection in one body, if let go, will ultimately destroy the body. The question is, have we been strong enough and true enough to weed out error, and keep the body pure, or have we showed our weakness by allowing any thing to go unheeded, fearing to apply the rules of Scripture for fear of hurting someone's feelings? One thing that looks hopeful, when a member becomes unruly, that instead of it becoming a matter of gossip, it can be dealt with according to Scripture; this is some progress. Jesus condemned wrong, wherever he found it, and we are all taught to do the same thing. In my preaching I try to show people their error, and prove to them that they will be lost, unless they abandon it, and replace it with truth . I find in my experience that people are working for some way to justify themselves in remaining in error; they will often hang on to the last thread in order to remain with their false systems. Can we be true to God and ourselves, leaving them any hope so long as they remain in error? My answer is no; and when I get through with them, if they have any such hope, they will have to manufacture it. In this way only do I leave people with a clear conscience.

One of the main things is to prove to people that we really believe what we teach, and that it is our love for them that prompts us in urging them to believe it. One thing we should make people see is that it adds nothing to us, so far as our hope of the kingdom is concerned; the benefit is all for them.

In the beginning of the year's work, we wonder where we will go, and who will accept the truth. We leave it all with the Lord, and stand ready to go where he calls, knowing he will not send us where he has no people. Our only fears shall be, are we doing our part? We will have to give an account of our stewardship before very long, and will we all hear, "well done?"

ALMUS ADAMS.

Cleveland Miscellanies

Several families of our household have gone South for the winter.

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Sister Zephene Brown and Brother Albert Gardy have been united in marriage.

—o—

Baptisms since last report: Nov. 13th, Mr and Mrs. James W. Queen, and Mrs. Christina Ross; 20th, Mr. R. Thomson, son of Brother and Sister Thos. Thomson. Robt. G. Huggins.

—o—

Renew your Restitution for 1922.

Why Was Timothy Circumcised?

THERE HAS been more or less controversy among Bible writers over this act, and but little satisfactory knowledge has been gained by the ordinary Bible student. We quote the following Scripture: "Him would Paul have to go forth with him, and took and circumcised him, because of the Jews in those quarters: for they knew all, that his father was a Greek" (Acts 16:3).

The inference from the above is that Paul did it to please the Jews in those parts. If so, Paul had no scriptural reason but did it for policy sake.

To the Corinthian church Paul writes: "I am made all things, to all men, that I might by all means save some" (1 Cor. 9:22). I understand this to mean that he would meet the Jew as under the law and the Gentile as an alien and worshipper of idols. At all times he shunned not to preach the gospel. In the case of Timothy he would not be received as a faithful Jew because of the neglect of circumcision. In this condition he could not be considered as a participant of the blessings coming through Chrst, the seed of Abraham (Gal. 3:16). This requires that we examine the covenant made with Abraham regarding his seed as recorded in Gen. 17th chapter. This must be regarded as one of the most important covenants made because of its general application. The covenant is greatly enlarged, making Abraham the father of many nations. Previous to this he was but the father of a family.

There is another feature in this covenant that must be considered, and that is, the rite of circumcision. It necessitated the shedding of human blood, whereas all previous covenants

had been confirmed by the shedding of animal blood. The covenant of circumcision is an everlasing covenant, and the requirement that every male child that is not circumcised shall be cut off from his people. This excludes Timothy from being a participant in the above covenant. Previously all covenants had been confirmed by the shedding of blood. This covenant required a sign to be affixed as a seal to confer righteousness on the one circumcised. It must be remembered that this rite antedates the law and is important. Paul writes to the Roman church: "He (Abraham) received the sign of circumcision as a seal of the righteousnss of the faith which he had yet being uncircumcised." In the case of Timothy he must be considered unrighteous because of his uncircumcision. Abrahm was counted righteous because of his obedience to Jehovah's commandments. In order to extend and confirm to all generations, the seal must be affixed. The importance of fixing a seal on all legal documents has been recognized by all peo- formed the king's business. We know ples. Joseph was given the king's ring on which was the sign of his royalty. Through this Joseph performed the king's fusiness. We know that all legal documents are legalized by a sign affixed to the seal. All faithful Jews must bear in their bodies the circumcision made with hands, and in their minds the circumcision not made with hands, when Paul states to be baptism. The former is the anti typical of the latter. Baptism is a form, a model of doctrine which must be obeyed as it was delivered and is exemplified through the baptism of Christ.

The above, we think, relieves the apostle from circumcising his convert to please the Jews. As an uncircumcised Jew he was not a fit subject for baptism into the name of Christ. He was an alien to the commonwealth of Israel and a stranger from the covenants of promise. In the conference held at Jerusalem the Gentile was relieved from the yoke of circumcision but was to abstain from pollutions of idols and from fornications, and from things strangled and from blood. We have written at length on this subject that we might clarify it. If others have a clearer reason we will gladly consider it. The above has been written in the sipirit of the Master.

D. C. ROBISON.

Two Horned Beast Roman

PROTESTANT EXPOSITORS of prophecy have generally agreed that the lamb-like beast of Rev. 13:11-18 represents the papacy. Clarke says: "This beast is the spiritual Latin empire, or in other words, the Romish hierarchy." Scott says, "It was, therefore, the emblem of the Roman hierarchy." The Eclectic Commentary says: "The generality of interpreters confine this second beast to the papal power." Joseph Benson says: "The beast with ten crowned horns is the Roman empire, as divided into ten kingdoms, the beast with two horns like a lamb is the Roman hierarchy, or body of the clergy, regular and secular." The American Tract Society, Bishop Newton, Albert Barnes, and all other representative men of Protentantism are in unanimous agreement on the meaning and application of this prophecy.

The Seventh-day Adventists alone deny the Roman nature of the beast, and U. Smith in "Thoughts on Revelation" devotes over one hundred pages to expound the two horned beast and force it into an application to the United States. Adventists are noted for their mistakes on prophecy. The reader is warned against hastily accepting any doctrine which they may advance. Efforts to make the lamb-like beast fit the United States are labored; the arguments are strained, far-fetched, and uncertain. But the proofs that the beast with two horns is the papacy are brief, clear, and convincing.

From Rev. 11:19 to Rev. 14:5 is a protracted prophecy reaching from the first to the second advent of Christ, the dragon, the leopard beast, and the lamb-like beast occupying the whole interval. The dragon (Rev. 12:17) is the pagan Roman Empire, as all agree, the Adventists themselves concurring. The dragon had "seven heads and ten horns" (vs. 3). This is succeeded by the leopard beast with "seven heads and ten horns" (Rev. 13:1-10). Here we have the same Roman Empire, the same ten kingdoms of divided Europe. The only change is a religious one, from pagan to Catholic. "The beast here described," says Adam Clark, commenting on Rev. 13:1, "is the Latin Empire, which supported the Romish or Latin church." The political power of the the kingdoms after professing Christianity. That the ten horned beast is not the papacy nor the Catholic church is made plain in Rev. 17:1-5. The same beast there is introduced to our attention with a woman riding on it and controlling it. The beast is the civil power, the woman the apostate church. Elder Smith admits this, saying, "We here have the woman, the church, seated upon a scarlet colored beast, the civil power, by which she is upheld and which she controls and guides to her ends as a rider controls a horse." The leopard beast is the civil power. What it is in Rev. 17 is what it is in Rev. 13. The papacy did not have ten horns and seven heads, but political Rome did.

To help the reader see clearly that the lamb-like beast of Rev. 13 is not the United States, but the ecclesiastical or spiritual power of Rome, we point to the following self-evident facts:

1. Rev. 17 where the woman (the church) is distinct from the ten-horned leopard beast and rules over it, shows that the beast is not the papacy.

2. Precisely so, the lamb-like beast of Rev. 13 rules through the power of the leopard beast.

3. Whatever the woman is in Rev. 17, that is what the lamb-like beast is in Rev. 13. Both represent the papal power of Rome.

If any doubts still lurk in the reader's mind as to the identity of the woman and the lamb-like beast, note the similarity of the two: a woman in one place, a lamb in the other, both having the appearance of gentleness, innocence, and purity. The church is represented by a pure woman (2 Cor. 11:2), also by lambs (John 21:15); false teachers of religion are represented by prostitute women (Rev. 2:18-23), also by beasts clothed like sheep (Matt. 7:15). The woman and the beast work together (Rev. 17) · the lamb-like beast and the leopard beast also work together (Rev. 13). The woman is drunk with the blood of the saints (Rev. 17); the lamb-like beast also causes the saints to be killed (Rev. 13:5). The woman is burnt with fire (Rev. 18:8): the lamb-like beast the same (Rev. 19:20). The woman sits upon the beast, guiding and controlling it (Rev. 17:3); so the lamb-like beast "exerciseth all the power of the first beast" (Rev. 13:12). Mark, it does not exercise a similar power, as the beast, but it uses the power of the beast itself, exactly as the woman did. He does not personally kill anyone, but "causes them to be killed" (Rev. 13:15). This exactly fits the papacy. It ruled over the kings of the earth (Rev. 17:18) and "caused" heretics to be put to death by the political power. "He exerciseth (useth) all the power of the first beast.'"

The Seventh-day Adventists claim that the leopard beast in Rev. 13 is the papacy because it does the work of the little horn in Dan. 7, which is agreed by all to be the papacy; but they ignore the fact that the leopard beast does all its work as directed by the woman (the church) in Rev. 17, and the lamb-like beast in Rev. 13.

Finally, note the inseparable connection between the leopard beast and the two horned beast, the Roman civil government and the papacy:

1. The lamb-like beast controls all the power of the first beast (vs. 12).

2. He does this "before" (in the presence of) the beast (vss. 12, 14). Impossible unless both occupy the same territory.

3. He causes men to worship the beast (vs. 12).

4. He causes men to make an image to the beast (vs. 14).

5. He causes men to receive the mark of the beast (vss. 16, 17).

6. The two beasts are working together when Christ comes (vss. 19, 20).

7. Together they go into the fire (vs. 20). These two beast co-operate together in all their work. All know that this is exactly what the Catholic church and the Catholic civil powers of Europe have done for ages. The United States has never so co-operated with the papacy.

ROBERT G. HUGGINS.

The Young People's Page

Conducted by The Young People's Society

Send Communications to L. E. Gibbs, 11324 Knowlton Ave., Cleveland, Ohio

INTRODUCTORY

AS WILL be noticed by the heading the Young People's Page is now under the direction of the Young People's Society. It is our desire and aim to make this page all that its name implies a page by young people for young people. With this purpose in view, we ask our young people for their whole-hearted co-operation in all things pertaining to this page. After all, it is the little things that count. A little word cheerfully given is often the means of doing much good; and a little deed kindly done is oft the beginning of big things.

In our relation to God, always can we learn a lesson from the Master. He took upon himself the form of a servant, and that service it was that he rendered. He was a Son, yet learned he obedience by the things he sufferd. No man was ever set truly free as Jesus, and yet no man was so subservient to the will of the Father. He was the unique originality of absolute obedience.

And so should it be with us. We are here to do the Father's will. It is ours to walk in subservience to the mind of God, even as Jesus did. With Christ's example as a beacon-light before us, let us then bend all our efforts to be obedient to God's will, to say and do those things that pertain to his work; for no matter how few the words, and how small the deed, he who marks even the sparow's fall, will not let them go by unheeded.

—o—

GLEANINGS

Knowledge advances by steps and not by leaps.

With words as with sunbeams, the more they are condensed, the deeper they burn.

To deny as Peter did, is bad; but not to weep bitterly as he did, when we have denied, is worse.

If any little word of mine
  May make a life the brighter,
If any little song of mine
  May make a heart the lighter;
God help me speak the little word,
  And take my bit of singing,
And drop it in some lonely vale,
  To set the echoes ringing.

—o—

QUESTIONS AND ANSWERS

We have arranged a series of questions, beginning with this issue, and we urge all our young people to take part. At the end of the sixth set, the Young People's Society will award a first and second prize to those contestants sending in the most correct answers to the entire sixty questions. Kindly send in your answers after each set, not later than fifteenth of the month. The answers to each set will be published in the following issue.

First Set of Questions

1. In how many of the gospels do we read of the healing of the man with the whithered hand?

2. Was it the right or left hand that was withered?

3. Name a man in Old Testament times whose hand was withered as a punishment?

4. Mention two different women healed by Jesus on the Sabbath?

5. Where in Luke do we read of some disciples fishing all night?

6. In Mark where do we read of a leper coming to Jesus to be cured?

7. Give the name of anyone in Old Testament times who was cured of this disease.

8. Give the name of a king who, for his sin, was smitten with leprosy.

9. Which of the disciples once wished the Samaritans to be destroyed?

10. Name two miracles connected with Cana.

It is, of course, understood that all the work in looking up the answers must be done by the contestants themselves; also that a reference must be given with each answer.

—o—

Misguided Sincerity

IT IS often said it is no matter what a man believes if he is only sincere. This is true of all minor truths, and false of all truths whose nature it is to fashion a man's life. It will make no difference in a man's harvest whether he think turnips have more saccharine matter than potatoes—whether corn is better than wheat. But let the man sincerely believe that seed planted without plowing is as good as with, that January is as favorable for seed sowing as April, and that cockle seed will produce as good a harvest as wheat, and will it make no difference? A child might as well think he could reverse that ponderous marine engine which, night and day, in calm and storm, plough its way across the deep, by sincerely taking hold of the paddle-wheel, as a man might think he could reverse the action of the elements of God's moral government through a misguided sincerity. They will roll over such an one and whelm him in endless ruin.

Bible Lessons On First Principles

Lesson II: The Abrahamic and Davidian Covenants

ADAMIC CONDITIONS which obtained before sin, and which were lost by the sin of the first Adam, are to be restored in the righteousness of the second Adam, the Lord Jesus Christ (Gen. 1:26-28; Psa. 8:3-9; Gen. 3:17-19,22-24; Heb. 2:6-9; Psa. 2:8; 72:8; Matt. 18:11; Isa. 51:3; 1 Cor. 3:21-23; Micah 4:3,7,8; Matt. 25:34).

II. The Abrahamic Covenant

The Adamic inheritance was formally pledged by God to the righteous in the Abrahamic covenant in which he swore to Abraham concerning

(a) **The Inheritance Promised:** the earth with eternal life to enjoy it forever (Gen. 12:7; 15:7,18; 24:7; 48:3,4; Acts 7:4; Gen. 28:13; 17:8; Rom. 4:13; Zech. 9:10; Psa. 2:8; Matt. 5:5);

(b) **The Time of Possession:** at the resurrection of the dead (John 1:11; Heb. 11:17,19,22; Ezek. 37:1-14; Dan. 12:2,13; Gen. 28:13: Ex. 3:6; Luke 20:37; Acts 26:6-8);

(c) **And the Heirs of Promise:** Christ and those who are Christ's, called "Abraham's seed" (Heb. 11:9; Rom. 8:17; Matt. 1:1; Gal. 3:16; Gen. 13:15; 17:8; Gal. 3:7,9, 27-29; Acts 7:5; John 1:11).

III. The Davidian Covenant

God has supplemented the Abrahamic covenant by another which he made with David in which he promised him a son, house, nation, throne, and kingdom forever. Temporarily suspended on account of Israel's sins, his kingdom and throne will be restored at Christ's second advent and be possessed by Christ and his immortalized brethren in the land bequeathed to them in the Abrahamic covenant (2 Sam. 7:12-16,19; 23:5; Heb. 1:5; Psa. 89:32,39; Ezek. 21:25-27; Luke 1:32,33; Isa. 55:3).

Synthetic Remarks

I. THE ADAMIC INHERITANCE

BY "LOOKING away to the leader and perfecter of our faith, Jesus" (Heb. 12:2, Emphatic Diaglott), we obtain an infallible guide in the exposition of the Scriptures. Of him it is testified: "Beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke 24:27). An author's name is often used for his writings; as, "Have you read Mark Twain?" "Moses and the prophets" means what is "written in the law of Moses and in the prophets" (Luke 24:44). By "Moses," then, we understand "his writings" (John 5:45-47); by "the law," what is "written in the law" (Luke 10:26); and by "the prophets," their written testimony. Therefore, when we give ear to what Moses and the prophets have "written" we are said to "hear them" (Luke 16:29). Now, Moses wrote Genesis, Exodus, Leviticus, Numbers, and Deuteronomy; the rest of the Old Testament was written by "the prophets." In expounding "the things concerning himself" in these Scriptures, Christ began "at Moses" (Genesis), according to the record, and then subsequently took up "the prophets" in the course of his exposition. In this lesson we shall follow hard after him, and let his right hand lead and uphold us all the way (Psa. 63:8).

"Beginning at Moses" we find some interesting facts about the Adamic inheritance both before and after sin. Man originally was made upright (Eccl. 7:29), in God's image (Gen. 1:26), crowned with kingly honor and glory, and was but "little lower than the angels" (Psa. 8:5). He was God's vicegerent on earth, and enjoyed universal sovereignty. "In that he put all things in subjection under him, he left nothing that is not put under him" (Heb. 2:8). But "by man sin entered into the world, and death by sin" (Rom. 5:12). By sin the first Adam lost the garden of Eden, his crown, the earth, his dominion over the earth, and his life. Primeval conditions passed away; the earth, cursed for man's sake, began to produce thorns and thistles, and man was driven away from the tree of life into a blighted inheritance, death-doomed and lost (Gen. 3:19, 22-24). He was now subjected to vanity, but "in hope" (Rom. 8:20). Hope was the only star that shone in the darkness and disaster and ruin which sin had wrought. The seed of the woman was promised who would crush the head of the serpent and destroy both the devil and "the works of the devil" (Gen. 3:15; Heb. 2:14; 1 John 3:8). He is called the second man and the last Adam (1 Cor. 15:47, 45), because it is his mission to save, by righteousness, that which had been lost by sin (Matt. 18:11). True, we do not now see all things placed under him; no, not "yet;" but we see him "crowned with glory and honor" for that very purpose; and when "the world to come" arrives (Heb. 2:9, 5) he will have "the uttermost parts of the earth for his possession" (Psa. 2:8). "He shall have dominion also from sea to sea, and from the river unto the ends of the earth (Psa. 72:8; Zech. 9:10). Where thorns and thistles now blight the earth, because it was cursed for man's sake (Gen. 3:19), there will grow fir and myrtle trees "for an everlasting sign that shall not be cut off" (Isa. 55:13). Where waste places, wildernesses, and deserts now despoil it of its beauty and utility, there shall the Lord "comfort her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody" (Isa. 51:3). The "whole earth" shall be filled with God's glory (Psa. 72:19), and a knowledge of that glory shall fill the earth like the waters cover the sea (Num. 14:21; Hab. 2:14). "The first dominion, the kingdom shall come to the daughter of Jerusalem" when the Lord reigns there (Micah 4:7, 8). For this glorious work of restitution Jesus is already "crowned," and when the Father "shall send Jesus Christ" back to the earth from the heavens which now retain him, "the times of refreshing" (Greek, inbreathing) and "the times of restitution" will begin (Acts 3: 19-21). He will "come in his glory, and all the holy angels with him, and then sit on the throne of his glory" (Matt. 25:31). Then he will say to those whom he approves: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (vs. 34). There was no "dominion" before Adam; therefore "the first dominion" restored must be Adamic; there was no "kingdom" anterior to Adam; therefore "the kingdom prepared from the foundation of the world," which the saints are to "inherit" when Christ returns, can be none other than the Adamic. The Adamic inheritance, then, including the earth and man's sovereignty on the earth, belongs to Christ; and if we become Christ's we shall share with him this rich patrimony: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come—all are yours; and ye are Christ's; and Christ is God's" (1 Cor. 3: 21-23).

II. THE ABRAHAMIC COVENANT

The conclusion which we have reached, that Christ will restore the Adamic inheritance and possess it jointly with his people, is confirmed in the Abrahamic covenant. In this covenant God has "given the earth to the children of men" in a most solemn and formal manner (Psa. 115:16). Consider

(a) The Inheritance Promised

The promise in this covenant guarantees "land". Erets, the original word, means "land, earth country." It is used nearly two hundred times in the book of Genesis. The demonstrative pronoun "this," five times used in conjunction with "land," ought to settle the matter and make assurance doubly sure. "To give thee this land;" "This land, from the river of Egypt unto the great river, the river Euphrates" (Gen. 12:7; 15:17, 18; 24:7; 48:3, 4). Did any one ever hear of land and rivers in the sky? To the wicked Jews Stephen said, "This land wherein ye now dwell" (Acts 7: 4). To Jacob it was described as "the land whereon thou liest": and to Abraham as "the land wherein thou art a stranger" (Gen. 28:13; 17:8). In Heb. 11:8 we are told that Abraham actually went "into the place (eis ton topon) which he should after receive for an inheritance." Heaven was not "the place" into which he entered and sojourned as a stranger. The promise made him "heir of the world" (Rom. 4:13). The covenant says not one word about heaven, hades, "the spirit land," or conscious soul survival; but it does promise "the land," "the world," and "the earth" (Matt. 5:5; Psa. 37).

And observe, the righteous are to "inherit the land forever" (Isa. 60:21; Gen. 13:15). They will "inherit substance" (Prov. 8:21) with life forever. Their inheritance is an "eternal inheritance" (Heb. 9:15), and their possession an "everlasting possession" (Gen. 17:8). If the future life is endless the possession of the land is endless also, for the same words, "forever" and "everlasting," describe them both. Legally a man can only possess an estate while he lives; a dead man cannot hold property. To possess an estate "forever" requires life forever, an "everlasting possession" of the earth cannot be held without everlasting life. Therefore the Abrahamic covenant guarantees "the heirs of promise" (Heb. 6:17) two things: first, an everlasting possession of the earth; and second, eternal life that it may be possessed and enjoyed forever. Life is an indispensable adjunct to the possession of property. Temporal life is requisite to temporal possession; everlasting life to everlasting possession. In the Bible God is uniformly represented as having promised eternal life in Adamic times and subsequently in the Abrahamic covenant. To illustrate: God's kingdom is said to "stand forever" (Dan. 2:44), and to have "no end" (Luke 1:33). Now flesh and blood cannot "inherit" such a kingdom (1 Cor. 15:50), unless changed from mortality to immortality (vs. 54). Inheriting the kingdom of God invariably means to inherit eternal life (Matt. 25:34; 19:29); to "enter into life" and to "enter into the kingdom" is exactly the same thing (Mark 9:45, 47). And since this kingdom was "prepared from the foundation of the world" (Matt. 25:34), eternal life was there and then promised. "The times of restitution" (inbreathing) to be introduced at Christ's second coming have been spoken of by "all the prophets from Samuel and those that follow after, as many as have spoken" (Acts 3:19, 24); yes, and farther back in antiquity still: "The times of restitution which God hath spoken by the mouth of all his holy prophets since the world began" (vs. 21; Luke 1:70). Hence Paul wrote: "He hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim 1:9). The "grace" here mentioned was given to man in Gen. 3:15 in the promise that the seed of the woman should bruise the serpent's head, and in Gen. 22:18, "In thy seed shall all nations of the earth be blessed." In the promise of the earth for an everlasting possession and a kingdom from the foundation of the world, Paul found the promise of eternal life; he saw that the promise pledged deliverance from death and the grave and a "reign in life by one, Jesus Christ" (Rom. 5:17). In giving the date when "the grace," whereby God "made us heirs according to the hope of eternal life" (Titus 3:7) was promised, he says: "In hope of eternal life, which God, who cannot lie, promised before the world began" (Titus 1:2). Macknight renders this, "Before the times of the ages," referring to "the ages" or jubilees of the Mosaic law, the method of computing time among the Hebrews. "Before" (prior to these), God "promised eternal life." His "purpose and grace" both required this; for if the saints inherit "the everlasting kingdom" (2 Peter 1:11), they must themselves be everlasting, and if they dwell on earth "forevermore" (Psa. 37:27), they must live "forevermore" (Rev. 1:18).

ROBT. G. HUGGINS

(Continued)

Not Chosen

ONLY one the sons of Jesse were presented to the Lord as candidates, not only for enduring kingship over Israel, but for the far greater honor of becoming the ancestor of the promised Messiah of their race and of the world.

But each time the verdict was "Neither hath the Lord chosen this." The beauty of Eliab's face, and the length of his stature, counted as nothing with the All-seeing One, he saw something wrong in the thoughts and intents of Eliabs' heart that made him unfit to rule, unfit to become the father of the kings of the coming ages. And so it was with Abinadab and Shammah and with Jesse's three other sons. There was but one other, the youngest of the eight, rosy and fair of face, but he was away from home caring for his father's sheep. "And Samuel said to Jesse, send and fetch him." And the Lord said, Arise, and anoint him, for this is the one." The shepherd of sheep was alone fit to shepherd a people.

Our plans and purposes are dealt with by the Lord, just as he dealt with the sons of Jesse. They pass before him one by one, and the verdict is, "Neither have I chosen this."

The plans look alright to us; we can see in them no flaw, but he can, and they are set aside. We feel chagrined and ashamed, or would so feel, did we not know that he is wiser than us.

But how our enemies laugh! How they mockingly question, "Where is now your God? Of what avail has been your trust in him, your buoyant faith, your prayers, your confident boasting in him as your 'strength' and your 'fortress?' Has he heard? Has he helped? Has he delievered? Has he saved your paper?"

The test has come that you asserted you could hear: can you? When you can no longer have your paper published as a weekly, not even with the help of your working fund.

Yes! Mr. Scoffer; we can and we will! The God in whom we trust, still lives and he will never no never, no never forsake. We will trust him though he slay us. Laugh on, mock on; the time is near when it will be God's turn to laugh, then the truth and the truth's supporters will be withdrawn from the world. You would be glad to see The Restitution then, but you will not be able to find one, for there will not be a religious paper published anywhere.

And there could be worse things happen than to have The Restitution turned into a monthly magazine. Some things become better when boiled down. Maple sap and fruit juice do. And who knows but that our plan to save The Restitution by raising a Working Fund may not after all be the means in the hands of God of making it an instrument of greater blessing than ever before! Christians in the early history of our country had no papers. The first religious paper in the United States was "The Herald of Gospel Liberty," published by Elias Smith, in 1808 A. D. My father's parents obtained a few copies of it in 1815, and my father thought it was probably the first newspaper he ever saw. They must have taken it after they moved to these then western wilds or had files of it in their possession, for I remember seeing some of its pages up to the time of grandmother's death in 1858.

But if these early Christians did not have papers they had their Bibles, and they read them and lived by them. Men and women do not pray now as they prayed then. They cannot. There is too much to read, too much to distract the mind from God.

A monthly magazine will be more thoroughly read and digested than a weekly, and we shall have more time to devote to the Bible and to God. So though we wanted the dear Restitution to live as a weekly until Jesus comes, let us be thankful that we can have it at all, and do our utmost to keep it alive, putting not the cold chilling notes of hate in our articles, but the warm glowing notes of love.

S. ROXANA WINCE.

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